

# **'Hajj and Umrah'**

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### **Abbreviations:**

**saww:** - Sal lal la ho Allay hay **Wa** Aal lay he **Wasallam**

**azwj:** - **Az Za Wa** Jalla

**asws:** - Allay hay Salawat **Wass Salam**

**AJFJ:** Aja! Allah hey wa Fara Jaak

**ra:** - Razi Allah<sup>-azwj</sup>

**La:** - Laan Allah<sup>-azwj</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

*In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>-saww</sup> and his<sup>--saww</sup> Purified Progeny<sup>-asws</sup>, and greetings with abundant greetings.*

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

# ‘Hajj and Umrah’

## Summary:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا قَالَ مَا السَّبِيلُ قَالَ أَنْ يَكُونَ لَهُ مَا يَخُجُّ بِهِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Halby,

From Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic [3:97] **and Hajj to the House is incumbent upon the people for the Sake of Allah, (upon) everyone who is able to undertake the journey to it.** He<sup>-asws</sup> said: ‘That there happens to be for him that he can perform Hajj with it’.

قَالَ قُلْتُ مَنْ غُرِضَ عَلَيْهِ مَا يَخُجُّ بِهِ فَاسْتَحْيَا مِنْ ذَلِكَ أَ هُوَ يَمْنَنُ يَسْتَطِيعُ إِلَيْهِ سَبِيلًا قَالَ نَعَمْ مَا شَأْنُهُ أَنْ يَسْتَحْيِيَ وَ لَوْ يَخُجُّ عَلَى حِمَارٍ أَجْدَعُ أَبْتَرُ فَإِنْ كَانَ يُطِيقُ أَنْ يَمْشِيَ بَعْضًا وَ يَرْكَبَ بَعْضًا فَلْيَخُجَّ .

He (the narrator) said, ‘I said, ‘(what about) the one who is offered that, from which he can perform Hajj with, but he is too embarrassed from that, would he be from the ones who has the capacity to journey to it?’ He<sup>-asws</sup> said: ‘Yes. What is his matter that he is too embarrassed, and even if he has to perform Hajj upon an amputated tailless donkey? So if he has to endure walking partly and riding partly, so let him perform Hajj’.<sup>1</sup>

In another Hadith,

فَقِيلَ لَهُ فَمَا السَّبِيلُ قَالَ فَقَالَ السَّعَةُ فِي الْمَالِ إِذَا كَانَ يَخُجُّ بِبَعْضٍ وَ يُبْقِي بَعْضًا يَفُوتُ بِهِ عِيَالَهُ أَلَيْسَ قَدْ فَرَضَ اللَّهُ الرِّكَاءَ فَلَمْ يَجْعَلْهَا إِلَّا عَلَى مَنْ يَمْلِكُ مِائَتَيْ دِرْهَمٍ .

<sup>1</sup> Al-Kafi – V 4 – The Book of Hajj Ch 30 H 1

So, it was said to him<sup>-asws</sup>, 'So what is the way?' So he<sup>-asws</sup> said: 'The capacity in the wealth. If he was to perform Hajj with part of it, and part of it remains with his dependents (and they) can live by it. Allah<sup>-azwj</sup> has Necessitated the Zakat, so He<sup>-azwj</sup> did not Make it to be except upon the one who owns two hundred Dirhams' (An extract).<sup>2</sup>

## Umrah

ابْنُ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْعُمْرَةُ وَاجِبَةٌ عَلَى الْخَلْقِ بِمَنْزِلَةِ الْحَجِّ عَلَى مَنْ اسْتَطَاعَ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ وَ أَتَمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ وَإِنَّمَا نَزَلَتِ الْعُمْرَةُ بِالْمَدِينَةِ قَالَ قُلْتُ لَهُ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ أَ يُجْزِي ذَلِكَ عَنْهُ قَالَ نَعَمْ .

Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'The Umrah is Obligatory upon the people at the status of the Hajj upon the one who has the ability for it, because Allah<sup>-azwj</sup> the Exalted is Saying **And complete the Hajj and the Umrah for Allah [2:196]**, and rather the Umrah was Revealed at Al-Medina'.

I said to him<sup>-asws</sup>, 'So the one who enjoys (Tumatto) with the Umrah to the Hajj, would that suffice from him?' He<sup>-asws</sup> said: 'Yes'.<sup>3</sup>

## How many times one may perform Hajj and Umrah:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا أُمِرَ إِبْرَاهِيمُ وَ إِسْمَاعِيلُ (عليهما السلام) بِنَاءِ الْبَيْتِ وَ تَمَّ بِنَاؤُهُ قَعَدَ إِبْرَاهِيمُ عَلَى رُكْنٍ ثُمَّ نَادَى هَلُمَّ الْحَجَّ هَلُمَّ الْحَجَّ فَلَوْ نَادَى هَلُمُّوا إِلَى الْحَجِّ لَمْ يَحْجِ إِلَّا مَنْ كَانَ يُؤْمِدُ إِنْسِيًّا مَخْلُوقًا وَ لَكِنَّهُ نَادَى هَلُمَّ الْحَجَّ فَلَبَّى النَّاسُ فِي أَصْلَابِ الرِّجَالِ لَبْنِيكَ دَاعِيِ اللَّهِ لَبْنِيكَ دَاعِيِ اللَّهِ عَزَّ وَ جَلَّ

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'When Ibrahim<sup>-as</sup> and Ismail<sup>-as</sup> constructed the building of the House (Kaaba) and completed its building, Ibrahim<sup>-as</sup> sat upon a corner, then called out: 'Come for the Hajj! Come for the Hajj!' Had he<sup>-as</sup> called out 'Come

<sup>2</sup> Al-Kafi – V 4 – The Book of Hajj Ch 30 H 3

<sup>3</sup> Al-Kafi – V 4 – The Book of Hajj Ch 29 H 4

you all to the Hajj!’ none would have performed Hajj except the human beings who were in those days. But, he<sup>-as</sup> called out: ‘Come for the Hajj!’ Thus, the people responded in the backs of the men, ‘Here I am, Inviter to Allah<sup>-azwj</sup>! Here I am, Incited to Allah<sup>-azwj</sup> Mighty and Majestic!’

فَمَنْ لَبَّى عَشْرًا يَحُجَّ عَشْرًا وَمَنْ لَبَّى خَمْسًا يَحُجَّ خَمْسًا وَمَنْ لَبَّى أَكْثَرَ مِنْ ذَلِكَ فَيَعْدِدِ ذَلِكَ وَمَنْ لَبَّى وَاحِدًا حَجَّ وَاحِدًا وَمَنْ لَمْ يُلَبِّ لَمْ يَحُجَّ .

So, the one who responded ten (times) would perform Hajj ten (times), and the one who responded five would perform five Hajj, and the one who responded more than that, so it would be by the counting of that, and the one who responded once would perform one Hajj, and the one who did not respond, would not be performing Hajj’.<sup>4</sup>

Hajj and Umrah are to be performed once in life when one has the means, but performing frequently is recommended, e.g., Hadith in Appendix I.

We are encouraged to perform Haji e Tumatto which include both Umrah and Hajj (one after the other, respectively), in the article both of these are discussed.

However, performing Umrah is easier these days and one may get multiple opportunities to perform Umrah (only).

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنْ غَالِبٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْحُجُّ وَالْعُمْرَةُ سُوقَانِ مِنْ أَسْوَاقِ الْآخِرَةِ وَالْعَامِلُ بِيَهُمَا فِي جَوَارِ اللَّهِ إِنْ أَدْرَكَ مَا يَأْمُلُ غَفَرَ اللَّهُ لَهُ وَإِنْ قَصَرَ بِهِ أَجَلُهُ وَقَعَ أَجْرُهُ عَلَى اللَّهِ.

A number of our companions, from Ahmad Bin Muhammad, from Al Hajjal, from Ghalib, from the one who mentioned it, from;

Abu Abdullah<sup>-asws</sup> said: ‘The Hajj and the Umrah are two markets from the markets of the Hereafter, and the performer of these two would be in the Neighbourhood of Allah<sup>-azwj</sup>. If he realises what he performs, Allah<sup>-azwj</sup> would Forgive for him, and if he is deficient with it, of his term (life-span), his Recompense would fall upon Allah<sup>-azwj</sup>’.<sup>5</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عليه السلام) لِأَيِّ شَيْءٍ صَارَ الْحَاجُّ لَا يُكْتَبُ عَلَيْهِ الذَّنْبُ أَرْبَعَةَ أَشْهُرٍ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَبَاحَ الْمُشْرِكِينَ الْحَرَمَ فِي أَرْبَعَةِ أَشْهُرٍ إِذْ يَقُولُ فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ ثُمَّ وَهَبَ لِمَنْ يَحُجُّ مِنَ الْمُؤْمِنِينَ الْبَيْتَ الدُّنُوبِ أَرْبَعَةَ أَشْهُرٍ .

<sup>4</sup> Al-Kafi – V 4 – The Book of Hajj Ch 7 H 6

<sup>5</sup> Al-Kafi – V 4 – The Book of Hajj Ch 28 H 35



A number of our companions, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al Husayn Bin Khalid who said,

‘I said to Abu Al-Hassan<sup>-asws</sup>, ‘For which thing did the Hajj come to be such that the sins are not written against him for four months?’ He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Mighty and Majestic Allowed the Al-Haram for the Polytheists during four months when He<sup>-azwj</sup> Said **[9:2] So go about in the land for four months**. Then He<sup>-azwj</sup> Gifted for the ones from the Believers who perform Hajj of the House (Kabah), the sins of four months’.<sup>6</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ زَعْلَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ ابْنِ الطَّيَّارِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) حَجَّجْتُ تَتْرَى وَعُمَرُ تُسْعَى يَدْفَعُونَ عَيْلَةَ الْفَقْرِ وَ مَيْتَةَ السَّوْءِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Al Hassan Za’lan, from Abdullah Bin Al Mugheira, from Ibn Al Tayyar who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Hajj performed in succession, and Umrah performed constantly, both dispel the abject poverty and the evil death’.<sup>7</sup>

## Some frequently searched issues:

**Jamarah** (pelting stones) is from the Sunnah, see Appendix II.

**Salat:** In both Harams (Makkah and Madina) salat is offered complete (not Qasr), but Salat elsewhere including Arafah is Qasr (reduced) see Appendix III.

<sup>6</sup> Al Kafi – V 4 – The Book of Hajj Ch 28 H 10

<sup>7</sup> Al-Kafi – V 4 – The Book of Hajj Ch 28 H 36

## Introduction:

Hajj and Umrah rituals found in Ahadith of Ahl Al-Bayt<sup>asws</sup> are included in the article. An attempt has been made to focus on the issue related to present-day living and prevailed social norms and practices.

**NB: For the brevity of the article, Arabic text is not included for well-known Ahadith.**

## Hajj and Umrah are Obligatory for those who have the means:

Hajj is obligatory on those who can 'afford' it (that which is involved in performing Hajj) and affordability is that a Muslim is in good health and has enough resources to bear Hajj expenses as well as leave enough for his dependents' sustenance and his Hajj route is safe and risk free.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ قَالَ كَتَبْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) بِمَسَائِلَ بَعْضُهَا مَعَ ابْنِ بُكَيْرٍ وَبَعْضُهَا مَعَ أَبِي الْعَبَّاسِ فَجَاءَ الْجَوَابُ بِإِمْلَائِهِ سَأَلْتُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا يَعْنِي بِهِ الْحَجَّ وَالْعُمْرَةَ جَمِيعاً لَأَكْتُمَا مَفْرُوضَانِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina who said,

'I wrote to Abu Abdullah<sup>asws</sup> with some questions, some of them with Ibn Bukeyrs, and some of them with Abu Al-Abbas. So the answer came with his<sup>asws</sup> dictation: 'You asked about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[3:97] and Pilgrimage to the House is incumbent upon the people for the Sake of Allah, (upon) everyone who is able to undertake the journey to it** – it Means by it the Hajj and the Umrah together, because both of these are necessities'.

وَسَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ أَتَمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ قَالَ يَعْنِي بِتَمَامِهِمَا آدَاءَهُمَا وَ اتِّقَاءَ مَا يَنْتَقِي الْمُحْرِمُ فِيهِمَا

And I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[2:196] And complete the Hajj and the Umrah for Allah**. He<sup>asws</sup> said: 'It Means by 'completing', the fulfilling of them, and abstaining from what the one in Ihram abstains from during these two'.

وَسَأَلْتُهُ عَنْ قَوْلِهِ تَعَالَى الْحَجَّ الْأَكْبَرِ مَا يَعْنِي بِالْحَجِّ الْأَكْبَرِ فَقَالَ الْحَجُّ الْأَكْبَرُ الْوُقُوفُ بِعَرَفَةَ وَ رَمْيُ الْجِمَارِ وَ الْحَجُّ الْأَصْغَرُ الْعُمْرَةُ.

And I asked him<sup>-asws</sup> about the Words of the Exalted **[9:3] the greater Hajj**, what is the Meaning of ‘the greater Hajj’? So he<sup>-asws</sup> said: ‘The greater Hajj is the pausing at Arafah, and pelting the rocks, and the smaller Hajj is the Umrah’.<sup>8</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنِ الْفَضْلِ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) ( وَ أَتَمُّوا الْحَجَّ وَ الْعُمْرَةَ لِلَّهِ قَالَ هُمَا مَفْرُوضَانِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aban Bin Usman, from Al Fazl Abu Al Abbas,

From Abu Abdullah<sup>-asws</sup> regarding **And complete the Hajj and the Umrah for Allah [2:196]**. He<sup>-asws</sup> said: ‘Both are necessities’.<sup>9</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْحَجُّ عَلَى الْغَنِيِّ وَ الْفَقِيرِ فَقَالَ الْحَجُّ عَلَى النَّاسِ جَمِيعاً كِبَارِهِمْ وَ صِغَارِهِمْ فَمَنْ كَانَ لَهُ عُذْرٌ عَذَرَهُ اللَّهُ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘The Hajj is upon the rich and the poor?’ So he<sup>-asws</sup> said: ‘The Hajj is upon the people altogether, their elders and their young ones. So, the one who has an excuse for himself, Allah<sup>-azwj</sup> would Excuse him’.<sup>10</sup>

ابْنُ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْعُمْرَةُ وَاجِبَةٌ عَلَى الْخَلْقِ بِمَنْزِلَةِ الْحَجِّ عَلَى مَنْ اسْتَطَاعَ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ وَ أَتَمُّوا الْحَجَّ وَ الْعُمْرَةَ لِلَّهِ وَ إِنَّمَا نَزَلَتِ الْعُمْرَةُ بِالْمَدِينَةِ قَالَ قُلْتُ لَهُ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ أَ يُجْزِي ذَلِكَ عَنْهُ قَالَ نَعَمْ .

Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘The Umrah is Obligatory upon the people at the status of the Hajj upon the one who has the ability for it, because Allah<sup>-azwj</sup> the Exalted is Saying **[2:196] And complete the Hajj and the Umrah for Allah**, and rather the Umrah was Revealed at Al-Medina’. I said to him<sup>-asws</sup>, ‘So the one who enjoys (Tumatto) with the Umrah to the Hajj, would that suffice from him?’ He<sup>-asws</sup> said: ‘Yes’.<sup>11</sup>

<sup>8</sup> Al-Kafi – V 4 – The Book of Hajj Ch 29 H 1

<sup>9</sup> Al-Kafi – V 4 – The Book of Hajj Ch 29 H 2

<sup>10</sup> Al-Kafi – V 4 – The Book of Hajj Ch 29 H 3

<sup>11</sup> Al-Kafi – V 4 – The Book of Hajj Ch 29 H 4

Holy Verses related to performing Hajj and Umrah rituals are included in Appendix IV:

## Hajj is incomplete without Ziyarah-e-Masomeen<sup>-asws</sup>

روى هشام بن المثنى، عن سدير عن أبي جعفر عليه السلام قال له: " ابدأوا بمكة واختموا بنا " \_

It is compulsory on people to start Hajj from Makkah and end it by performing Ziyarah of Masomeen<sup>-asws</sup>.<sup>12</sup>

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّمَا أَمَرَ النَّاسُ أَنْ يَأْتُوا هَذِهِ الْأَخْجَارَ فَيَطُوفُوا بِهَا ثُمَّ يَأْتُونَا فَيُخْبِرُونَا بِوَلَايَتِهِمْ وَيَعْرِضُوا عَلَيْنَا نَصْرَهُمْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: 'But rather, the people have been Commanded that they should come to these rocks, so they would be performing *Tawaaf* by these. Then they should be coming to us<sup>-asws</sup>, and informing us<sup>-asws</sup> of their Wilayah, and they should be presenting to us<sup>-asws</sup> their support'.<sup>13</sup>

وروى الحسن بن علي بن فضال، عن أبي أيوب الخزاز، عن محمد ابن مسلم عن أبي جعفر محمد بن علي عليهما السلام قال: ،  
وزيارته مفترضة على من أقر للحسين عليه السلام بالامامة من الله عزوجل

All those who believe in Imamat of Imam Hussain<sup>-asws</sup> 'Minjanib Allah' (nominated by Allah<sup>-azwj</sup>), Ziyarah-e-Imam Hussain<sup>-asws</sup> is compulsory on him.<sup>14</sup>

وفي رواية حنان بن سدير عن أبيه قال: قال لي أبو عبد الله عليه السلام: " يا سدير تزور قبر الحسين عليه السلام في كل يوم؟ قلت: جعلت فداك لا، قال: ما أجفاكم فتزوره في كل شهر؟ قلت: لا، قال: فتزوره، في كل سنة؟ قلت: قد يكون ذلك، قال: يا سدير ما أجفاكم للحسين عليه السلام أما علمت أن الله تبارك وتعالى ألف ألف ملك شعث غبر، يكونون ويزورون ولا يفترون، وما عليك يا سدير أن تزور قبر الحسين عليه السلام في كل جمعة خمس مرات أو في كل يوم مرة، قلت: جعلت فداك بيننا وبينه فراسخ كثيرة، فقال لي: اصعد فوق سطحك ثم التفت يمنة ويسرة، ثم ارفع رأسك إلى السماء ثم تنحوا نحو القبر فتقول: " السلام عليك يا أبا عبد الله، السلام عليك ورحمة الله وبركاته " تكتب لك بذلك، زورة الزورة حجة وعمرة، قال سدير: فرما فعلت ذلك في الشهر أكثر من عشرين مرة .

Hajj is compulsory only once in lifetime, with condition of affordability, but Ziyarah Imam Hussain<sup>-asws</sup> is wajib everyday, whoever does not do it commits atrocity against Imam<sup>-asws</sup>,

<sup>12</sup> Manla Yahzar-al-Faqih, Vol.2, Traditions 3138-9.

<sup>13</sup> Al-Kafi – V 4 – The Book of Hajj Ch 214 H 1

<sup>14</sup> Manla Yahzar-al-Faqih, Vol.2, Traditions 3177.

however, if it is not possible for a person to visit grave of Imam Hussain<sup>-asws</sup> everyday, then he should go to roof-top, look at right side then left side and then into sky and say ‘Salam’ to Imam-e-Mazloom<sup>-asws</sup>, it is equivalent to visiting grave of Imam Hussain<sup>-asws</sup> and sending ‘Salam’ from there.<sup>15</sup>

## Embarking on Hajj Journey:

وروى عبد الله بن سليمان عن أبي جعفر عليه السلام قال: "كان رسول الله صلى الله عليه وآله يسافر يوم الخميس".

وروى محمد بن حمران، عن أبيه عن أبي عبد الله عليه السلام قال: "من سافر أو تزوج والقمر في العقرب لم ير الحسن".

روى الحسن بن محبوب، عن عبد الرحمن بن الحجاج قال: قال أبو عبد الله عليه السلام: "تصدق واخرج أي يوم شئت".

The best day to set out for Hajj is Thursday or on Saturday but do not leave on Monday as well as during ‘Qamar dar Aqrab’<sup>16</sup> as it would result in a disaster. However, one could leave for Hajj on any day after distributing Elms (Sadaqah).<sup>17</sup>

It is recommended for everyone to travel along with those who have similar financial resources, and should not disgrace himself by travelling with those who are better off; it is, however, also the responsibility of rich companion to not spend unnecessarily while in the company of the ones with limited financial resources.<sup>18</sup>

It is recommended by Rasool-Allah<sup>-saww</sup> to first choose your companion before setting out for Hajj, while Amir ul-Momineen<sup>-asws</sup> said: Do not travel with a person who would not admit that any of your qualities are better than his as you would recognise his qualities superseding yours.<sup>19</sup>

## Borrowing (without interest) for Hajj Expenses:

If a person is capable of paying debt, then, there is no harm in taking out a loan to bear Hajj expenses. If a person is already in red (in debt) and he has a choice to either pay his debt or to go for hajj, he may partially pay off his debt and use the remaining funds for Hajj. But if he

<sup>15</sup> Manla Yahzar-al-Faqih, Vol.2, Traditions 3203.

<sup>16</sup> It's the phase when moon passes through the Scorpio, one should also refrain from holding a wedding

<sup>17</sup> Manlah Yahzer Faqih, vol. 2, Traditions 2391, 2401, 2404.

<sup>18</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 46, Traditions 7-8.

<sup>19</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 46, Tradition 5.

أَمَّحَدُ بْنُ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَبِي هَمَّامٍ قَالَ قُلْتُ لِلرِّضَا ( عليه السلام ) الرَّجُلُ يَكُونُ عَلَيْهِ الدَّيْنُ وَ يَحْضُرُهُ الشَّيْءُ أَ يَقْضِي دَيْنَهُ أَوْ يَحْجُ قَالَ يَقْضِي بَعْضُ وَ يَحْجُ بَبَعْضٍ قُلْتُ فَإِنَّهُ لَا يَكُونُ إِلَّا بِقَدَرِ نَفَقَةِ الْحَجِّ فَقَالَ يَقْضِي سَنَةً وَ يَحْجُ سَنَةً فَقُلْتُ أُعْطِيَ الْمَالَ مِنْ نَاحِيَةِ السُّلْطَانِ قَالَ لَا بَأْسَ عَلَيْكُمْ .

'I said to Al-Reza<sup>-asws</sup>, 'A man happens to have the debt upon him, and something presents itself to him, should he pay off his debt or perform Hajj?' He<sup>-asws</sup> said: 'He should pay off part of it and perform Hajj with part of it'. I said, 'Supposing it does not happen to be except a quantity for expenditure of the Hajj?' So he<sup>-asws</sup> said: 'He should pay off one year, and he should perform Hajj following year'. So I said, '(Supposing if) the wealth is given from the Sultan (ruling authority)?' He<sup>-asws</sup> said: 'There is no problem upon you'.<sup>21</sup>

وروى إسحاق بن عمار عن أبي إبراهيم عليه السلام قال: " سألته عن المرأة الموسرة قد حجت الاسلام فنقول لزوجها: أحجني مرة اخرى أله أن يمنعها؟ قال: نعم ، يقول لها: حقى عليك أعظم من حقتك على في ذا

A lady can go for Hajj even if her husband does not permit her, provided it is her first Hajj<sup>22</sup>. But a wife, who has already performed her obligatory Hajj, should obey her husband if he refuses to give her permission for the second Hajj.<sup>23</sup>

It is not necessary that a lady should be accompanied by a 'Mehhram'<sup>24</sup> for Hajj, as she could go in the company of trustworthy and reliable people if peaceful and safe conditions persist.<sup>25</sup>

روى العلاء، عن محمد بن مسلم عن أحدهما عليهما السلام قال: " المطلقة تحج في عدتها "ابن بكير، عن زرارة قال: " سألت أبا عبد الله عليه السلام عن المرأة التي يتوفى عنها زوجها أتحتج في عدتها؟ قال: نعم ".

Al-Ala narrated, on the authority of Muhammad bin Muslim, on the authority of one of them, peace be upon them, who said: "A divorced woman performs Hajj during her waiting period." Ibn Bakir, on the authority of Zurara, said:

<sup>20</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 40, Traditions 3-4.

<sup>21</sup> Al-Kafi – V 4 – The Book of Hajj Ch 40 H 4

<sup>22</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 44, Tradition 3.

<sup>23</sup> Manlah Yahzer Fagih, vol. 2. Traditions 2391, 2401, 2909.

<sup>24</sup> A close relative to whom marriage is forbidden.

<sup>25</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 44, Traditions 4-5.

“I asked Abu Abdullah<sup>-asws</sup>. Can a divorced or a widow go for Hajj during her Time of ‘Iddat’ (waiting time)? he<sup>-asws</sup> replied: Yes.<sup>26</sup>

وروى صفوان، عن إسحاق بن عمار قال: " سألت أبا الحسن عليه السلام عن ابن عشر سنين يحج؟ قال: عليه حجة الاسلام إذا احتلم، وكذلك الجارية عليها الحج إذا طمشت وروي عن علي بن مهزيار، عن محمد بن الفضيل قال: " سألت أبا جعفر الثاني عليه السلام عن الصبي متى يحرم به؟ قال: إذا أثغر

A child can perform Hajj after losing his/her primary/milk<sup>27</sup> teeth but can only perform the obligatory Hajj upon reaching adulthood.<sup>28</sup>

وروى عبد الرحمن بن أعين عن أبي جعفر عليه السلام قال: " الصبي يصوم عنه وليه إذا لم يجد هديا "

If a youth has not got his own sacrifice (animal) then his guardian should observe fast instead.<sup>29</sup>

روى زرارة عن أحدهما عليهما السلام قال: " إذا الرجل بابنه وهو صغير فإنه يأمره أن يلبي ويفرض الحج، فإن لم يحسن أن يلبي لبي عنه ويطاف به ويصلى عنه، قلت: ليس لهم ما يذبحون عنه؟ قال: يذبح عن الصغار ويصوم الكبار ويتقى عليهم ما يتقى على المحرم من الثياب والطيب، فإن قتل صيدا فعلى أبيه "

When a person performs Hajj with his young ones, he should guide him for the recitation of ‘Talbiyah’ and ‘Niah’ (intention of Hajj), if youth cannot recite ‘Talbiyah’ properly then he should recite on his/her behalf and perform ‘Tawaaf’ along with him and offer salat on his behalf. And if the guardian is unable to afford sacrifice for both, then he should offer sacrifice on young one’s behalf and make up his sacrifice with observing a fast. The youth should refrain from all those which are forbidden during Hajj, i.e., wearing perfume, cloth restrictions etc., and if youth has killed a bird/animal (what is lawful under ordinary conditions), then his guardian should offer the (corresponding) compensation.<sup>30</sup>

## **Hajj-e-Badal (Hajj on Behalf of someone Else):**

If a wealthy person becomes ill near the Hajj time or is struck by a disability (which would not enable him to perform Hajj rituals) he should then send, on his behalf, a poor person for Hajj.<sup>31</sup>

<sup>26</sup> Manlah Yahzer Faqih, vol. 2, Traditions 2913-2914.

<sup>27</sup> Deciduous teeth.

<sup>28</sup> Manlah Yahzer Faqih, vol. 2, Traditions 2898-2899.

<sup>29</sup> Manlah Yahzer Faqih, vol. 2, Tradition 3102.

<sup>30</sup> Manlah Yahzer Faqih, vol. 2, Tradition 2893.

<sup>31</sup> Al-Kafi, vol. 4, chapt. 37, Tradition 5.

If a person passes away without performing his obligatory Hajj and does not leave a ‘Will’ for ‘Hajj-e-Badal’, even then Hajj should be performed on his behalf.<sup>32</sup>

A man can perform Hajj on behalf of a woman and a woman can perform Hajj on behalf of a man.<sup>33</sup>

A person’s own Hajj is also accomplished when he performs Hajj on behalf of someone else. If a person was poor and someone else has performed his obligatory Hajj, he should set out for obligatory Hajj upon becoming wealthy.<sup>34</sup>

وقال الصادق عليه السلام: " من حج عن إنسان اشتركا حتى إذا قضى طواف الفريضة انقطعت الشركة، فما كان بعد ذلك من عمل كان لذلك الحاج ".<sup>35</sup>

The deeds of a *Hajji* who is performing Hajj on behalf of someone else, will be equally shared until the end of obligatory Tawaaf and those deeds performed afterwards will only belong to the performer.<sup>35</sup>

If a person is given resources to perform ‘Hajj-e-Mufrad’ it is permissible for him to carry out ‘Hajj-e-Tumatto’ instead, although it would be better to do what he has been asked for.<sup>36</sup>

وروى البنزطي عن أبي الحسن عليه السلام قال: " سألته عن رجل أخذ حجة من رجل فقطع عليه الطريق فأعطاه رجل حجة أخرى أيجوز له ذلك ؟ فقال: جائز له ذلك محسوب للاول والآخر ، وما كان يسعه غير الذي فعل إذا وجد من يعطيه الحجة ".<sup>37</sup>

If a person loses funds given to him for Hajj-e-Badal and if a third person gives him funds again for Hajj expenses, a Hajj performed subsequently will be sufficient for the both of the contributors.<sup>37</sup>

وسأل سعيد بن عبد الله الاعرج أبا عبد الله عليه السلام " عن الصلوة أيجب عن الميت؟ فقال: نعم إذا لم يجد الصلوة ما يحج به، وإن كان له مال فليس له ذلك حتى يحج من ماله وهو يجزي عن الميت كان له مال أو لم يكن له مال "

A well-off person who has not completed his own obligatory Hajj cannot perform Hajj on behalf of a deceased person until he carries out a Hajj from his own wealth. However, a person with limited resources may do so on behalf a dead person.<sup>38</sup>

Hajj-e-Badal cannot be performed on behalf of a ‘Naasbi’<sup>39</sup> unless he happens to be his/her real father.<sup>40</sup>

<sup>32</sup> Al-Kafi, vol. 4, chapt. 38, Tradition 16.

<sup>33</sup> Al-Kafi, vol. 4, chapt. 59, Traditions 1-3.

<sup>34</sup> Al-Kafi, vol. 4, chapt. 38, Traditions 1,4.

<sup>35</sup> Manlah Yahzer Faqih, vol. 2, Tradition 2240.

<sup>36</sup> Al-Kafi, vol. 4, chapt. 60, Tradition 1.

<sup>37</sup> Manlah Yahzer Faqih, vol. 2, Tradition 2869.

<sup>38</sup> Manlah Yahzer Faqih, vol. 2, Tradition 2872.

<sup>39</sup> A person who carries grudges against either Ahl Al-Bayt<sup>-asws</sup> and/or their Shias.

<sup>40</sup> Al-Kafi, vol. 4, chapt. 63, Traditions 1-2.



وروى علي بن أبي حمزة، عن أبي بصير عن أبي عبد الله عليه السلام قال: " لو أن رجلا معسرا أحججه رجل كانت له حجة، فإن أيسر بعد ذلك كان عليه الحج، وكذلك الناصب إذا عرف فعله الحج وإن قد حج "

If a ‘Naasbi’<sup>41</sup> is enlightened and corrects his beliefs, he should go for an obligatory Hajj even if he has already performed one (in Naasbi faith).<sup>42</sup>

If a person who has been given funds for ‘Hajj-e-Badal’ passes away prior to performing Hajj and does not leave behind any amount (from what he was given) then the Hajj of the person is accepted who gave him monies.<sup>43</sup>

A person who would carry out Hajj from his own resources, on behalf of someone else, gets the reward equivalent to 10 Hajj.<sup>44</sup>

A *Hajji* may perform Hajj, on behalf of as many as he wants, reaching over 1,000 so that each will get the full reward without any deduction in his own. Upon starting the ‘Tawaaf’ he can recite, ‘O! Allah<sup>-azwj</sup>, accept Tawaaf on behalf of such and such.....’<sup>45</sup>

It would be highly rewarding if a *Hajji* would carry out Hajj and Tawaaf for Masomeen<sup>-asws</sup>, on a one-by-one basis.<sup>46</sup>

## Regarding Hair Cut Prior to Umrah or Hajj:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْحُجُّ أَشْهُرُ مَعْلُومَاتٍ سُئِلَ وَ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ فَمَنْ أَرَادَ الْحُجَّ وَفَرَ شَعْرَهُ إِذَا نَظَرَ إِلَى هَلَالِ ذِي الْقَعْدَةِ وَ مَنْ أَرَادَ الْعُمْرَةَ وَفَرَ شَعْرَهُ شَهْرًا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘The Hajj is in known months – Shawwal, and Zil-Qadah, and Zil Hijja. So the one who intends the Hajj should let his hair grow when he looks at the crescent of Zilqadah; and the one who intends the Umrah should let his hair grow for a month’.<sup>47</sup>

<sup>41</sup> The one who holds animosity against the Ahl Al-Bayt<sup>-asws</sup> or their followers

<sup>42</sup> Manlah Yahzer Faqih, vol. 2, Tradition 2867.

<sup>43</sup> Al-Kafi, vol. 4, chapt. 66, Tradition 3.

<sup>44</sup> Al-Kafi, vol. 4, chapt. 67, Tradition 2.

<sup>45</sup> Al-Kafi, vol. 4, chapt. 71, Traditions 1, 9, 10.

<sup>46</sup> Al-Kafi, vol. 4, chapt. 70, Tradition 2.

<sup>47</sup> Al-Kafi – V 4 – The Book of Hajj Ch 73 H 1

## Regarding Earth, Stones and Found Items in Kabah:

One should not pick stone or soil from or around Kabah, these should be returned if taken out unknowingly.<sup>48</sup>

An item found in Kabah should be announced for a year and if still unclaimed it should be given out in charity. However, if an item was found outside Kabah and remains unclaimed after being displayed for a year, then the founder can keep it.<sup>49</sup>

## Supplications prior to, or during Hajj:

It is narrated from Imam Musa ibn Jafar<sup>-asws</sup> that Rasool-Allah<sup>-saww</sup> said, when one of you intends to leave his home for Hajj, a person should recite at the front door while facing him, 'Sura-e-Fatiha' on his front, right-hand side and left-hand side and similarly 'Ayat-tul-Kursee' should be recited on his three sides. Then the person should say, O! Allah<sup>-azwj</sup>, please protect him and all that accompanying him and keep him well and alive along with his belongings. And let him reach his destination along with his belongings.

Imam<sup>-asws</sup> then said, O Sabah! (The narrator), have you ever noticed that a person has come back after performing Hajj and his belongs went missing? Or he survived and his luggage got lost? Or he returned back but his belongings did not? I replied this is true, may I be your sacrifice<sup>50</sup>.

I was travelling with Imam Jafar-e-Sadiq<sup>-asws</sup> towards Makkah, Imam<sup>-asws</sup> after offering prayers, prayed to Allah<sup>-azwj</sup>, O! Allah make our way empty and make our journey easy and let us reach there with safety, make climbing of mountains easier for us, All distinctions belong to You<sup>-azwj</sup><sup>51</sup>.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ قَاسِمِ الصَّيْرِيِّ عَنْ حَفْصِ بْنِ الْقَاسِمِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ عَلَى ذُرْوَةِ كُلِّ جَسْرٍ شَيْطَانٌ فَإِذَا انْتَهَيْتَ إِلَيْهِ فَقُلْ بِسْمِ اللَّهِ يَرْحَلَ عَنْكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Qasim Al Sayrafi, from Hafs Bin Al Qasim who said,

'Abu Abdullah<sup>-asws</sup> said: 'Upon the height of every bridge is a devil<sup>-la</sup>. So whenever you end up to it, say, 'بِسْمِ اللَّهِ' In the Name of Allah<sup>-azwj</sup>, he<sup>-la</sup> would move away from you'.<sup>52</sup>

<sup>48</sup> Al-Kafi, vol. 4, chapt. 17, Traditions 1-2.

<sup>49</sup> Al-Kafi, vol. 4, chapt. 22, Tradition 1.

<sup>50</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 45, Tradition 1

<sup>51</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 47, Tradition 1

<sup>52</sup> Al Kafi – V 4 – The Book of Hajj Ch 48 H 3

## Hajj with Umrah

Imam<sup>-asws</sup> said: ‘We do not recommend any other type of Hajj except ‘*Hajj-e-Tumatto*’, we greet Allah<sup>-azwj</sup> by saying this, O! Lord, we acted upon the words of Quran and traditions of Rasool Allah<sup>-saww</sup>, whereas Muslims says we have acted upon our best guess. Thus, Allah<sup>-azwj</sup> will do justice between our deeds and theirs, as per His judgement <sup>53</sup>.

## Ritual of Hajj-e-Tumatto (First Umrah followed by Hajj)!

Imam<sup>-asws</sup>. said, The Umrah and Hajj-e-Tumatto has three sets of ‘Tawaaf-e-Kabah’ and two times the act of ‘Sahi’, when you arrive at Makkah do ‘Tawaaf of Kabah’, recite two-rakat ‘salat’ at ‘Place of Ibrahim’ then do ‘Sahi’ between ‘Safa and Marwa’, that’s all in the Umrah of ‘Hajj-e-Tumatto’. Then there are two ‘Tawaaf-e-Kabah’ in Hajj and a single ‘Sahi’ between ‘Safa and Marwa’ and offering prayers during the Tawaaf and two-rakat salat at the ‘place of Ibrahim’<sup>54</sup>.

## Ahram and what becomes Forbidden upon wearing it<sup>55</sup>

It is better that an Ahram should only consist of two cotton sheets<sup>56</sup>, however, a third sheet/outfit could also be used for protection against cold.<sup>57</sup>

It is narrated from Imam Abu Abdullah<sup>-asws</sup> that when you arrive at the place of ‘Yakeeq’ from Iraq or any place of ‘Miqaat’<sup>58</sup> (among many ‘Miqaat’ places) and have the intention of wearing ‘Ahram’ then you should, first clean yourself by removing your underarm hair, manicure you nails, remove hair around your private parts, trim your moustaches, and somehow clean your teeth and take a shower, and wear both cloths of ‘Ahram’ and it’s better

<sup>53</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 50, Tradition 4

<sup>54</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 51, Tradition 1

<sup>55</sup> For men, two un-switched white sheets, for women switched white cloths.

<sup>56</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 76, Tradition 1

<sup>57</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 82, Tradition 11

<sup>58</sup> ‘I went to Abu Abdullah<sup>-asws</sup> and the colour of my face had changed. So he<sup>-asws</sup> said to me: ‘From where did you wear *Ihraam*?’ I said, ‘From such and such a place’. So he<sup>-asws</sup> said: ‘Sometimes the seeker of the goodness, his feet tend to waver’. Then he<sup>-asws</sup> said: ‘Would it make you joyful if you were to Pray Al-Zohr during a journey, as four (Cycles)?’ I said, ‘No’. He<sup>-asws</sup> said: ‘So it, By Allah<sup>-azwj</sup>, is (like) that’ (i.e. wearing *Ihraam* at other than a designated juncture). (Al Kafi – V 4 – The Book of Hajj Ch 75 H 6)

to perform all these before the Sun starts to descend. However, if you cannot then there is no harm in doing these afterwards (afternoon time)<sup>59</sup>.

Someone asked, how long one should wait to cut hair, again, near the private parts, after removing hair prior to putting on the first ‘Ahram’, Imam<sup>-asws</sup> replied after two-Fridays (gap).<sup>60</sup>

It is narrated from Imam Abu Abdullah<sup>-asws</sup> that it does not matter if you wear ‘Ahram’ during the day or in the night but it is better to put it on in the afternoon<sup>61</sup>.

وروى معاوية بن عمار عن أبي عبد الله عليه السلام قال: " لا تلبس ثوبا له أزرار وأنت محرم إلا أن تنكسه، ولا ثوبا تدركه ، ولا سراويل إلا أن لا يكون وروى حريز عن أبي عبد الله عليه السلام قال: " لا تنظر في المرأة وأنت محرم من الزينة

A button or kind of hook is not allowed in any form of Ahram cloths.<sup>62</sup>

One should not look into mirror while in Ahram as it comes under self-importance/vanity.<sup>63</sup> However, wearing a ring is permitted provided it is not with the intention of pride.<sup>64</sup>

It is permissible to wear a belt on waist for the purpose of securing money and other valuables.<sup>65</sup>

Ahram in black colour is forbidden, but is allowed in strips provided no silk thread is used in the stitching/weaving.<sup>66</sup>

Ahram sheet should not be impregnated with scent; such sheets could only be used after elimination of the fragrance.<sup>67</sup>

## Ahram for Women

A ‘Muharra’mah’<sup>68</sup> may wear any kind of outfit for Hajj, but should be fragrance free, should not wear gloves, it would not matter if she wears striped cloths.<sup>69</sup> But she should not wear pure silk cloths.<sup>70</sup>

<sup>59</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 76, Tradition 1

<sup>60</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 76, Tradition 3

<sup>61</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 79, Tradition 1

<sup>62</sup> Manla Yahzar-ul-Faqih, vol 2. hadith no. 2617.

<sup>63</sup> Manla Yahzar-ul-Faqih, vol 2. hadith no. 2649.

<sup>64</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 82, Tradition 22

<sup>65</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 83, Tradition 1-2

<sup>66</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 82, Tradition 16

<sup>67</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 82, Tradition 19

<sup>68</sup> Female Hajji

<sup>69</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 84, Tradition 2.

<sup>70</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 84, Tradition 8.

A ‘Muharra’mah’ should not cover her face, as a lady’s Ahram is her face, whereas, it is in two-sheets for a man. It is also inappropriate to cover her face with something else (i.e., fan/pankha).<sup>71</sup>

A ‘Muharra’mah’ can wear those ornaments, which she usually puts on at home, e.g., earrings, foot/hand bands, but with the condition that she should not display them to others.<sup>72</sup>

A Muharra’mah<sup>73</sup> should not do the following (as men are asked to do): recite ‘Talbiyah’ aloud, perform ‘Istilam’ (to kiss Hajr-e-Aswat), enter into Kabah and do ‘Harwala’ during Saiy between Safa and Marwah.<sup>74</sup>

## 2 Rakat Salat and Supplications Prior to wearing Ahram:

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدٌ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ عَنْ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ لَا يَكُونُ إِحْرَامٌ إِلَّا فِي دُبُرِ صَلَاةٍ مَكْتُوبَةٍ أَحْرَمْتُ فِي دُبُرِهَا بَعْدَ التَّسْلِيمِ وَ إِنْ كَانَتْ نَافِلَةً صَلَّيْتُ رَكَعَتَيْنِ وَ أَحْرَمْتُ فِي دُبُرِهَا فَإِذَا انْقَضَتْ مِنْ صَلَاتِكَ فَاحْمَدِ اللَّهَ وَ أَثْنِ عَلَيْهِ وَ صَلِّ عَلَى النَّبِيِّ (صلى الله عليه وآله)

Ali, from his father, from Ibn Abu Umeyr, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan, from Ibn Abu Umeyr, altogether from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘The *Ahram* does not happen except after the Prescribed Prayer. You should wear *Ahram* at the end of it after the greetings (in the Prayer), even though it may be an optional (Prayer). You should Pray two Cycles, and wear *Ahram* at the end of these two. So, when you turn from your Prayer, then Praise Allah<sup>-azwj</sup> and Extol upon Him<sup>-azwj</sup>, and send Blessings upon the Prophet<sup>-saww</sup>.

وَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَجْعَلَنِي مِمَّنْ اسْتَجَابَ لَكَ وَ آمَنَ بِوَعْدِكَ وَ اتَّبَعَ أَمْرَكَ فَإِنِّي عَبْدُكَ وَ فِي قَبْضَتِكَ لَا أُوقَى إِلَّا مَا وَفَّيْتَ وَ لَا أَخْذُ إِلَّا مَا أَعْطَيْتَ

And say, ‘O Allah<sup>-azwj</sup>! I hereby ask You<sup>-azwj</sup> to Make me to be from the ones who have answered to You, and believed in Your<sup>-azwj</sup> Promise, and followed Your<sup>-azwj</sup> Commands, for I

<sup>71</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 84, Traditions 7,9.

<sup>72</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 84, Tradition 4.

<sup>73</sup> A female in Ahram

<sup>74</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 121, Tradition 8

am Your<sup>-azwj</sup> servant, and in Your<sup>-azwj</sup> Hold. I cannot protect except what You<sup>-azwj</sup> Protect, and I cannot take except what You<sup>-azwj</sup> Give.

وَقَدْ ذَكَرْتُ الْحَجَّ فَأَسْأَلُكَ أَنْ تَعَزِّمَ لِي عَلَيْهِ عَلَى كِتَابِكَ وَ سُنَّةِ نَبِيِّكَ وَ تُقَوِّيَنِي عَلَى مَا ضَعُفْتُ عَنْهُ وَ تَسَلِّمَ مِنِّي مَنَاسِكَي فِي يُسْرٍ مِنْكَ وَ عَافِيَةٍ وَ اجْعَلْنِي مِنْ وَفْدِكَ الَّذِينَ رَضِيتَ وَ ارْتَضَيْتَ وَ سَمَّيْتَ وَ كَتَبْتَ

And You<sup>-azwj</sup> have Mentioned the Hajj, so I hereby ask You<sup>-azwj</sup> that You<sup>-azwj</sup> should Determine it for me to be upon Your<sup>-azwj</sup> Book and the Sunnah of Your<sup>-azwj</sup> Prophet<sup>--saww</sup>, and Strengthen me upon what I have weakened from, and Accept from me my rituals in Ease from You<sup>-azwj</sup> and well-being, and Make me to be from Your<sup>-azwj</sup> delegates who Please You<sup>-azwj</sup> and You<sup>-azwj</sup> are Pleased with, and Named, and Ordained.

اللَّهُمَّ فَتَمِّمْ لِي حَجِّي وَ عُمْرَتِي اللَّهُمَّ إِنِّي أُرِيدُ التَّمَتُّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ عَلَى كِتَابِكَ وَ سُنَّةِ نَبِيِّكَ ( صلى الله عليه وآله ) فَإِنْ عَرَضَ لِي شَيْءٌ يَحْبِسُنِي فَحُلِّي حَيْثُ حَبَسْتَنِي لِقُدْرِكَ الَّذِي قَدَّرْتَ عَلَيَّ

O Allah<sup>-azwj</sup>! So Perfect my Hajj for me, and my Umrah. O Allah<sup>-azwj</sup>! I intend the *Tamatto* with the Umrah to the Hajj upon Your<sup>-azwj</sup> Book and Sunnah of Your<sup>-azwj</sup> Prophet<sup>--saww</sup>. Thus, if something were to present itself to me withholding me, so free me when it withholds me by Your<sup>-azwj</sup> Power which Your<sup>-azwj</sup> have Ordained upon me.

اللَّهُمَّ إِنْ لَمْ تَكُنْ حَجَّةً فَعُمْرَةً أَحْرَمَ لَكَ شَعْرِي وَ بَشَرِي وَ لَحْمِي وَ دَمِي وَ عِظَامِي وَ مُحْيِي وَ عَصَبِي مِنَ النِّسَاءِ وَ الثِّيَابِ وَ الطِّيبِ أَبْتَغِي بِذَلِكَ وَجْهَكَ وَ الدَّارَ الْآخِرَةَ

O Allah<sup>-azwj</sup>! If it does not happen to be for Hajj, so for Umrah. I shall hold sacred for You<sup>-azwj</sup>, my hair, and my skin, and my flesh, and my blood, and my bones, and my mind away from my attaining from the women, and the clothes, and the perfume, and I seek Your<sup>-azwj</sup> Face by that and the House of the Hereafter’.

قَالَ وَ يُجْزِلُكَ أَنْ تَقُولَ هَذَا مَرَّةً وَاحِدَةً حِينَ تُحْرِمُ ثُمَّ قُمْ فَأَمْسِ هُنَيْئَةً فَإِذَا اسْتَوَتْ بِكَ الْأَرْضُ مَاشِيًا كُنْتَ أَوْ رَاكِبًا فَلَبَّ .

He<sup>-asws</sup> said: ‘And it would suffice you if you were to be saying this once when you wear *Ahram*. Then stand, so walk comfortably, then when the ground is even with you, whether you were walking or riding, so exclaim *Talbiyya*’.<sup>75</sup>

<sup>75</sup> Al-Kafi – V 4 – The Book of Hajj Ch 80 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ إِنِّي أُرِيدُ أَنْ أَمْتَعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَكَيْفَ أَقُولُ قَالَ تَقُولُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, said, 'I said to him<sup>-asws</sup>, 'I intend to perform Haj-e-Tamatto with the Umrah to the Hajj, so what should I be saying?' He<sup>-asws</sup> said: 'You should be saying,

اللَّهُمَّ إِنِّي أُرِيدُ أَنْ أَمْتَعَ بِالْعُمْرَةِ إِلَى الْحَجِّ عَلَى كِتَابِكَ وَ سُنَّةِ نَبِيِّكَ (صلى الله عليه وآله) وَإِنْ شِئْتَ أَضَمَرْتُ الَّذِي تُرِيدُ .

'O Allah<sup>-azwj</sup>! I intend to perform *Tamatto* with the Umrah to the Hajj upon Your<sup>-azwj</sup> Book and the Sunnah of Your<sup>-azwj</sup> Prophet<sup>--saww</sup>; and if you so desire to, you can keep in mind that which you intend for (instead of saying it)'.<sup>76</sup>

## General Obligations after Wearing Ahram

It is prohibited for a 'Mohram'<sup>77</sup> to indulge in conflicts, tell lies, use of abusive language and to sleep with his wife.<sup>78</sup>

A 'Mohram' should be careful regarding the following: (a) refrain from scratching his head with nails but should rather use fingers; (b) upon taking 'Ghusal-e-Janabat' he should touch his head with fingers in order to make water reach his head skin; (C) he should not recite 'Talbiyah' until his Ahram is complete; (d) he should not wrestle with others so that he does not get an injury or drops hair.<sup>79</sup>

A 'Mohram' may clean his teeth, use floss, and scratch his skin even if blood comes out as a result.<sup>80</sup>

If two 'Mohram' end up fighting, they should seek forgiveness, but upon fighting again, the one who was just should offer a goat for sacrifice whereas the unjust 'Mohram' should offer a cow.<sup>81</sup>

<sup>76</sup> Al-Kafi – V 4 – The Book of Hajj Ch 80 H 3

<sup>77</sup> A male in Ahram.

<sup>78</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 81, Tradition 3.

<sup>79</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 98, Traditions 1,3,4,10.

<sup>80</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 98, Traditions 5,6,12.

<sup>81</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 81, Tradition 1.

If a 'Mohram' swears three times, he commits 'Ja'dal' (even if he was right) he should sacrifice a goat but if a person wrongly swears, even once, needs to offer a goat, as compensation.<sup>82</sup>

Also in another tradition, it is narrated that upon committing 'Ja'dal' a 'Mohram' has to sacrifice a goat, and/or a cow (depending on the swear-word) as well as committing a minor sin but Hajj becomes invalid if he sleeps with his wife.<sup>83</sup>

A 'Mohram' should not use a shade while riding but can use his own body to guard against sun, i.e., use of hand to cover his face. However, he can sit in a tent or in the shade of a wall.<sup>84</sup>

A lady can stay under shade in the state of Ahram.<sup>85</sup>

A 'Mohram' who is elderly or ill can come under shade but would need to give away 0.75 kg grains but if he comes under shade due to either rain or sun then he would have to sacrifice a goat in Minnah.<sup>86</sup>

Another person can perform 'Tawaaf' and 'Rami Jamarat' on behalf of a person (man or woman), who is not well, disabled, or mentally unfit or frequently needs to drink water.<sup>87</sup>

A husband may help his wife, who cannot stand on her feet, in a carrier (i.e., wheel chair) to perform compulsory Tawaaf of Kabah and Saiy between Safa and Marwa. By doing so his own Tawaaf is also accomplished and he does not need to perform it later.<sup>88</sup>

A 'Mohram' should not dive in deep water and he should neither sniff a scent nor an odour. If he has to open something containing fragrance, he should cover his nose up with a cloth. But if his cloths come in contact with fragrance then he should wash them up.<sup>89</sup>

A 'Mohram' should neither use a yellow coloured bed nor a pillow.<sup>90</sup>

A 'Mohram' can eat apple, lemon, 'Bair' or any fruit with good smell but should avoid inhaling aroma.<sup>91</sup>

A 'Mohram' should neither wear 'kajal' (Surma) with the intention of makeup nor use 'Kajal' containing fragrance, he should not stare at a mirror but if it happens by chance then he should recite Talbiyah.<sup>92</sup>, however if 'Mohram's eyes are sore and putting Kajal will help him then he may use it or even use cloth/cotton balls on his eyes.<sup>93</sup>

<sup>82</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 81, Tradition 4

<sup>83</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 81, Tradition 6.

<sup>84</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 89, Tradition 1

<sup>85</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 89, Tradition 4

<sup>86</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 89, Tradition 4-9

<sup>87</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 135, Traditions 2,4.

<sup>88</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 138, Tradition 9

<sup>89</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 90, Traditions 1-2 and Chp 91, Traditions 4-5, 8.

<sup>90</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 91, Tradition 11.

<sup>91</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 91, Tradition 16-17.

<sup>92</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 92, Traditions 1-5.

<sup>93</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 93, Tradition 3.



If a ‘Mohram’ falls ill or suffers from headache or gets fleas then it is permissible for him to get his head shaved but offer ‘Fidia’, either keep three fasts or offer food to six poor folks (circa 9 kg) or sacrifice a goat.<sup>94</sup>

A ‘Mohram’ may use oil/butter to cure his dried/torn skin or use other medicine based on halal ingredient for any other disease.<sup>95</sup>

A ‘Mohram’ may make use of ‘bandage/dressing’ to stop bleeding from a wound but should refrain from using a medicine containing excessive amount of fragrance.<sup>96</sup>

A ‘Mohram’ may use cotton in ears (as ear-plugs) in order to relieve pain from the wind.<sup>97</sup>

If a ‘Mohram’ cuts his nail then he would need to give out a handful of grains for each nail but if he exceeds cutting four nails, then he should offer a sacrifice but if he cuts more than ten nails in total, then he should offer another sacrifice.<sup>98</sup>

If a ‘Mohram’ cuts nails at one place then he should offer a sacrifice but if he cuts nails at two different places then he should repeat sacrifice twice.<sup>99</sup>

If a ‘Mohram’ pulls out hair from his head or beard then he should give away food to a poor, but if he carried out unintentionally, then he should give away two whole breads or barely.<sup>100</sup>

A ‘Mohram’ should not kill fleas but there is no ‘Kufara’ (penalty) on doing so.<sup>101</sup> But if he picks up fleas from his body or cloths and throws away, on purpose, then he should give away a handful of grains.<sup>102</sup>

A ‘Mohram’ harm should not kill any insect/creepy-crawly species with the exception of snake, scorpion and mouse.<sup>103</sup>

A ‘Mohram’ may kill, if being threatened by an animal of any kind, i.e., crow, giant hornet/bee, eagle, wolf, and mad dog.<sup>104</sup>

There is no harm in killing a mosquito or a bedbug in the ‘Haram’.<sup>105</sup>

<sup>94</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 93, Tradition 2

<sup>95</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 93, Tradition 4.

<sup>96</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 93, Traditions 5,6,8.

<sup>97</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 93, Tradition 9

<sup>98</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 94, Tradition 4

<sup>99</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 94, Tradition 5

<sup>100</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 94, Traditions 9,11

<sup>101</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 95, Tradition 2

<sup>102</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 95, Tradition 3

<sup>103</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 96, Tradition 2

<sup>104</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 96, Traditions 4,10

<sup>105</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 96, Tradition 11

A ‘Mohram’ can sacrifice four animals and those birds which do not fly (i.e., chicken), anywhere, including the Haram.<sup>106</sup>

If a ‘Mohram’s leg is broken then all the restrictions are lifted, i.e., his wife, cloths, fragrance, but he will have to come back again for Hajj next year.<sup>107</sup>

A ‘Mohram’ can neither get married, nor anyone can read his ‘Nikah’, nor can recite the sermon of ‘Nikah’ nor becomes witness to someone else’s ‘Nikah’. If a ‘Mohram’ marries a lady then they should be separated from each other and can never marry again.<sup>108</sup> However, a ‘Mohram’ can divorce his wife.<sup>109</sup>

وسأله محمد بن مسلم " عن الرجل يحمل امرأته أو يمسه فأمنى أو أمدى؟ فقال: إن حملها أو مسها بشهوة فأمنى أو لم يمن أو أمدى أو لم يمد فعليه دم شاة يهريقه، وإن حملها أو مسها بغير شهوة فليس عليه شيء أمني أو لم يمن، أمدى أو لم يمد ". وإذا وجبت على الرجل بدنة في كفارة فلم يجدها فعليه سبع شياه، فإن لم يقدر صام ثمانية عشر يوما بمكة أو في منزله. وإن طفت بالبيت وبالصف والمروة وقد تمتعت ثم عجلت فقبلت أهلك قبل أن تقصر من رأسك فإن عليك دما تهريقه، وإن جامعته فعليك جزور أو بقرة

If a Mohram (one wearing *Ahram*) cannot find a camel, which was due on him as ‘Kufara’ then he may sacrifice 7 goats.<sup>110</sup>

وسأل الحسن الصيقل أبا عبد الله عليه السلام " عن المحرم يؤذيه ضرره أيقبله؟ قال: نعم لا بأس به

A Mohram has an option to get a painful tooth taken out.<sup>111</sup>

وسأل عبد الله بن سنان أبا عبد الله عليه السلام " عن الحناء، فقال: إن المحرم ليمسه ويداوي به بغيره وما هو بطيب وما به بأس

A Mohram may put on a medicine with fragrance if under unbearable pain.<sup>112</sup>

وروى الحلبي، ومحمد بن مسلم عن أبي عبد الله عليه السلام قال: " المحرم يمسك على أنفه من الريح الطيبة، ولا يمسك على أنفه من الريح الحبيثة ".

A Mohram may cover his nose to avoid a sweet smell but should not do so for a bad odour.<sup>113</sup>

وروى سعد بن سعد الأشعري عن الرضا عليه السلام قال: قلت: " المحرم يشتري الجواري أو يبيع؟ فقال: نعم "

<sup>106</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 97, Tradition 1

<sup>107</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 100, Tradition 2

<sup>108</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 101, Traditions 1,3

<sup>109</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 101, Tradition 6

<sup>110</sup> Manla Yahzar-ul-Faqih, vol 2. Tradition no., 2591

<sup>111</sup> Manla Yahzar-ul-Faqih, vol 2. Tradition no., 2653

<sup>112</sup> Manla Yahzar-ul-Faqih, vol 2. Tradition no., 2668

<sup>113</sup> Manla Yahzar-ul-Faqih, vol 2. Tradition no., 2670

A Mohram is not restricted from buying or selling goods.<sup>114</sup>

Upon death of a Mohram, he may be given ‘Ghusal and Kafan’ and his face may be covered but he may not be given ‘Hanoot’ or any kind of fragrance, regardless of being man or woman.<sup>115</sup>

علي، عن أبيه، عن ابن أبي عمير، عن معاوية بن عمار، قال: قال أبو عبد الله (عليه السلام): لا ينظر المحرم في المرأة لزينة فان نظر فليلب

Ali from his father, who from Ibn Abi Omair, who from Moawiya Bin Ammar, narrated that Abu Abdullah<sup>-asws</sup> said: A Mohram should not look into mirror for the sake of vanity, if he/she looks (out of forgetfulness) then say *Talbiyah*.<sup>116</sup>

## Recitation of ‘Talbiyah’ after putting on *Ahram* at *Miqaat*:

Upon asking about the ‘Talbiyah’, Imam<sup>-asws</sup> said, it is: ‘Labbaik Allah Huma Labbaik La Shareeka laka Labbaik Innal Hamda Walnamata laka walmulk la Shareeka laka Labbaik....’

And recite this after offering prayers whether prayers are compulsory or recommended, when you start your journey, when you reach a crest or settle in a valley, upon greeting another passenger or upon waking up, and during the morning and pronounce them as loud as possible, if a portion of these you cannot recite, it is still acceptable but it is better to recite these in full. But be aware! The first four ‘Talbiyahat’ are very essential.<sup>117</sup>

## The Talbiyah of Imam Sadiq<sup>-asws</sup> was as follows:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ لَبَّيْكَ، ذَا الْمَعَارِجِ  
لَبَّيْكَ لَبَّيْكَ، دَاعِيًا إِلَى دَارِ السَّلَامِ لَبَّيْكَ لَبَّيْكَ، غَفَّارَ الذَّنُوبِ لَبَّيْكَ لَبَّيْكَ، أَهْلَ التَّلْبِيَةِ لَبَّيْكَ لَبَّيْكَ، ذَا الْجَلَالِ  
وَالْإِكْرَامِ لَبَّيْكَ لَبَّيْكَ، مَرْهُوبًا وَمَرْغُوبًا إِلَيْكَ لَبَّيْكَ لَبَّيْكَ، تُبَدِّئُ وَالْمَعَادُ إِلَيْكَ لَبَّيْكَ لَبَّيْكَ، كَشَّافَ الْكُرْبِ  
الْعِظَامِ لَبَّيْكَ لَبَّيْكَ، عَبْدُكَ وَابْنُ عَبْدِكَ لَبَّيْكَ لَبَّيْكَ

<sup>114</sup> Manla Yahzar-ul-Faqih, vol 2. Tradition no., 3118

<sup>115</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 99, Tradition 1,3

<sup>116</sup> Al-Kafi – V 4 – The Book of Hajj Ch 93 H 2

<sup>117</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 80, Tradition 3

*"Yes, here I am, O Lord, here I am. Here I am, there is no partner for You, here I am. Surely, praise and blessings belong to You and the kingdom, too. There is no partner for You, here I am. The Lord of the ways of Ascent, her I am, here I am. You call to the dwelling of peace, here I am, here I am. O Forgiver of sins, here I am, here I am. You are the worthiest of being answered, here I am, here I am. Lord of Glory and Honour, here I am, her I am. I am coming towards You fearfully and willingly, here I am, here I am. You are the Beginner and all the returns are towards You, here I am, here I am. Remover of all sorrows, here I am, here I am. I am Your servant and the son of Your two servants, here I am, her I am. O Generous One, here I am.*

A male's 'Talbiyah' is audible whereas it is not upon the women to be loud with the *Talbiyya'*.<sup>118</sup>

Talbiyah of a dumb person are by uttering with the movement of tongue and pointing out with his finger.<sup>119</sup>

- وروى الحلبي عن أبي عبد الله عليه السلام أنه قال: " لا بأس أن تلبي وأنت على غير طهر، وعلى كل حال "

Talbiyah may still be pronounced while being impure, i.e., in need of wuzu or bath.<sup>120</sup>

## Covering Face or Ears while in Ahram!

I asked if flies are irritating me should I cover up my face? Imam<sup>-asws</sup> replied, yes, but do not cover-up your head. However, there is no harm if ladies cover their faces as well as head (under these circumstances)<sup>121</sup>.

I asked, can a 'Muhram<sup>122</sup>' cover up his ears due to feeling cold? Imam<sup>-asws</sup> replied, he may do so<sup>123</sup>.

## Tawaaf (Circumambulation) and Istalam (Greeting) <sup>124</sup>

Imam<sup>-asws</sup> said<sup>125</sup>, circumambulate 'Kabah' **seven times** (one time would be to walk between the Hajar-e-Aswad and Muqam-e-Ibrahim<sup>-as</sup>, anticlockwise and then come back in front of

<sup>118</sup> Al-Kafi – V 4 – The Book of Hajj Ch 81 H 7

<sup>119</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 80, Tradition 2.

<sup>120</sup> Manla Yahzar-ul-Faqih, vol 2. hadith no. 2581.

<sup>121</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 88, Tradition 1

<sup>122</sup> The one who wears Ahram

<sup>123</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 88, Tradition 4

<sup>124</sup> To kiss or touch the stone with right hand out of respect

<sup>125</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 122, Tradition 1

Hajar-e-Aswad<sup>126</sup>) and recite, O Allah<sup>-azwj</sup>! I beg to You<sup>-azwj</sup> through Your<sup>-azwj</sup> Special Name, for its sake we sail on the water and walk on uneven paths, I beg to You<sup>-azwj</sup> through the ‘Name’ which makes the skies to move and skies bow down to kiss the ‘Name’, I beg to Your ‘Name’<sup>127</sup> which is recited by Angels<sup>-as</sup> to elevate their status, I pray to You<sup>-azwj</sup> with the name which Moses<sup>-as</sup> used for ‘Wasila’ (Intercession) at the mountain of ‘Toor’ and You<sup>-azwj</sup> accepted his<sup>-as</sup> prayers and bless him....., as per Hadith below:

عَلَيْ بَنِي إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدٌ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ طُفْتُ بِالْبَيْتِ سَبْعَةَ أَشْوَاطٍ وَ تَقُولُ فِي الطَّوَافِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي يَمْشَى بِهِ عَلَى طَلْلِ الْمَاءِ كَمَا يَمْشَى بِهِ عَلَى جَدَدِ الْأَرْضِ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي يَهْتَرُ لَهُ عَرْشُكَ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي هَتَرُ لَهُ أَقْدَامُ مَلَائِكِكَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, and Safwan Bin Yahya, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘Perform Tawaaf by the House (Kaaba), seven circuits and you should be saying during the *Tawaaf*, ‘O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name by which one can walk upon the surface of the water just as one can walk upon the hard ground. And I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name by which Your Throne can be shaken for him. And I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name by which the feet of the Angels would Shake for him.

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ مُوسَى مِنْ جَانِبِ الطُّورِ فَاسْتَجَبْتَ لَهُ وَ أَقْبَيْتَ عَلَيْهِ مَحَبَّةً مِنْكَ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي غَفَرْتَ بِهِ لِمُحَمَّدٍ (صلى الله عليه وآله) مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ أَتَمَمْتَ عَلَيْهِ نِعْمَتَكَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا مَا أَحْبَبْتَ مِنَ الدُّعَاءِ

And I ask You by Your<sup>-azwj</sup> Name by which Musa<sup>-as</sup> supplicated to You<sup>-azwj</sup> with from the side of the (Mount) Toor, so You<sup>-azwj</sup> Answered him<sup>-as</sup> and You<sup>-azwj</sup> Cast the Loved upon him<sup>-as</sup> from You<sup>-azwj</sup>. And I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name by which were Forgiven for Muhammad<sup>-saww</sup> whatever there were from the sins (of the Shiah) which were in the past and in the future, and the Favours were Completed upon him<sup>-saww</sup>, if You<sup>-azwj</sup> could Deal with me such and such what I like from the supplication.

وَ كُلَّمَا انْتَهَيْتَ إِلَى بَابِ الْكَعْبَةِ فَصَلِّ عَلَى النَّبِيِّ (صلى الله عليه وآله) وَ تَقُولُ فِيمَا بَيْنَ الرُّكْنِ الْيَمَانِيِّ وَ الْحَجَرِ الْأَسْوَدِ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ وَ قُلْ فِي الطَّوَافِ اللَّهُمَّ إِنِّي إِلَيْكَ فَقِيرٌ وَ إِنِّي خَائِفٌ مُسْتَجِيرٌ فَلَا تُعَذِّبْ جَسْمِي وَ لَا تُبَدِّلْ اسْمِي .

And every time you ended up to the Door of the Kaaba, so send Blessings upon the Prophet<sup>-saww</sup> and you should be saying in what is between the Yamany corner and the Black Stone:

‘رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ’

<sup>126</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 132, Tradition 2

<sup>127</sup> (The name of Ali<sup>-as</sup>),

**‘[2:201] Our Lord! Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire’.**

And say during your *Tawaaf*:

‘اللَّهُمَّ إِنِّي إِلَيْكَ فَقِيرٌ وَإِنِّي خَائِفٌ مُسْتَجِيرٌ فَلَا تُغَيِّرْ جِسْمِي وَلَا تُبَدِّلْ اسْمِي’

‘O Allah<sup>-azwj</sup>! I am needy to You<sup>-azwj</sup>, and I am fearful seeker of Refuge, therefore neither Alter my body nor Replace my name’.<sup>128</sup>

## Recitation during Tawaaf:

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ عَبْدِ السَّلَامِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نُعَيْمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) دَخَلْتُ طَوَافَ الْفَرِيضَةِ فَلَمْ يُمْتَحِ لِي شَيْءٌ مِنَ الدُّعَاءِ إِلَّا الصَّلَاةُ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ سَعَيْتُ فَكَانَ كَذَلِكَ فَقَالَ مَا أُعْطِيَ أَحَدٌ مِّنْ سَأَلٍ أَفْضَلَ مِنَّا أُعْطِيَ .

Ahmad Bin Muhammad, from Al Husayn Bin Sa’eed, from Ibrahim bin Abu Bala’a, from Abdul Salaam Bin Abdul Rahman Bin Nuaym who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘I entered the Obligatory *Tawaaf* but could not begin with anything from the supplications except for the sending of Blessings upon Muhammad<sup>--saww</sup> and the Progeny<sup>-asws</sup> of Muhammad<sup>--saww</sup> (*Salawat*), and, I performed the Sa’ee, so that was that (as well)’. So he<sup>-asws</sup> said: ‘No one from the beseechers would be Given anything superior that what you would be Given’.<sup>129</sup>

## Touching *Hajar-e-Aswad* (the Black Stone)

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ أَوْ غَيْرِهِ عَنْ حَمَّادِ بْنِ عُنْتَمَانَ قَالَ كَانَ بِمَكَّةَ رَجُلٌ مَوْلَى لِّبَنِي أُمَيَّةَ يُقَالُ لَهُ ابْنُ أَبِي عَوَانَةَ لَهُ عِنَادَةٌ وَكَانَ إِذَا دَخَلَ إِلَى مَكَّةَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَوْ أَحَدٌ مِنْ أَشْيَاخِ آلِ مُحَمَّدٍ (عليهم السلام) يَعْجَبُ بِهِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, or someone else from Mohammad Bin Usman who said,

<sup>128</sup> Al Kafi – V 4 – The Book of Hajj Ch 123 H 1

<sup>129</sup> Al-Kafi – V 4 – The Book of Hajj Ch 123 H 3

‘There was a man in Makkah who was a slave of the Clan of Umayya called Ibn Abu Awana who had obstinacy for him, and whenever Abu Abdullah<sup>-asws</sup> or any one from the Sheykh<sup>-as</sup> of the Progeny<sup>-asws</sup> of Muhammad<sup>--saww</sup> entered Makkah, he would abuse them<sup>-as</sup>.

وَ إِنَّهُ أَتَى أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) وَ هُوَ فِي الطَّوَافِ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ مَا تَقُولُ فِي اسْتِلامِ الْحَجَرِ فَقَالَ اسْتَلَمَهُ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) فَقَالَ لَهُ مَا أَرَاكَ اسْتَلَمْتَهُ قَالَ أَكْرَهُ أَنْ أُؤْذِيَ ضَعِيفاً أَوْ أَتَأَذَّى قَالَ فَقَالَ قَدْ زَعَمْتَ أَنَّ رَسُولَ اللَّهِ ( صلى الله عليه وآله ) اسْتَلَمَهُ قَالَ نَعَمْ وَ لَكِنْ كَانَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) إِذَا رَأَوْهُ عَرَفُوا لَهُ حَقَّهُ وَ أَنَا فَلَا يَعْرِفُونِ لِي حَقِّي .

And he came to Abu Abdullah<sup>-asws</sup> while he<sup>-asws</sup> was in the *Tawaaf*, and he said, ‘O Abu Abdullah<sup>-asws</sup>! What are you<sup>-asws</sup> saying regarding touching the (Black) Stone?’ So he<sup>-asws</sup> said: ‘Rasool-Allah<sup>--saww</sup> touched it’. So he said to him<sup>-asws</sup>, ‘I did not see you<sup>-asws</sup> touching it’. He<sup>-asws</sup> said: ‘I<sup>-asws</sup> disliked that I<sup>-asws</sup> should hurt the weak ones or be hurt (due to congestion)’. So he said, ‘But you<sup>-asws</sup> have claimed that Rasool-Allah<sup>--saww</sup> touched it’. He<sup>-asws</sup> said: ‘Yes, but it was so that whenever Rasool-Allah<sup>--saww</sup> was seen, they recognised his<sup>--saww</sup> right for him<sup>--saww</sup> (and made way for him<sup>--saww</sup>), and as for me<sup>-asws</sup>, they are not recognising my<sup>-asws</sup> right for me<sup>-asws</sup>’.<sup>130</sup>

Compulsory Tawaaf may be performed using a ride, i.e., wheel chair.<sup>131</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ سَيْفِ الثَّمَارِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَتَيْتُ الْحَجَرَ الْأَسْوَدَ فَوَجَدْتُ عَلَيْهِ زَحَاماً فَلَمْ أَلْقِ إِلَّا رَجُلًا مِنْ أَصْحَابِنَا فَسَأَلْتُهُ فَقَالَ لَا بُدَّ مِنْ اسْتِلامِهِ فَقَالَ إِنْ وَجَدْتَهُ خَالِياً وَ إِلَّا فَسَلِّمْ مِنْ بَعِيدٍ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Sa’eed, from Safwan Bin Yahya, from Sayf Al Tammar who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘I went over to the (Black) Stone, so I found congestion at it. So, I did not find except for one man from our companions, So I asked him, and he said, ‘It is a must to touch it’. So he<sup>-asws</sup> said: ‘If you find it empty, otherwise greet it from afar’.<sup>132</sup>

<sup>130</sup> Al-Kafi – V 4 – The Book of Hajj Ch 123 H 17

<sup>131</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 138, Tradition 16

<sup>132</sup> Al-Kafi – V 4 – The Book of Hajj Ch 122 H 3

## Rukan-e-Al-Yamany

It is narrated from Imam<sup>-asws</sup> that Allah<sup>-azwj</sup> has nominated an angel at ‘Rukan-e-Al-Yamany’ who is affixed to it and says ‘Ameen!’<sup>133</sup> to your prayers.

In another tradition, Imam<sup>-asws</sup> said, Rukan-e-Al-Yamany is one of the gates of paradise and is open only for the followers of Alay<sup>134</sup> Mohammed<sup>-asws</sup> and there is nothing for others, when a momin prays here, his prayers arrive at the ‘Arsh’<sup>135</sup> and there remains no veil between him and his Lord<sup>-azwj</sup> <sup>136</sup>.

## Which one should prefer Tawaaf or the Salat in Harram (Kabah)?

Imam<sup>-asws</sup> said, Circumambulation is preferable for those who do not reside in Makkah whereas Salat gets priority over Circumambulation for the residents of Makkah<sup>137</sup>.

It is also narrated that performing Tawaaf prior to performing Hajj is better than 70 Tawaaf performed after completing Hajj<sup>138</sup>.

One may drink water if thirsty, during Tawaaf.<sup>139</sup>

## Muqam-e-Ibrahim’ is not where it should have been:

Imam<sup>-asws</sup> then added, Hazrat Ibrahim<sup>-as</sup> placed it very close to the wall of Kabah (since it was used to build Kabah), and it stayed there for a very long time. However, people during the era of ignorance, removed it from its original place. Upon the fall down of Makkah, it was placed back to its original place (by Rasool-Allah<sup>-saww</sup>) where it was placed by Hazrat Ibrahim<sup>-as</sup>. It stayed there until the time of Ummer, he asked people to tell him its original place (its location as per people of ignorance, since he was one of them), a man came forward and said he has noted down that distance from the wall of Kabah. Ummer asked him to fetch that measure. Thus the ‘Place of Ibrahim’ was removed from that place to its existing location<sup>140</sup>.

<sup>133</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 122, Tradition 11

<sup>134</sup> Progeny

<sup>135</sup> The seventh sky.

<sup>136</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 122, Tradition 15.

<sup>137</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 125, Tradition 2.

<sup>138</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 125, Tradition 3.

<sup>139</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 138, Tradition 15

<sup>140</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 10, Tradition 3.



In a Sermon, Amir ul-Momineen<sup>-asws</sup> said, if I would insist on restoring the status of Islam to the time of Rasool Allah<sup>-saww</sup>, then all my soldiers would depart from me except for a limited number of Shias. The later ones are those who have recognised my status and Imam<sup>-asws</sup> in the light of Book of Allah<sup>-azwj</sup> and traditions of Rasool Allah<sup>-saww</sup>, Do you want to see what happens if I order to relocate ‘Muqam-e-Ibrahim’ back to the place where it was installed by Rasool Allah<sup>-saww</sup> and Fadak may be given.....(Sermon continues, see, Ahtjaj-e-Tabrasy<sup>141</sup>).....

## The Boundaries of Tawaaf:

Upon asking from Imam<sup>-asws</sup> regarding the boundaries of Tawaaf and who moves out of these boundaries, Imam<sup>-asws</sup> replied, during the time of Rasool Allah<sup>-saww</sup>, people used to perform Tawaaf of ‘Bait’ (Kabah) and the ‘Muqam-e- Ibrahim’ (since Place of Ibrahim was very close to the wall of Kabah) but now you perform Tawaaf while walking between the ‘Place’ and ‘Kabah’ (due to Ummer’s act). Thus this is the boundary and whoever exceeds this limit his Hajj becomes invalid. This limit has always been there but now its boundaries are between the ‘Kabah’ and ‘Place’. Therefore anyone who performed Tawaaf outside these limits, he will be performing the Tawaaf of Kabah but instead will be doing Tawaaf of Mosque of Alharam (Masjid Alharam). This Tawaaf will be outside the limits so this will not be a valid Tawaaf<sup>142</sup>.

I asked should we move fast or walk slowly during the Tawaaf, Imam<sup>-asws</sup> replied, walk gently (neither too fast nor too slow)<sup>143</sup>.

روى أبان، عن محمد بن علي الحلبي قال: " سألت أبا عبد الله عليه السلام عن الطواف خلف المقام، قال: ما أحب ذلك وما أرى به بأساً، فلا تفعله إلا أن لا تجد منه بدا

One should not perform Tawaf outside ‘Muqam-e-Ibrahim’, unless one is forced to do so.<sup>144</sup>

## What if Tawaaf is Interrupted:

Upon being asked regarding the status of Tawaaf of a person who could not complete (7 circles) due to some reason and had to abandon it, Imam<sup>-asws</sup> replied, if he was performing an obligatory Tawaaf then he has to start all over again if he was carrying out a non-obligatory then he can complete the remaining rounds upon returning<sup>145</sup>.

<sup>141</sup> Nehjul Asrar, vol.2, pp. 86.

<sup>142</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 126, Tradition 1.

<sup>143</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 127, Tradition 1.

<sup>144</sup> Manla Yahzar-ul-Faqih, vol 2. hadith no. 2809.

<sup>145</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 128, Tradition 1.

Someone asked what shall one do if someone’s Ablution is broken<sup>146</sup> while in the process of Tawaaf? Imam<sup>-asws</sup> replied, he should immediately come out, perform Ablution and if he had performed more than half of Tawaaf (4 or more) then just carry on and complete the remaining ones if not then start all over again<sup>147</sup>.

I asked if someone is performing Tawaaf and gets tired, is it permissible to take some rest. Imam<sup>-asws</sup> replied, yes, he may take some rest and then start again from where he has left his Tawaaf, regardless of obligatory or non-obligatory Tawaaf. The same is true for ‘Sa’ee’ and other rituals of Hajj<sup>148</sup>.

## What-If Salat time Occurs during Tawaaf:

I asked from Imam Abu Abdullah<sup>-asws</sup> while a person was carrying out ‘Tawaaf-e-fariza’ (compulsory), ‘Aqamah’ was being recited for congregational prayers, Imam<sup>-asws</sup> replied he should offer his prayers with them and then continue with Tawaaf from where he had left it. Similarly, ‘Sa’ee’ as well as all Hajj rituals should be suspended during the congregational Salat<sup>149</sup>.

### When one forgets the number of Tawaaf:

I told Imam<sup>-asws</sup> that a person completed Tawaaf and then got confused if he had performed 6 or 7 circles in his Tawaaf., Imam<sup>-asws</sup> said, he should perform Tawaaf again, I said if he had completed it (assuming correct), Imam<sup>-asws</sup> said, then there is nothing on him but I would prefer to repeat Tawaaf under these conditions<sup>150</sup>.

I asked if someone, while performing Tawaaf, cannot remember if he has completed 6 or 7 circumambulations, Imam<sup>-asws</sup> replied he should consider that number 6 and perform another one (7<sup>th</sup>). I said if he had gone after completing, Imam<sup>-asws</sup> replied then there is nothing on him<sup>151</sup>.

I asked someone has completed 6 rounds in a Tawaaf, Imam<sup>-asws</sup> replied, he should perform another one (round), I said, he has gone home afterwards, Imam<sup>-asws</sup> replied he should ask someone to perform one on his behalf<sup>152</sup>.

I asked about a person who got mixed up regarding his 3<sup>rd</sup> or 4<sup>th</sup> round during Tawaaf, Imam<sup>-asws</sup> asked was he performing obligatory or non-obligatory Tawaaf? Imam<sup>-asws</sup> then said, if he

<sup>146</sup> Hadas Sadar, to break wind.

<sup>147</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 128, Tradition 2.

<sup>148</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 129, Tradition 4.

<sup>149</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 129, Tradition 3, 1.

<sup>150</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 130, Tradition 1.

<sup>151</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 130, Tradition 3.

<sup>152</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 130, Tradition 9.

was carrying out obligatory Tawaaf then he should abandon the existing one and repeat his Tawaaf from scratch but if he was doing a non-obligatory Tawaaf then he should consider the last one as number 3 and go ahead to finish his Tawaaf<sup>153</sup>.

I asked, ‘Is it in order if my companion keep counting the number of circles around Kabah?’ Imam<sup>-asws</sup> replied, yes<sup>154</sup>.

Imam<sup>-asws</sup> advised to abandon Tawaf if you are unable to continue due to over crowdedness<sup>155</sup>.

## Crawling in Tawaaf:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي امْرَأَةٍ نَذَرَتْ أَنْ تَطُوفَ عَلَى أَرْبَعٍ فَقَالَ تَطُوفُ أَسْبُوعاً لِيَدَيْهَا وَ أَسْبُوعاً لِرِجْلَيْهَا .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said regarding a woman who vowed that she would be performing *Tawaaf* upon four (crawling). So he<sup>-asws</sup> said: ‘She should perform *Tawaaf* of seven (circuits) for her hands, and seven (circuits) for her legs’.<sup>156</sup>

## One must not combine two sets of 7-Tawaaf without offering Salat!

It is also recommended not to combine two compulsory Tawaafs without offering two-Rakat Salat between the two<sup>157</sup>.

<sup>153</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 130, Tradition 7.

<sup>154</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 138, Tradition 2.

<sup>155</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 138, Tradition 10.

<sup>156</sup> Al-Kafi – V 4 – The Book of Hajj Ch 139 H 18

<sup>157</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 131, Tradition 1.

## One must Offer Two-Rakat Salat after Tawaaf Near the Place of Ibrahim<sup>-as</sup>

Imam<sup>-asws</sup> said, offer two-rakat salat after carrying out the compulsory Tawaaf near the palace of Ibrahim<sup>-as</sup>, however, you have an option to reciting two-rakat prayers in any mosque subsequent to non-obligatory Tawaaf<sup>158</sup>.

I asked from Imam Jafar-e-Sadiq<sup>-asws</sup> that after performing Tawaaf, I forgot to offer two-rakat salat at the ‘Muqam-e-Ibrahim’ and did not recalled until reaching Makkah, Imam<sup>-asws</sup> replied in this case (Sahu/mistake), recite salat wherever you are, however, if you are not gone far away then offer salat prior to going any further<sup>159</sup>.

One cannot offer the complete salat-e-Tawaaf in ‘sitting-posture’.<sup>160</sup>

## ‘Wazu’ (Ablution) is only Compulsory in Tawaaf/Salat!

A companion asked, ‘Can one perform rituals of Hajj without performing Ablution, yes, with the exception of Tawaafs, as Salat is part of it<sup>161</sup>.

## Sa’ee (7 circuits, from Safa to Merwa will count 1):

It is narrated from Imam Jafar-e-Sadiq<sup>-asws</sup> that after offering two-part Salat, subsequent to Tawaaf, come close to ‘Hajar-e-Aswat’, kiss and embrace it however, if it is not possible (due to over-crowding) make a gesture towards it, this is essential, then drink ‘Zam’ before going to ‘Safa’ hill and say, O Allah<sup>-azwj!</sup>, through it, let me benefit from knowledge, increase my sustenance, heal and protect me from disease and hardships<sup>162</sup>.

In another hadith, it is recommended to take ‘Zam’ after offering two-part salat, drink it, pour it on your head, at back of neck and at chest, and make the above prayer and then return to ‘Hajar-e-Aswad’ (if possible)<sup>163</sup>.

<sup>158</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 136, Tradition 8.

<sup>159</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 137, Tradition 2.

<sup>160</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 136, Tradition 1

<sup>161</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 133, Tradition 2.

<sup>162</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 139, Tradition 1.

<sup>163</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 139, Tradition 2.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) حِينَ فَرَغَ مِنْ طَوَافِهِ وَ رَكَعَتَيْهِ قَالَ أَبَدًا بِمَا بَدَأَ اللَّهُ عَزَّ وَ جَلَّ بِهِ مِنْ إِيْتَانِ الصَّغَا إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّ الصَّغَا وَ الْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> that Rasool-Allah<sup>--saww</sup>, when he<sup>--saww</sup> was free from his<sup>--saww</sup> *Tawaaf* and (Praying of) two Cycles, said: 'I<sup>--saww</sup> hereby begin with what Allah<sup>-azwj</sup> Mighty and Majestic Began with, from going to Al-Safa. Allah<sup>-azwj</sup> Mighty and Majestic is Saying **[2:158] Surely the Safa and the Marwa are among the Rituals appointed by Allah**'.

قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) ثُمَّ الْخُرُجُ إِلَى الصَّغَا مِنَ الْبَابِ الَّذِي خَرَجَ مِنْهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ هُوَ الْبَابُ الَّذِي يُقَابِلُ الْحَجَرَ الْأَسْوَدَ حَتَّى تَقْطَعَ الْوَادِيَّ وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارُ فَاصْعَدْ عَلَى الصَّغَا حَتَّى تَنْظُرَ إِلَى الْبَيْتِ وَ تَسْتَقْبِلَ الرُّكْنَ الَّذِي فِيهِ الْحَجَرُ الْأَسْوَدُ وَ أَحْمَدُ اللَّهِ وَ أَثْنِ عَلَيْهِ ثُمَّ اذْكُرْ مِنْ آلَائِهِ وَ بَلَائِهِ وَ حُسْنِ مَا صَنَعَ إِلَيْكَ مَا قَدَرْتَ عَلَى ذِكْرِهِ

Abu Abdullah<sup>-asws</sup> said: 'Then go out to Al-Safa from the door which Rasool-Allah<sup>--saww</sup> went out from, and it is the door which faces the Black Stone, until you cut through the valley, and upon you should be the tranquillity and the dignity. So, climb upon Al-Safa until you look at the House (Kabah) and face the corner in which is the Black Stone, and Praise Allah<sup>-azwj</sup> and Extol upon Him<sup>-azwj</sup>. Then remember His<sup>-azwj</sup> Favours and His<sup>-azwj</sup> Trials, and the goodness with which He<sup>-azwj</sup> has Dealt with you, in accordance to your ability upon His<sup>-azwj</sup> Mention.

ثُمَّ كَبِّرِ اللَّهَ سَبْعًا وَ اَحْمَدْهُ سَبْعًا وَ هَلِّلْهُ سَبْعًا وَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ثَلَاثَ مَرَّاتٍ

Then exclaim the Greatness of Allah<sup>-azwj</sup> (Takbeer) seven times, and Praise Him<sup>-azwj</sup> seven times, and say, 'There is no God except for Allah<sup>-azwj</sup> Alone, there being no associates for Him<sup>-azwj</sup>, from Him<sup>-azwj</sup> being the Kingdom and for Him<sup>-azwj</sup> being the Praise. He<sup>-azwj</sup> Revives and He<sup>-azwj</sup> Causes to die, and He<sup>-azwj</sup> is Alive and does not die, and He<sup>-azwj</sup> is Able upon every thing' – three times.

ثُمَّ صَلِّ عَلَى النَّبِيِّ (صلى الله عليه وآله) وَ قُلِ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا وَ الْحَمْدُ لِلَّهِ عَلَى مَا أَوْلَانَا وَ الْحَمْدُ لِلَّهِ الْحَيِّ الْقَيُّومِ وَ الْحَمْدُ لِلَّهِ الْحَيِّ الدَّائِمِ ثَلَاثَ مَرَّاتٍ

Then Send Blessings upon the Prophet<sup>--saww</sup>, and say, 'Allah<sup>-azwj</sup> is the Greatest upon what He<sup>-azwj</sup> has Guided us, and the Praise is for Allah<sup>-azwj</sup> upon what He<sup>-azwj</sup> has Preferred us, and the

Praise is for Allah<sup>-azwj</sup>, the Living, the Everlasting; and the Praise is for Allah<sup>-azwj</sup> the eternally Living' – three times.

وَقُلْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ لَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَ لَوْ كَرِهَ الْمُشْرِكُونَ ثَلَاثَ مَرَّاتٍ  
اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَ الْعَافِيَةَ وَ الْيَقِينَ فِي الدُّنْيَا وَ الْآخِرَةِ ثَلَاثَ مَرَّاتٍ اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا  
عَذَابَ النَّارِ ثَلَاثَ مَرَّاتٍ

And say, 'I testify that there is no God except for Allah<sup>-azwj</sup>; and I testify that Muhammad<sup>--saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>--saww</sup>. We do not worship except for Him<sup>-azwj</sup>, being sincere for Him<sup>-azwj</sup> in the Religion, and even though the Polytheists may be averse to it' – three times. 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for Forgiveness, and the well being, and the conviction in the world and the Hereafter' – three times. 'O Allah<sup>-azwj</sup>! Give us goodness in the world and goodness in the Hereafter and Save us from the Punishment of the Fire' – three times.

ثُمَّ كَبَّرِ اللَّهَ مِائَةَ مَرَّةٍ وَ هَلَّلَ مِائَةَ مَرَّةٍ وَ أَحْمَدَ مِائَةَ مَرَّةٍ وَ سَبَّحَ مِائَةَ مَرَّةٍ وَ تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَجْزَ وَعْدُهُ وَ نَصَرَ عَبْدَهُ وَ عَلَبَ  
الْأَحْزَابَ وَحْدَهُ فَلَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَحْدَهُ

Then exclaim the Greatness of Allah<sup>-azwj</sup> one hundred times, and Extol His<sup>-azwj</sup> Holiness one hundred times, and Praise Him<sup>-azwj</sup> one hundred times, and Glorify Him<sup>-azwj</sup> one hundred times, and you should be saying, 'There is no god except for Allah<sup>-azwj</sup>, Alone, being True to His<sup>-azwj</sup> Promise, and Helping His<sup>-azwj</sup> servants, and Overcomes all the ones allied (against Him<sup>-azwj</sup>). For Him<sup>-azwj</sup> is the Kingdom, and for Him<sup>-azwj</sup> is the Praise Alone, Alone'.

اللَّهُمَّ بَارِكْ لِي فِي الْمَوْتِ وَ فِي مَا بَعْدَ الْمَوْتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ظُلْمَةِ الْقَبْرِ وَ وَخَشْتِهِ اللَّهُمَّ أَظِلَّنِي فِي ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّكَ

O Allah<sup>-azwj</sup>! Bless me during the death, and in what is after the death. O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from the darkness of the grave, and its loneliness. O Allah<sup>-azwj</sup>! Shade me in the Shade of Your<sup>-azwj</sup> Throne on the Day in which there would be no shade except for Your<sup>-azwj</sup> Shade'.

وَ أَكْثِرْ مِنْ أَنْ تَسْتَوْدِعَ رَبَّكَ دِينَكَ وَ نَفْسَكَ وَ أَهْلَكَ ثُمَّ تَقُولُ أَسْتَوْدِعُ اللَّهَ الرَّحْمَنَ الرَّحِيمَ الَّذِي لَا يَضِيغُ وَدَائِعُهُ نَفْسِي وَ دِينِي وَ أَهْلِي اللَّهُمَّ اسْتَعْمِلْنِي عَلَى كِتَابِكَ وَ سُنَّةِ نَبِيِّكَ وَ تَوَفَّنِي عَلَى مِلَّةِهِ وَ أَعِدْنِي مِنَ الْفِتْنَةِ

And frequently entrust to your Lord<sup>-azwj</sup> for your Religion, and yourself, and your family. Then you should be saying, 'I entrust to Allah<sup>-azwj</sup>, the Beneficent, the Merciful Who does not Waste His<sup>-azwj</sup> Entrustments, myself and my Religion, and my family. O Allah<sup>-azwj</sup>! Utilise me upon Your<sup>-azwj</sup> Book, and Sunnah of Your<sup>-azwj</sup> Prophet<sup>--saww</sup>, and Cause me to die upon his<sup>--saww</sup> Religion, and Shelter me from the strife'.

ثُمَّ تَكْبِيرٌ ثَلَاثًا ثُمَّ تُعِيدُهَا مَرَّتَيْنِ ثُمَّ تَكْبِيرٌ وَاحِدَةً ثُمَّ تُعِيدُهَا فَإِنْ لَمْ تَسْتَطِعْ هَذَا فَبَعْضُهُ

Then exclaim Takbeer three times, then repeat it twice, then exclaim Takbeer once, then repeat it. So, if you are not able upon this, then (do) part of it.

وَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ يَقِفُ عَلَى الصَّفا بِقَدْرِ مَا يُقْرَأُ سُورَةُ الْبَقَرَةِ مُتَرَاتِلًا .

And Abu Abdullah<sup>-asws</sup> said: ‘Rasool-Allah<sup>--saww</sup> used to pause upon Al-Safa by a measurement of what it takes to recite Surah Al-Baqarah (Chapter 2), slowly’.<sup>164</sup>

It is also narrated from Imam<sup>-asws</sup> that there are no specific supplications for the ‘Sa’ee’ ritual at Safa<sup>165</sup>.

A companion asked from Imam Abu Abdullah<sup>-asws</sup> that I walk 14 times between Safa and Marwah (means took 7 circles), Imam<sup>-asws</sup> replied, ignore the excess 8 and count 7 valid ones<sup>166</sup>.

Imam<sup>-asws</sup> said, one can accomplish ‘Sa’ee’ while taking a ride but walking is preferable<sup>167</sup>.

Someone asked regarding the prayer time during the course of ‘Sa’ee’, Imam<sup>-asws</sup> replied, stop for the prayer and then continue with the rest of ‘Sa’ee’ from where it was interrupted<sup>168</sup>.

It is also narrated from Imam<sup>-asws</sup> that it is permissible to use lavatory, if one needs to, and then continue ‘Sa’ee’ (without performing ablution) but it would be much better if he could renew his ablution<sup>169</sup>.

## Taqseer (To reduce):

Upon completion of 7<sup>th</sup> walk, at the Marwah hill, one needs to perform ‘Taqseer’ by cutting hair or nails, i.e., in a hadith, a companion asked about a ‘Mohram’ who had some hair cut from parts of his head, Imam<sup>-asws</sup> replied that is in order<sup>170</sup>. Abu Abdullah<sup>-asws</sup> said: ‘The *Taqseer* for a woman from her hair for her Umrah, is to be of the measurement of a finger-nail’.<sup>171</sup>

<sup>164</sup> Al-Kafi – V 4 – The Book of Hajj Ch 141 H 1

<sup>165</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 140, Tradition 7.

<sup>166</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 142, Tradition 3.

<sup>167</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 143, Tradition 2.

<sup>168</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 144, Tradition 1.

<sup>169</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 144, Tradition 2.

<sup>170</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 145, Tradition 4.

<sup>171</sup> Al Kafi – V 4 – The Book of Hajj Ch 188 H 11

I asked regarding a person who would forget ‘Taqseer’ and carry on with the rest of Hajj rituals, Imam<sup>-asws</sup> replied he should seek Allah<sup>-azwj</sup>’s forgiveness but there is nothing on him and his ‘Umrah’ is complete<sup>172</sup>.

## Umrah is complete after Tawaf-ul-Nisa and two Rakat Salat:

For Umrah, after Taqseer, ‘Tawaf-ul-Nisa’<sup>173</sup> has to be performed, followed by two-part salat at the place of Ibrahim<sup>-as</sup>. This completes Umrah. And change from Ahram to other outfits and wait and prepare for Hajj-e-Tumatto.

## Hajj Commences with Wearing Ahram again on 8th of Zilhajj

It is narrated from Imam<sup>-asws</sup> that on the day of ‘Tarviyah’ (8<sup>th</sup> Zilhajj), perform ‘Ghusal’ and walk bare-foot to the Masjid with peace of mind and grace, offer two-rakat salat near ‘Muqam-e-Ibrahim’ or ‘Hajjar’ then stay there until after noon (Zawwal), offer compulsory prayers, then leave from there and say what you have said at the place of ‘Shajra’ (Miqad) and ‘Ahram-e-Hajj’ and when you reach near the place of ‘Roam and Abtah’ start reciting ‘Talbiyah’ aloud on your way to ‘Minnah’ (– which is the first stop, then Arafah, then Muzdalfa and heading back to Kabah - via staying in Minnah) station so one has to go through.<sup>174</sup>



I asked from where I should wear ‘Ahram’, on the day of ‘Tarviyah’ Imam<sup>-asws</sup> replied, from any mosque you wish<sup>175</sup>.

Imam<sup>-asws</sup> said it would be better to perform Hajj on board (riding) rather than on foot so that you could carry out worship and offer prayers in the best way.<sup>176</sup>

<sup>172</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 146, Tradition 2.

<sup>173</sup> 7 circles around Kabah, with the same sequence as before Sa’ee)

<sup>174</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 156, Tradition 1.

<sup>175</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 156, Tradition 5.

<sup>176</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 157, Tradition 2.



It is narrated from Imam<sup>asws</sup> that upon reaching ‘Minah’ say ‘O Allah<sup>azwj</sup>! I only expect from You and pray to You, thus fulfil my expectations and correct my practices’.<sup>177</sup>

Imam<sup>asws</sup> said that during the days of ‘Tashriq’ the nights must be spent in ‘Minah’ (11, 12 and 13<sup>th</sup> of Zilhajj) otherwise one ‘goat’ would need to be sacrificed. If one leaves during the early part of night, he better reach ‘Minah’ before the mid-night. But if he had been engaged in ‘Tawaaf and Sa’ee’ and got delayed as a result then there is no harm in it. But in any case, regardless of leaving during the day or night, he should observe dawn in ‘Minah’.<sup>178</sup>

Imam<sup>asws</sup> also recommend that one may go to ‘Minah’ before the day of ‘Tarviyah’ owing to overcrowding conditions, but do not go there more than three days in advance.<sup>179</sup>

When a *Hajji* leaves Makkah for ‘Minah’ and reaches beyond the build-area (of Makkah) and falls asleep on his way and could not make it his way up to ‘Minah’ before dawn, then there is no ‘Kuffara’ on him.<sup>180</sup>

## The Boundaries of Minah:

The boundaries of Minah are between the valleys of ‘Aqqabah’ and ‘Muhser’<sup>181</sup>

## Leaving Minah for Arafah (to Stay 9<sup>th</sup> of Zilhajj day in Arafah):

After reciting the morning prayers at Minah, ‘*Mohram*’ should go to Arafah on the morning of the 9<sup>th</sup> of Zilhajj but do not arrive there before the sunrise.<sup>182</sup>

The boundaries of Arafah are from the place called ‘Mazameen’ until the end of ‘Mouqeef’<sup>183</sup>.

<sup>177</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 160, Tradition 4.

<sup>178</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 193, Tradition 1.

<sup>179</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 160, Tradition 1.

<sup>180</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 193, Tradition 4.

<sup>181</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 161, Tradition 1.

<sup>182</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 162, Tradition 1.

<sup>183</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 162, Tradition 6.

## Salat is ‘Qasr’ at Arafah:

روى معاوية بن عمار قال: قلت لابي عبد الله عليه السلام: إن أهل مكة يتمون الصلاة بعرفات، فقال: ويلهم – أو ويجههم – وأي سفر أشد منه، لا يتم

Prayers are ‘Qasr’ in Arafah.<sup>184</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سَمَاعَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِذَا ضَاقَتْ عَرَفَةُ كَيْفَ يَصْنَعُونَ قَالَ يَرْتَفِعُونَ إِلَى الْجَبَلِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Sama’at who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘When there is constriction at Arafat, what should we be doing?’ He<sup>-asws</sup> said: ‘You should be going higher to the mountain’.<sup>185</sup>

It is narrated to praise Allah<sup>-azwj</sup>, recite 100 times ‘Takbeer’ (Allah-ho-Akbar), 100 time Sura-e-Qul and whatever you want to pray on the day of Arafah, keep on reciting prayers, as the day of Arafah is the day of prayers and asking for blessings, in particular ask Allah<sup>-azwj</sup> to protect you from Satan, as he may not divert your attention away from that which is very much liked by Allah<sup>-azwj</sup>, do not look at others and pay attention to your soul and recite prayers: i.e., Duwa-e-Nudbah,

أَيْنَ الْمَعْدُ لِقَطْعِ دَابِرِ الظُّلْمَةِ؟ أَيْنَ الْمُنْتَظَرُ لِإِقَامَةِ الْأَمْتِ وَالْعَوَجِ؟ أَيْنَ الْمُرْتَجَى لِإِزَالَةِ الْجَوْرِ وَالْعُدْوَانِ؟ أَيْنَ الْمَدَّخِرُ لِتَجْدِيدِ الْفَرَائِضِ وَالسُّنَنِ؟ أَيْنَ الْمُتَحَيَّرُ لِإِعَادَةِ الْمِلَّةِ وَالشَّرِيعَةِ؟ أَيْنَ الْمُؤَمَّلُ لِإِحْيَاءِ الْكِتَابِ وَحُدُودِهِ؟ أَيْنَ مُحْيِي مَعَالِمِ الدِّينِ وَأَهْلِيهِ؟ أَيْنَ قَاصِمُ شَوْكَةِ الْمُعْتَدِينَ؟ أَيْنَ هَادِمُ أُنْبِيَةِ الشِّرْكِ وَالنِّفَاقِ؟ أَيْنَ مُبِيدُ أَهْلِ الْفُسُوقِ وَالْعِصْيَانِ وَالطُّغْيَانِ؟ أَيْنَ حَاصِدُ فُرُوعِ الْعِيِّ وَالشَّقَاقِ؟ أَيْنَ طَامِسُ آثَارِ الرِّيغِ وَالْأَهْوَاءِ؟ أَيْنَ مُعَرِّ الْأَوْلِيَاءِ وَمُذِلُّ الْأَعْدَاءِ؟ أَيْنَ الطَّالِبُ بِدُخُولِ الْأَنْبِيَاءِ وَأَبْنَاءِ الْأَنْبِيَاءِ؟ أَيْنَ الْمَطَالِبُ بِدَمِ الْمَذْبُوحِ بِكَرْبَلَاءِ؟ أَيْنَ الْمَنْصُورُ عَلَى مَنْ اعْتَدَى وَافْتَرَى؟ هَلْ إِلَيْكَ يَا بَنَ أَحْمَدَ سَبِيلٌ قَتْلَقَى؟ هَلْ يَتَّصِلُ يَوْمَنَا مِنْكَ بِغَدِهِ فَنَحْظِي؟ مَتَى نَرُدُّ مِنْهَا هَلْكَ الرُّوِيَّةَ فَنُرَوِي؟

“Where is the one prepared to annihilate the oppressors? Where is the one awaited for straightening the crookedness and dishonesty? Where is the one expected (Imam Mahdi) for abolishing oppression and transgression? Where is the one stored for reviving the obligatory command and Sunnah (of the Holy Prophet)? Where is the one selected for resuscitating the reality of the nation and the religion? Where is the one expected for enlivening the Book and the doctrinal provisions? Where is the enlivener of the facts of the religion and its adherents? Where is the breaker of the might of the transgressors? Where is the demolisher of the edifices of polytheism and hypocrisy? Where is the destroyer of the followers of transgression, disobedience, and rebellion? Where is the eradicator of the branches of errors and dispute? Where is the destroyer of the signs of evil and egoistic tendencies? Where is the

<sup>184</sup> Manla Yahzar-ul-Faqih, vol 2. hadith no. 2984.

<sup>185</sup> Al Kafi – V 4 – The Book of Hajj Ch 165 H 11

severer of the cords of falsehood and calumny? Where is the destroyer of the vicious and disobedient people? Where is the eradicator of the followers of obstinacy and misguidance and the renegade? Where is the one who honours the friends and debases the enemy? Where is the gate of Allah through which all should enter? Where is the countenance of Allah through which the friends attend towards him? Where is the means stretching from the earth to the heaven? Where is the integrator of the companions of virtue and divine pleasure? Where is the avenger of the blood of the prophets and their children? Where is the seeker of revenge for the blood of the martyred ones of Karbala? Where is the triumphant one (who will overcome) over one who transgressed against him and maligned him? O son of Ahmed, is there a way through which you may be met? May our day (of separation) join the day of reappearance by which we enjoy? When shall we arrive at your streams to quench our thirst?"

It is also recommended to recite the prayer of Imam Hussein <sup>-asws</sup> in the later part of day at Arafah. Here is a summarized translation of the prayer:

اللَّهُمَّ إِنَّا نَتَوَجَّهُ إِلَيْكَ فِي هَذِهِ الْعَشِيِّ الَّتِي شَرَّفَتْهَا وَعَظَّمَتْهَا بِمُحَمَّدٍ نَبِيِّكَ وَرَسُولِكَ وَخَيْرَتِكَ مِنْ خَلْقِكَ وَأَمِينِكَ عَلَى وَحْيِكَ الْبَشِيرِ التَّنْذِيرِ السَّرَاحِ الْمُنِيرِ الَّذِي أَنْعَمْتَ بِهِ عَلَى الْمُسْلِمِينَ وَجَعَلْتَهُ رَحْمَةً لِلْعَالَمِينَ. اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا مُحَمَّدٌ أَهْلٌ لِدَلِيلِكَ مِنْكَ يَا عَظِيمُ، فَصِّلْ عَلَيْهِ وَعَلَى آلِهِ الْمُتَجَبِّينَ الطَّاهِرِينَ أَجْمَعِينَ وَتَعَمَّدْنَا بِغَفْوِكَ عَنَّا. فَإِلَيْكَ عَجَّتِ الْأَصْوَاتُ بِصُنُوفِ اللِّغَاتِ، فَاجْعَلْ لَنَا اللَّهُمَّ فِي هَذِهِ الْعَشِيِّ نَصيباً مِنْ كُلِّ خَيْرٍ تَقْسِمُهُ بَيْنَ عِبَادِكَ وَنُورٍ تَهْدِي بِهِ وَرَحْمَةً تَنْشُرُهَا وَبَرَكَهٌ تُنْزِلُهَا وَعَافِيَةً تُجَلِّلُهَا وَرِزْقٍ تَبْسُطُهُ يَا أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ أَقْبِلْنَا فِي هَذَا الْوَقْتِ مُنْجِحِينَ مُفْلِحِينَ مَبْرُورِينَ غَانِمِينَ وَلَا تَجْعَلْنَا مِنَ الْقَانِطِينَ وَلَا تَجْعَلْنَا مِنْ رَحْمَتِكَ مُحْرَمِينَ وَلَا لِفَضْلِكَ مَا نُؤْمِلُهُ مِنْ عَطَائِكَ قَانِطِينَ وَلَا تُزِدْنَا خَائِبِينَ وَلَا مِنْ بَابِكَ مَطْرُودِينَ يَا أَجْوَدَ الْأَجْوَدِينَ وَأَكْرَمَ الْأَكْرَمِينَ إِلَيْكَ أَقْبِلْنَا مَوْقِنِينَ وَلِيَسِّتِكَ الْحَرَامَ آمِينَ قَاصِدِينَ

"O Allah, we are turning our faces to You in this evening that You glorified and honoured by Mohammad— Your Prophet, Messenger, Chosen one among Your creatures, Keeper of Your revelation, bearer of Your good tidings and warnings, and the bright light with whom You have blessed the Muslims and whom You have made mercy from people. Bless him and his household— the chosen ones, the pure, and the immaculate, and include us by means of Your reprieve. To You, voices of different tongues have directed. O Allah, give us in this evening a share of the blessings that you give to Your servants, light of guidance, mercy that You spread, blessings that You reveal, well-being that You extend, and abundant sustenance; You are certainly the Most Merciful of the merciful ones. O Allah, in this very time, include us with the successful, the thriving, the blessed, and the winning, and do not deprive us of Your mercy and of that for which we hope, and do not refute us with disappointment, and do not reject us from Your door. You are certainly the Most Generous of the generous ones and the Most Munificent of the munificent. We are directing towards You with full confidence and towards yours Sacred House with full intentions".<sup>186</sup>

<sup>186</sup> An extraction from supplication of Imam Hussain <sup>-asws</sup> on the day of Arafah, also see, Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 162, Tradition 6.

## When to Stop Reciting 'Talbiyah':

Rasool Allah<sup>—saww</sup> terminated Talbiyya after mid-day on the day of Arafah(9<sup>th</sup> of Zilhajj).<sup>187</sup>

## Leaving Arafah for Muzdalifa (at the end of day of 9<sup>th</sup> of Zilhajj):

Leave Arafah after sunset (end of day of 9<sup>th</sup> of Zilhajj) but no later than the disappearance of the twilight. If someone leaves before the sunset then there is a healthy camel to be sacrificed but if he cannot afford it then he needs to fast for 18 days, either in Makkah or elsewhere including home.<sup>188</sup>

## Night (from Eve of 10 of Zilhajj) in Muzdalifa (Mashar Al-Haram):

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ عَنَبَسَةَ بْنِ مُصْعَبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّكْعَاتِ الَّتِي بَعْدَ الْمَغْرِبِ لَيْلَةَ الْمُزْدَلِفَةِ فَقَالَ صَلَّيْهَا بَعْدَ الْعِشَاءِ أَرْبَعَ رَكَعَاتٍ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Muskan, from Anbasa Bin Mus'ab who said,

'I asked Abu Abdullah<sup>—asws</sup> about the (Prayer) Cycles which are (to be Prayed) after Al-Maghrib on the night at Al-Muzdalifa. So he<sup>—asws</sup> said: 'Pray these after Al-Isha, four Cycles'.<sup>189</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ وَحَمَّادٍ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ لَا تُصَلِّ الْمَغْرِبَ حَتَّى تَأْتِيَ جَمْعًا فَتُصَلِّيَ بِهَا الْمَغْرِبَ وَالْعِشَاءَ الْآخِرَةَ بِأَذَانٍ وَاحِدٍ وَ إِقَامَتَيْنِ وَ انْزِلْ بِطَنْ الْوَادِي عَنْ يَمِينِ الطَّرِيقِ قَرِيبًا مِنَ الْمَشْعَرِ وَ يُسْتَحَبُّ لِلصَّوْرَةِ أَنْ يَقِفَ عَلَى الْمَشْعَرِ الْحَرَامِ وَ يَطَّأُهُ بِرِجْلِهِ وَ لَا يُجَاوِزَ الْحِطَّاءَ لَيْلَةَ الْمُزْدَلِفَةِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya and Hammad, from Al Halby,

<sup>187</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 164, Tradition 4.

<sup>188</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 165, Traditions 1, 4.

<sup>189</sup> Al-Kafi – V 4 – The Book of Hajj Ch 167 H 2

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'Do not Pray Al-Maghrib until you come to Jam'a, so you should Pray at it Al-Maghrib and Al-Isha the last, by one *Azaan* and two *Iqamaas*; and descend into the middle of the valley from the right of the road near to the monuments; and it is recommended for the first-timer that he pauses upon the Sacred Monuments, and he should set foot on it and should not exceed the basin on the night of Al-Muzdalfa.

و يَقُولُ اللَّهُمَّ هَذِهِ جَمْعُكَ إِلَيَّ أَسْأَلُكَ أَنْ تَجْمَعَ لِي فِيهَا جَوَامِعَ الْخَيْرِ اللَّهُمَّ لَا تُؤَيِّسْنِي مِنَ الْخَيْرِ الَّذِي سَأَلْتُكَ أَنْ تَجْمَعَهُ لِي فِي قَلْبِي وَ أَطْلُبُ إِلَيْكَ أَنْ تُعَرِّفَنِي مَا عَرَفْتَ أَوْلِيَاءَكَ فِي مَنْزِلِي هَذَا وَ أَنْ تَقِيَنِي جَوَامِعَ الشَّرِّ

And he should be saying, 'O Allah<sup>-azwj</sup>! This is Jam'a. I ask You<sup>-azwj</sup> that You<sup>-azwj</sup> should Gather for me therein the entirety of the goodness. O Allah<sup>-azwj</sup>! Do not let me despair from the goodness which I ask you that You<sup>-azwj</sup> Gather for me in my heart; and I seek to You<sup>-azwj</sup> Introduce to me what You<sup>-azwj</sup> Introduce Your<sup>-azwj</sup> Guardians<sup>-asws</sup> in this place of mine, and that You<sup>-azwj</sup> Save me from the entirety of the evil'.

وَ إِنْ اسْتَطَعْتَ أَنْ تُحْيِيَ تِلْكَ اللَّيْلَةَ فَافْعَلْ فَإِنَّهُ بَلَعَنَا أَنَّ أَبْوَابَ السَّمَاءِ لَا تُغْلَقُ تِلْكَ اللَّيْلَةَ لِأَصْوَاتِ الْمُؤْمِنِينَ هُمْ دَوِيُّ كَدَوِي النَّحْلِ يَقُولُ اللَّهُ جَلَّ ثَنَاؤُهُ أَنَا رَبُّكُمْ وَ أَنْتُمْ عِبَادِي أَذَيْتُمْ حَقِّي وَ حَقُّ عَلَيَّ أَنْ أَسْتَجِيبَ لَكُمْ فَيُخْطُ اللَّهُ تِلْكَ اللَّيْلَةَ عَمَّنْ أَرَادَ أَنْ يَخْطُ عَنْهُ دُنُوبُهُ وَ يَغْفِرَ لِمَنْ أَرَادَ أَنْ يَغْفِرَ لَهُ .

And if you are to stay awake during that night, then do so, for it has reached us<sup>-asws</sup> that the Doors of the sky are not locked during the night for the voices of the Believers, humming like the humming of the bees. Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Laudation is Saying: "I<sup>-azwj</sup> am your Lord<sup>-azwj</sup>, and you all are My<sup>-azwj</sup> servants. You have fulfilled My<sup>-azwj</sup> Right, and it is a Right upon Me<sup>-azwj</sup> that I<sup>-azwj</sup> Answer you". Thus, Allah<sup>-azwj</sup> Degrades the sins from the ones whom He<sup>-azwj</sup> Intends to Degrade from, and He<sup>-azwj</sup> Forgives the ones whom He<sup>-azwj</sup> Intends to Forgive for'.<sup>190</sup>

## Stay at Mashar Al-Haram (Eve of 10 of Zilhajj)

I informed Imam<sup>-asws</sup> regarding my companions who only stayed at Muzdalfa. Imam<sup>-asws</sup> replied that they should go back and stay for a while in Mashar al-haram. I replied how about if nobody told them about it and that day had lapsed and they moved away from there. Imam<sup>-asws</sup>, after a pause asked, 'did they offered their morning prayers in Muzdalfa? I said, yes, Imam<sup>-asws</sup> replied then their Hajj is sound and continued, Muzdalfa and Mashar are adjacent to one and another and it would have been better if they stayed and prayed there (Mashar).<sup>191</sup>

<sup>190</sup> Al-Kafi – V 4 – The Book of Hajj Ch 167 H 1

<sup>191</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 168, Traditions 2.

It is also important to stay at 'Mashar al-haram' (adjacent to Muzdalifa) and walk here on foot and stay in Muzdalifa all night (10<sup>th</sup> Zilhajj night until morning of 10<sup>th</sup> of Zilhajj)<sup>192</sup>.

Do not leave valley of 'Mahseer' until after the sunrise<sup>193</sup>. 'Mahseer' valley is in large area between placed called 'Jammah' and 'Minah' and it is recommended to walk 100 steps in the valley.<sup>194</sup>

A person who stayed at 'Jammah' with others but did not wait (until after the sunrise) and left earlier, if he was unaware then there is nothing on him but if he ignored and acted on purpose then he should sacrifice a healthy camel.<sup>195</sup>

A person who reaches 'Mashar-al-Haram' before sun starts to descend (afternoon) fulfils Hajj obligations.<sup>196</sup>

## Gathering Stones for the Ritual of Pelting (Rammih Jamarah)

Small stones, preferable pointed ones should be collected from 'Jamah' (cirac 100 in total), prior to heading for 'Minah'. Imam<sup>-asws</sup> said collect stones but do not break any part of them and its better to wet them with water. One is permitted to pick up stones from anywhere except from outside 'Haram', mosques of 'Alharam' and 'Khief'<sup>197</sup> a<sup>198/199</sup>

## Arriving in Minah for 'Rammih Jamarah (on the day of the 10<sup>th</sup> of Zilhajj)'

A *Hajji* will arrive at Minah few hours after sunrise. Here stones are to be thrown at 'three stone pillars' called 'Jummart' for three days (each with 7 stones for three days). Rammih is started with this sequence while walking from right to the left 'Wustah' then Ula and then Uqbah' but after completing day-one 'Rammih', sacrifice is offered, followed by shaving one's head (for men) and then completing rest of two-days 'Rammih'.

The time of Rammih is from sunrise until the sunset, but the best time is just after noon. It has been forbidden to perform Rammih before sunrise. Every Jamarah should be kept on the

<sup>192</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 166, Traditions 1, 2.

<sup>193</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 166, Traditions 1, 6.

<sup>194</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 167, Traditions 3, 4.

<sup>195</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 168, Traditions 6.

<sup>196</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 170, Traditions 3.

<sup>197</sup> A famous mosque very near to Jamarah.

<sup>198</sup> Stone pillars where stones are thrown.

<sup>199</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 171, Traditions 1-4, 9.

right hand side and say ‘Allah-oh-Akbar’ upon throwing every stone. Hold stones in left hand and throw each with right hand.<sup>200</sup>

Stones should not be thrown from the top (floor) but from the ground level (Batan-e-Waadi), one may stand for a while near the first two Jummarah but should not stay near the ‘Yaqqabah’<sup>201</sup>

If someone carries out Rammih other way round, he is required to go back to Mummarat-e-Wustah and start Rammih until he comes back to Jummarah-e-Uqbah’ (so Rammih at Wustah, Ula and then Uqbah).<sup>202</sup>

Rammih is completed after striking seven stones at each Jummarah (21 in total in a day). If less than this number of stones were tossed then one has to repeat the Rammih, on the same day or on next day, and cannot use the same stone again which was thrown at the Jummarah before.<sup>203</sup>

A person who starts with 21 stone to perform Rammih but realises he has one stone left, after completion, and is unsure about where he did not through the seventh one, he should go back and strike one stone at each of them, if he drops one stone then he may pick one stone underneath his feet.<sup>204</sup>

A person who strikes four stones at ‘Jummarah-e-Ula’ (the middle one) whereas had completed seven stone-strikes each at the other two, he should go back and strike ‘Ula’ with the remaining three stones. But if had thrown three at the first-one and seven each at the other two, he need to start all over again with hitting each with seven stones, but if he had thrown three at the middle one, he may go back and throw the remaining four at Ula. But if he had thrown seven on the middle but less at the first and the last, he should start all over again.<sup>205</sup>

If a stone, during Rammih, strike a person (by mistake) or to a camel’s saddle, he does not need to repeat<sup>206</sup>.

If someone forgets Rammih and returns to Makkah, if there is still time, he should better return and complete Rammih, however, if time has passed, then there is nothing on him. One should note, Rammih is ‘Sunnah’ whereas Sa’ee is ‘Wajib’.<sup>207</sup>

Rammih can be performed on behalf of someone who is either ill, or has broken limb, or is unfit (i.e., excessive weight).<sup>208</sup>

<sup>200</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 173, Traditions 1,3,4, 7.

<sup>201</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 171, Traditions 7.

<sup>202</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 174, Traditions 1,2.

<sup>203</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 174, Traditions 3.

<sup>204</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 174, Traditions 5.

<sup>205</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 174, Traditions 5.

<sup>206</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 174, Traditions 5.

<sup>207</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 175, Traditions 1.

<sup>208</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 176, Traditions 1,2.

## Sacrifice and Cutting Hair after First 'Rammih Jamarah' (10<sup>th</sup> of Zilhajj)

The first day of first Rammih Jamarah is also the day of Sacrifice. There are three days (including the sacrifice day) within which sacrifice should be offered in Minnah, whereas in other cities only one additional day after the day of sacrifice is permitted.<sup>209</sup> Head is shaved after the sacrifice, Rasool Allah<sup>---saww</sup> got his<sup>---saww</sup> head shaved, nails clipped and beard trimmed on the day of sacrifice.<sup>210</sup>

Out of the offered sacrifice, 1/3 may be consumed by himself, 1/3 may be presented to (relatives and neighbours) and 1/3 may be given out as elms.<sup>211</sup>

وروي عن العلاء بن الفضيل عن أبي عبد الله عليه السلام " أن رجلا سأله عن الاضحى فقال: هو واجب على كل مسلم إلا من لم يجد، فقال له السائل: فما ترى في العيال؟ قال: إن شئت فعلت وإن شئت لم تفعل، وأما أنت فلا تدعه "

It is compulsory on everyone who can afford an animal, small or big, to offer sacrifice on the day of Eid-ul-Zaha.<sup>212</sup>

وجاءت أم سلمة - رضي الله عنها - إلى النبي صلى الله عليه وآله فقالت: " يا رسول الله يحضر الاضحى وليس عندي ثمن الاضحية فأستقرض واضحي؟ قال: فاستقرضه فإنه دين مقضي "

One may take a loan in order to offer a sacrifice and Allah<sup>-azwj</sup> will provide resources to clear debt.<sup>213</sup>

و " ضحى رسول الله صلى الله عليه وآله بكبشين ذبح واحدا بيده فقال: " اللهم هذا عني وعمن لم يضح من أهل بيتي " وذبح الآخر، وقال: " اللهم هذا عني وعن من لم يضح من امتي " وكان أمير المؤمنين عليه السلام يضحى عن رسول الله صلى الله عليه وآله وسلم كل سنة بكبش فيذبحه ويقول: " بسم الله وجهت وجهي للذي فطر السموات والأرض حنيئا مسلما وما أنا من المشركين إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين اللهم منك ولك " ثم يقول: " اللهم هذا عن نبيك " ثم يذبحه ويذبح كبشا آخر عن نفسه .

Sacrifice may be offered on behalf of someone else.<sup>214</sup>

وقال أبو الحسن موسى بن جعفر عليهما السلام: " لا يضحى بشئ من الدواجن "

<sup>209</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 177, Traditions 1,2.

<sup>210</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 187, Traditions 3.

<sup>211</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 185, Tradition 3

<sup>212</sup> Manla Yahzar-al-Faqih, Vol.2, Traditions 3044.

<sup>213</sup> Manla Yahzar-al-Faqih, Vol.2, Traditions 3045

<sup>214</sup> Manla Yahzar-al-Faqih, Vol.2, Traditions 3046



The sacrifice of an animal raised at home is not permissible.<sup>215</sup>

Imam<sup>-asws</sup> said, whoever shaves head in Makkah should also shave again in Minah.<sup>216</sup>

After shaving head, it is permissible for a *Hajji* to use perfume, put Hina, and wear other cloths, everything else is permitted except his wife.<sup>217</sup>

## Qurbani - Animal of Sacrifice (Hadi)

Upon my query regarding the age of the ‘Hadi<sup>218</sup>’, Imam<sup>-asws</sup> said, sheep may be of two years old, I asked what about goat? Imam<sup>-asws</sup> said, goat should be older than that as sheep is fully grown by that age but goat does not.<sup>219</sup>

Hazrat Abu Abdullah<sup>-asws</sup> narrates from his father Imam Ali<sup>-asws</sup> that Imam Ali<sup>-asws</sup> would consider ‘Makkru’ to sacrifice an animal with torn or cut ear(s), but wouldn’t mind if its skin is pierced due to hot-marker sign and added two-year old camel or sheep would be sufficient for sacrifice.<sup>220</sup>

In another tradition, Imam<sup>-asws</sup> says if torn skin is due to other reasons, and not due to marking, then the animal is not appropriate for sacrifice.<sup>221</sup>

## Staying three nights at Minah (going to Harram during the day time)

It is not permissible to leave Minah before morning (on the 11<sup>th</sup> of Zilhajj) and it is better to leave before the time Sun starts to descend.<sup>222</sup>

Imam<sup>-asws</sup> said, after getting one’s head shaved, everything is permissible on him except woman.<sup>223</sup>

<sup>215</sup> Manla Yahzar-al-Faqih, Vol.2, Traditions 3064

<sup>216</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 187, Traditions 9.

<sup>217</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 189, Traditions 1.

<sup>218</sup> Animal of sacrifice.

<sup>219</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 180, Traditions 1.

<sup>220</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 180, Traditions 7.

<sup>221</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 180, Traditions 1.

<sup>222</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 197, Traditions 7,8.

<sup>223</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 189, Traditions 5.

Imam<sup>-asws</sup> replied, it is enough for a person’s Hajj, who forgot to sacrifice an animal in Minah and returned to Makkah for ‘Ziyarah’ but upon remembering bought an animal in Makkah and offered a sacrifice there.<sup>224</sup>

## Returning to Kabah for Tawaaf, Salat, Sa’ee and Tawaaf-e-Nisah, Salat

Imam<sup>-asws</sup> said: Perform Ziyarah of ‘Bait Allah’ on the day of sacrifice, if it is not possible due to overcrowding, perform it as soon as possible, as it is ‘Makruh’ to delay it. Here Imam<sup>-asws</sup> recommended a prayer to be recited upon entering into ‘Masjid al-haram’ (see in the reference), then come near ‘Hajar-e-Aswat’, hug and kiss it, if this is not possible (due to crowd) then salute (Istilam) with your hand then kiss your hand and say ‘Takbeer’ and say what you recited when you came here before, complete seven rounds, as per you were told before, then offer two-rakat prayers near the place of Ibrahim<sup>-as</sup> either with verse of ‘Qul ho wa Allah or Qul ah al-kafaroon’ then come to Hajjar, touch and kiss it and say ‘Takbeer’ then come to Safa hill, climb it and repeat as before when you came to Makkah, then go to Marrwa, climb it and complete the remaining 6 Tawaaf (7 times in total) to end at Marrwa. Now all those which were forbidden onto you have become halal, except your wife. Then come back to Kabah and carry out Tawaf, seven circumbulence, offer two-rakat Salat at place of Ibrahim, now everything is permissible for you (including wife). Your Hajj is complete.<sup>225</sup>

I asked about a person who forgot to perform ‘Tawaaf-e-Nisah’ and returned back to his home. Imam<sup>-asws</sup> said, he should not approach his wife and ask someone else to complete Tawaaf, on his behalf, if he passes away without this Tawaaf, then it will be obligatory on his ‘Wali’ to complete it.<sup>226</sup>

## Hajj is incomplete without Ziyarah-e-Masomeen<sup>-asws</sup>

روى هشام بن المثنى ، عن سدير عن أبي جعفر عليه السلام قال له: " ابدأوا بمكة واختموا بنا ". وروى عمر بن اذينة ، عن زرارة عن أبي جعفر عليه السلام قال: " إنما امر الناس أن يأتوا هذه الاحجار فيطوفوا بها ثم يأتونا فيخبرونا بولايتهم ويعرضوا علينا نصرهم

It is compulsory on people to start Hajj from Makkah and end it by performing Ziyarah of Masomeen<sup>-asws</sup>.<sup>227</sup>

Hajj all in all depends on meeting with Imam<sup>-asws</sup> meaning if a ‘Hajji’ did not try to meet with Imam<sup>-asws</sup> (Imam of his time) then his Hajj was a wasteful exercise, it is compulsory upon him

<sup>224</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 188, Traditions 4.

<sup>225</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 191, Traditions 4.

<sup>226</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 192, Traditions 5.

<sup>227</sup> Manla Yahzar-al-Faqih, Vol.2, Traditions 3138-9.

to bear hardship of Hajj, perform Tawaf, then present himself to Imam<sup>-asws</sup> and renew his oath of 'Wilayah<sup>228</sup>' and alliance.<sup>229</sup>

وروى الحسن بن علي بن فضال، عن أبي أيوب الخزاز، عن محمد ابن مسلم عن أبي جعفر محمد بن علي عليهما السلام قال: "مرو شيعتنا بزيارة الحسين بن علي عليهما السلام فإن زيارته تدفع الهدم والغرق والحرق وأكل السبع، وزيارته مفترضة على من أقر للحسين عليه السلام بالامامة من الله عزوجل".

All those who believe in Imamatus of Imam Hussain<sup>-asws</sup> 'Minjanib Allah' (nominated by Allah<sup>-azwj</sup>), Ziyarah-e-Imam Hussain<sup>-asws</sup> is compulsory on him.<sup>230</sup>

وفي رواية حنان بن سدير عن أبيه قال: قال لي أبو عبد الله عليه السلام: "يا سدير تزور قبر الحسين عليه السلام في كل يوم؟ قلت: جعلت فداك لا، قال: ما أجفاكم فتزوره في كل شهر؟ قلت: لا، قال: فتزوره، في كل سنة؟ قلت: قد يكون ذلك، قال: يا سدير ما أجفاكم للحسين عليه السلام أما علمت أن الله تبارك وتعالى ألف ألف ملك شعث غبر، يكونون يزورون ولا يفترقون، وما عليك يا سدير أن تزور قبر الحسين عليه السلام في كل جمعة خمس مرات أو في كل يوم مرة، قلت: جعلت فداك بيننا وبينه فراسخ كثيرة، فقال لي: اصعد فوق سطحك ثم التفت يمنة ويسرة، ثم ارفع رأسك إلى السماء ثم تنحو نحو القبر فتقول: "السلام عليك يا أبا عبد الله، السلام عليك ورحمة الله وبركاته" تكتب لك بذلك، زورة الزورة حجة وعمرة، قال سدير: فرما فعلت ذلك في الشهر أكثر من عشرين مرة".

In the narration of Hanan bin Sadir on the authority of his father, he said: Abu Abdullah<sup>-asws</sup> said to me: "O Sadir, do you visit the tomb of Hussain<sup>-asws</sup>, every day? I said: May I be your<sup>-asws</sup> ransom, no?"

He<sup>-asws</sup> said: What is it that makes you so tired that you visit him<sup>-asws</sup> every month? I said: No. He<sup>-asws</sup> said: Will you visit him<sup>-asws</sup> every year? I said: It is possible. He<sup>-asws</sup> said: O Sadir, what is wrong with you about Hussein<sup>-asws</sup>, did you not know that Allah<sup>-azwj</sup>, the Blessed and Exalted, has a thousand shaggy, dusty angels, weeping and visiting and not deceiving, and you do not have to visit the tomb of Hussein<sup>-asws</sup>, every Friday five times or every single day, I said: I may be your<sup>-asws</sup> ransom for him<sup>-asws</sup> for my allegiance. He<sup>-asws</sup> said to me: Go up on your roof, then turn right and left, then raise your head to the sky, then turn towards the grave and say: "Peace be upon you, O Abu Abdullah, peace be upon you, and Allah<sup>-azwj</sup>'s mercy and blessings." It is written to you with this, Ziyarah a reward of a Hajj and an 'Umrah. Sadir said: I might have done that more than twenty times in a month.<sup>231</sup>

<sup>228</sup> Total discretions over him, his dependents and his belongings.

<sup>229</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 213, Traditions 1,2.

<sup>230</sup> Manla Yahzar-al-Faqih, Vol.2, Traditions 3177.

<sup>231</sup> Manla Yahzar-al-Faqih, Vol.2, Traditions 3203.

## Entering Madina and Ziyarah of Masomeen<sup>-asws</sup>

Upon entering into Madina, one should take a bath, or before visiting the holy grave of Rasool Allah<sup>--saww</sup> and say 'Salam', then go near the pillar which is on the right side of grave, then on the head-side, then side ways of holy grave and face Kabah, his left shoulder should face grave while right shoulder close to grave as the head of Rasool Allah<sup>--saww</sup> is at this position.<sup>232</sup>

## Miscellaneous Issues

A man without circumcision cannot do Tawaaf of Kabah, he should get circumcised first before performing Hajj.<sup>233</sup>

## Advice of Masomeen<sup>-asws</sup> on Ziyarah

It is recommended<sup>234</sup> by Imam-e-Jafar-e-Sadiq<sup>-asws</sup> to fast for three days before leaving your house for Ziarat-e-Imam Hussain<sup>-asws</sup> and perform 'Ghusal'<sup>235</sup> on the third day.

Then gather your family and pray to Allah<sup>-azwj</sup>, *'O Lord! I have given in Your<sup>-azwj</sup> protection, my soul, my belongings, my family and whoever that is related to me including those who are present, as well as, those who are elsewhere. Allah<sup>-azwj</sup> take care of ourselves, safeguard our 'Aman' and protect ourselves and declare ourselves in Your<sup>-azwj</sup> guardianship, and we are thankful for the 'Naimat'<sup>236</sup> you have granted us, and we beg to You, do not replace it with anything else! Please enhance our recognition of Your 'Naimat', as we endeavour on your path.*

Subsequent to praising Allah<sup>-azwj</sup> one should send 'Salawat' (blessings) on Mohammed<sup>--saww</sup> and his pure progeny<sup>-asws</sup> and commence his/her journey with peace of mind and elegance.

It is also narrated in other traditions of Masomeen<sup>-asws</sup> that for every drop of pilgrim's perspiration, Allah<sup>-azwj</sup> creates 70,000 angels who recite 'Tasbih' and ask for Lord<sup>-azwj</sup>'s forgiveness, on behalf of the pilgrim, from that very moment until the final day of judgement.

It is narrated from Imam-e-Jafar-e-Sadiq<sup>-asws</sup> that when you go out and visit holy shrine of Imam Hussain<sup>-asws</sup> then you should be in immense state of grief, with tearful eyes, the appearance of being battered with calamities, in the state of thirst and starvation. Make your prayers and leave immediately afterward and do not try to reside there permanently.

<sup>232</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 215, Traditions 1.

<sup>233</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 43, Traditions 1-2.

<sup>234</sup> Mafati-ul-Jinan, pp. 751

<sup>235</sup> ceremonial bath

<sup>236</sup> Wilayat of Mola Ali<sup>-asws</sup>

Do not take with you 'delicious foods' (roasted meat, halva and similar items) and eat a basic diet upon arriving there. In another tradition, quoted by Sheikh Sadduq<sup>237</sup>, someone asked what should we eat there? Imam Jafar-e-Sadiq<sup>-asws</sup> replied, 'Eat bread with Milk'.

It is quoted from Imam Jafar-e-Sadiq<sup>-asws</sup> that whoever would travel barefoot with the intention of Ziarat-e-Imam Hussain<sup>-asws</sup>, Allah<sup>-azwj</sup> would reward him for the every stride he takes with 1000 good deeds 'Nakiyan', would forgive 1000 sins and would upgrade 1000 time his residence in the gardens of paradise.

**Additional Ahadith on Ziyarah are included in the articles cited below:**

<https://hubeali.com/articles/The-Reward-for-the-Ziyarah-of-Imam-Hussain-asws.pdf>

<https://hubeali.com/articles/ZiyarahOfMasomeen-asws-UnderDiffiultTimes.pdf>

<https://hubeali.com/articles/How-to-Visit-Holy-Shrines.pdf>

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<sup>237</sup> Sawab-ul-Amal and Aqab-ul-Amal, pp. 98.,hadith 22

## Some Key terms

**Hajj-e-Mufarda:** A Hajj which is completed without performing a separate Umrah (both Hajj and Umrah are performed with single Ahram) a way adapted by non-shias.

**Hajj-e-Quran:** A Hajj in which a *Hajji* bring along his ‘Haddi’ (sacrifice) to Makkah.

**Hajj-e-Tummatu:** A Hajj which is performed separately from Umrah (in two separate stages). In this Hajj, first Ahram is put on for Umrah and is taken off after completing Umrah, now Hajj obligations are lifted on a *Hajji* and Ahram is put on again, later on, the rituals of Hajj. However, those who live within 18 miles from Kabah, cannot perform Hajj-e-Tummatu (*Usool-e-Kafi, chapt. 56, tradition 3*).

**Tawaaf:** Circumambulation, consists of going around Kabah seven times, starting from ‘Hajar-e-Aswat’, the back stone fixed before the Gate of Kabah.

**Rukan-e-Al-Yamany:** The place where the Kabah’s wall opened up to make way to Mola Ali<sup>asws</sup>’s mother.

**Istalam:** To kiss or touch the stone with right hand out of respect.

**Place of Ibrahim:** The place of Hazrat Ibrahim<sup>as</sup> has a stone that was used by Hazrat Ibrahim<sup>as</sup> to build the Kabah. It was once very close to the Kabah but Ummer<sup>la</sup> removed it away from Kabah to a place where it had been placed by the polytheists of Makkah.

## Hajj Issues related to Ladies

As per a tradition from Abu Abdullah<sup>-asws</sup>, ladies can use medicine in order to keep clean<sup>238</sup> during the days of Hajj<sup>239</sup>.

It is not necessary that a lady should be accompanied by a 'Mehhram'<sup>240</sup> for Hajj, as she could go in the company of trustworthy and reliable people if peaceful and safe conditions persist.<sup>241</sup>

A woman who intends to perform Hajj-e-*Tumatto* and becomes impure<sup>242</sup> on arrival at Makkah, she should stay there until the day of 'Tarwiya' if becomes pure then continue with the Tawaaf Bait-Allah and Sa'ee between Safa and Marwa. However, if she does not become 'Taher' until the day of Tarwiya, then she should take a bath/shower and pack-up her private area with cotton and carry out Sa'ee between Safa and Marwa, then proceed toward Minnah and upon completing Hajj rituals and Ziyarah Bait Allah, she should perform Umrah of Bait Allah, followed by Tawaaf-e-Hajj, then carry out Sa'ee. Upon doing this, all that was forbidden on her, because of Ahram, become permissible for her, except her husband. But upon completing seven Tawaaf (when she is clean), her husband also becomes permissible for her.<sup>243</sup>

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<sup>238</sup> from periods.

<sup>239</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 154, Tradition 1.

<sup>240</sup> A close relative to whom marriage is forbidden,

<sup>241</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 44, Traditions 4-5.

<sup>242</sup> Menstruation periods.

<sup>243</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 150, Traditions 1-2.

## Summary of Hajj-e-Tumatto (Umrah followed by Hajj) Rituals

We will present a summary of hajj rituals here based on the traditions of Masomeen<sup>-asws</sup> presented earlier. These days it is useful to take with you the following items: non-fragrance soap/shampoo, four-season sleeping bag, two large cotton sheets for Ahram, a money belt for passport/valuables, pair of scissors and shaving razors, praying mat with straw-based front (for sajjada/prostration), Ziyarah book, MP3 player loaded with 'recitations' and few pairs of outfits (including warm clothes for Madina where it gets quite cold during night and early mornings) and a pair of top-open walking shoes and a rucksack. For other instructions, depending on specific requirements, please consult your travel agent. The purpose of this summary is to provide a step-wise summary rather than repeating the ritual details.

### General Guidelines and Advice:

- (1) Hajj is only compulsory on those who could afford both physically and financially its rituals while leaving behind enough sustenance for their dependents.
- (2) Ziyarah of Rasool Allah<sup>-saww</sup> and Masomeen<sup>-asws</sup> is compulsory after completing Hajj rituals (provided there are no restrictions and one is forced to visit Madina prior to Makkah.)
- (3) A lady may travel with trustworthy people for Hajj if her Mehram cannot accompany her and there is no danger in the way.
- (4) A person who intends to perform Hajj, should neither get a haircut nor trim beard upon citing the new moon of Ziqad. For Umrah, one should stop cutting hair and beard one month in advance.
- (5) A wealthy person who cannot perform his own Hajj, he should then send, on his behalf, a poor person for Hajj.
- (6) In order to protect him and his belongings, a person who intends to leave his home for Hajj, should ask someone else to recite, at the front door, while facing him, 'Sura-e-Fatiha' on his front, right-hand side and left-hand side and similarly 'Ayat-tul-Kursee' should be recited on his three sides. Then the reciter should say, O! Allah<sup>-azwj</sup>, please protect 'so and so' and all that accompanying him and keep him well and alive along with his belongings. And let him reach his destination along with his belongings.
- (7) It is recommended to prefer the '*Hajj-e-Tumatto*' (Umrah followed by Hajj) over other types of Hajj.



- (8) It is better that an Ahram should only consist of two cotton sheets<sup>244</sup>, however, a third sheet/outfit may be needed for Minah/Arafah where one sleeps in the open/tent. Ahram is put on at the places, around Makkah, called Miqaat. One should not look into mirror while wear Ahram, in addition, there are other restrictions (i.e., use of fragrance, arguments/abusive language, etc., see main text).
- (9) A button or kind of hook, which are sold to *Hajjis*, are forbidden in Ahram, however, it is permitted to wear a belt on waist with the sole purpose of safeguarding the valuables.
- (10) Talbiyah is recited after taking few steps after putting on Ahram, which is:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكُ، لَا شَرِيكَ لَكَ لَبَّيْكَ، ذَا الْمَعَارِجِ لَبَّيْكَ  
 لَبَّيْكَ، دَاعِيًا إِلَى دَارِ السَّلَامِ لَبَّيْكَ لَبَّيْكَ، غَفَّارَ الذَّنُوبِ لَبَّيْكَ لَبَّيْكَ، أَهْلَ التَّلْبِيَةِ لَبَّيْكَ لَبَّيْكَ، ذَا الْجَلَالِ وَالْإِكْرَامِ  
 لَبَّيْكَ لَبَّيْكَ، مَرْهُوبًا وَمَرْغُوبًا إِلَيْكَ لَبَّيْكَ لَبَّيْكَ، تُبَدِّئُ وَالْمُعَادُ إِلَيْكَ لَبَّيْكَ لَبَّيْكَ، كَشَّافَ الْكُرْبِ الْعِظَامِ لَبَّيْكَ لَبَّيْكَ،  
 عَبْدُكَ وَابْنُ عَبْدَيْكَ لَبَّيْكَ لَبَّيْكَ

- (11) A male’s ‘Talbiyah’ should be audible whereas it is not appropriate for a female to pronounce it aloud.
- (12) Upon entering into Harram (Kabah), two rakat salat is offered, as respect to mosque (with the intention of Kurbatin illillah), followed by Niat Hajj-e-*Tumatto*, followed by anti-clockwise *Tawaaf* (circumambulation) of ‘Kabah’ **seven times** (one time would be from Hajar-e-Aswat to Hajar-e-Aswat), it is recommended to frequently recite ‘Darrood’ on Mohammed<sup>---saww</sup> O Alay Mohammed<sup>-asws</sup> as well as other supplications while performing Tawaaf-e-Kabah.
- (14) There is usually very busy near the Kabah, so it is advised to start walking from *Rukan-e-Al-Yamany* with the crowd anticlockwise toward Hajar-e-Aswat so that one gets closer to Kabah and is able to do Istalam to Hajar-e-Aswat while being between the Muqam-e-Ibrahim and Kabah.
- (14) It is recommended to make prayers at ‘Rukan-e-Al-Yamany’ where an angle says ‘Ameen!’<sup>245</sup> to the prayers of a follower of Alay<sup>246</sup> Mohammed<sup>-asws</sup>
- (15) Tawaaf must be performed, while walking gently, between ‘Hajar-e-Aswad’ and ‘Muqam-e-Ibrahim’, unless it becomes unbearable due to overcrowding or there are other restrictions.

<sup>244</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 76, Tradition 1

<sup>245</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 122, Tradition 11

<sup>246</sup> Progeny

- (16) Two-Rakat salat is obligatory after Tawaaf (7 circles), preferably behind Muqam-e-Ibrahim and drinking some water of Zam Zam is recommended prior to doing Sa'ee.
- (17) This is followed by 'Sa'ee' (walking between Safa and Marwa hills), 7 times (one time would count when one walks from Safa to Marwa). At the end of 7<sup>th</sup> walk at Marwa, Taqseer is carried out, which is cutting part of hair or nails.
- (18) After Taqseer, 'Tawaf-ul-Nisa' (7 circles around Kabah, as before) is performed, followed by two-part Salat at the place of Ibrahim<sup>as</sup>. This completes Umrah and Ahram is removed until to the day of Tarviyah (8<sup>th</sup> Zilhajj) (travelling to Minah).

## Commencing with Hajj after completing Umrah (as Hajj e Tumatto)

- (19) One puts on Ahram on the day of 'Tarviyah' (8<sup>th</sup> Zilhajj) and comes to Masjid Al-Haram and then proceeds toward Miah after Zohar Salat reciting Talbiyah' aloud on the way to 'Minnah' (– which is the first stop, then Arafah, then Muzdalfa and heading back to Kabah - via staying in Minnah). It is recommended to spend the night (from the eve of 9<sup>th</sup> of Zil-hajj) in Minah and after reciting the morning prayers at Minah one should proceed to Arafah (morning of 9<sup>th</sup> of Zilhajj) but should not arrive there before the sunrise.
- (20) Prayers are 'Qasr' here.
- (21) It is recommended, at Arafah to stay the day of 9<sup>th</sup> of Zil-hajj (called day of Arafah), to praise Allah<sup>-azwj</sup>, recite 100 times 'Takbeer' (Allah-ho-Akbar), 100 time Sura-e-Qul and whatever you want to pray on the day of Arafah, keep on reciting prayers, as the day of Arafah is the day of prayers and asking for blessings, in particular ask Allah<sup>-azwj</sup> to protect you from Satan, as he may not divert your attention away from that which is very much liked by Allah<sup>-azwj</sup>, do not look at others and pay attention to your soul and recite prayers.
- (22) Rasool Allah<sup>--saww</sup> terminated Talbiyya after mid-day on the day of Arafah.
- (23) Leave Arafah at the end of 9<sup>th</sup> of Zilhajj for Muzdalfa, (after sunset) but not later than the disappearance of the twilight.
- (24) It is recommended to offer 'Maghrib and Isha' prayers with one 'Azan' and two 'Aqamah' (Kasr) but offer four (two part) prayers after Isha prayers.
- (25) It is also important to stay at 'Mashar al-haram' (adjacent to Muzdalfa) and walk here on foot and stay in Muzdalfa all night (Eve of the 10<sup>th</sup> of Zil-hajj).

- (26) Do not leave valley of ‘Mahseer’ until after the sunrise<sup>247</sup> (on the morning of the 10<sup>th</sup> of Zilhajj). ‘Mahseer’ valley is in large area between placed called ‘Jammah’ and ‘Minah’ and it is recommended to walk 100 steps in the valley.
- (27) Small stones, preferable pointed ones should be collected from ‘Jamah’ (circa 100 in total), prior to heading for ‘Minah’. Imam<sup>-asws</sup> said collect stones but do not break any part of them and it is better to wet them with water. One is permitted to pick up stones from anywhere except from outside ‘Haram’, mosques of ‘Alharam’ and ‘Khief’ and ‘Jamrah.
- (28) A *Hajji* will arrive at Minah few hours after sunrise on 10<sup>th</sup> of Zilhajj. Here stones are to be thrown at ‘three stone pillars’ called ‘Jummart’ for three days (each with 7 stones for three days). Rammih is started with this sequence while walking from right to the left ‘Wustah’ then Ula and then Uqqah’ but after completing day-one ‘Rammih’ on the 10<sup>th</sup> of Zilhajj, sacrifice is offered, followed by shaving one’s head (for men) and then completing rest of two-days ‘Rammih’. The time of Rammih is from sunrise until the sunset, but the best time is just after noon. It has been forbidden to perform Rammih before sunrise. Every Jamarah should be kept on the right hand side and say ‘Allah-oh-Akbar’ upon throwing every stone. Hold stones in left hand and throw each with right hand.
- (29) The first day of first Rammih Jamarah is also the day of Sacrifice (10<sup>th</sup> of Zilhajj). There are three days (including the sacrifice day) within which sacrifice should be offered in Minnah (10, 11 and 12<sup>th</sup> of Zilhajj), whereas in other cities only one additional day after the day of sacrifice is permitted. One must stay three-nights in Minah, even though one can visit Kabah during the day time (of 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> of Zilhajj) for Ziyarah.
- (30) Head is then shaved even if one has done so in Makkah, he should shave his head again in Minah. After shaving head, it is permissible for a *Hajji* to use perfume, put Hina, and wear other cloths, everything else going near his wife.
- (31) It is not permissible to leave Minah before morning and it is better to leave before the time Sun starts to descend (after completing Jamarah of each day).
- (32) Upon reaching Kabah, salat-e-Haram, Tawaaf-e-Kabah, Salat-e-Tawaaf, Sa’ee between Safa and Marwa and Tawaaf-e-Nisah followed by two-rakat Salat at the place of Ibrahim, now everything is permissible for the Hajji (including wife). But Hajj is not complete until and unless Ziyarah-e-Masomeen<sup>-asws</sup> is not performed (in Madinah).

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<sup>247</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 166, Traditions 1, 6.

## Ziyarah Completes the Umrah and Hajj:

- (33) It is compulsory on people to start Hajj from Makkah and end it by performing Ziyarah of Masomeen<sup>-asws</sup> (unless one is forced to go to Madinah first). Hajj all in all depends on meeting with Imam<sup>-asws</sup> meaning if a ‘Hajji’ did not try to meet with Imam<sup>-asws</sup> (Imam of his time) then his Hajj was a wasteful exercise, it is compulsory upon him to bear hardship of Hajj, perform Tawaaf, then present himself to Imam<sup>-asws</sup> and renew his oath of ‘Wilayah’ and alliance.

All those who believe in Imamat of Imam Hussain<sup>-asws</sup> ‘Minjanib Allah’ (nominated by Allah<sup>-azwj</sup>), Ziyarah-e-Imam Hussain<sup>-asws</sup> is compulsory on him. Hajj is compulsory only once in lifetime, with condition of affordability, but Ziyarah Imam Hussain<sup>-asws</sup> is wajib everyday, whoever does not do it commits atrocity against Imam<sup>-asws</sup>, however, if it is not possible for a person to visit grave of Imam Hussain<sup>-asws</sup> everyday, then he should go to roof-top, look at right side then left side and then into sky and say ‘Salam’ to Imam-e-Mazloom<sup>-asws</sup>, it is equivalent to visiting grave of Imam Hussain<sup>-asws</sup> and sending ‘Salam’ from there. Upon entering into Madina, one should take a bath, or before visiting the holy grave of Rasool Allah<sup>--saww</sup> and say ‘Salam’, then go near the pillar which is on the right side of grave, then on the head-side, then side ways of holy grave and face Kabah, his left shoulder should face grave while right shoulder close to grave as the head of Rasool Allah<sup>--saww</sup> is at this position.

## Hajj of Prophet Adam<sup>-as</sup>

It has been narrated from Imam Ali<sup>-asws</sup> ‘when Adam<sup>-as</sup> and Eve<sup>-sa</sup> were sent down to earth in lieu of eating wheat, Adam<sup>-as</sup> landed at the mountain of ‘Safah’ whereas Eve<sup>-sa</sup> descended at the mountain of ‘Marwah’. The name ‘Safah’ is due to the fact as it derived from ‘Adam Mustafa’ as Allah<sup>-azwj</sup> Says: Innallah Istifah Adam o Nuh....’ and the ‘Marwah’ name became famous due to the fact that it has originated from the word ‘Marah’, meaning ‘woman’.

Adam<sup>-as</sup> assumed, Hazrat Eve<sup>-sa</sup> was made forbidden for him (as a wife) otherwise they would have both descend on the mountain of Safah. Initially, Hazrat Adam<sup>-as</sup>, due to this assumption, stayed away from Hazrat Eve<sup>-sa</sup>. but afterward started meeting with her but only during the day time. At night, Hazrat Adam<sup>-as</sup> would go back and sleep at the mountain of Safah in order to avoid being taken over by emotions. Adam<sup>-as</sup> has no ‘Ouns’ (attachment) to anyone else but Eve<sup>-sa</sup> and Eve<sup>-sa</sup> also had only love for Adam<sup>-as</sup> and this is the reason why women were given the name ‘Nisa’ (woman). During this time Allah<sup>-azwj</sup> did not communicate with them directly or through an angel. However, after some time, Allah<sup>-azwj</sup> took pity on them and taught

them some 'Kalimat' (prayers), upon reciting these Kalimat they were pardoned and blessed with His bounties.

Then Hazrat Jibraeel<sup>-as</sup> was sent to them who greeted them with 'Salam' and said I have been sent to you by Allah<sup>-azwj</sup>, O! the seekers of forgiveness and the observers of patience! I have been sent down to teach you how to perform 'Hajj' so that you become clean and pure.

Thus Hazrat Jibraeel<sup>-as</sup> grabbed them by their hands and brought them to 'Kabah'. Thus clouds suddenly appeared and produced a shade on the area where 'Kabah' is today, and Jibraeel<sup>-as</sup> asked Adam<sup>-as</sup> to draw a line with foot around the shade and this area will be the 'Qiblah' for you and your children until the day of Judgement. Adam<sup>-as</sup> marked that area and then Jibraeel<sup>-as</sup> brought Adam<sup>-as</sup> to the Mosque of 'Minah' and similarly marked that area and then brought him to 'Arfat' and made him stand at the 'place of Mouroof'. After sunset, Hazrat Adam<sup>-as</sup> repented on his 'act' seven times at this point and that's why it is called 'Mouroof'. That's why this place was dedicated for the children of Adam<sup>-as</sup> to repent and ask for forgiveness to Allah<sup>-azwj</sup>. Then Jibraeel<sup>-as</sup> took him to 'Arafah' while passing across the seven mountains and ask him to recite four time 'Takbeer' and Adam<sup>-as</sup> acted accordingly and upon arrival at 'place of Jammrah', ¼ of the night had already passed and Adam<sup>-as</sup> offered his 'Maghrib and Isha' prayers. Then Jibraeel<sup>-as</sup> asked Hazrat Adam<sup>-as</sup> to lie down on 'pebbles' in order to show respect to Allah<sup>-azwj</sup> in the most humble way. Then asked him<sup>-as</sup> to climb the mountain of 'Jammrah', upon sunrise, Adam<sup>-as</sup> was asked to beg for forgiveness and repent to Allah<sup>-azwj</sup> for seven times and offer repentance prayers for seven time and Adam<sup>-as</sup> asked for forgiveness once again and since then those who would not be able to reach 'Arafah' and arrive at "Jammrah" would follow this tradition of Hazrat Adam<sup>-as</sup> to complete their 'Hajj'. Then they left 'Jammrah' and arrived at 'Minah' late morning, and recite 'two-part' salat and then Adam<sup>-as</sup> was asked to offer sacrifice while repenting so that he may be forgiven. Thus offering a sacrifice has been observed as a tradition of Hazrat Adam<sup>-as</sup> by his children. Allah<sup>-azwj</sup> accepted the offered sacrifice by sending a fire from the skies, a sign of Divine approval. Upon this, Hazrat Jibraeel<sup>-as</sup> said 'O! Adam, Allah<sup>-azwj</sup> has been very kind to you and taught you the ritual of Hajj and accepted your repentance and sacrifice, you should now, out of respect, shave your head'.

Hazrat Jibraeel<sup>-as</sup> then held Adam<sup>-as</sup>'s hand and took him towards 'Kabah', on their way to 'Kabah' Satan interrupted them near the place 'Jammrah', and asked Adam<sup>-as</sup> 'O! Adam what are you up to'? Hazrat Jibraeel<sup>-as</sup> said, 'O! Adam pick up seven stones and threw at Satan while reciting 'Allah-ho-Akbar' Hazrat Adam<sup>-as</sup> followed these instructions and acted upon them and they moved ahead, but Satan came around again at the 'Jammrah II' and asked, 'O! Adam where are you going', Hazrat Jibraeel<sup>-as</sup> asked Adam<sup>-as</sup> to hurl seven stone at Satan while reciting 'Allah-ho-Akbar' each time, Adam<sup>-as</sup> acted upon it but Satan followed him and confront him again at 'Jammrah III' and asked, 'where are you heading to?' Jibraeel<sup>-as</sup> told Hazrat Adam<sup>-as</sup> to toss seven stone at him again while recite 'Allah-ho-Akbar' each time. After doing so, Satan ran away. Hazrat Jibraeel<sup>-as</sup> said you will not see him again, and took Hazrat

Adam<sup>-as</sup> to ‘Kabah’, upon arrival there asked him to complete walking around (circumambulate) ‘Kabah’ seven times, after completing these, Hazrat Jibrael<sup>-as</sup> told Adam<sup>-as</sup>, ‘Allah<sup>-azwj</sup> has forgiven you, accepted your repentance, and has made permissible for you to live with your wife’.

Someone asked from Imam<sup>-asws</sup> how did Hazrat Adam<sup>-as</sup> shaved his head, Imam<sup>-asws</sup> replied Hazrat Jibrael<sup>-as</sup> brought a ‘Yaqut’ stone from heavens and rubbed it on Adam<sup>-as</sup>’s head and hair were removed.

A companion saw Imam<sup>-asws</sup> reciting ‘two-part’ salat after ‘Tawaaf’ between ‘Bab’ and ‘Hajjar-e-Aswad’ and asked I have never seen anyone reciting salat at this place, Imam<sup>-asws</sup> replied, this is the place where Adam<sup>-as</sup>’s repentance was accepted.<sup>248</sup>

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<sup>248</sup> Al-Kafi – V 4 – The Book of Hajj Ch 4 H 1

## Name and Shape of Kabah:

Prophet Mohammed<sup>--saww</sup> said, 'The name of 'Kabah' was given to Kabah due to its central position on earth.

It is also narrated that the name of Kabah was given Kabah as it is square and was transformed into this shape as it is directly underneath the 'Bait-ul-Mamoor<sup>249</sup>' which is square and the reason behind the square shape of Bait-ul-Mamoor is that it is exactly under 'Arsh' which is square.

The Arsh is square as four basic Divine words are written on it, 'SubhanAllah, WalHamduAllah, Wa la a la ha illilAllah and Wa Allah Akbr. And the name of Bait Allah is 'Haram' due to the fact that the non-believer's entry is 'Haram' (forbidden) therein. And Bait Allah is also called 'Ateeq' since it was being saved from flooding.<sup>250</sup>

Only that person who recognises the 'Rights and Attributes' of Ahl Al-Bayt<sup>-asws</sup>. knows the 'Haq and Hurmat<sup>251</sup>' of Kabah, his all sin are erased by Allah<sup>-azwj</sup> upon looking at Kabah. In addition, he will be assisted by Allah<sup>-azwj</sup> in both this World as well as in the Hereafter.

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<sup>249</sup> Allah's house in Heavens.

<sup>250</sup> Manlah Yahzer Faqih, vol. 2, pp. 116.

<sup>251</sup> Respect and Privileges.

## Months for Hajj

Imam Jafar-e-Sadiq<sup>-asws</sup> said: the known months of Hajj are ‘Shawal, Ziqad, and Zilhajj’ it is not permissible for anyone to wear ‘Ahram’ in any other time other than those which have been fixed by Rasool Allah<sup>-saww</sup>, nor any other place but ‘nominated Miqad’ otherwise it would be similar to reciting ‘four rakat’ instead of two during the state of travelling.<sup>252</sup>

Imam Jafar-e-Sadiq<sup>-asws</sup> said: Whoever puts on ‘Ahram’ in other than the months which are nominated for Hajj, his Hajj will be invalid and similarly who puts on ‘Ahram’ from places other than ‘nominated Miqad’ his ‘Ahram’ will be inappropriate<sup>253</sup>.

## Hajar-e-Aswat is Allah<sup>-azwj</sup>’s Symbol:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَدْ أَدْرَكْتَ الْحُسَيْنَ ( عَلَيْهِ السَّلَام ) قَالَ نَعَمْ أَذْكُرُ وَأَنَا مَعَهُ فِي الْمَسْجِدِ الْحَرَامِ وَ قَدْ دَخَلَ فِيهِ السَّيْلُ وَ النَّاسُ يَقُومُونَ عَلَى الْمَقَامِ يُخْرِجُ الْخَارِجُ يَقُولُ قَدْ ذَهَبَ بِهِ السَّيْلُ وَ يُخْرِجُ مِنْهُ الْخَارِجُ فَيَقُولُ هُوَ مَكَانُهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Zurara who said,

‘I said to Abu Ja’far<sup>-asws</sup>, ‘Did you<sup>-asws</sup> meet Al-Husayn<sup>-asws</sup>?’ He<sup>-asws</sup> said: ‘Yes. I<sup>-asws</sup> remember him<sup>-asws</sup>, and I<sup>-asws</sup> was with him<sup>-asws</sup> in the Sacred Masjid, and the flood had entered into it, and the people were standing upon the Standing Place (of Ibrahim<sup>-as</sup>). Someone coming out was saying, ‘The flood has swept it away’, and someone coming out was saying, ‘It is (still) in its place’.

قَالَ فَقَالَ لِي يَا فُلَانُ مَا صَنَعَ هَؤُلَاءِ فَقُلْتُ أَصْلَحَكَ اللَّهُ يَخَافُونَ أَنْ يَكُونَ السَّيْلُ قَدْ ذَهَبَ بِالْمَقَامِ فَقَالَ نَادِ أَنَّ اللَّهَ تَعَالَى قَدْ جَعَلَهُ عَلَمًا لَمْ يَكُنْ لِيَذْهَبَ بِهِ فَاسْتَقَرُّوا

He (the narrator) said, ‘So he<sup>-asws</sup> said to me: ‘O so and so! What are they making of it?’ So I said, ‘May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well! They are fearing that the torrent may have swept away the Standing Place (of Ibrahim<sup>-as</sup>). So he<sup>-asws</sup> said: ‘Announce that Allah<sup>-azwj</sup> the Exalted has Made it as a flag, it cannot happen that it would be gone away with, therefore, be calm.

وَ كَانَ مَوْضِعُ الْمَقَامِ الَّذِي وَضَعَهُ إِبْرَاهِيمُ ( عَلَيْهِ السَّلَام ) عِنْدَ جِدَارِ الْبَيْتِ فَلَمْ يَزَلْ هُنَاكَ حَتَّى حَوَّلَهُ أَهْلُ الْجَاهِلِيَّةِ إِلَى الْمَكَانِ الَّذِي هُوَ فِيهِ الْيَوْمَ فَلَمَّا فَتَحَ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَكَّةَ رَدَّهُ إِلَى الْمَوْضِعِ الَّذِي وَضَعَهُ إِبْرَاهِيمُ ( عَلَيْهِ السَّلَام ) فَلَمْ يَزَلْ هُنَاكَ

<sup>252</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 74, Tradition 2

<sup>253</sup> Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 74, Tradition 4



إِلَى أَنْ وَلِيَ عُمَرُ بْنُ الْخَطَّابِ النَّاسَ مِنْ مَنكُم يَعْرِفُ الْمَكَانَ الَّذِي كَانَ فِيهِ الْمَقَامُ فَقَالَ رَجُلٌ أَنَا قَدْ كُنْتُ أَخَذْتُ مِقْدَارَهُ بِنَسْعٍ فَهُوَ عِنْدِي فَقَالَ اثْنِي بِهِ فَأَتَاهُ بِهِ فَقَاسَهُ ثُمَّ رَدَّهٖ إِلَى ذَلِكَ الْمَكَانِ .

And the place of the Standing Place (of Ibrahim<sup>as</sup>) is that which Ibrahim<sup>as</sup> had placed it by the wall of the House. So it did not cease to be over there until the people of the Pre-Islamic period transferred it to the place in which it is in today. So when the Prophet<sup>—saww</sup> conquered Makkah, he<sup>—saww</sup> returned it to the place where Ibrahim<sup>as</sup> had (originally) placed it. So it did not cease to be over there until the rule of Umar Bin Al-Khattab. So he asked, 'Who are the ones from you who recognise the place which the Standing Place (of Ibrahim<sup>as</sup>) used to be in?' So a man said, 'I do. I had taken its measurement with a belt, so it is with me'. So he said, 'Come to me with it'. So he went to him with it. So he (Umar) measured it, then returned it to that place (of the Pre-Islamic period)' .<sup>254</sup>

## Supplications Prior to leaving for Umrah and Hajj:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ بْنِ يَحْيَى جَمِيعاً عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِذَا خَرَجْتَ مِنْ بَيْتِكَ تُرِيدُ الْحَجَّ وَ الْعُمْرَةَ إِنْ شَاءَ اللَّهُ فَادْعُ دُعَاءَ الْفَرَجِ وَ هُوَ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr and Safwan Bin Yahya, altogether from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>—asws</sup> having said: 'Whenever you go out from your house intending the Hajj and the Umrah, Allah<sup>—azwj</sup> Willing, so supplicate with the supplication of the Relief (Du'a Al-Faraj), and it is, 'There is no god except for Allah<sup>—azwj</sup>, the Lenient, the Benevolent. There is no god except for Allah<sup>—azwj</sup> the Exalted, the Magnificent. Glory be to Allah<sup>—azwj</sup>, Lord<sup>—azwj</sup> of the seven skies, and Lord<sup>—azwj</sup> of the seven firmaments, and Lord<sup>—azwj</sup> of the Magnificent Throne. And the Praise is for Allah<sup>—azwj</sup>, Lord<sup>—azwj</sup> of the Worlds'.

ثُمَّ قُلِ اللَّهُمَّ كُنْ لِي جَاراً مِنْ كُلِّ جَبَّارٍ عَنِيدٍ وَ مِنْ كُلِّ شَيْطَانٍ مَرِيدٍ ثُمَّ قُلِ بِسْمِ اللَّهِ دَخَلْتُ وَ بِسْمِ اللَّهِ خَرَجْتُ وَ فِي سَبِيلِ اللَّهِ اللَّهُمَّ إِنِّي أَقْدِمُ بَيْنَ يَدَيْ نِسْيَانِي وَ عَجَلَتِي بِسْمِ اللَّهِ وَ مَا شَاءَ اللَّهُ فِي سَفَرِي هَذَا ذَكَرْتُهُ أَوْ نَسِيتُهُ اللَّهُمَّ أَنْتَ الْمُسْتَعَانُ عَلَى الْأُمُورِ كُلِّهَا وَ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَ الْحَلِيفَةُ فِي الْأَهْلِ

Then say, 'O Allah<sup>-azwj</sup>! Be a Protector of mine from every stubborn tyrant, and from every castaway Satan<sup>-la</sup>'. Then say, 'In the Name of Allah<sup>-azwj</sup> do I enter, and in the Name of Allah<sup>-azwj</sup> do I go out, and in the Way of Allah<sup>-azwj</sup>. O Allah<sup>-azwj</sup>! I proceed in front of me with my forgetfulness and my haste. In the Name of Allah<sup>-azwj</sup> and whatever Allah<sup>-azwj</sup> so Desires, in this journey of mine, I shall remember it or forget it. O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are the Aider upon the affairs, all of them, and You<sup>-azwj</sup> are the Companion in the journey, and the Caliph (Caretaker) regarding the family.

اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا وَ اطْوِ لَنَا الْأَرْضَ وَ سَيِّرْنَا فِيهَا بِطَاعَتِكَ وَ طَاعَةِ رَسُولِكَ اللَّهُمَّ أَصْلِحْ لَنَا ظَهْرَنَا وَ بَارِكْ لَنَا فِيمَا رَزَقْتَنَا وَ قِنَا عَذَابَ النَّارِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَ كَابَةِ الْمُنْقَلَبِ وَ سُوءِ الْمُنَظَرِ فِي الْأَهْلِ وَ الْمَالِ وَ الْوَلَدِ اللَّهُمَّ أَنْتَ عَضْدِي وَ نَاصِرِي بِكَ أَحْلُ وَ بِكَ أَسِيرُ

O Allah<sup>-azwj</sup>! Ease our journey upon us, and Fold the land for us, and Make us to travel in it in Your<sup>-azwj</sup> as well as in the obedience of Your<sup>-azwj</sup> Rasool<sup>-saww</sup>. O Allah<sup>-azwj</sup>! Correct our backs for us and Bless for us in what Your<sup>-azwj</sup> Grace upon us and Save us from the Punishment of the Fire. O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from the fatigue of the travel, and anguish of the return, and the evil scenarios regarding the family, and the wealth, and the children. O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are my Reinforcement and my Helper. It is with You<sup>-azwj</sup> that I disembark and with You<sup>-azwj</sup> that I travel.

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي سَفَرِي هَذَا السُّرُورَ وَ الْعَمَلَ بِمَا يُرْضِيكَ عَنِّي اللَّهُمَّ اقْطَعْ عَنِّي بَعْدَهُ وَ مَشَقَّتَهُ وَ اصْحَبْنِي فِيهِ وَ اخْلُفْنِي فِي أَهْلِي بِخَيْرٍ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

O Allah<sup>-azwj</sup>! I ask you for the tranquillity in this journey of mine, and the actions with what You<sup>-azwj</sup> would be Pleased with from me. O Allah<sup>-azwj</sup>! Cut-off the difficulties from me after it, and be my Companion in it, and my Caliph (Caretaker) regarding my family with goodness; and there is neither Might nor Strength except with Allah<sup>-azwj</sup>.

اللَّهُمَّ إِنِّي عَبْدُكَ وَ هَذَا خُمْلَانُكَ وَ الْوَجْهُ وَجْهُكَ وَ السَّفَرُ إِلَيْكَ وَ قَدْ اطلَّعتْ عَلَى مَا لَمْ يَطَّلِعْ عَلَيْهِ أَحَدٌ فَاجْعَلْ سَفَرِي هَذَا كَفَّارَةً لِمَا قَبْلَهُ مِنْ ذُنُوبِي وَ كُنْ عَوْنًا لِي عَلَيْهِ وَ اكْفِنِي وَعْثَهُ وَ مَشَقَّتَهُ وَ لَقِيَّ مِنَ الْقَوْلِ وَ الْعَمَلِ رِضَاكَ فَإِنَّمَا أَنَا عَبْدُكَ وَ بِكَ وَ لَكَ

O Allah<sup>-azwj</sup>! I am Your<sup>-azwj</sup> servant and this is Your<sup>-azwj</sup> Carrier, and the direction is Your<sup>-azwj</sup> Direction, and the journey is to You<sup>-azwj</sup>, and You<sup>-azwj</sup> are being notified upon what no one is notified upon. Therefore, Make this journey of mine to be an expiation for my sins which were before it, and Be a Supporter of mine upon it, and Suffice me from its fatigue, and its difficulties, and Attach me with Your<sup>-azwj</sup> Pleasure from the words and the deeds, for rather, I am Your<sup>-azwj</sup> servant, and with You<sup>-azwj</sup>, and for You<sup>-azwj</sup>.

فَإِذَا جَعَلْتَ رِجْلَكَ فِي الرِّكَابِ فَقُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ فَإِذَا اسْتَوَيْتَ عَلَى رَاحِلَتِكَ وَ اسْتَوَى بِكَ مَحْمِلُكَ  
 فَقُلْ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِلْإِسْلَامِ وَ عَلَّمَنَا الْقُرْآنَ وَ مَنَّ عَلَيْنَا بِمُحَمَّدٍ ( صلى الله عليه وآله ) سُبْحَانَ اللَّهِ الَّذِي سَخَّرَ لَنَا  
 هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

So when you make your feet to be in the stirrups, so say, 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. In the Name of Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is the Greatest'. So when you are established upon your ride, and your carriage is (also) established with you, so say, 'The Praise is for Allah<sup>-azwj</sup> who Guided us to Al-Islam and Taught us the Quran, and Favoured upon us with Muhammad<sup>-saww</sup>. Glory be to Allah<sup>-azwj</sup>! **[43:13] Glory be to Him Who Made this subservient to us and we were not able to do it [43:14] And surely to our Lord we must return,** and the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the Worlds.

اللَّهُمَّ أَنْتَ الْحَامِلُ عَلَى الظَّهْرِ وَ الْمُسْتَعَانُ عَلَى الْأَمْرِ اللَّهُمَّ بَلِّغْنَا بَلَاغًا يَبْلُغُ إِلَى خَيْرٍ بَلَاغًا يَبْلُغُ إِلَى مَغْفِرَتِكَ وَ رِضْوَانِكَ اللَّهُمَّ لَا طَيْرَ إِلَّا طَيْرُكَ وَ لَا خَيْرَ إِلَّا خَيْرُكَ وَ لَا حَافِظَ غَيْرَكَ .

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are the Carrier upon the backs, and the Supporter upon the affairs. O Allah<sup>-azwj</sup>! Deliver us (to our destination) with an arrival, which reaches to a goodly arrival, reaching to Your<sup>-azwj</sup> Forgiveness, and Your<sup>-azwj</sup> Pleasure. O Allah<sup>-azwj</sup>! There is no traversing except for Your<sup>-azwj</sup> Making us traverse, and there is no goodness except for Your<sup>-azwj</sup> Goodness, and there is no Protector apart from You<sup>-azwj</sup>.<sup>255</sup>

<sup>255</sup> Al Kafi – V 4 – The Book of Hajj Ch 46 H 2

# APPENDIX I

## Performing Hajj is Loved by Ahl Al-Bayt<sup>-asws</sup>

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ قَالَ كَتَبْتُ إِلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَسْأَلُهُ عَنْ رَجُلٍ حَجَّ وَ لَا يَذَرِي وَ لَا يَعْرِفُ هَذَا الْأَمْرَ ثُمَّ مَنَّ اللَّهُ عَلَيْهِ بِمَعْرِفَتِهِ وَ الدِّيْنُونَةِ بِهِ أَعَلَيْهِ حَجَّةُ الْإِسْلَامِ أَمْ قَدْ قَضَى قَالَ قَدْ قَضَى فَرِيضَةُ اللَّهِ وَ الْحُجُّ أَحَبُّ إِلَيَّ

Ali, from his father, from Ibn Abu Umeyr, from Umar Bin Azina who said,

'I wrote to Abu Abdullah<sup>-asws</sup> asking him<sup>-asws</sup> about a man who performed Hajj and neither knew nor recognised this matter (Al-Wilayah). Then Allah<sup>-azwj</sup> Favoured upon him with his understanding and the Religion with it, is the Hajj of Al-Islam upon him (to perform again), or has it been fulfilled?' He<sup>-asws</sup> said: 'He has fulfilled an Obligation of Allah<sup>-azwj</sup>, and the (repeating of the) Hajj is more beloved to me<sup>-asws</sup>'.

وَ عَنْ رَجُلٍ هُوَ فِي بَعْضِ هَذِهِ الْأَصْنَافِ مِنْ أَهْلِ الْقِبْلَةِ نَاصِبٍ مُتَدَيِّنٍ ثُمَّ مَنَّ اللَّهُ عَلَيْهِ فَعَرَفَ هَذَا الْأَمْرَ أَيْ قَضَى عَنْهُ حَجَّةُ الْإِسْلَامِ أَوْ عَلَيْهِ أَنْ يَحُجَّ مِنْ قَابِلٍ قَالَ الْحُجُّ أَحَبُّ إِلَيَّ .

And about a man who is among one of these types from the people of the Qiblah, a devout *Nasibi*. Then Allah<sup>-azwj</sup> Favours upon him, so he recognises this matter (Al-Wilayah). Has the Hajj of Al-Islam been fulfilled from him, or it is (still) upon him that he should perform Hajj the coming year?' He<sup>-asws</sup> said: 'The (performance of the) Hajj is more beloved to me<sup>-asws</sup>'<sup>256</sup>

<sup>256</sup> Al-Kafi – V 4 – The Book of Hajj Ch 38 H 4

# APPENDIX II

## Jamrah (Pelting stones) is from Sunnah

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ رَجُلٌ نَسِيَ أَنْ يَرْمِيَ الْجِمَارَ حَتَّى أَتَى مَكَّةَ قَالَ يَرْجِعُ فَيَرْمِيهَا يَفْصِلُ بَيْنَ كُلِّ رَمِيَّتَيْنِ بِسَاعَةٍ قُلْتُ فَأَنَّهُ ذَلِكَ وَخَرَجَ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ قَالَ قُلْتُ فَرَجُلٌ نَسِيَ السَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَقَالَ يُعِيدُ السَّعْيَ قُلْتُ فَأَنَّهُ ذَلِكَ حَتَّى خَرَجَ قَالَ يَرْجِعُ فَيُعِيدُ السَّعْيَ إِنَّ هَذَا لَيْسَ كَرَمِي الْجِمَارِ إِنَّ الرَّمْيَ سُنَّةٌ وَالسَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَرِيضَةٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, said, 'I said to him<sup>-asws</sup>, 'A man forgets that he should be pelting the *Jamarah* until he comes to Makka'. He<sup>-asws</sup> said: 'He should return, and he should pelt them, with a gap between each two peltings being an hour'. I said, 'Suppose he misses that and leaves?' He<sup>-asws</sup> said: 'There is nothing upon him'. I said, 'So (what about) the man who forgets the Sa'ee between Al-Safa and Al-Marwa?' So he<sup>-asws</sup> said: 'He should repeat the Sa'ee'. I said, 'He misses that until he goes out?' He<sup>-asws</sup> said: 'He should return, so he would repeat the Sa'ee. This is not like pelting of the *Jamarah*. The pelting is a Sunnah, and the Sa'ee between Al-Safa and Al-Marwa is an Obligation'.<sup>257</sup>

<sup>257</sup> Al-Kafi – V 4 – The Book of Hajj Ch 176 H 1

# APPENDIX III

## Salat is complete in Harrams (Kabah and Masjid Nabvi)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلٍ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ إِبْرَاهِيمَ بْنِ شَيْبَةَ قَالَ كَتَبْتُ إِلَى أَبِي جَعْفَرٍ ( عليه السلام ) أَسْأَلُهُ عَنْ إِمْتَامِ الصَّلَاةِ فِي الْحَرَمَيْنِ فَكَتَبَ إِلَيَّ كَانَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) يُحِبُّ إِكْتِنَارَ الصَّلَاةِ فِي الْحَرَمَيْنِ فَأَكْتَرُ فِيهِمَا وَ أَتَمُّ .

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Ibrahim Bin Shayba who said,

‘I wrote to Abu Ja’far<sup>-asws</sup> asking him<sup>-asws</sup> about Praying the complete Prayer in the two *Harrams*. So he<sup>-asws</sup> wrote to me: ‘Rasool-Allah<sup>-saww</sup> used to love frequenting the *Salaat* in the two *Harrams*, therefore frequent in these two, and Pray complete (do not shorten)’.<sup>258</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى قَالَ سَأَلْتُ أَبَا الْحَسَنِ ( عليه السلام ) عَنْ إِمْتَامِ الصَّلَاةِ وَ الصِّيَامِ فِي الْحَرَمَيْنِ فَقَالَ أَتَمُّهَا وَ لَوْ صَلَاةً وَاحِدَةً .

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa who said,

‘I asked Abu Al-Hassan<sup>-asws</sup> about Praying the complete *Salaat*, and the Fasts in the two *Harrams*. So he<sup>-asws</sup> said: ‘Complete these, and even if it was one *Salaat*’.<sup>259</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ عَلِيِّ بْنِ يَفْطِينَ قَالَ سَأَلْتُ أَبَا إِبْرَاهِيمَ ( عليه السلام ) عَنِ التَّقْصِيرِ بِمَكَّةَ فَقَالَ أَتَمُّ وَ لَيْسَ بِوَاجِبٍ إِلَّا أَنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي .

Ali Bin Ibrahim, from his father, from Ismail Bin marrar, from Yunus, from Ali Bin Yaqteen who said,

‘I asked Abu Ibrahim<sup>-asws</sup> about the shortening (of the *Salaat*) in Makkah. So he<sup>-asws</sup> said: ‘It is not with an Obligation, except that I<sup>-asws</sup> love for you<sup>-asws</sup> what I<sup>-asws</sup> love for myself<sup>-asws</sup>’.<sup>260</sup>

يُونُسُ عَنْ زِيَادِ بْنِ مَرْوَانَ قَالَ سَأَلْتُ أَبَا إِبْرَاهِيمَ ( عليه السلام ) عَنْ إِمْتَامِ الصَّلَاةِ فِي الْحَرَمَيْنِ فَقَالَ أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي أَتَمَّ الصَّلَاةَ .

<sup>258</sup> Al-Kafi – V 4 – The Book of Hajj Ch 200 H 1

<sup>259</sup> Al-Kafi – V 4 – The Book of Hajj Ch 200 H 2

<sup>260</sup> Al-Kafi – V 4 – The Book of Hajj Ch 200 H 3

Yunus, from Ziyad Bin Marwan who said,

'I asked Abu Ibrahim<sup>-asws</sup> (7<sup>th</sup> Ibrahim<sup>-asws</sup>) about Praying the complete *Salaat* in the two *Harrams*. So he<sup>-asws</sup> said: I<sup>-asws</sup> love for you<sup>-asws</sup> what I<sup>-asws</sup> love for myself<sup>-asws</sup> – the complete *Salaat*'.<sup>261</sup>

يُونُسُ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّ مِنَ الْمَذْخُورِ الْإِثْمَامَ فِي الْحَرَمَيْنِ .

Yunus, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>-asws</sup>: 'It is a treasure preserved, the complete (*Salaat*) in the two *Harrams*'.<sup>262</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي إِبْرَاهِيمَ ( عَلَيْهِ السَّلَام ) قَالَ قُلْتُ لَهُ إِنَّا إِذَا دَخَلْنَا مَكَّةَ وَ الْمَدِينَةَ نُبِيتُ أَوْ نَقْصُرُ قَالَ إِنْ قَصَرْتَ فَذَاكَ وَإِنْ أَتَمَمْتَ فَهُوَ خَيْرٌ يَزِدُّكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Al Husayn Bin Al Mukhtar,

(It has been narrated) from Abu Ibrahim<sup>-asws</sup> (7<sup>th</sup> Imam<sup>-asws</sup>), said, 'I said to him<sup>-asws</sup>, 'When we enter Makkah and Al-Medina, should we Pray complete *Salaat* or shorten (it- Qasr)?' He<sup>-asws</sup> said: 'If you 'Qasr' (shorten) so it is that, and if you complete, so it is the best to increase'.<sup>263</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ عَزْرِ وَاحِدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ مِسْمَعٍ عَنْ أَبِي إِبْرَاهِيمَ ( عَلَيْهِ السَّلَام ) قَالَ كَانَ أَبِي يَرَى لَهُدَيْنِ الْحَرَمَيْنِ مَا لَا يَرَاهُ لِعَظِيمِهِمَا وَ يَقُولُ إِنَّ الْإِثْمَامَ فِيهِمَا مِنَ الْأَمْرِ الْمَذْخُورِ .

Humeyd Bin Ziyad, from Ibn Sama'at, from someone else, from Aban Bin Usman, from Misma'a,

(It has been narrated) from Abu Ibrahim<sup>-asws</sup> (7<sup>th</sup> Imam<sup>-asws</sup>) having said: 'My<sup>-asws</sup> father<sup>-asws</sup> used to view for these two *Harrams* what he<sup>-asws</sup> did not view for other than these two, and he<sup>-asws</sup> was saying: 'The complete (*Salaat*) in these two is from the matters of the preserved treasures'.<sup>264</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ كَتَبْتُ إِلَى أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) أَنَّ الرِّوَايَةَ قَدْ اخْتَلَفَتْ عَنْ آبَائِكَ ( عَلَيْهِمُ السَّلَام ) فِي الْإِثْمَامِ وَ التَّقْصِيرِ فِي الْحَرَمَيْنِ فَمِنْهَا بِأَنْ يُتِمَّ الصَّلَاةُ وَ لَوْ صَلَاةً وَاحِدَةً وَ مِنْهَا

<sup>261</sup> Al-Kafi – V 4 – The Book of Hajj Ch 200 H 4

<sup>262</sup> Al-Kafi – V 4 – The Book of Hajj Ch 200 H 5

<sup>263</sup> Al-Kafi – V 4 – The Book of Hajj Ch 200 H 6

<sup>264</sup> Al-Kafi – V 4 – The Book of Hajj Ch 200 H 7

أَنْ يُقْصِرَ مَا لَمْ يَنْوَ مُقَامَ عَشْرَةِ أَيَّامٍ وَ لَمْ أَزَلْ عَلَى الْإِتِّمَامِ فِيهَا إِلَى أَنْ صَدَرْنَا فِي حَجِّنَا فِي عَامِنَا هَذَا فَإِنَّ فُقَهَاءَ أَصْحَابِنَا أَشَارُوا عَلَيَّ بِالتَّقْصِيرِ إِذْ كُنْتُ لَا أَنْوِي مُقَامَ عَشْرَةِ أَيَّامٍ فَصِرْتُ إِلَى التَّقْصِيرِ وَ قَدْ ضِيقْتُ بِذَلِكَ حَتَّى أَعْرِفَ رَأْيَكَ

A number of our companions, from Sahl Bin Ziyad, and Ahmad Bin Muhammad, altogether from Ali Bin Mahziyar who said,

'I wrote to Abu Ja'far<sup>asws</sup> that the reports have differed from your<sup>asws</sup> forefathers<sup>asws</sup> regarding the complete (*Salaat*) and the shortening in the two *Harrams*. So, from these is that one should Pray the complete *Salaat* and even if it was just one, and from these is that one should shorten for as long as one does not intend to stay for ten days; and I did not cease to be upon the complete *Salaat* therein until we commenced with our Hajj in this year of ours. So, the understanding ones of our companions advised me with the shortening when I do not intend staying for ten days. So I came to be shortening, and have been distressed by that, until I recognise your<sup>asws</sup> view'.

فَكَتَبْتُ إِلَيْي بِحُطَّهِ قَدْ عَلِمْتُ يَرْحَمُكَ اللَّهُ فَضَّلَ الصَّلَاةَ فِي الْحَرَمَيْنِ عَلَى غَيْرِهِمَا فَإِنِّي أَحِبُّ لَكَ إِذَا دَخَلْتَهُمَا أَنْ لَا تَقْصُرَ وَ تُكْثِرَ فِيهِمَا الصَّلَاةَ

So he<sup>asws</sup> wrote to me in his<sup>asws</sup> own handwriting: 'I<sup>asws</sup> have taught you, may Allah<sup>azwj</sup> have Mercy on you, the merits of the *Salaat* in the two *Harrams* over the other places, therefore I<sup>asws</sup> love for you that when you enter these two, that you should not shorten, and frequently Pray the *Salaat* in these two (*Harrams*)'.

فَقُلْتُ لَهُ بَعْدَ ذَلِكَ بِسَنَتَيْنِ مُشَافَهَةً إِنِّي كَتَبْتُ إِلَيْكَ بِكَذَا وَ أَجَبْتَنِي بِكَذَا فَقَالَ نَعَمْ فَقُلْتُ أَيُّ شَيْءٍ تَعْنِي بِالْحَرَمَيْنِ فَقَالَ مَكَّةَ وَ الْمَدِينَةَ .

So I said to him<sup>asws</sup> orally, after two years, 'I wrote to you with such and such, and you<sup>asws</sup> answered me with such and such'. So he<sup>asws</sup> said: 'Yes'. I said, 'Which thing did you<sup>asws</sup> mean by the two *Harrams*?'. So he<sup>asws</sup> said: 'Makkah and Al-Medina'.<sup>265</sup>

## Salat is 'Qasr' at Arafah:

روى معاوية بن عمار قال: قلت لابي عبد الله عليه السلام: إن أهل مكة يتمون الصلاة بعرفات، فقال: ويلهم - أو ويحهم - وأي سفر أشد منه، لا يتم

Prayers are 'Qasr' in Arafah.<sup>266</sup>

<sup>265</sup> Al-Kafi – V 4 – The Book of Hajj Ch 200 H 8

<sup>266</sup> Manla Yahzar-ul-Faqih, vol 2. hadith no. 2984.



# APPENDIX IV

## Quranic Verses related to Hajj and Umrah Rituals

*The first House [of worship] set up for mankind was the one at Makkah; it was blessed and a guidance for [everyone in] universe. <sup>267</sup>*

*In it are clear signs [such as] Abraham's station (Muqam-e-Ibrahim). Anyone who enters it will be secure. Pilgrimage to the House is a duty imposed on mankind by God, for anyone who can afford a way to do so. Anyone who disbelieves [will find] that God is Transcendent/Magnificent, beyond [any need of ] the Universe.<sup>268</sup>*

*You who believe, do not kill any game while you are forbidden [this while on Pilgrimage]. Anyone of you who kills some deliberately may make compensation through the same [type of animal] as he has killed, in livestock, with two fair-minded men from among you judging it, which should be sent as an offering to reach the Kabah; or else exoneration may mean feeding paupers or the equivalent of that in fasting, so that he may taste the effect of his action. God pardons whatever is a thing of the past. God will avenge Himself on anyone who does so over again; God is Powerful, the Wielder of Retribution.<sup>269</sup>*

*Have you made those giving pilgrims something to drink and taking care of the 'Masjid-Al-Haram' just like someone who believes in God and the Last Day, and struggles on for God's sake? They [all] are not equal before God; God does not guide such wrongdoing folk!<sup>270</sup>*

*Those who disbelieve and obstruct God's way and [block] the 'Masjid-Al-Haram' which We have granted to mankind on the same footing whether the one is its 'Mujawar' [care taker] or just visitor We shall let anyone who wants to misuse it wrongfully, taste some painful torment. <sup>271</sup>*

*Thus We settled Abraham at the site of the House [saying]: 'Do not associate anything with Me, 'and purify My house for those who walk around it, and those who stand there [praying], and those who bow down on their knees in worship. <sup>272</sup>*

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<sup>267</sup> Chapter 3, The House of Imran, Verse 96

<sup>268</sup> Chapter 3, The House of Imran, Verse 97

<sup>269</sup> Chapter 5, The Table, Verse 95

<sup>270</sup> Chapter 9, Repentance, Verse 19

<sup>271</sup> Chapter 22, Pilgrimage, Verse 25

<sup>272</sup> Chapter 22, Pilgrimage, Verse 26

***Proclaim the 'Pilgrimage' among mankind: they will come to you on foot and on every lean [beast of burden]: 'let them come from every deep ravine'.<sup>273</sup>***

***To bear witness to the advantages they have, and to mention God's name on appointed days over such heads of livestock as He has provided them with. 'So eat some of it and feed the needy pauper'<sup>274</sup>.***

***Then let them attend to their grooming, fulfil their vows, and circle round the Ancient House [Kabah].<sup>275</sup>***

***That is [how it should be], and it will be best with one's Lord for anyone who emphasizes God's restrictions. You are permitted livestock except for those, which have been listed for you. Avoid the filth of idols and refrain from deceptive speech.<sup>276</sup>***

***Seeking righteously after God, nor associating anything with Him. Anyone who associates anything with God [will feel] as if he had fallen out of the sky and the birds has snatched him away, or the wind had blown him to some far-off place.<sup>277</sup>***

***That is [how it is]. Anyone who emphasizes God's ceremonies should do so from heartfelt heeding,<sup>278</sup>***

***You have advantages in them for a fixed period, then their place shall be at the Kabah.<sup>279</sup>***

***To every nation We have granted ritual so they may mention God's name over any heads of livestock He has provided them with. Your God is God Alone, so commit yourself to Him peacefully and proclaim good news to the meek,<sup>280</sup>***

***Whose hearts tremble whenever God is mentioned and are patient with anything that may happen to them, and those who keep up prayer and spend something out of whatever We have provided them with.<sup>281</sup>***

***Animals' bodies [to be sacrificed] We have granted to you as some of God's symbol (Shair-Allah). They contain good for you, so mention God's name over them as they are lined up [for slaughter]. Once they slump down on their sides, then eat some of them and feed both***

<sup>273</sup> Chapter 22, Pilgrimage, Verse 27

<sup>274</sup> Chapter 22, Pilgrimage, Verse 28

<sup>275</sup> Chapter 22, Pilgrimage, Verse 29

<sup>276</sup> Chapter 22, Pilgrimage, Verse 30

<sup>277</sup> Chapter 22, Pilgrimage, Verse 31

<sup>278</sup> Chapter 22, Pilgrimage, Verse 32

<sup>279</sup> Chapter 22, Pilgrimage, Verse 33

<sup>280</sup> Chapter 22, Pilgrimage, Verse 34

<sup>281</sup> Chapter 22, Pilgrimage, Verse 35

*the [poor man who is] carefree and the one who insists on it. Thus We have subjected them to you so that you may be thankful.* <sup>282</sup>.

*Neither their meat nor their blood ever reaches God, but heedfulness on your part does reach Him. Thus He has subjected them to you, so that you may magnify God because He has guided you, and proclaim good news to those who act kindly.* <sup>283</sup>

*(O! Prophet)! They will ask you about the phases of the Moon. SAY: ‘They serve as datelines for mankind as well as the Pilgrimage. It is no virtue for you to go into houses through their backdoors, but virtue lies in doing one’s duty; approach houses through their [front] doors and heed God, so that you may prosper* <sup>284, 285</sup>.

*Accomplish the Pilgrimage and the Experience of God’s sake. If you are prevented from doing so, then make some offering available. Do not shave your heads until after the offering has reached its destination. For anyone of you who is ill or has some rash on his head, redemption means fasting, or some other act of charity or devotion. Once you feel safe, anyone who is enjoying the Experience along with the Pilgrimage should [send along] whatever he may make available in the form of an offering. Whoever does not find any should fast three days during the Pilgrimage and seven [more] when you return [home]; those make ten exactly. That is for anyone whose family do not reside in the outskirts of Hallowed Mosque (Masjid Al-Haram). Heed God and know that God is firm in retribution* <sup>286</sup>.

*Pilgrimage falls during specific months. Anyone who undertakes the Pilgrimage during them should not refrain from approaching their wives, nor any immorality, nor wrangling during the Pilgrimage. God knows about any good you may do. Make provision; yet the best provision is doing your duty. Heed Me, those who are prudent!* <sup>287</sup>

*It will not be held against you if you seek bounty from your Lord. When you stream forth from ‘Arafah’, remember God at the Hallowed Monument (Mashayar al-Haram-Muzdalifa). Remember Him just as He has guided you, even if previously you acted like those who are lost.* <sup>288</sup>

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<sup>282</sup> Chapter 22, Pilgrimage, Verse 36

<sup>283</sup> Chapter 22, Pilgrimage, Verse 37

<sup>284</sup> The Cow (Al-Baqara), Verse 189. It is narrated from Imam Mohammed Baqir<sup>as</sup>. in Tafseer Majjama al-Biyan, that while wearing ‘Ahran’ (Hajj’s outfit), people would not use their front doors and rather come back to your houses through walls using make shift stairs. That’s why Allah<sup>azwj</sup> has forbidden this practice.

<sup>285</sup> (‘Faman Tamata’, Hajj Tamata, Hajj and Umrah comes under this term, 1) Hajj-e-Afrad, when Ahram-e-Umrah is worn separately while Ahram-e-Hajj separately, 2) Hajj-e-Quran, when both Ahram are worn at the same time, 3) Hajj-e-Tamata, when first Umrah is performed and later Hajj-which is for all those who live away from Mecca.)

<sup>286</sup> The Cow (Al-Baqara), Verse 196.

<sup>287</sup> The Cow (Al-Baqara), Verse 197.

<sup>288</sup> The Cow (Al-Baqara), Verse 198.

***Then stream forth from wherever the people stream forth, and seek forgiveness form God. God is Forgiving, Merciful!***<sup>289</sup>

***Once you have performed your ceremonies, remember God just as you remember your forefathers, or even more fervently. There is the occasional man who says: ‘Our Lord, give us [such and such] during this world!’ while he will have no share in the hereafter***<sup>290</sup>.

***There is another kind who says: ‘Our Lord, give us something fine in this world, as well as something fine in the Hereafter, and shield us from the torment of Fire!’***<sup>291</sup>.

***Those will have a portion of anything they have earned: God is Swift in reckoning!***<sup>292</sup>

***Remember God during the calculated days. Anyone who is anxious to leave within two days commits no offence, while anyone who stays on, commits no offence either, provided he does his duty. Heed God, and know that you will be summoned to Him.***<sup>293</sup>

## **Interpretation of above verse from traditions of Masomeen**<sup>-asws</sup>

It is narrated from Imam Jafar-e-Sadiq<sup>-asws</sup> in Kafi and Tafseer-e-Ayashi that the meaning of ‘Rafce’ meaning having relationship with wife, whereas the meaning of ‘Fasuuq’ is to abuse others and fabricate lies, and the meaning of ‘LaJaddal’ is to swear.

It is narrated in Kafi that the person who commits ‘LaJaddal’ should give goat as elms and the one who practises ‘Fasuuq’ should give away a cow but who commits ‘Rafce’ his Hajj becomes invalid.

It is narrated from Imam Jafar-e-Sadiq<sup>-asws</sup> that after completing the ritual of Hajj, one is free to shop and sell in the Hajj fair.

The elite Quraysh used to go to ‘Mashar Al Haram’ (Muzdalifa) and stay there whereas ordinary people would also go to Arafah but they were not allowed to rest at Muzdalifa. Allah<sup>azwj</sup> pronounced that all have the equal rights and made Muzdalifa the limit of returning back. (as Muzdalifa lies between Makkah and Arafah).

<sup>289</sup> The Cow (Al-Baqara), Verse 199.

<sup>290</sup> The Cow (Al-Baqara), Verse 200.

<sup>291</sup> The Cow (Al-Baqara), Verse 201.

<sup>292</sup> The Cow (Al-Baqara), Verse 2002.

<sup>293</sup> The Cow (Al-Baqara), Verse 203.