

Rites Of Hajj At-Tamattu

[Chapter 1: Ihram Of Hajj At-Tamattu](#)

Upon completion of *Umrah*, it is obligatory for the *mukallaf* to get into the state of *ihram* for *Hajj at-Tamattu*.

If he makes *niyyah* for *Hajj at-Tamattu* and pronounces the *wajib labbayks* (as already mentioned in the part on *ihram* for *Umrah*), he would become a *muhrim* and does not need to make the intention for *ihram* and for abstaining from the *muharramat*. He should not make the intention of doing anything that would invalidate the *ihram*.

Niyyah should be pure and sincere to satisfy Almighty Allah (SwT). Hypocrisy would invalidate the *Hajj at-Tamattu*.

Getting into the state of *ihram* and pronouncing *labbayk* is the same as mentioned in regard to *ihram* for *Umrah*.

Everything presented as *muharramat* for *ihram* is also *haram* in the *ihram* for *Hajj at-Tamattu*. Likewise, all which required *kaffarah* there would also need *kaffarah* in the *Hajj at-Tamattu*.

Time is ample for *ihram*. The pilgrim can delay it so long as he still has time for *ikhtiyari wuquf* in Arafah after *ihram*. He cannot delay it further.

Ihram for *Hajj* should be done in any part of Makkah, even in the newly built districts. Nevertheless, *ihram* in the Masjid al-Haram is *afdhal*.

The same precept, which applies to one who has not got into the state of *ihram* due to forgetfulness, applies to the person who fails to have *ihram* due to unawareness.

Hajj will be invalidated if a person knowingly and intentionally postpones *ihram* until the time for *wuquf* in Arafat and Mashar is over.

Question 1: The distance between some newly built districts of Makkah and the Masjid al-Haram is more than 18 kilometers. These might conventionally be deemed as suburbs of Makkah, not as parts of it, since traffic signs indicate the direction of Makkah. Is it then possible to become *muhrim* for *Hajj* at the aforementioned districts?

Answer: There is no problem if they are the districts of Makkah. But if they are not Makkah's districts or if there is doubt about this, the pilgrim should avoid becoming a *muhrim* at these sites.

Chapter 2: Wuquf In Arafat

Wuquf is obligatory in Arafat, which is a famous place with commonly known bounds, with pure intention, as is the case of other acts of worship.

Based on the *ahwat*, *wuquf* in Arafat should commence at the *zawal* until *maghreb*. The pilgrim might be allowed delay from the *zawal* to recite the *zuhr* and *asr* prayers and make the preliminaries.

It is obligatory to be in Arafat from midday until sunset on the same day. But as already indicated, this is not entirely *rukni* to invalidate the *Hajj* if abandoned. Therefore, if the pilgrim engages in a brief *wuquf*, departs, and returns in the afternoon for *wuquf*, his *Hajj* will be correct, even if he deliberately and knowingly abstains from *wuquf*.

Mere presence in Arafat is the *rukni* for *wuquf*. This presence might be very brief such as one minute or two; therefore, if one does not at all go to Arafat, he has abstained from a *rukni*.

If one intentionally and knowingly dispenses with the *rukni wuquf* (namely if he does not have any presence in Arafat from midday until sunset), his *Hajj* will be invalidated.

If he deliberately departs from Arafat before sunset and leaves its precincts, he has committed a *haram* act. If he becomes repentant, returns, and engages in *wuquf* until sunset, he will not have to embark upon compensation.

If, however, he does not return, he should offer a camel as *kaffarah* to be sacrificed in the way of Almighty Allah (SwT) at any place. Based on *ihtiyat mustahabb* (recommended precaution), he should sacrifice the camel in Mina and on the day of *Eid al-Qurban* and his *Hajj* will be correct. If this is beyond his means, he should fast for 18 days.

If he mistakenly leaves Arafat, he should return before the time expires. If he realizes his mistake but does not return, he will be a sinner, yet he does not have to pay *kaffarah*. If he does not realize his mistake until the time expires, he does not have to offer *kaffarah*.

The same decree applies who leaves Arafat due to ignorance.

Realization of the obligatory stay (*wajib wuquf*) and not the *rukni wuquf* is the standard to measure the

time for *wuquf* in Arafat, which converts the *Hajj*.

Chapter 3: Wuquf In Mashar Al-Haram

After completing *wuquf* in Arafat when the sun sets on the 9th of *Dhul Hijjah*, the pilgrim should go the Mashar al-Haram, which is a well-known place with specific limits.

After leaving Arafat, based on precaution, he should spend the night preceding the *Eid al-Qurban* until daybreak of the *Eid* in the Mashar al-Haram with the intention of submitting to the will of Almighty Allah (SwT) in spending the night there.

In the morning of *Eid al-Qurban*, he should make *niyyah* for *wuquf* in the Mashar al-Haram until sunrise. This is the extent of *wajib wuquf*. As this *wuquf* is an act of worship for Almighty Allah (SwT), it should be based on sincere *niyyah* without engaging in hypocrisy and show-off.

Those having excuses, such as women, children, the ailing people, old men, the physically weak and those who need nurses and guides, can leave the Mashar al-Haram for Mina after some halt in the Mashar at night.

Chapter 4: Wajibat Of Mina (Obligations Of Mina)

First: Ramy Of Jamarat al-Aqaba

Ramy of Jamarat al-Aqaba refers to throwing pebbles at the symbolic Satans that are located in Mina.

The pilgrim should use pebbles for *ramy*. These should not be very small such as gravel. Nor should they be very large. The pebbles should be of stone not of other material like clod, potsherd, and gems. However, different types of stones, even marble, can be used.

The pebbles should belong to the Mashar al-Haram, and those outside the Mashar are not acceptable.

The pebbles must be new, that is to say they should not have been used for *ramy* in the past years.

The pebbles must be *mubah*; therefore, usurped pebbles or those procured by others for personal use are not sufficient.

Ramy should be done from sunrise until sunset of the day of *Eid al-Qurban*. If the pilgrim forgets to perform the *ramy* on this day, he can carry it out until the 13th. If he cannot carry it out by then, he should, based on necessary precaution, carry it out in person or through deputation. The following year, he or his *naib* should perform its *qadha*.

Several things are obligatory in *ramy*:

- a. *Niyyah*, which should be sincere without hypocrisy or show-off, both of which invalidate the *ramy*.
- b. The pebbles should be thrown. Going close to the *jamarah* and placing the pebbles on it would not be sufficient.
- c. The pebbles, being thrown, should hit the *jamarah*.
- d. Each *ramy* must be carried out using seven pebbles.
- e. The pebbles should be gradually and consecutively thrown. In this case, there would be no problem if they hit the *jamarah* at the same time. But all or a few of the pebbles should not be thrown at the same time, even if they consecutively rather than simultaneously hit the *jamarah*.

If the pilgrim throws a pebble but does not hit the *jamarah*, he should throw it anew, even though at the time of *ramy* he conceived that the pebbles had hit the *jamarah*. Therefore, if there are other things installed close to the *jamarah* and he has mistakenly thrown the pebbles at them, the *ramy* should be repeated, even if next year and by the pilgrim's *naib*.

Those who have excuses not to engage in *ramy* during the day can perform it anytime at night.

Second: Dhibh Is Obligatory In Mina

One who performs the *Hajj at-Tamattu* should offer a *hady* (i.e. a camel or a cow, or a sheep) for *dhibh*. Camel is preferable.

Apart from the aforementioned three animals, other animals do not meet the requirements of *dhibh*.

Several points apply to the *hady*:

- a. It should be free of any defect
- b. It should have all bodily organs
- c. Its inner horn should not be broken
- d. It should not be thin
- e. It should not be castrated

It is not a condition for the *hady* to have un mutilated testicles, unless it reaches the point of castration. All bodily organs such as testicles and ears or horns and tail that are natural to the relevant animals should be found in the *hady*; otherwise, it would be regarded as defective. The *hady* does not have to be young.

If the *hady* is a camel, it should have entered its sixth year. If the *hady* is a cow, based on necessary

precaution, it should have entered its third year. The same applies to a goat. Based on necessary precaution, an ewe should have entered its second year.

Dhibh should be per after *ramy jamarah*.

Based on necessary precaution, *dhibh* of *hady* should be performed on the day of *Eid al-Qurban* and not afterwards.

If due to an excuse, such as forgetfulness or others, he forgets to perform the *dhibh* on the day of *Eid al-Qurban*, he should, based on necessary precaution, engage in *dhibh* during the *tashriq* period. If not possible, *dhibh* should be carried out in the remaining days of the month of Dhul Hijjah.

If the pilgrim engages in *dhibh* of a *hady* which he conceives to be sound and healthy and later realizes that it was sick or names (defective or having some bodily deficiencies) his *dhibh* will not suffice and he has to do it all over again if he can afford it.

Based on necessary precaution, the *naib* for *dhibh* should be a Shiite, unless the pilgrim himself makes the *niyyah* for *dhibh* and hires a *naib* only to perform the *dhibh*.

Dhibh is also an act of worship and entails pure *niyyah* to submit to the will of Almighty Allah (SwT).

Secondary Issues Related To The Hady

It is not permissible to deliberately delay the *dhibh* until after the day of *Eid al-Qurban*, unless there is an *ahwat*. But if the pilgrim intentionally, unknowingly, or mistakenly delays it, he should offer the *dhibh* during the *tashriq* period.

Based on precaution, the person who has accepted the *niyabah* of the *mukallaf* should personally conduct the *dhibh*.

Under the present conditions, offering the sacrifice at the new places for slaughter is correct and permissible.

If a man offers the *dhibh* on behalf of his wife or another person without having their *wikalah* and supposing to have implicit permission from them, the *dhibh* will not be correct. Based on necessary precaution, he should not suffice with the *dhibh* of the *naib* if prior permission has not been obtained from the one who hired the *naib*.

Iron and stainless steel (knives) should be used for *dhibh*. If the pilgrim doubts whether the knife or other instruments are made of iron or not, he should come to a certainty (and then perform the *dhibh*).

Question 1: What duty is shouldered by a person who has given his sheep to a non-believer for *dhibh* and who has performed *halq* and other subsequent rites and then realised that a non-believer has conducted *dhibh* for him?

Answer: There is no need to perform *dhibh* all over again if the *naib* is hired for the mere practice of *dhibh*. But if the *naib* had *niyabah* for both the practice of the *dhibh* and the *niyyah* for *dhibh*, it should be performed all over again. Then *halq* and other subsequent rites will be correct.

Question 2: What happens if a person mistakenly, unintentionally, or unknowingly fails to observe the specific order of the rites of the day of *Eid al-Qurban*?

Answer: It is obligatory to observe the specified order of the Mina rites. This order cannot be intentionally abandoned. If, however, one had not followed the order, obviously it is not obligatory for him to repeat the rites he had performed without observing order. But order should be observed based on precaution.

Question 3: What should be done if after *dhibh* and before or after completing the remaining *Hajj* rites, the pilgrim realizes that the age of the *hady* was less than required?

Answer: He should offer *dhibh* anew.

Third: Taqsir Is Obligatory In Mina

After *dhibh*, each *mukallaf* has the choice to either shave his head or shorten his, nail or hair.

Women should cut some locks of their hair or clip nails and should not shave their heads. Based on the *ahwat*, women should both clip their nails and cut some locks of their hair.

One who has gone on *Hajj* for the first time has the choice to either shave his head or perform *taqsir*. But based on the *ahwat* complete shaving of the head (*halq*) should be carried out.

Shaving the head and *taqsir*, being acts of worship, should be carried out with pure intention to submit to the Will of Almighty Allah (SwT). They would not be correct without pure intention and in such a case they would not make *halal* (permissible things which normally become *halal* after such acts).

Shaving the head and *taqsir* should be carried out in Mina and it is not permissible to voluntarily perform them elsewhere.

Based on precaution, the head should be shaved and *taqsir* should be performed on the day of the *Eid*, even though the pilgrim might be allowed to delay them until the end of the *tashriq* period.

In Mina, it is obligatory to primarily engage in *ramy jamarah*, then *dhibh*, and then *taqsir* or *halq*.

If the pilgrim does not observe the required order (of the *Hajj* rites), he has committed a sin. But obviously, he does not have to repeat those rites whose orders he has not observed, though their repetition would be in accordance with *ihhtiyat*.

Secondary Issues Related To Halq Or Taqsir In Hajj

Based on necessary precaution *halq* or *taqsir* should not be postponed until the night. If the pilgrim fails or forgets to perform them on the day of the *Eid*, he should carry them out on the night of the 11th of Dhul Hijjah. And this would suffice.

One who wants to shave the head of another person cannot do so before he performs his own *halq* or *taqsir*. Removing the hair of another person is not permissible until one obtains relief from *ihram*.

One who has conducted *halq* in a place other than Mina and performed the subsequent rites has not become a *muhill* and should perform the subsequent rites all over again.

One who has, for some reason, postponed *dhibh* to after the *Eid* does not have to delay *halq* or *taqsir*. Based on precaution, *halq* and *taqsir* should be performed on the day of the *Eid*. But the *tawaf al-Hajj* would be invalid if performed before *halq* or *taqsir*.

Question 1: Would rites of Makkah be correct for those who came to Makkah after performing *halq* and *taqsir*, carried out Makkah rites such as *tawaf*, *say*, and *tawaf an-nisa* and then realised that their *halq* and *taqsir* was not carried out in Mina?

Answer: In such a case, their Makkah rites are incorrect and should be performed all over again.

Chapter 5: The Obligations After The Rites Of Mina

Rites that is obligatory to be performed in Makkah:

- a. *Tawaf al-Hajj* known as *tawaf*
- b. *Tawaf* prayer
- c. *Say* between Safa and Marwah
- d. *Tawaf an-nisa*
- e. Prayer of *tawaf an-nisa*

The *tawaf al-Hajj*, its prayer, *say*, *tawaf an-nisa* and its prayer should be performed exactly as already indicated in the part of *tawaf al-Umrah* and its prayer and *say*. Only the *niyyah* would be different here. The pilgrim has to make *niyyah* for *tawaf al-Hajj*, its *say* and *tawaf an-nisa*.

If Mina rites were performed in advance due to excuses, they would suffice, unless the excuses become invalid later. For instance, a woman (who thought her monthly period would start) does not become *haydh*, a sick person recovers, and overcrowding is not as such to cause annoyance. Thus in such cases, it is not exigent to perform the rites all over again. But performing them all over again is in

accordance with the *ahwat*.

A separate *tawaf an-nisa* is obligatory for *Hajj* and for *Umrah Mufradah*.

Question 1: A person has forgotten to perform *tawaf an-nisa* for *Umrah Mufradah* and has become *muhrim* for *Umrah Tamattu*. Should he perform the forgotten *tawaf an-nisa* before or after *Umrah Tamattu* rites?

Answer: He can perform it after the *Tamattu* rites. If *tawaf an-nisa* is delayed it would bear adverse impacts and the *Hajj* will not suffice.

Question 2: A person who has not performed the *tawaf an-nisa* of *Umrah Mufradah* is to carry out the *Hajj al-Ifrad* subsequently. Would *tawaf an-nisa* of the *Hajj al-Ifrad* suffice for him or not?

Answer: It will not suffice.

Chapter 6: Staying Overnight In Mina

It is obligatory for the pilgrims to spend the nights preceding the 11th and 12th of Dhul Hijjah in Mina. That is to say, they should stay there from sunset until midnight or from midnight until sunrise. Those who hold vigil in Makkah and engage in worship until the morning without doing anything else other than what is exigent (such as eating and drinking as needed, and renewing the *wudhu*) do not have to spend the nights preceding the 11th and the 12th in Mina.

Remaining in Mina for the said three nights could extend from the evening until midnight or from midnight until sunrise.

Staying overnight in Mina is an act of worship and should be performed with pure intention for the satisfaction of Almighty Allah (SwT).

One who abstains from remaining in Mina on the nights, which are obligatory, should sacrifice one sheep for each night he misses.

Based on precaution, the sacrifice should be offered if the pilgrim fails to spend the night at Mina either knowingly and deliberately, or forgetfully and unknowingly.

The *kaffarah* for hunting should be offered in Makkah during *Umrah* and in Mina during *Hajj*. Based on precaution, the same should apply to other instances of *kaffarah*.

Question 1: What would happen if one stays overnight in a place other than Mina? Are those ignorant of this precept excused or not?

Answer: He should offer a sacrifice. Based on precaution, there is no difference between those aware

and those ignorant of this precept.

Question 2: After performing the threefold rites of the day of the *Eid*, a pilgrim wants to go to Makkah to perform the *tawafs*. But he knows that if he goes to Makkah he would not be able to spend the first three hours of the required period in Mina. Should he go to Makkah or not? Does he have to pay *kaffarah* for going to Makkah (in this case)?

Answer: In this case, there is nothing wrong with going from Mina to Makkah. But *kaffarah* should be given for delay. Unless he spends the entire second half of the night in Mina.

Chapter 7: Ramy Al-Jamar

Ramy al-Jamarat should be performed on the days following nights that are obligatory to be spent in Mina. *Ramy al-Jamarat* means throwing pebbles at the three Jamar or the symbolic Satans, namely the ones in the front, the middle, and the rear.

The pilgrim should daily throw seven pebbles at each jamarah. The manner, condition, and obligations of *ramy* have already been presented in the previous part on Jamarat al-Aqabah.

Pebbles should be thrown from sunrise until sunset on the morrow of the night the pilgrim spends in Mina. *Ramy* should not be carried out at night.

People with excuses not to perform the *ramy* during the day, such as shepherds, sick ones, impotent individuals, and those fearing something such as the huge crowds, are allowed to perform the *ramy* on the night of the same day or on the next night.

Ramy should be carried out in order. The front, the middle, and the rear jamarah should be respectively hit with pebbles.

A person who forgets to perform the *ramy* and leaves Mina should return and perform the *ramy*. If he cannot return, he should hire a *naib*. If the *tashriq* period has passed, he should return, based on necessary precaution, and perform *ramy* or hire a *naib*. He or his *naib* should perform the *qadha* the following year.

Secondary Issues Related To The Ramy

Women and their caretakers, as well as weak people, who are allowed to arrive in Mina from the Mashar al-Haram after midnight can engage in *ramy* at night, if they have excuses not to perform it during the day. Women are allowed to engage in *ramy* at night.

Ramy al-Jamarat can be done from the upper floor, though, based on recommended precaution (*ihhtiyat mustahabb*), it should be conducted from the conventional place of the past (ground level).

Those who have excuses not to engage in *ramy* on the day of the *Eid* can do so on the preceding or following night of the *Eid*. If they also have excuses not to conduct *ramy* on the 11th of Dhul Hijjah, they can perform the relevant *ramy* of the 11th on its night.

Question 1: Can one conduct the *ramy* at night without having any excuses? If *ramy* at night is correct, does it involve a sin? Likewise, although delay in *dhibh* on the day of *Eid al-Qurban* is alright, does it involve a sin?

Answer: *Ramy* cannot be done at night without an excuse. If one does not conduct *ramy* during the day without having a valid excuse, he would be committing a sin. Likewise, based on the *ahwat*, if he deliberately delays the *dhibh* and does not perform it on the day of the *Eid*, he would be committing a sin, though his *dhibh* would be correct.

Question 2: Can one throw the pebbles at the cement made part of the column?

Answer: If the cement-made part were conventionally regarded as a constituent of the column (jamarah), *ramy* would be correct.

Question 3: Due to overcrowding and possible dangers, is it possible to bring the women from Mashar to Mina after the midnight of the 10th of Dhul Hijjah, take them to jamarah Aqabah on the same night for *ramy*, return them to the tents, and again take them to the Jamarat close to the sunset on the 11th to perform the *ramy* of both the 11th and the 12th on the night of the 12th?

Answer: After *wuquf* in Mashar and arrival in Mina, women can perform *ramy* jamarah al- Aqabah on the night before *Eid al-Qurban*. But they could perform the *ramy* on the 11th and the 12th at night, only if they have excuses not to perform them during the day.

Miscellaneous Issues

One has the option of *qasr* and *itmam* for the daily prayers all over the two holy cities of Makkah and Madinah. Apparently, the precept applies to the two cities as they stand, without any distinction between their former and new districts. But, based on the *ahwat*, in this case, one should suffice with the limits of the past Makkah and Madinah or rather the Masjidayn Sharifayn (The Masjid al-Haram in Makkah and the Masjid an-Nabi in Madinah).

If due to an excuse, such as illness, a pilgrim has failed to take off his stitched clothes in order to enter the state of *ihram*, he should make *niyyah* for *Umrah* and/or *Hajj* and pronounce the *labbayk* at the *miqat* or areas parallel to it. This would suffice. Whenever he is relieved of the excuse, he should remove the stitched clothes and enter the state of *ihram*. He, however, does not have to return to *miqat*, but, based on *ihdiyat wajib*, he should offer a sheep as sacrifice for having worn stitched clothes.

Kaffarah should be given to the poor and the needy.

A person who made intention for *iqamah ashrah* in Makkah retains his intention upon going to Arafat and Mina and returning. His Prayer would be *itmam* at all these sites.

Question 1: Should prayer be performed all over again if a person has engaged in *istidarah* prayer in the Masjid al-Haram such that he faced the congregation prayer leader or stood on his sides?

Answer: There is no need to perform it all over again and it is permissible.

Question 2: In Purifying the Masjid al-Haram, the *nijasah* is removed and it is then washed with water. *Qaleel* water is used to wash each side and one becomes aware of the *nijasah* of the entire Masjid. Can one engage in *sajdah* on those stones due to distress or difficulty or some other reason?

Answer: One cannot gain awareness (about this issue) and should disregard any doubt that may arise.

Question 3: A pilgrim, after performing all the rites of *Umrah* and *Hajj*, realised that his *wudhu* was null and void. Would his *Hajj* be considered correct if he makes provisions for the *tawafs* and prayer? Supposing that his *Hajj* would become invalidate, how should he be relieved of *ihram*, and what duty does he shoulder?

ANSWER: Yes, by making provisions for the *tawafs* and the prayer his *Hajj* would be correct.

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