

# Rites Of Umrah Tamattu

## [Chapter 1: Place Of Getting Into The State Of Ihram In Umrah Tamattu](#)

The place of getting into the state *ihram* in *Umrah Tamattu*, which is called *miqat*, can be different based on the different places from which the pilgrims depart for *Hajj*. The following five places serve as *miqat*:

1. Masjid ash-Shajarah (also known as Dhul-Hulayfah) is the *miqat* for the people of Madinah who go to Makkah.

In the case of emergency, getting into the state of *ihram* could be postponed to reach the *miqat* of the pilgrims of ash-Sham (Syria) or places parallel to it (including Lebanon, Palestine, and Jordan).

*Ihram* outside the Masjid ash-Shajarah is not acceptable for the people who depart from Madinah and head for Makkah. It is compulsory for them to put on *ihram* inside the Masjid ash-Shajarah.

A person in the state of *junub* or *haydh* can become a *muhrim* while passing through the Masjid ash-Shajarah but should not halt in it.

2. Al-Aqiq which has three points, namely "al-Maslakh", "al-Ghamrah", and "Dhat al Irq", is the *miqat* for those who go to Makkah from Iraq and Najd.

3. Qarn al-Manazil is the *miqat* for the people who go on *Hajj* through Taif.

4. Yalamlam, which is the name of a mountain, is the *miqat* for those from Yemen.

5. Juhfah is the *miqat* for those who head for Makkah through ash-Sham.

After religious proof is provided on the *miqat* (that is, when two just witnesses testify about the place being *miqat*), there is no need for investigation. In the absence of religious proof, one can ask people who are informed of these places.

Whenever a pilgrim takes a route, which does not pass through any of the *mawaqit*, he should get into the state of *ihram* at any place parallel to the said *mawaqit*.

When there is choice, the pilgrim should not get into the state of *ihram* in Jeddah and should go to one of the five *mawaqit*, unless he or she lacks strength. In such a case, based on precaution, the pilgrim could put on *ihram* in Jeddah by making a *nadhr*.

Parallel areas refer to the case in which a person who heads for Makkah reaches a place where the *miqat* is located on his right or left in a straight line, such that if he passes this area, the *miqat* would stand behind him.

Getting into the state of *ihram* before reaching the *miqat* is not permissible. If one thus puts on the *ihram*, it would be incorrect, unless the pilgrim makes a *nadhr* to get into the state of *ihram* in a place before the *miqat*. He should then become a *muhrim* in this very place. For instance, if he makes a *nadhr* to become a *muhrim* in Qurn, it is incumbent on him to act in accordance with his *nadhr*.

It is not permissible to voluntarily delay getting into the state of *ihram* in *miqat*. If due to forgetfulness, ignorance, or some other excuse, he leaves the *miqat* without getting into the state of *ihram*, he should, if possible, return to the *miqat* and become *muhrim* there. If not possible to return to the *miqat*, he should leave the *Haram*, if he has entered it and, based on *ihdiyah wajib*, get as close to the *miqat* as possible and then get into the state of *ihram*. If he cannot go out of the *Haram* due to time limitation or the like, he should become a *muhrim* inside the *Haram* at the very point where his excuse has been removed.

If he leaves the *miqat* without getting into the state of *ihram*, it is *wajib* for him to return if time is not limited and become a *muhrim* in the *miqat* he has passed, no matter whether another *miqat* is before him or not.

### Miscellaneous Issues Related To The Miqat

While putting on the *ihram* at Masjid ash-Shajarah, it is incumbent to put it on inside the mosque itself and not in its vicinities.

If a lady is *haydh* in *miqat* and is confident she cannot perform *Umrah Tamattu* in due time, she should make *niyyah* for *Hajj al-Ifrad* and after completion perform *Hajj Umrah*.

If a person is in Makkah and wants to perform *Umrah Tamattu* but has some reasons that prevent him from going to the *miqat* for it, he should go outside the harm and become a *muhrim*. It would suffice from Adni al-Hal.

For the Iranians, whether those employed in Jeddah or others, *miqat* for *Umrah Tamattu* and *Umrah Mufradah* is the prescribed *mawaqit*. But for *Umrah Mufradah*, there could be permit for *ihram* in Jeddah with *nadhr*, yet, as a precaution, the pilgrim should get into the state of *ihram* in the *mawaqit*.

Based on *ihtiyat*, caravan attendants who want to go to Makkah and then leave it should not perform *Umrah Tamattu*. To enter Makkah, they should go to one of the prescribed *mawaqit* and become *muhrim* there for *Umrah Mufradah*. Adni al-Hal is not the *miqat* for such people. After performing *Umrah Mufradah*, they can leave Makkah. Afterwards entrance into Makkah for the second and third times would not require *ihram*. The last time such people arrive in Makkah they should go to one of the prescribed *mawaqit* such as Masjid ash-Shajarah or al-Juhfah to become *muhrim* for *Umrah Tamattu*.

Getting into the state of *ihram* before reaching the *miqat* would be correct with *nadhr*. As a result, *haydh* women who have religious excuses and cannot enter the Masjid can offer *nadhr* in Madinah to become *muhrim* for *Umrah*. In this case, they do not have to go to Masjid ash-Shajarah. If husbands of these women are present, they should give *idhn* for their wives' *nadhr*.

*Miqat* in al-Juhfah is not confined to the mosque, and people can become *muhrim* in any part of al-Juhfah.

Leaving Makkah between *Umrah Tamattu* and *Hajj* is not permissible, unless there is an emergency or exigency. In such a case, based on precaution, the *muhrim* should get into the state of *ihram* for the *Hajj* and then leave, unless this would cause him distress. In such a case, he can leave Makkah without *ihram*. At any rate, leaving Makkah would not make the *Hajj* incorrect. Caravan attendants and the like can enter Makkah with *Umrah Mufradah* and perform *Umrah Tamattu* when they would no longer leave Makkah unless for *Wuquf* in the plain of Arafat.

If a person has become *muhrim* in Jeddah and performed *Umrah Tamattu*, he should go to *miqat*, become *muhrim*, and renew *Umrah Tamattu* if he does not have any excuse not to go to *miqat* and if there is still time to perform *Umrah Tamattu*.

If a person leaves Makkah after performing *Hajj at-Tamattu* and wants to return while still a month has not passed from the time of *ihram* for *Umrah Tamattu*, he does not need to become *muhrim* and can enter Makkah without *ihram*.

One who has performed *Umrah Mufradah* less than a month back can pass the *miqat* without *ihram*.

In the absence of her husband, a woman who wants to make a *nadhr* to get into the state of *ihram* before reaching the *miqat* does not need his permission. But in case her husband is present, based on precaution, she should make the *nadhr* with his permission; otherwise, her *nadhr* would not be valid.

Pre-*miqat nadhr* for *ihram* is also permissible for the *naib*.

**Question 1:** A group headed for Makkah via Taif. Before reaching Qarn al-Manazil, they were sent to go through al-Aqiq. They were barred from going to Qarn al-Manazil and became *muhrim* in al-Aqia. What consideration should be taken in regard to their *ihram*?

**Answer:** Their *ihram* is correct.

**Question 2:** A *haydh* woman leaving Madinah for Makkah thought she could become *muhrim* and perform her duty while passing through Masjid ash-Shajarah. But when reaching the mosque's courtyard, she realised that due to the huge crowd gathering there she could not become a *muhrim* by passing through. She obtained her husband's permission for *nadhr*, went several steps away from the Masjid, and became *muhrim* with *nadhr*. Does this suffice or not?

**Answer:** There is no problem if she became *muhrim* with *nadhr* before reaching the *miqat*.

**Question 3:** A *haydh* woman, conceiving she could get into the state of *ihram* while passing through Masjid ash-Shajarah, entered the mosque, immediately got into the state of *ihram*, cited the *talbiyah*, and took several steps toward the door she wanted to use to leave the mosque. But when she saw she could not pass through, she left through the door from which she had entered. Is her *ihram* correct or not?

**Answer:** It is correct.

**Question 4:** If upon leaving the *miqat* and along the way the pilgrim realises that he has not made the *talbiyah* or *niyyah* or that his *ihram* is incorrect due to some other reason and wants to return to the *miqat* and that this would not be feasible for him unless he can possibly return to the *miqat* via Makkah, could he go to Makkah and return to the *miqat*? Or should he become *muhrim* where he is?

**Answer:** If he can return to the *miqat*, even from Makkah, he cannot become *muhrim* from any place other than the *miqat*. But to enter Makkah, he should become *muhrim* at Adni al-Hal, while making intention for *Umrah Mufradah*. After performing its rites, he should go to one of the prescribed *mawaqit* and get into the state of *ihram* for *Umrah Tamattu*.

## Chapter 2: Three Acts Are Obligatory At The Time Of Getting Into The State Of Ihram

### First: Niyyah

When a person wants to become *muhrim* for *Umrah Tamattu*, he should make *niyyah* for it.

*Umrah*, *Hajj*, and their rites serve as *ibadat* and should be carried out with sincere *niyyah* for the satisfaction of Almighty Allah (SwT) without any intention for whatsoever that renders *ihram* vain and void.

### Second: Talbiyah

*Talbiyah* means saying *labbayk*. He should pronounce the following:

"*Labbayk Allahuma labbayk. Labbayk la shareeka laka labbayk.*" (Yes, here I am O Lord, here I am.

Here I am, there is no partner for You, here I am)

This much would be sufficient for him to become *muhrim* and for his *ihram* to be correct. Based on *ihdiyat mustahabb*, after pronouncing the four *labbayk*, he should say:

"*Innal hamda wan-nemata laka wal-mulka, la shareeka laka labbayk.*" (Surely the praise and the bounties are for You, and the kingdom is Yours; there is no partner for You, here I am)

After pronouncing the above, as an additional precaution, he should say:

"*Labbayk Allahuma labbayk. Innal hamda wan-ne'mata laka wal-mulka, la shareeka laka labbayk.*" (Yes, here I am O Lord, here I am. Surely the praise and the bounties are for You, and the kingdom is Yours; There is no partner for You, here I am) only once.

It is obligatory to recite *labbayk*.

If one cannot learn the obligatory *labbayk*, or if he is short of time to learn it and cannot pronounce it even with instruction, he should pronounce it any way he can, or, based on precaution, he should hire a *naib*.

It is obligatory to discontinue reciting the *talbiyah* for *Umrah Tamattu* upon sighting the houses of Makkah. It is also obligatory to discontinue reciting the *talbiyah* of *Hajj* by the *zawal* of Arafa Day.

### Third: Ihram

Men should wear two pieces of clothing to get into the state of *ihram*. These are lounge (a piece of cloth worn around the waist downwards) and the *rada* (cloak which should be worn on the shoulders).

Based on *ihdiyat*, these two pieces of clothing should be worn before making the *niyyah* for *ihram* and pronouncing the *labbayk*. If he wears them after pronouncing the *labbayk*, he should repeat the pronouncement of the *labbayk* based on *ihdiyat mustahabb*.

It is not necessary for the lounge to cover the naval and the knees. It would suffice to be conventional.

While wearing the clothing for *ihram*, based on necessary precaution, one should make *niyyah* with the intention of submitting to the Will of Almighty Allah (SwT).

It is a condition that these two pieces of clothing are such that if one prays while wearing them, his prayer would be correct. Therefore, they should not be made of silk. Nor should they be stained with impurities that render prayer null and void. In addition, the lounge should not be made of thin and transparent cloth.

Women's *ihram* cloths should not be made of pure silk.

The two pieces of clothing, which the *muhrim* should wear, are exclusive to men. Women can become *muhrim* while wearing their usual clothes—whether stitched or not. But their clothes should not be made of pure silk, as already mentioned.

If the *ihram* clothing were made of hide, nylon, or the like, it would create no problems, provided that it is conventionally known as clothes.

The *ihram* clothing does not necessarily have to be made of woven fabrics. Rather if it is made of felt and is conventionally known as clothes, it would not be a problem.

If one knowingly and intentionally fails to take off his stitched clothes at the time of *ihram*, his *ihram* will not be completely correct.

While getting into the state of *ihram*, it is not permissible to wear the lounge around the neck. But tying the lounge and the like is permissible.

### Secondary Issues Related To Ihram

An insane person has no *takleef*, and *ihram* is not obligatory for him. If he enters Makkah without *ihram*, it would not be a problem.

The *Hajj* rites of one who has deliberately mispronounced the *talbiyah* are incorrect. If *talbiyah* is mispronounced involuntarily or due to forgetfulness or unawareness, it might be deemed correct.

In the case of a person who mispronounces the *talbiyah* and realises that he has not correctly become *muhrim* after the *wuqufayn* and before the completion of the *Hajj* rites, his *Hajj* might be deemed correct, provided that he comes up with this realisation after the time for correction has passed. But based on the *ahwat*, he should not suffice with such a *Hajj*.

## Chapter 3: What Becomes Haram To The Muhrim

### First: Hunting Wild Animals, Unless There Is Fear Of Their Attack

#### Second: Sex

Having sexual intercourse, kissing, caressing, or amorously looking (at the opposite sex). In short, any kind of carnal pleasure.

If a man lustfully and sensually kisses his wife, he should give a camel as *kaffarah*. If there is no lust or sensuality, he should offer a sheep. Kissing those other than the spouse, such as one's mother or children, is not Haram and does not require *kaffarah*.

If there is sexual intercourse after *Wuquf* in al-Mashar al-Haram and before the end of *the tawaf an-*

*nisa*, *Hajj* would be correct, but *kaffarah* should be offered. But if it is after *tawaf an-nisa*, no *kaffarah* should be given. The *fuqaha* disagree on its *hukm* during *tawaf an-nisa*: whether doing half of it or passing through the fifth *shawt* is equal to the entire *tawaf*.

One camel should be offered as *kaffarah* for masturbation, which leads to ejaculation.

### **Third: Marriage**

It is not permissible for the *muhrim* to contract marriage for himself or on behalf of another person whether the latter is a *muhrim* or a non-*muhrim* (*muhill*).

### **Fourth: Masturbation**

Masturbation means causing ejaculation with the hands or other means.

One who mistakenly or unaware of the precept masturbates, does not have to pay *kaffarah* and should engage in *istighfar*. If he does so knowingly and deliberately, he should offer a camel as *kaffarah*. If he cannot offer the camel, he should sacrifice a sheep. If he masturbates before al-Muzdalifah, he should complete the *Hajj* rites and perform it over again next year. The same applies to a case in which his wife touches his genitals.

### **Fifth: Use Of Perfume**

Use of perfume—whether it is musk, saffron, camphor, aloes-wood, ambergris (in general perfume in the absolute sense of the word is prohibited).

Based on necessary precaution, one should abstain from smelling anything, which has a scent, but which is not deemed perfume.

Repeated use of sweet-smelling material such that it is considered as one application does not increase the *kaffarah*, but apparently *kaffarah* should be offered for each application, even though the principle of necessity of *kaffarah* on sweet-smelling material is not prescribed.

### **Sixth: Men Should Not Wear Stitched Clothes**

Men should not wear stitched clothes, including shirt, underwear, long garment open in the front, vest, coat, and the like. The same applies to clothes with buttons and also woven clothes, though these might not be stitched.

If a man needs the aforementioned clothes, it is permissible for him to wear them but, based on precaution, he should offer *kaffarah*.

Women are allowed to wear stitched clothes without any restrictions.

It is permissible to wear wallets, belts, and other small stitched items that are not ordinarily considered as clothes.

### **Seventh: Darkening The Eyelids With Kohl For Ornamentation, Even If There Is No Intention For Ornamentation**

Based on necessary precaution, one should avoid using kohl, which might cause ornamentation.

Application of kohl is for both men and women.

There is no *kaffarah* for application of kohl.

### **Eighth: Looking Into The Mirror**

There is no problem in wearing glasses without having the intention for adornment. But based on precaution, glasses should not be worn for adornment.

### **Ninth: Wearing Boots, Giveh (Light Cotton Shoes), Socks And The Like**

This applies to men only.

Evidently, covering the surface of the feet (from the ankle) with boots, socks, and the like is forbidden. At any rate, if the *muhrim* has to wear such items, he should, as a precaution, tear the surface area.

There is no *kaffarah* for whatsoever covers the surface of the feet.

### **Tenth: Fusuq**

*Fusuq* does not merely apply to lying. It also covers cursing and boasting.

*Fusuq* is forbidden, even if it does not involve insulting and cursing others.

### **Eleventh: Jidal**

*Jidal*, which means saying such words as "Yes, by Allah!" or "No, by Allah!" Pronouncing the words "No" and "Yes" to indicate negative and affirmative contexts is not related to *jidal*. *Jidal* means swearing to prove or disprove something.

### **Twelfth: Killing Insects That Appear On One's Body Such As Louse, Flea And Leech**

### **Thirteenth: Wearing Rings For Adornment**

Wearing rings for adornment. There is, however, no problem in wearing rings for *istihbab*.

There is no problem in wearing rings for a special purpose other than adornment and *istihbab*.

It is forbidden for the *muhrim* to dye his body with henna for adornment. As a necessary precaution, henna should not be used for adornment, even if there is no intention to this effect. There is no *kaffarah* for wearing rings and dyeing the body with henna.

#### **Fourteenth: Women's Use Of Ornaments**

As necessary precaution, ornaments should not be used for adornment, even if there is no intention to this effect.

Ornaments that women habitually wear before *ihram* should not be taken off to get into the state of *ihram*.

Women should not show to men even to their husbands, ornaments that they habitually wear.

Using ornaments is *n* but does not involve *kaffarah*.

#### **Fifteenth: Applying Oil To The Body (An Ointment)**

Application of oil to the body members and the hair for ornamentation and softness is not permissible, even if the oil has no perfume.

There is no *kaffarah* for application of perfume-free oil.

There is no *kaffarah* for application of perfumed oil, but based on the *ahwat*, a sheep should be offered as *kaffarah*.

#### **Sixteenth: Removing Hair**

Removing hair from the body of oneself or from that of another person, whether he is a *muhrim* or a *muhill*.

If apart from the time of *wudhu* and *ghusl*, one touches his head or face and hair falls out, he should, as a precaution, offer a handful of wheat, flour, or the like even though the necessity of this *ihdiyat* is not prescribed.

#### **Seventeenth: Men Should Not Cover Their Heads With Anything**

As a precaution, men should offer a sheep as sacrifice for covering the head. Covering parts of the head does not involve the *hukm* for the entire head, unless it conventionally signifies this; for instance, such as wearing a small hat that covers only the middle part of the head.

As a precaution, *kaffarah* should be offered each time the head is covered.

It is not permissible to immerse the entire head into water. The impermissibility of this act as regards some parts of the head has not been prescribed.

Based on precaution, a sheep should be offered as *kaffarah* for immersing the entire head into water.

There is no problem in drying the head with towels and the like, unless the towel covers the entire head.

There is no problem in wearing a handkerchief around the head to relieve headache.

### **Eighteenth: Women Covering Their Faces**

Women should not cover their faces with small black veils or any other such items.

It is forbidden for women to cover the face as they habitually do to observe the hijab. But covering parts of the top or bottom or the sides of the face during prayer and on other occasions would bear no problem, provided that it does not signify covering the whole face.

There is no *kaffarah* for using small black veils on the face, no matter how these are used.

### **Nineteenth: It Is Not Permissible For The Muhrim Man To Shade Himself**

Men are not allowed to shade themselves. But for women and child it is permissible and involves no *kaffarah*.

Passing under a shade is forbidden when one is moving from a place. But when one resides in a place such as Mina or elsewhere there is no problem in moving under the shade. Nor is there any problem in using an umbrella or the like to be under shade, even if one is walking. Therefore, the *muhrim* can use an umbrella to go from his tent in Mina to the place where sacrifices are offered or where *ramy al-Jamarat* is carried out.

It is not permissible for the *muhrim* to be under shade while travelling in any vehicle, aeroplane, or ship, which has a roof. There is, however, no problem in passing through or under fixed shades such as bridges and tunnels.

While moving from a place, the *muhrim* can use the shade of the side of the mount, the wall, or the car, but, based on precaution, he should abstain from it.

Sitting under the roof while moving from a place at night is contrary to precaution, even though it might be permissible.

The *muhrim* can sit in a roofed car or aeroplane that transports him at night. But he should observe the *ihhtiyat* on rainy and cold nights, unless this *ihhtiyat* causes him distress.

Those who board a ship in the state of *ihram* should not remain under its roof. But sitting next to the

ship's wall, which provides shade, is obviously permissible, though, based on *ihtiyat mustahabb*, this should be avoided.

A sheep should be offered as *kaffarah* for going under the shade while moving or travelling from a place.

Those who become *muhrim* for *Hajj* in the Masjid al-Haram and have taken residence in Makkah till the Day of Arafah can use shade, so long as they are not going outside Makkah.

Using the shade involves no problem for one who has become *muhrim* in Taneem since it has become part of Makkah, which in turn has the status of residence.

### **Twentieth: Causing Blood To Gush Out From The Body**

There is no *kaffarah* for causing blood to gush out from the body, although as a precaution, one sheep should be offered as sacrifice.

During *ihram*, it is impermissible to scrape the skin, brush the teeth or do anything, else that causes bleeding. But drawing blood out of body of others does not have the same *hukm*.

### **Twenty-first: Clipping The Nails**

If a person clips all nails of his hands and less than ten nails of his feet, he should offer one sheep for nails of his hands and one *mudd* food for each nail of his feet. If he clips all nails on his feet and clips less than ten nails on his hands, he should offer a sheep for the nails of his feet and one *mudd* food for each nail of his hand.

### **Twenty-second: Pulling Out A Tooth Without Bleeding Is Not Forbidden, Nor Does It Require Kaffarah**

In case pulling out the tooth is imperative and causes bleeding, a sheep should be offered as *kaffarah* based on *ihtiyat mustahabb*.

### **Twenty-third: Cutting A Tree Or Plant That Has Grown In The Haram**

### **Twenty-fourth: Carrying Arms**

### **Miscellaneous Issues Related To Restrictions Of Ihram**

Going under the shade is *Haram* while one is in the state of *ihram*. But if the vehicle of the *muhrim* passes under bridges along the way or remains under a roof at the gas station, there would be no problem for the *muhrim*, and he does not have to pay *kaffarah*.

There is no problem in having injections while in the state of *Ihram*. But injections, which cause bleeding,

should be avoided, unless there is dire necessity for them. In this case, no *kaffarah* would be required.

After the *muhrim* reaches Makkah, even those new districts that are away from the Masjid al-Haram, he could use roofed vehicles or shades to go to the Masjid al-Haram.

As a necessary precaution, perfumed soaps and shampoos should be avoided. There is no problem in using perfume-free soaps and shampoos.

**Question 1:** Due to heat rash, some *muhrim*s need ointments. Could a *muhrim* use such ointments or not?

**Answer:** No, unless there is exigency for it. But use of ointment, even if not exigent, does require *kaffarah*, unless it is perfumed. In this case, based on *ihtiyat istihbab*i, he should offer a sheep as *kaffarah*.

**Question 2:** Does shading oneself refer to bringing the head under the shade only or does it also apply to the shoulders?

**Answer:** It does not apply to the shoulders.

**Question 3:** Does shading oneself only apply to going under the roof or does it also signify shades of cars?

**Answer:** It does not signify the latter, even though, based on *ihtiyat mustahabb*, it should be avoided.

**Question 4:** Could one use an umbrella in Arafat as with Mina? Or does Arafat involves a *hukm* different from that of Mina?

**Answer:** There is no problem in using an umbrella in Arafat.

**Question 5:** Along the way from Makkah to Arafat and Mina, could the *muhrim* pass through tunnels, knowing that there is no other route that has no tunnels?

**Answer:** There is no problem in it.

## Chapter 4: Obligatory Tawaf And Some Of Its Ahkam

The first rite of the *Umrah*, which is obligatory for one, who becomes a *muhrim* for *Umrah Tamattu* and enters the holy Makkah is to engage in *tawaf* around the Kabah for *Umrah Tamattu*.

*Tawaf* means circumambulating the Kabah seven times (as will be explained later). Each turn is called *shawt*. *Tawaf* then comprises of seven *ashwat*.

*Tawaf* is *rukn* of *Umrah*, and *Umrah* would be vain and void for whoever deliberately abstains from *tawaf*

until its time is over, whether this is done knowingly or unknowingly.

One who makes his *Umrah* void without any excuse and who has no time for provisions should, based on the *ahwat*, perform *Hajj al-Ifrad* after which he would embark upon the *Umrah* and leave the *Hajj* for the coming year.

In case the *muhrim* wants to perform the *tawaf* with other rites of *Umrah* but would not be able to have *ikhtiyari wuquf* in Arafat, he would be regarded as being short of time for the *tawaf*.

If he mistakenly avoids *tawaf*, he should perform the *tawaf* and its prayer at any time. If he has returned to his place and cannot return to Makkah or if such a return is difficult, he should hire a trustworthy *naib*.

## On Obligations Of Tawaf

### First: Prerequisites Of The Tawaf

#### A. Niyah

#### B. One should be pure of hadath Akbar and hadath asghar

One should be pure of *hadath Akbar* (such as *janabah*, *haydh*, and *nifas*) and *hadath asghar* (i.e. he should have wudhu after passing of gasses or after coming from toilet).

*Tawaf* of a person with *hadath Akbar* or *asghar* is null and void, whether willful or due to negligence, forgetfulness, or unawareness.

If *hadath asghar* occurs during *tawaf* (after the completion of the fourth round), he should stop and gain *taharah*. Afterwards, he should start from where he left off and complete the *tawaf*. If the *hadath* occurs before completing half of the fourth round, it is *wajib* to stop, gain *taharah* and then complete it. Likewise if *hadath asghar* occurs before half the fourth round (namely before completing the fourth round), he should stop, gain *taharah* and then complete it as *ma fil-dhimmah*.

Taharah from *hadath akbar* and *asghar* is not a precondition for a recommended *tawaf*.

If during *tawaf*, *hadath akbar* (such as *janabah* or *haydh*) occurs, the pilgrim should immediately leave the Masjid al-Haram. If this happens before half of the fourth round, he should complete it after *ghusl*. If it happens after half of the fourth round, he should again complete it after *ghusl* as *ma fil-dhimmah*.

If during the obligatory *tawaf*, the pilgrim has an excuse not to engage in *wudhu* or *ghusl*, it is obligatory to perform *tayammum* and then embark upon the *tawaf*.

If during the *tawaf*, he doubts whether he has performed the *wudhu* or the *ghusl*, he should disregard his doubt if he has already had *taharah*; otherwise, he should engage in *taharah* and complete the *tawaf*.

### C. Taharah of the body and the clothes from najasah or impurities

If during *tawaf*, the pilgrim's body or clothes become *najis* in such a way that purification would be impossible while performing the *tawaf*, he should stop, purify the clothes or the body, immediately return, and complete the *tawaf* from where he left off. His *tawaf* would be correct.

Apparently the previous hokum also applies to a case in which he realises that his body or clothes have become *najis* during *tawaf* and supposes that *nijasah* has occurred during *tawaf*.

If he forgets about the *nijasah* in his body or clothes and performs the *tawaf* but remembers it during the *tawaf* or afterwards, he should, based on *ihhtiyat wajib*, perform *tawaf* all over again.

The type of bleeding that is excusable during prayer is not excused in *tawaf*. *Taharah* is not requisite for items such as socks, skullcaps, handkerchiefs, and rings.

### D. Covering naked parts of the body

Based on necessary precaution, covering naked parts of the body is a precondition of *tawaf*.

### E. Circumcision

Circumcision is a prerequisite for men's *tawaf* to be correct. This *hukm* applies to both the mature and the immature males.

## Second: Essential Elements Of Tawaf Are Seven In Number

### A. Commencing at the Hajar al-Aswad (the Black Stone of the Kabah).

While commencing at the *Hajar al-Aswad*, all parts of the pilgrim's body do not have to face all parts of the *Hajar al-Aswad*.

It is obligatory to start from any part of the *Hajar al-Aswad* and end where he started. For the sake of certainty, he can make the *niyyah* a little before the *Hajar al-Aswad* and start the *tawaf* while reaching its parallel areas and end where he started.

It is obligatory to start and end the *tawaf* at the *Hajar al-Aswad* in the commonly understood sense, whether at the beginning, the middle, or the end of it.

The seventh round should be completed at the point where one started the *tawaf*. As a result, if he started the *tawaf* at the beginning of the *Hajar al-Aswad*, he should end it at the same place. Likewise, if he started at the middle or the end, he should complete the *tawaf* at the same place.

As with all Muslims, the pilgrim should start the *tawaf* at the parallel areas of the *Hajar al-Aswad* without meticulousness shown by those having scruples. The seven rounds should be completed without any halt.

### **B. Ending each round at the Hajar al-Aswad**

This can be done through completing the seven rounds without any halt. The seventh round should end at the same point where the pilgrim started the *tawaf*. It is not necessary to halt after each round and then commence a new round.

### **C. The Kabah should be on his left during tawaf**

### **D. The Hijr Ismail must be included in tawaf**

The Hijr Ismail must be included in *tawaf*. Hijr Ismail is linked to the Kabah and the pilgrim should circumambulate it.

If he does not circumambulate the *Hijr Ismail* and passes between it on all rounds, his *tawaf* will be null and void and should be performed all over again.

If in some rounds he does not circumambulate the *Hijr Ismail*, it is obligatory to repeat the relevant rounds. If this is not done and he continues the *tawaf*, the *tawaf* will be vain and void and must be performed all over again.

### **E. Tawaf should be performed between the Kabah and Maqam Ibrahim**

It is held that *tawaf* should be performed between the Kabah and the rock called Maqam Ibrahim (Station of Abraham) on all sides. But based on the *aqwa*, there is no obligation in this act.

There is no limitation for *mataf*. *Tawaf* is permissible up to any part of the Masjid al-Haram in which *tawaf* would be regarded as the *tawaf* of Kabah. If there is no crowd and exigency, it is *mustahabb* to perform *tawaf* between Kabah and Maqam Ibrahim.

### **F. Covering the Kabah and whatever is part of it**

There is a projected part called Shadhrawan around the walls of the Kabah. Shadhrawan is part of the Kabah and should be included in the *tawaf*.

It is permissible to place the hand on the wall of the Kabah at the Shadhrawan, and this act will not invalidate the *tawaf*.

It is permissible to place the hand on the wall of *Hijr Ismail* during *tawaf* and this act will not render the *tawaf* null and void.

### **G. The tawaf should consist of seven rounds, no more, no less**

If upon returning to his country, the pilgrim realises that his *tawaf* has been incompletely performed, he must return and correctly perform the *tawaf* and its prayers. If he cannot return, he should hire a *naib*.

If during *tawaf*, he faces *hadath* before reaching half the fourth *shawt* (namely reaching the parallel of the Kabah's third pillar), he should dispense with the *tawaf*, perform *wudhu*, and start the *tawaf* all over again. If the *hadath* appears between half the fourth *shawt* and the end of this round, he should dispense with the *tawaf*, perform *wudhu*, and then engage in a complete *tawaf* as *ma fil-dhimmah*. If the *hadath* occurs after the completion of the fourth *shawt*, he should stop the *tawaf*, perform *wudhu*, and then carry out three other *ashwat*. If he faces *hadath akbar* during *tawaf*, he should immediately leave the Masjid al-Haram and perform *ghusl*. If the *hadath akbar* happens before completing half of the fourth *shawt*, his *tawaf* will be vain and void and should be performed anew. If *hadath akbar* occurs after completing half of the fourth *shawt*, he should perform a complete *tawaf* as *ma fil-dhimmah*.

If he mistakenly, negligently, or unknowingly performs the *tawaf*, without *wudhu*, his *tawaf* will be invalidated. The same applies to engaging in *tawaf* while in the states of *janabah*, *haydh*, and *nifas*.

If due to illness or brevity of time, a *muhrim* cannot perform the *tawaf*, he should be assisted and taken (by others) for *tawaf*. If this is not possible either, he should hire a *naib*.

Based on necessary precaution, *muwalat* should be observed during the *tawaf*. This does not apply to halting the *tawaf* after completing half of its rites to perform prayer and the like.

If during the obligatory *tawaf*, he halts for daily prayer after having completed at least half of the required rounds (namely three and a half *ashwat*), he should continue the *tawaf* from where he left off. If he has completed less than three and a half *ashwat*, based on *ihhtiyat*, he should perform the *tawaf* all over again if the time gap is long. But if the time interval is not long, this *ihhtiyat* might not be *wajib* and is *mustahsan*. In the relevant *Ahkam*, there is no difference between congregation or individual prayers or abundance or brevity of time.

## Secondary Issues Related To The Tawaf

If upon completion of *Haji at-Tamattu*, the *muhrim* realises that he has passed through the *Hijr Ismail* during several of the *ashwat* on *tawaf* of *Umrah* or *Haji*, his *Haji* will be correct, and he should only perform *tawaf* and its prayer all over again.

If after *taqsir* in *Umrah Tamattu*, he realises that his *wudhu* was null and void or was not performed and that he has, nonetheless, engaged in *tawaf* and its prayer, he should perform *tawaf* and its prayer anew, and thus his *Umrah* will be correct.

There is no problem in halting the *tawaf*. But based on *ihhtiyat mustahabb*, the obligatory *tawaf* should not be halted in such a way as to disrupt its *muwalat*.

One who has to perform *jabirah wudhu* and *tayammum* but who has ignorantly completed *Umrah* rites without *tayammum* should perform *tawaf* and its prayer all over again.

If a woman's hair or parts of body, which should be covered during *tawaf*, are deliberately uncovered, her *tawaf* will be correct but she has committed a sin.

It is permissible to perform the *tawaf* in the upper floor, which would be parallel to the ceiling of the Kabah. But based on *ihtiyat*, this should be dispensed with.

## Chapter 5: The Tawaf Prayer

Upon completion of the *Umrah tawaf*, it is obligatory to recite two *rakah* of prayer similar to the morning prayer.

Based on the *ahwat*, the prayer should be performed immediately after *tawaf*.

It is obligatory to perform this prayer at Maqam Ibrahim. It is *wajib* to offer this prayer behind the Maqam such that the Maqam would stand between him and the Kabah. He should stand as close to the Maqam as possible, provided that he does not disturb others.

If due to overcrowding he cannot stand behind Maqam Ibrahim, he should stand at any point that would be considered as the Maqam's back even, if it were far away. Possibly then the prayer would be correct in any part of the Masjid al-Haram.

If he forgets to perform the obligatory prayer of the *tawaf*, he should offer it at the Maqam Ibrahim's back whenever he remembers it.

If he forgets to perform the *tawaf* prayer and realises this while engaged in *say* between Safa and Marwah, he should stop the *say* at that very point, return, offer two *rakah* of prayer, and then complete the *say* from where he left off.

The person who has forgotten to perform the *tawaf* prayer should return to the Masjid al-Haram if he has not gone far away from Makkah and if he does not face any problems in returning to the Masjid al-Haram. Then he should offer his prayer. If he has gone far away from Makkah and if returning to the Masjid al-Haram causes him trouble, he should offer his prayer wherever he realises that he has not already performed it.

The same prayer precepts mentioned for forgetfulness apply to those ignorant of the rites of *tawaf* prayer.

*Tawaf* prayer should be performed behind the Maqam Ibrahim and not on both sides of it.

Deliberate abandoning *tawaf* prayer invalidates the *Hajj*.

**Question 1:** Is it possible to perform other *mustahabb* prayer or acts of worship between *tawaf* and its prayer? What about congregation prayer?

**Answer:** It is obligatory to perform *tawaf* and its prayer consecutively. But an interval is to be taken as commonly understood such as the interval for *nafeelah* prayers after offering the daily prayers.

**Question 2:** Could one perform the obligatory prayer of the *tawaf* simultaneous with the daily congregation prayer?

**Answer:** The legitimacy of reciting the *tawaf* prayer in congregation has not been prescribed.

**Question 3:** Can *ghayr ul-mahram* men and women stand behind Maqam Ibrahim to perform the *tawaf* prayer?

**Answer:** There is no problem if there is one *wajib* space between them or if the men stand a little ahead of the women.

## Chapter 6: Say and Some of Its Ahkam

After performing the *tawaf* prayer, the *muhrim* should embark upon *say* between the two famous hills of Safa and Marwah.

*Say* refers to beginning at Safa going towards Marwah, and returning again to Safa.

The *say* between Safa and Marwah should be performed seven times, each of which is called *shawt*. That is to say, going from Safa to Marwah is one *shawt*, while returning from Marwah to Safa is another.

It is obligatory to begin the *say*, at Safa and end the seventh *shawt* at Marwah.

It is obligatory to perform the *say* after *tawaf* and its prayer.

If the distance between Safa and Marwah is made into two or several layers or strata, all of which are between the two hills, the pilgrim can engage in *say* from each layer or stratum.

It is obligatory to turn the face toward Marwah while going and to turn the face toward Safa while returning.

*Say* can be delayed after *tawaf* and its prayer to rest or proceed when the weather gets cool. *Say* can be delayed until the night without any excuse.

*Say* cannot be delayed until next day, unless there is a valid excuse.

*Say* is an act of worship and should be performed with pure *niyyah* for the satisfaction of Almighty Allah (SwT). If due to the forgetfulness of *Hajj* pilgrim increases the number of *ashwat* of the *say* by one *shawt* or more, his *say* is valid.

If he mistakenly performs less *ashwat* than required, he has to complete it whenever he recalls his

mistake. In case he has gone to his homeland, he should return and perform it, if this does not cause him distress. If he cannot return or if returning involves distress, he should hire a *naib*.

If he forgets to perform the *say* in *Umrah Tamattu*, conceives that his *Umrah* rites have been completed, removes *ihram*, and then has intercourse with his wife, he should return and complete the *say*. Based on necessary precaution, he should offer a cow as *kaffarah*.

## Secondary Issues Related To The Say

In case the pilgrim knows he should perform the *say* between Safa and Marwah seven times and begins from Safa with this intention but regards each instance of going and returning as one *shawt*, consequently performing fourteen *ashwat*, his *say* is acceptable, based on the *aqwa*.

If while performing the *say* he doubts the number of the *shawt* but continues the *say* and then comes to certainty and completes it, his *say* will be correct.

*Haidh* women who hire a *naib* for *tawaf* should personally perform the *say*, as the site of the *say* is not a mosque. They should also observe the order of *tawaf* and *say*.

The precept for mistakenly increasing the number of *ashwat* in *say* also applies to unknowingly performing more *ashwat* than required in *say*.

**Question 1:** A person was performing *say*. Suddenly he realized that the section marked for *harwalah* had been passed at normal speed. He conceived that *harwalah* was imperative and thus returned and assumed *harwalah* to go through those parts he had passed at normal speed. Is his *say* correct?

**Answer:** This should not be done with *ikhtiyari*. But in the aforementioned case, his *say* is correct, and he shoulders no obligation. Nevertheless, based on precaution, he should complete the *say*.

**Question 2:** A person performed *say* between Safa and Marwah five times, comprising a total of ten *ashwat*. When he realized what he had done, he stopped his *say* right there and then. He subsequently performed *taqsir*. Is his *say* correct or not?

**Answer:** His *say* is correct.

**Question 3:** While engaged in *say* a pilgrim doubts the number of the *ashwat* but nevertheless continues his *say*, trying to record the *ashwat*. After pondering and engaging in *say* for 100 meters or proceeding with the next *shawt*, he gains certitude about the number of the *shawt*. He completes the rest of the *say* with certitude. Is his *say* correct or not?

**Answer:** Yes, his *say* is correct and valid.

## Chapter 7: Taqsir

*Taqsir* becomes *wajib* upon completion of *say*. *Taqsir* refers to clipping the nails or shortening the hair, mustachio, or beard. Shaving the hair (on the head) is forbidden and not required in *taqsir*.

*Taqsir* is also an act of worship and should thus be performed with pure *niyyah* for the satisfaction of Almighty Allah (SwT).

If a pilgrim forgets to perform *taqsir* until he gets into the state of *ihram* for *Hajj*, his *Umrah* will be correct. It is *mustahabb* (for him) to offer a sheep as sacrifice. Based on the *ahwat*, he should not abstain from offering this sacrifice.

If he intentionally or unknowingly abstains from *taqsir* until the time of getting into the state of *ihram* for *Hajj*, his *Umrah* will be null and void based on the *aqwa*. His *Hajj* will become the *Hajj al-Ifrad*. Based on necessary precaution, he should perform *Umrah Mufradah* after completing the *Hajj al-Ifrad* and carry out the *Hajj* the following year.

*Tawaf an-nisa* is not *wajib* in *Umrah Tamattu*. But based on precaution, *tawaf* and its prayer should be performed.

After the *muhrim* engages in *taqsir*, everything which had become forbidden to him due to *ihram* becomes halal, even intercourse with his wife. The only exception is shaving the head, which remains Haram.

### Secondary Issues Related To Taqsir

Pulling out the hair is not sufficient for *taqsir*. Rather the hair should be shortened with whatever instrument.

In *Umrah Tamattu*, *halq* could not be substituted for *taqsir*. If *halq* is knowingly and intentionally substituted for *taqsir*, it would be a Haram act, and a sheep should be offered as sacrifice.

**Question 1:** A person performed *Umrah Tamattu* but instead of *taqsir* pulled out some hair, being certain that this would suffice. He has now completed the *Hajj*. Is pulling out the hair permissible? What should this person do?

**Answer:** Pulling out the hair cannot substitute for *taqsir*. If it is done knowingly and intentionally, *kaffarah* should be given. But if it is done unknowingly, it invalidates the *Umrah*, turning the person's *Hajj* into *Hajj al-Ifrad*. If *Hajj* was obligatory for this person, he should, based on necessary precaution, perform *Umrah Mufradah* after the *Hajj* rites. He should embark upon *Umrah Tamattu* and *Hajj* the following year.

## Ahkam Related To Umrah And Hajj at-Tamattu

Based on necessary precaution, *Umrah Mufradah* should not be performed after *Umrah Tamattu* and before *Hajj at-Tamattu*. But it would bear no problem for *Umrah* and *Hajj at-Tamattu*.

The pilgrim is not allowed to leave the Holy Makkah after *Umrah Tamattu* and before completion of the *Hajj*, unless there is an exigency. In this case, based on precaution, he should first become *muhrim* for *Hajj* and then leave Makkah. But if becoming *muhrim* causes him distress, he can leave without getting into the state of *ihram*.

People such as caravan attendants who have to enter and leave Makkah several times should perform *Umrah Mufradah* the first time they arrive in Makkah. They should perform *Umrah Tamattu* the last time they enter Makkah and go to Arafat to perform *Hajj* and *wuquf* after *Umrah*.

The impermissibility of leaving Makkah between *Umrah* and *Hajj* applies to the precincts of the present day Makkah. As a result, the pilgrim can go to any area that is presently part of the Makkah, though it was previously considered as being outside Makkah.

## Turning Hajj At-Tamattu Into Hajj Al-Ifrad

If for no good reason and intentionally he has not got into the state of *ihram* and invalidated his *Umrah*, he should, if time is short for *Umrah Tamattu*, perform the *Hajj al-Ifrad*, based on necessary precaution. Then he should engage in *Umrah Mufradah* and carry out the *Hajj* the following year.

A person who becomes *muhrim* for *Tamattu* in the obligatory *Hajj* but who deliberately delays it until he runs out of time should act in accordance with the precept put forward in item above.

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