

Rulings of Wuquf in Arafat and Mash'ar

Article 270

As it has been said before, each of the Wuqufs in “Arafat’ and “Mash'ar” are of two kinds:

1– Voluntary Wuquf 2– Emergency Wuquf

“Voluntary Wuquf of Arafat” is from about the noon until the sunset.

“Emergency Wuquf of Arafat” is some time, even a short time, of the night of the Eid.

“Voluntary Wuquf of Mash'ar” is from the dawn until the sunrise of the day of the Eid.

“Emergency Wuquf of Mash'ar” is from the sunrise until the noon of the day of the Eid.

Albeit “Mash'ar’ has another emergency Wuquf which is for women and weak and ill persons and it is staying a part of the night of Eid and departing there for Mena. Here, we explain the rulings of persons who perceive all of these kinds of Wuqufs or some of them.

1– If a person performs both Wuqufs in Arafat and Mash'ar voluntarily (which is from the noon until the sunset of the day of Arafat in Arafat, and from the dawn until the sunrise in Mash'ar al-Haraam), surely his/her Hajj is correct.

2– A person who does not perform any of voluntary or emergency Wuqufs of Arafat and Mash'ar which has been mentioned before, his/her Hajj is invalidated and should make the intention of Umrah al-Mufradah, it means that he/she should perform Tawaf and prayer and Sa'y with the Ihram that he/she has and perform Taqsir (also performs Tawaf of Nisa' and its prayer as a precaution) and comes out of Ihram, but this person should perform Hajj al-Tamattu' again the next year.

3– Hajj is correct and free of problems by performing “emergency Wuquf of Arafat” and “voluntary Wuquf of Mash'ar” (it means that he/she has not reached Arafat in the ninth day and he/she has only stayed a

part on the night in there, then he/she has stayed in Mash'ar al-Haraam from the dawn until the sunrise).

4– Hajj of a person is correct if he/she has performed “voluntary Wuquf of Arafa” and “emergency Wuquf of Mash'ar” (it means that this person had been stayed in Arafat from the afternoon until the sunset of the day if Arafa, but he/she had not stayed in Mash'ar after the dawn until the sunrise because of a reason, but he/she had stayed a part of the noon in Mash'ar).

5– Hajj of a person who has performed only “voluntary Wuquf of Arafat”, by any reason, is correct (it means that he/she has been stayed from the afternoon until sunrise of the ninth day in Arafat, but he/she couldn't stayed even a while in Mash'ar after the noon of the Eid).

6– Hajj of a person who has performed only “voluntary Wuquf of Mash'ar” is also correct (it means that he/she had never reached Arafat, but had stayed in Mash'ar from the dawn until the sunrise).

7– A person who has performed “emergency Wuquf of Arafat” in the night of the Eid and “emergency Wuquf of Mash'ar” before the noon of the day of the Eid, deserves that his/her Hajj to be correct.

8– If a person has only performed “emergency Wuquf of Mash'ar” (it means that he could only reach Mash'ar al-Haraam before the noon of the day of the Eid), then his/her Hajj is invalidated and should make the intention of Umrah al-Mufradah and comes out of Ihram after performing the rituals of Umrah al-Mufradah, and this person should perform Hajj al-Tamattu' again the next year.

9– The Hajj of a person who has only performed “emergency Wuquf of Arafat” is also invalidated and should act according to the previous ruling.

10– The Hajj of a person who has performed none of the voluntary or emergency Wuqufs is also invalidated and should act according to the previous ruling.

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