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Wuquf at Muzdalifah

The third obligation in Hajj-ut-Tamatu' is wuquf at Muzdalifah which is also known as Mash'aril-Haraam. The limits, within which the wuquf is obligatory, are from Ma'zmein to Hiyadh and Wadi Muhassar. If, because of overcrowding and time constraints, it is not possible to be within the limits, one can climb Ma'zmein.

Rule 372: When a pilgrim leaves Arafat, he must spend part of the night in Muzdalifah. He should, as a matter of precaution, stay till sunrise. That said, apparently he can depart from there, for Wadi Muhassar, before sunrise. However, he is not permitted to cross the Wadi and enter Mina before sunrise.

Rule 373: It is obligatory to stay at Muzdalifah from dawn till sunrise on the day of Eid. Nevertheless, wuquf throughout the period is not one of the fundamentals of Hajj. Thus, if a pilgrim stopped there for a period of the Eid eve, then left before dawn, his Hajj is valid. Yet, if he did so deliberately, he incurs a kaffarah of a sheep. If he did so out of ignorance, there should be no penalty on him.

Rule 374: If a person does not hold wuquf between dawn and sunrise at all, his Hajj is invalid. Women, children, the fearful, the weak, the aged, the sick, and those caring for them are exempt. It is permissible for them to spend the night (Eid eve) at Muzdalifah and proceed to Mina before dawn.

Rule 375: The wuquf at Muzdalifah must be with the intention of attaining nearness to Allah alone, as is the case for wuquf at Arafat.

Rule 376: If a person forgets to hold wuquf at Muzdalifah or is, for another reason, unable to remain there between dawn and sunrise, he must do so for a period between sunrise and zawaal on the day of Eid. If he fails to do so altogether, his Hajj is invalidated.

Accomplishing both the Wuqufs or one of them

It has already been stated that there are appointed and alternative periods of stay at Arafat and Muzdalifah. If a pilgrim manages to hold wuquf during the definite periods in both the places, there is no

problem in that. If not, the following situations could arise:

1. If a pilgrim did not manage to hold wuquf at either of the places at all, his pilgrimage is invalid. It is obligatory on him to change to Umrat-ul-Mufradah in the ihram of Hajj itself.
2. It is then obligatory on him to perform Hajj in the following year, if his obligation was Hajjatul Islam, and that he still can afford it and remained obligated to discharge it.
3. He manages to hold wuquf at Arafat during the appointed period and the alternative period in Muzdalifah
4. He manages to hold wuquf at Arafat during the alternative period and at Muzdalifah during the appointed period. In these two circumstances his Hajj is undoubtedly valid.
5. If he stays at both the places during the alternative period, clearly his Hajj is valid. However, he must, as a matter of precaution, repeat it in the following year, as is the case in First above.
6. If he manages only the wuquf at Muzdalifah during the appointed period, his Hajj is still valid.
7. If he manages only the wuquf at Muzdalifah during the alternative period, his Hajj is apparently invalid, and that it should be switched to Umrat-ul-Mufradah.
8. If he manages only the wuquf at Arafat during the appointed period, apparently his Hajj is invalid, and that he must change to Umrat-ul-Mufradah. The exception to the rule is if, on his way to Mina, he passes through Muzdalifah during the appointed period and does not stay there because of ignorance of the rule.
9. In such a case, it is not far from correct to say that the Hajj will be valid, particularly when passing through Muzdalifah, the pilgrim was engrossed in the remembrance of Allah.
10. If he manages only the wuquf at Arafat in the alternative period, his Hajj is invalid and he must change to Umrat-ul-Mufradah.

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