



# HAJJ

*The Duties*

*& Rulings*

# Chapter 1

## The Categories of Hajj

- There are three categories of Hajj:
  1. The TAMATTU' Hajj,
  2. The QERAAN Hajj,
  3. The EFRAAD Hajj.

• The TAMATTU' Hajj is obligatory upon anyone whose hometown is at a distance of more than 16 Farsakh or 88 km from the Holy City of Makkah. (Each Farsakh is about 5.5 km.)

The QERAAN & EFRAAD Hajj is obligatory upon those who live in the Holy City of Makkah or at a town less than 16 Farsakh / 88 km from it.

• He who has to do the TAMATTU' Hajj, must do the Umrah of TAMATTU' before the Hajj of TAMATTU', whereas he who must do the QERAAN or the EFRAAD Hajj, performs the Umrah after the Hajj.

The difference between the QERAAN & EFRAAD Hajj is that in the QERAAN Hajj one has his/her sacrifice with him, but if the HAAJJ does not bring give a sacrifice, in this case the Hajj is referred to as the EFRAAD Hajj.

- The TAMATTU' Hajj consists of two parts:
  1. The Umrah of TAMATTU'.
  2. The Hajj of TAMATTU'.

# Chapter 2

## **The Umrah of TAMATTU'**

- The Umrah of TAMATTU' consists of FIVE practices:
  1. IHRAAM.
  2. TAWAAF around the Holy CA'BAH seven cycles.
  3. SALAAT AL-TAWAAF or TAWAAF prayer of two Rak'ats by or behind MAQAM IBRAHIM (PBUH).
  4. SA'Y between the SAFA and MARWAH seven times.
  5. TAQSEER or trimming some of one's hair or finger nails.

# Chapter 3

## The Hajj of TAMATTU'

- The Hajj of TAMATTU' consists of thirteen practices:
  1. IHRAAM.
  2. WUQUF or staying in ARAFAAT.
  3. WUQUF or staying in MASH'AR.
  4. The stoning (RAM'Y) of JAMRAT ALAQABAH in MINA.
  5. The slaughter of the sacrifice in MINA.
  6. The shaving or trimming of the head's hair in MINA.
  7. TAWAAF AL-ZEYAARAH.
  8. SALAAT AL-TAWAAF or TAWAAF prayer of two Rak'ats.
  9. SA'Y between the SAFA and MARWAH.
  10. TAWAAF AL-NISAA'.
  11. SALAAT AL-TAWAAF or TAWAAF prayer of two Rak'ats.
  12. MABEET or staying over night in MINA on the eve of the eleventh and the eve of the twelfth of Dhil-Hajjah, and the MABEET on the eve of the thirteenth of Dhil-Hajjah may also be necessary, [see MABEET in MINA.]
  13. The stoning (RAM'Y) of the three JAMRAH's in MINA on the eleventh and the twelfth day, and also on thirteenth day if one stayed in MINA on the eve of the thirteenth.

**Part 1**  
**The Practices of Umrah of TAMATTU'**

## 1. IHRAAM

- IHRAAM is the first of the practices of Umrah of TAMMATU'.

Definition: IHRAAM is to declare that one denies him/herself most of the pleasures of life ranging from wearing sawn cloths and engaging in sexual acts to wearing perfume and looking into the mirror. In the state of IHRAAM one must also refrain from a number of conducts as will be outlined later. The process of IHRAAM involves the wearing of two pieces of cloths, as detailed later.

Note: It is forbidden and HARAM for any visitor to enter the Holy City of Makkah without IHRAAM. A visitor must always declare IHRAAM, from a prescribed location - MIQAAT, prior to entering the Holy City of Makkah, and therefore must be in the status of IHRAAM, i.e. MUHRIM, when entering the City.

TIME The IHRAAM can only be declared during the months of the Hajj, which are SHAWWAL, DHIL-QUA'DAH, and DHIL-HAJJAH.

### MIQAAT

MIQAAT is the Venue where one makes his/her declaration of IHRAAM and therefore assumes the status of IHRAAM – referred to as MUHRIM. [The MIQAAT that one must go to depends on one's direction of approaching the Holy City of Makkah.]

- The MIQAAT is one of the following:

1. MASJID AL-SHAJARAH, or the Tree Mosque, which is the MIQAAT for the people of (or coming from the direction of) the Holy City of Medina.

2. WAADI AL-AQEEQ, which is the MIQAAT for those who come from the direction Iraq.

3. QERN EL-MANAZEL, which is the MIQAAT of those come via the city of Ta'ef.

4. YALAMLAM, which is the MIQAAT for those who come via the Yemen.

5. AL-JUHFAH, which is the MIQAAT of those who from Egypt or SHAAM.

The HAAJJ (pilgrim), who flies into Jeddah and wants to go to the Holy City of Makkah, may declare the IHRAAM from Jeddah provided s/he has previously vowed, NADHR, to do so. S/he must say: "It is Allah's covenant upon me to declare IHRAAM from Jeddah." Presented by [www.ziaraat.com](http://www.ziaraat.com) 9 However, to declare IHRAAM in the aircraft while it is flying in the vicinity of a MIQAAT is not normally achievable.

- It is obligatory for anyone who passes through one of the MIQAATS to declare IHRAAM from that MIQAAT. One may also declare IHRAAM before arriving at the MIQAAT through vowing, or NADHR. The Mandatory Steps of the IHRAAM

- The mandatory steps of the IHRAAM are:

1. The intention, NEYYAH.

To state the intention that "I declare the IHRAAM for the Umrah of TAMATTU' seeking nearness to Allah Almighty".

IHRAAM is to deny oneself a number of things, the details of which will be given later in this discourse.

2. The TALBEYAH, which is Compliance, Fulfilment, or carrying out the orders of Allah Almighty. This takes the form of reciting the four phrases of TALBEYAH as follows:

LABBAYK ALLAHUMMA LABBAYK. I heed to your call O Lord, I heed.

LABBAYKA LAA I heed that (O You) You  
SHAREEKA LAKA LABBAYK. have no partner, I heed.

IN NAL-HAMDA, Truly, All the Praise,

WAN NE'MATA, And the Bliss,

LAKA WAL MULK. Are Yours and the Sovereignty too.

LAA SHAREEKA LAKA LABBAYK. There is no partner of Yours, I heed.

3. To wear the IHRAAM clothing.

The IHRAAM 'garment' consists of two pieces of cloths; one is fastened around the waist to cover the lower half of the body and the other over the shoulders to cover the upper part of the body. This is compulsory for men and for women (to be on the IHTEYAAT, safe side).

The clothing must clean (TAHIR), they may not be made from silk, or from Haram-meat animal skin, and they should not be so thin that the body may be seen through.

### **The Things And Conducts One Must Refrain From During IHRAAM**

- The MUHRIM, i.e. the one who is in the state of IHRAAM, must refrain from 24 issues:

1. Hunting on the land, whether one participates or assists in it, or to slaughter the prey, or eat from it. The exception is when one kills a wild animal in selfdefence.

2. Approaching one's spouse, whether for sexual intercourse, fondling, kissing, touching, or even looking at them with lust.
3. Performing marriage contract, whether for oneself or for someone else. Also taking part in or witnessing the marriage contract.
4. Masturbation.
5. Using scented substances such as wearing perfume, or using them for consumption such as Saffron, or externally applying them such as hair and skin care oils and lotions. However, the MUHRIM may not block his/her nose from an unpleasant smell.
6. To wear sawn clothing (applicable to men). However one may wear a belt, known as HEMYAAN, to secure one's cash, even if it is sawn. One may also wear protective hernia belt if required to do so.
7. To use Kohl powder on the eyes.
8. To look in the mirror.
9. To wear socks and such likes, which cover the back of the feet. If one wished to wear socks, then the part covers the back of the feet must be ripped.
10. AL-FUSUQ, which is lying, swearing, and boasting.
11. AL-JIDAAL, which is to enter into arguments and disputes. To swear by the name of Allah such as saying "By Allah, Yes" or "By Allah, No". In fact, as an obligatory precaution, one should refrain from any kind of swearing or vowing.
12. To kill or fling the body's pests such as lice or flea, etc. Also they may not be moved from one place to another.
13. To wear rings with the intention of adornment and beautification.
14. Any kind of make up, adornment or beautification in general, even using Henna. This is also applicable to women wearing jewellery except if she normally wore them, provided that it is not shown even to her MAHRAM.
15. To cover the head fully or partly, or to cover the ears in the case of men. Covering of the head is not allowed even by using Henna, and also the submerging of the head in water is not allowed.
16. For a woman to cover her face using the BURQUA' or any other cover or veil. She may place something in front of her face so that the veil does not come in contact with her face.
17. To apply oil or lotion to the body.
18. To pull out hair from the head or otherwise, whether one strand of hair or more. However if hair falls during ablution then this does not constitute an offence.

19. To cause bleeding even by brushing the teeth. This is only applicable if one knows or expects that brushing would cause the gum to bleed.

20. To pull a tooth, even if it does not result in bleeding

21. To cut or trim the finger nails.

22. To go under a shelter when travelling, [for example, to use umbrella or travel in a covered car or bus. Travelling in roofless vehicle is permitted.] this restriction is applicable only to men. There is no objection to seek shelter in the house.

23. To uproot a tree or any vegetation of the Holy Mosque of the CA'BAH.

24. To wear arms such as a pistol or a sword, etc.

### **The CAFFAARAH of Committing the Haram of the IHRAAM**

The CAFFAARAH is the expiation or the atoning sacrifice that must be given if one of the acts, which must be refrained from during IHRAAM, is committed by the MUHRIM.

- These acts may be divided into three categories:

A. Acts that are Haram, and if committed, only a CAFFAARAH must be given.

B. Acts that are Haram, and if committed a CAFFAARAH is not required.

C. Acts that, if committed, will render the Hajj null and void.

- The following is a list of the CAFFAARAH brief:

1. The CAFFAARAH for hunting the following animals is as follows:

The CAFFAARAH for hunting an ostrich is a camel, for hunting an addax, or an Oryx is a cow, for hunting a Zebra is a camel or a cow, for hunting a deer, a rabbit, or a fox is a sheep.

2. The CAFFAARAH for sexual intercourse is either a camel or a sheep as detailed in the book MANAASIK AL-HAJJ. In some cases it could result in annulling the Hajj.

3. The CAFFAARAH for establishing a marriage contract, if the couple do engage in copulation, is a camel for the one who established the marriage contract.

4. The CAFFAARAH for masturbation is a camel, although some (scholars) consider it to nullify the Hajj.

5. The CAFFAARAH for using scented substance is a sheep in some cases.

6. The CAFFAARAH for wearing worn clothing is sheep.

7. The CAFFAARAH for wearing Kohl on the eyes is a sheep, as a recommended precaution (IHTEYAAT).
8. The CAFFAARAH for looking into the mirror is a sheep, as a recommended precaution (IHTEYAAT).
9. The CAFFAARAH for wearing socks and such like is a sheep, as a precaution (IHTEYAAT).
10. The CAFFAARAH for FUSUQ is ISTIGHFAAR (to seek repentance from Allah Almighty).
11. The CAFFAARAH for JIDAAL is a camel, cow, or sheep as detailed in the book MANAASIK AL-HAJJ.
12. The CAFFAARAH for the killing of lice and flea is to give SADAQAH (charity) a course of meal to the destitute, as a precaution (IHTEYAAT).
13. The CAFFAARAH for beautification etc. is a sheep, as a precaution (IHTEYAAT).
14. The CAFFAARAH for wearing a ring is a sheep, as a recommended precaution (IHTEYAAT).
15. The CAFFAARAH for covering the head, for men, is a sheep.
16. The CAFFAARAH for covering the face, for women, is a sheep.
17. The CAFFAARAH for using oil or lotion is a sheep as a recommended precaution (IHTEYAAT).
18. The CAFFAARAH for pulling the hair is a sheep, or fasting for three days, or feeding sixty destitute, as detailed in the book MANAASIK AL-HAJJ.
19. The CAFFAARAH for causing bleeding is a sheep.
20. The CAFFAARAH for pulling a tooth is a sheep, as a precaution.
21. The CAFFAARAH for cutting the fingernails is two sheep, or one sheep, or a course of meal, as detailed in the book MANAASIK AL-HAJJ.
22. The CAFFAARAH for sheltering, for men, is a sheep.
23. The CAFFAARAH for uprooting a tree or vegetation of the Holy Mosque of the CA'BAH is a cow, or a sheep, or the cost of that tree as detailed in the book MANAASIK AL-HAJJ.
24. The CAFFAARAH for wearing arms is a sheep, as a recommended precaution.

## 2. TAWAAF

- Having intended, declared, and assumed the status of IHRAAM, the HAAJJ, or the pilgrim, enters Makkah and starts the second practice of the Umrah, which is TAWAAF around the Holy CA'BAH.

- To do the TAWAAF, one must position him/herself such that the CA'BAH is his left hand side, and go round the CA'BAH seven times. One must start from the Black Rock, AL-HAJAR AL-ASWAD, and finish at the same point.

- The validity of the TAWAAF is dependent on a number of criteria:

1. NEYYAH, or intention, which is to state:

"I do TAWAAF for the Umrah of TAMATTU', seeking nearness to Allah Almighty"

2. TAHAARAH, i.e. to be clear of JANAABAH, HEYDH, and NIFAAS, and to be on Wudhu.

3. The TAHAARAH of one's body and clothing from anything unclean or NAJIS.

4. In the case of the man, he should be circumcised.

5. For the AWRAH of the person to be covered. The criteria for the covering here is the same as when in performing SALA, daily prayers.

6. That the TAWAAF is performed between the Noble CA'BAH and MAQAAM IBRAHIM, the station of Ibrahim (pbuh). This criterion is being on the safe side and MUSTAHAB, desirable.

7. That HIJR ISMA'IL is within the (circumference of the) TAWAAF. [HIJR ISMA'IL is a semicircular low level wall adjacent to the CA'BAH]

8. That all of one's body is outside the CA'BAH and even one's hands must be outside the perimeter foundation of the CA'BAH too.

### **3.The Prayer of the TAWAAF**

- The third practice of the Umrah is to perform the TAWAAF SALA or prayer two Rak'ats by MAQAAM IBRAHIM (pbuh) or behind it.
- This prayer is similar to the FAJR, or morning, prayer and in the intention, state "I pray two Rak'ats SALA of the Umrah TAWAAF, seeking nearness to Allah Almighty."

#### 4. The SA'Y

- The fourth practice is to do SA'Y between SAFA and MARWAH. In the SA'Y one is required to cover the distance between the SAFA and MARWAH seven times starting from SAFA and finishing at MARWAH.
  - The journey from SAFA to MARWAH is counted as one, and that from MARWAH to SAFA is counted as the second length.
  - The NEYYAH for the SA'Y is: "I do the SA'Y between SAFA and MARWAH for the Umrah of TAMATTU', seeking nearness to Allah Almighty."

## 5. TAQSEER

- After the SA'Y, one must perform the fifth practice, which is TAQSEER.

- TAQSEER is the cutting or trimming of some of the hair of the head, or the face, or clipping of the fingernails. The NEYYAH for the TAQSEER is:

"I do TAQSEER for the Umrah of TAMATTU', seeking nearness to Allah Almighty."

- After the TAQSEER, all the aspects which became Haram for the MUHRIM because of the IHRAAM become Halal. (After TAQSEER one is no longer in the state of IHRAAM.)

Two aspects remain Haram, and this is not because of the IHRAAM, but because of the Sanctity of the Holy Mosque of the CA'BAH. These are:

Hunting, and

Uprooting any tree or vegetation of the Holy Mosque.

**Part 2**  
**The Duties of HAJJ of TAMATTU'**

## **1. IHRAAM of the HAJJ of TAMATTU'**

- The duties of the HAJJ are thirteen as outlined earlier, and the first of these duties is the IHRAAM.

After the completion of the UMRAH of TAMATTU', when one intends to start the HAJJ of TAMATTU', the first thing to do is to declare IHRAAM for the HAJJ of TAMATTU'. The IHRAAM is the same as that of the UMRAH of TAMATTU', with the exception that the IHRAAM for the UMRAH must be declare at one of the MIQAAT's mentioned above, whereas the IHRAAM for the HAJJ is declared in Makkah. It is desirable that the declaration for the IHRAAM of the HAJJ be made from the MASJID EL-HARAAM or the Holy Mosque of the CA'BAH. The NEYYAH or intention for the IHRAAM would be:

"I declare the IHRAAM for the HAJJ of TAMATTU' seeking nearness to Allah Almighty".

- The timing of the HAJJ of TAMATTU' is after completing the duties of UMRAH of TAMATTU' and before time of WUQUF in ARAFAAT.

## 2. WUQUF in ARAFAAT

- The second duty of the HAJJ is WUQUF in ARAFAAT, which is to remain in ARAFAAT on ARAFAH Day (the ninth day of Dhil-Hajjah) from Noon until Sunset.

- The NEYYAH for this WUQUF is:

"AQIFU (I stay) in ARAFAAT for the HAJJ of TAMATTU' seeking nearness to Allah Almighty."

### **3. WUQUF in MASH'AR al-HARAAM (alMUZDALAFAH)**

- After sunset on the eve of the Eid, one must leave ARAFAAT and head to the MASH'AR AL-HARAAM, and must stay (WUQUF) in the desert of the MASH'AR until sunrise - as a precaution - of the Day of Eid, which is the 10th Day of Dhil-Hajjah.

- When the FAJR, or dawn break, of the 10th Day is drawing near one must declare the intention of WUQUF in the MASH'AR as follows:

"AQIFU (I stay) in the desert of the MASH'AR ALHARAAM from the FAJR to Sunrise, seeking nearness to Allah."

## 4 - 6. The Duties of MINA - Stoning, Sacrifice, & Shaving

- At sunrise on the Day of Eid, one must go to MINA and perform three duties:

1. RAM'Y - the stoning of JAMARAT-ULAQABAH (the largest JAMARAH - obelisk) with seven small stones consecutively. The NEYYAH for the stoning is as follows:

"ARMI (I stone) JAMARAT UL-AQABAH as ordered by Allah Almighty"

2. DHABH - slaughtering a camel, cow, or sheep. The NEYYAH for this is as follows: "ADHHI (I sacrifice) as ordered by Allah Almighty."

The sacrifice must be complete and must not have any limbs missing, and must be healthy, and should be of certain age range as detailed in the book MANAASIK AL-HAJJ.

As a recommended precaution and it is also desirable that the person offering the sacrifice uses some of the sacrifice for food, gives a third of it as a gift, and gives the other third to the poor or the charity.

3. HALQ - shaving the head, or trimming some hair of the head or the face, with the intention or NEYYAH as:

"I shave or trim for the HAJJ of TAMATTU' as ordered by Allah Almighty".

On the occasion of the first HAJJ as a recommended precaution the male HAAJJ must shave his head.

## 7 - 11. The Duties in Makkah

- After discharging the duties of MINA, the HAAJJ (pilgrim) goes to Makkah, on the same Day of Eid, to perform five duties:

1. TAWAAF AL-ZEYAARAH

The NEYYAH for this is: "I do TAWAAF ALZEYAARAH as ordered by Allah Almighty

2. The SALA of TAWAAF AL-ZEYAARAH by, or behind, MAQAAM IBRAHIM (pbuh).

The NEYYAH for the SALA (prayer), which is of two Rak'ats, is: "USALLI (I pray) two Rak'ats of SALA of TAWAAF AL-ZEYAARAH, seeking nearness to Allah Almighty."

3. SA'Y between the SAFA and MARWAH, as mentioned previously. The NEYYAH is: "AS'EI (I strife) between the SAFA and MARWAH for the HAJJ of TAMATTU', seeking nearness to Allah Almighty."

4. TAWAAF AL-NISAA' - it is like the TAWAAF AL-ZEYAARAH but with intention or NEYYAH: "I do TAWAAF ALNISAA' as ordered by Allah Almighty"

5. The SALA of TAWAAF AL-NISAA' which is two Rak'ats with the NEYYAH: "USALLI (I pray) two Rak'ats of SALA of TAWAAF AL-NISAA', seeking nearness to Allah Almighty."

### TWO POINTS

- There is no objection to staying in MINA on the 10th day, the Eid Day, to do the duties of MINA and to remain there for the rest of the day. One may then go to Makkah to perform its duties on the 11th or the 12th or even after finishing all the duties of MINA.

- After performing all the duties of Makkah, everything becomes Halal to the HAAJJ (the pilgrim) such as dwelling with one's spouse, the usage of scent and perfume, etc. except two things:

1. Hunting,

2. Uprooting the trees and vegetation of the Holy Mosque (this because of the sanctity of the Mosque rather than the restriction of the IHRAAM).

## 12. MABEET in MINA

- The HAAJJ must remain in MINA on the eve of 11th and the 12th, and if he approached his wife while in the status of IHRAAM or engaged in hunting, then he must also remain in MINA on the eve of the 13th. The NEYYAH for the MABEET is: "ABEETU (I stay) in MINA seeking nearness to Allah Almighty."
- The obligatory duration of MABEET is half of the night, whether the first half or the second half of the night. One may also spend this time in Makkah in acts worship instead of the MABEET in MINA.
- If the HAAJJ does not approach his wife (for sexual contact), or does not hunt while in IHRAAM, he may leave MINA on the after noon of the 12th, but if he stayed in MINA on the 12th until sunset, then he must continues the MABEET in MINA for the eve of the 13th.
- If the HAAJJ does not perform MABEET in MINA, (stay in MINA) he must pay CAFFARAH of one sheep per day, and in that case he would have committed disobedience if he intentionally did not stay in MINA but his HAJJ will correct.

### **13. RAM'Y or Stoning of the JIMAAR**

It is obligatory upon the HAAJJ to stone the JIMAAR (the three obelisks) during the days of the nights that he stays in MINA, i.e. the 11th, and the 12th day as well as the 13th day if applicable. S/he should stone the first JAMARAH (obelisk) with seven stones or pebbles, and the intermediate with seven pebbles, and the last JAMARAH, known as the JAMARATALAQABAH with seven stones. With this stoning ends the HAJJ program.

# Chapter 4

## The MUFRA DAH Umrah

- If one wanted to do the MUFRA DAH Umrah, then one should do the same as for the Umrah of TAMATTU', but with addition of TAWAAF AL-NISAA', and the SALA (prayers) of TAWAAF AL-NISAA'.

TAWAAF AL-NISAA' is the same as the TAWAAF of Umrah, but the NEYYAH would be:

"I do the TAWAAF AL-NISAA' seeking nearness to Allah Almighty"

The NEYYAH for the SALA of this TAWAAF would be

"I pray two Rak'ats SALA of TAWAAF AL-NISAA', seeking nearness to Allah Almighty"

## The Rulings of Hajj

1. It is compulsory upon every Muslim to perform, at least once in a lifetime, the Hajj pilgrimage [Hajjat-al-Islam]. If one meets all the criteria for the Hajj and is able to perform it, then s/he may not delay performing this obligation.

2. Hajjat-al-Islam becomes compulsory if one meets four criteria:

A. To be adolescent.

The person must have reached the age of adolescence. It is not compulsory upon a person who has not reached adolescence, but it is desirable for him/her to go to the Hajj, given the parent/guardian permission.

B. To be of sound mind.

The Hajj is not compulsory upon the insane.

C. To be free.

The Hajj is not compulsory upon the slave, although it is desirable for him/her to perform the Hajj given the permission of his/her master.

D. To be able.

The ability is defined as follows:

i. To be financially able to go to the Hajj pilgrimage and come back home.

ii. To be physically (health wise) able to go to Hajj and perform the various prayers and practices.

iii. That there is no hindrance or obstacle to prevent him from going to Hajj.

iv. That there is adequate time to perform the Hajj program.

3. It is desirable to perform the Hajj, if one is not financially sound.

4. If one performs the Hajj pilgrimage while s/he does not meet the criteria for performing the Hajj, the obligation and duty of Hajjat-al-Islam is not discharged for him/her, and therefore s/he must perform the Hajj when s/he meet the criteria.

5. If the cost of the Hajj pilgrimage, and that of the maintenance of his family, if applicable, is sponsored by another person or body, then the Hajj becomes compulsory for him/her. If s/he performs the Hajj in this situation, then s/he has discharged his/her duty of Hajjat-allIslam, and if at some other times s/he meets all the criteria of the Hajj, it would not be compulsory for him/her to perform the Hajj again. If he does not go to Hajj, then the Hajj will be unconditionally mandatory upon him, and he must go to Hajj under any circumstances, even if he was a wanderer, and (it would cause him) hardship.

6. He who was able to perform Hajj in the previous years but did not do so, it is obligatory upon him to perform Hajj in any way possible even if he does not meet the criteria.

7. If one is not able to go to Hajj (e.g. can not afford the costs involved), he may go to Hajj by proxy on behalf of others (i.e. someone pays him the cost to go to Hajj on his behalf). However, if afterwards he becomes able to go to Hajj, then it would be obligatory upon him to go to Hajj for his own.

8. It is not obligatory upon the individual to sell his house, car, or other belongings to (enable him to) go to Hajj.

9. Hajj does not become obligatory upon an individual if going to Hajj constitutes harm to him. However if going to Hajj hinged upon him either abandoning an obligatory duty, or committing a Haram act, then the priority must be given to that considered to be more important from the view point of the Shari'ah

10. If one was financially able to go to Hajj, but could not do so because of old age or ill health, he must 'hire' (or sponsor) someone to perform Hajj on his behalf during his lifetime.

11. If a person who qualified to go to Hajj dies just before going to Hajj, it is obligatory that the cost of his Hajj is deducted from what he has left behind so that someone would go to Hajj on his behalf.

12. Hajjat al-Islam does not require the permission of the parents concerning the son, or the permission of the husband concerning the wife.

13. It is sufficient for the agent performing the Hajj on behalf of a deceased person to commence his agency from the MIQAAT, and it is not necessary for the agent to do so from the deceased hometown. This is also applicable to the living person who is unable to go to Hajj, but wishes to do so by proxy.

14. If one willed that a Hajj is performed by proxy after his death, then it is mandatory to execute that will if the cost of the Hajj is not more than one third of what he has left behind, unless the inheritors agree to it, if

it were to be more than one third. This is case if the Hajj is not obligatory upon the deceased (i.e. not his first Hajj). However if it is obligatory upon the deceased, then the Hajj must be performed by proxy on behalf of the deceased in any way, even if the cost is more than one third.

15. If one vowed, or promised Allah that he would go to Hajj, then he must do so even if he had performed Hajj before.

16. If before qualifying for, or being able to go to, Hajj, one vowed to be, say, in Karbala on the Day of ARAFAH, but afterwards he could meet the criteria to go to Hajj, then his/her vow is superseded, and he must go to Hajj.

17. A man may go to Hajj on behalf of a woman, and vice versa.

18. One may, in the mandatory Hajj, intend to do the Hajj on behalf of the Prophet Muhammad, peace be upon him and his family, or the infallible Imam (pbuh), or anyone else, dead or alive. The reward of the Hajj will be written for him and whomever he intended the Hajj for.

19. It is desirable for one to go to Hajj every year, and the reward of the Hajj is greater than giving the cost of the Hajj to charity in the cause of Allah.

20. If one is able do the Hajj without the Umrah, or to do the Umrah without the Hajj, then he must do whatever he is able to do.

21. If a woman started her period before the IHRAAM, and she declared her IHRAAM in that state, then if the monthly period ended and she became TAAHIR before the WUQUF in ARAFAAT, then it is obligatory upon her to do the duties of the Umrah of TAMATTU'. If she is not TAAHIR by the time of the WUQUF in ARAFAAT, then it is obligatory upon her to switch to the Hajj of al-EFRAAD. She then must perform WUQUF in ARAFAAT and the duties of Hajj of TAMATTU'. [All the Hajj of TAMATTU' duties must be performed except the TAWAAF, SA'Y and associated SALA, which necessitates going to the Holy Mosque of the CA'BAH. {These correspond to Duties in Makkah, duties 7 – 11 of the 13 duties list of the Hajj of TAMATTU', given above.} When she is TAAHIR, she can continue to perform the remaining the duties of the Hajj of TAMATTU'.] After this she must do the MUFRADAH Umrah.

The same ruling applies if either HAYDH or NIFAAS occurs after IHRAAM and before TAWAAF.

22. If there were a difference of opinion about the moon sighting between the Shi'a and the Sunnah, and if it was not possible to perform the Hajj according to the view of the Shi'a, then one may perform

the Hajj according the moon sighting of the Sunnah, and his Hajj is correct.

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IN THE AGE OF INFORMATION  
IGNORANCE IS A CHOICE

*"Wisdom is the lost property of the Believer,  
let him claim it wherever he finds it"*

*Imam Ali (as)*