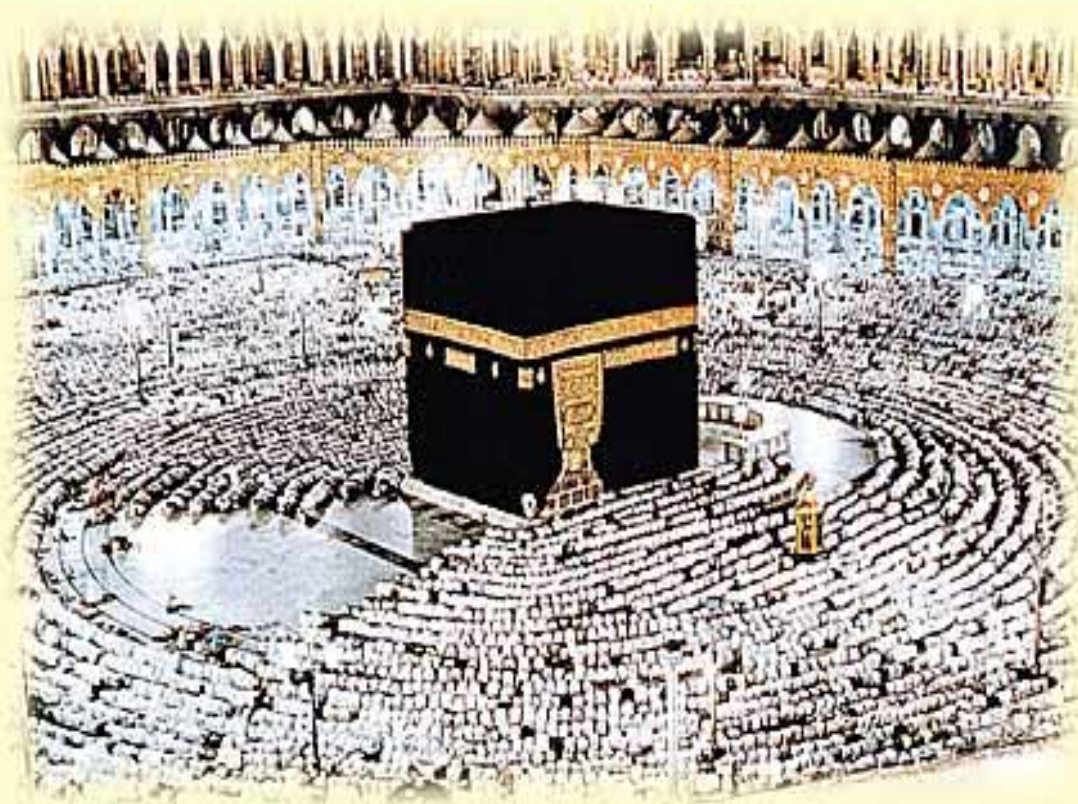


# HAJJ RITUALS



Grand Ayatollah

Seyed Reza Hosseini Nassab

*In the name of Allah, the Most Gracious, the Most Merciful*

## **Hajj Rituals**

**Article 1-** Hajj (pilgrimage) means visiting the House of Allah (Ka'bah), and performing acts which are called 'Manasik' (those worshipful acts which have been ordered to be performed there), and it is obligatory on a person once in his lifetime, provided that he fulfills the following conditions:

- 1- He/She should be Baligh.
- 2- He/She should be sane and free.
- 3- Because of proceeding to Makkah for Hajj, he/she should not be compelled to forsake an obligatory act which is more important than Hajj, nor should he/she be obliged to commit a haraam act, avoidance of which is more important than Hajj.
- 4- He/She should be capable of performing Hajj, and this depends upon number of factors:

**(a)** He/She should possess provisions and means for transportation or he/she should have enough money to provide them.

**(b)** He/She should be physically health enough to go to Makkah and perform Hajj.

**(c)** There should be no obstacle on the way. If there is fear that he/she will lose his/her life, on his/her way to Makkah, or if the way is closed, or if there is fear of any danger, it is not obligatory on him/her to perform Hajj. But if he/she can reach Makkah by another safe route, even if it is a longer one, it is necessary that he/she should go to Makkah via that route.

**(d)** He/She should have enough time to reach Makkah and to perform the Manasik (all the acts of worship in Hajj).

**(e)** He/She should possess sufficient money to meet the expenses of his/her dependents whose maintenance is legally or religiously speaking obligatory on him/her.

**(f)** On return from Hajj, he/she should have property or trade and work through which he/she will be able to run his/her livelihood.

**Article 2-** If a person does not possess the necessary expenses to go to Makkah, but if another person bestows him or let at his disposal a property so that he can go to Makkah and also pays the expenses of his wife and children during this time, and the other conditions are provided, Hajj will be obligatory on this person, (unless in accepting such

an offer, he loses his job). This Hajj suffices his obligatory Hajj.

**Article 3-** If a woman has some wealth that she can use that and go to Makkah, but on her return she and her husband do not have any means to support her, Hajj will not be obligatory on her.

**Article 4-** If a person is hired to serve another person or a caravan during Hajj, and in this way performs his Hajj, it will be reckoned as his obligatory Hajj. However, accepting such a job is not obligatory.

**Article 5-** If a person who can afford performing Hajj, but does not perform it, and later, he loses his physical ability, so that he will have no hope that he himself will be able to perform the Hajj, he should hire someone else to perform Hajj on his behalf.

### **Hajj by Proxy**

**Article 6-** It is permitted to deputized a person for performing obligatory or Mustahab Hajj on behalf of a dead person.

**Article 7-** A woman could be a proxy in behalf of a man and vice versa, and each of them should observe their own duties in this kind of Hajj; if the proxy is a woman then she should performs duties of women and if the proxy is a man

then he should perform duties of men, but it is better for women to be proxies of women and for men to be proxies of men.

**Article 8-** Whenever a person is deputized for performing Hajj and the year of pilgrimage has not been specified then he/she should perform Hajj in the first year.

**Article 9-** “Proxy” should know the issues and rituals of Hajj, but it is not necessary that he/she had performed Hajj before.

### **Kinds of Hajj**

**Article 10-** Hajj performs in three ways: “Hajj al-Tamattu”, “Hajj al-Qiran” and “Hajj al-Ifrad”.

“Hajj al-Tamattu” is the duty of persons who are living forty-eight miles or more from Mecca and the second and the third kinds are the duties of people who live in great Mecca or in a place closer than this distance.

### **Framework of Hajj al-Tamattu’**

**Article 11-** The synopsis of Hajj al-Tamattu’ is as follows:

**1- Umrah al-Tamattu’:** The following acts are obligatory in performing that:

1- Wearing Ihram from Miqat with the intention of Umrah al-Tamattu’.

2- Tawaf round the Ka'ba.

3- Performing two Rak'ats of prayer of Tawaf behind the Maqam (station) of Ibrahim.

4- Seven times of Sa'y (shuttling) between Safa and Marwah.

5- Taqdir which means cutting some of the hair and nail.

On completion of these five acts, one is out of the state of ihram and all that which is forbidden during ihram becomes lawful.

**2- Hajj al-Tamattu':** Hajj al-Tamattu' consists of following acts:

1- Wearing Ihram from Mecca.

2- Wuqf that means staying in Arafat from noon until sunset of the day nine of Dhu'l-Hijjah.

3- Wuqf in Mash'ar al-Haraam and staying in there from dawn to sunrise of the day of Eid al-Adha.

4- Rami al-Jamarah al-Aqaba (throwing seven pebbles to the place, which is allocated at the end of Mina that is called "al-Jamarah al-Aqaba or al-Jamarah al-Quswa).

5- Sacrificing in Mina on the day of Eid (tenth of Dhu'l-Hajjah).

6- Taqdir that means shaving the head or cutting a piece of hair or nail.

7- tawaf (tawaf-uz-ziyarah) on returning to Makkah.

8- Performing two Rak'ats of prayer after Tawaf.

9- Seven times of Sa'y (shuttling) between Safa and Marwah.

When these acts had been performed then fragrance becomes Halaal for the pilgrim.

10- Performing another Tawaf around Ka'ba (this Tawaf is called Tawaf of Nisa').

11- Performing Two Rak'ats of prayer of Tawaf of Nisa'.

By performing these two acts spouse also become Halaal for the pilgrim.

12- Remaining in Mina during the eleventh and the twelfth nights (and thirteenth night in certain circumstances which will be explained below).

13- Performing Triple Ramy al-Jamarat (throwing seven pebbles to each of three places, which are situated in Mina) in the eleventh and the twelfth days.

**Framework of Hajj al-Ifrad and al-Qiran:** Hajj al-Ifrad is similar to Hajj al-Tamattu' by a difference that there is Qurban (sacrifice) in Hajj al-Tamattu' but it is not performed in Hajj al-Ifrad, but it is Mustahab to do and Umrah is performed after Hajj unlike Umrah al-Tamattu' that is performed before that.

In Hajj al-Qiran, the pilgrim should take the Qurbani Animal with him.

## **Conditions of Hajj al-Tamattu**

**Article 12-** There are certain conditions in Hajj al-Tamattu’:

- 1- Niyyah (Intention) which is the pilgrim should intend to perform “Hajj al-Tamattu” for sake of Allah.
- 2- Both “Umrah” and “Hajj” should be performed in season of Hajj.
- 3- A pilgrim should perform both “Umrah al-Tamattu” and “its Hajj” in one year, if a person performs one of them in this year, and the next one in another year in season of Hajj, then this Hajj is not correct.

**Article 13-** Whenever a woman involves with menstruation and cannot perform Tawaf and the prayer of Tawaf, which its condition is being clean, before the time of Hajj (and Wuquf to Arafa), she should make intention of Hajj al-Ifrad and should go with that Ihram to Arafat and performs the rites of Hajj, and she returns to Mecca and performs Tawafs of Hajj and prayers of Tawaf when she becomes clean, and then, she should go to Masjid al-Tan’eem for performing “Umrah al-Mufradah” after finishing Hajj and becomes Muhrim from that place and perform acts of Umrah al-Mufradah.

**Article 14-** There is no problem for women to prevent their menstruation by using pills or like them in order to perform the rites of Hajj al-Tamattu’ like Tawaf and prayer of Tawaf in the state of being clean.



## **Miqats**

**Article 15-** Miqat is a place which pilgrims should wear Ihram from there for Hajj or Umrah and they should not pass these places without Ihram.

**Article 16-** Miqats of Ihram are ten places:

### **1- Masjid al-Shajarah**

**Article 17-** Masjid al-Shajarah is located beside Medina. All people who want to perform Hajj from Medina should become Muhrim from this place.

**Article 18-** It is not obligatory to wear Ihram from inside the mosque and it is permissible to perform this act beside the mosque, and there is no difference between old mosque and this new one which has been expanded so much, therefore women who are in their menstrual period can wear Ihram outside of the mosque.

### **2- Juhfah**

**Article 19-** Juhfah is a place in the middle of the distance between Medina and Mecca. People who enter the airport of Jeddah by airplane and do not want to go to Medina can go to Juhfah, and become Muhrim in there and then go to Mecca.

**Article 20-** There is a mosque in Juhfah, which it is possible to wear Ihram from inside or outside of that; but it is better to wear Ihram from inside the mosque.

### **3- Wadi Aqeeq**

**Article 21-** Wadi Aqeeq is a place located in north east of Mecca and that is the Miqat for people of “Iraq” and “ Najd”, and all people who are passing from that way can become Muhrim from there.

### **4- Qarn al-Manazil**

**Article 22-** Qarn al-Manazil is a place located near “Ta’if”.

### **5- Yalamlam**

“Yalamlam” is the name of a place in south regions of Mecca and this is the Miqat of those who come from south parts of Arabian Peninsula like Yemen to Mecca, also all people who pass that way can become Muhrim in there.

### **6- The City of Mecca**

**Article 23-** “Mecca” is the Miqat for “hajj al-Tamattu”; it means that pilgrims wear Ihram for performing Hajj al-Tamattu’, which its first act is going to “Arafat”, after performing Umrah from the city of Mecca.

**Article 24-** There is no difference between places of Mecca and the pilgrim can become Muhrim from any place of this city, but the place should not be out of zone of Haram.

### **7- House of the Pilgrim**

**Article 25-** Miqat of persons whom their houses are closer to Mecca from Miqat, is their own houses.

## **8- Je'irranah**

**Article 26-** “Je'irranah” is a place at the end of Haram between Ta'if and Mecca, and people of Mecca should wear Ihram from this place.

## **9- Parallel places to one of Miqats**

**Article 27-** Those who do not pass Miqats should become Muhrim whenever they reach to a place parallel to one Miqat and it is not necessary to go to one of first quintet Miqats, and if they pass two places parallel to two of Miqats, they should wear Ihram in the first place that is parallel to the first Miqat.

## **10- Adna al-Hill**

**Article 28-** “Adna al-Hill” means the first point out of Haram (like al-Tan'eem), and this is Miqat of those who perform Umrah al-Mufradah.

## **Rulings of Miqats**

**Article 29-** wearing Ihram before Miqat is not permitted, as it is Haraam to pass Miqat without Ihram; pilgrims should only become Muhrim in Miqats, except on two condition:

1- When the pilgrim performs Nazr for becoming Muhrim before Miqat it is necessary to fulfill his/her Nazr from anywhere before Miqat, and it is not necessary to renew Ihram in Miqat.

2- Person who wants to perform Umrah in month of Rajab and has the fear that month of Rajab ends before reaching Miqat can become Muhrim before Miqat in order to reach the superiority and benefit of Umrah in month of Rajab.

**Article 30-** Reaching to Miqat should be proved by certainty, or confidence or famousness among people of the region, or at least by testify of a just person.

**Article 31-** Whenever a person passes Miqat without Ihram deliberately and aware then he/she should return to Miqat and become Muhrim, and if it is not possible for him/her to return then his Hajj is invalidated and should perform it the next year.

## Ihram

Obligatory acts of Ihram are three things as follow:

### **First: Niyyah (intention)**

**Article 32-** It is enough for Ihram of Umrah al-Tamattu' to say by words or in heart:

“I wear Ihram for Umrah al-Tamattu' from obligatory (or Mustahab) Hajj for myself (or on behalf of a person whom I am his/her proxy) for the sake of Allah (قربة الي الله)”.

And for Ihram of Hajj al-Tamattu' he should say:

“I wear Ihram for obligatory Hajj al-Tamattu' for the sake of Allah (قربة الي الله)”.

And in Umrah al-Mufradah: “I wear Ihram for Umrah al-Mufradah for the sake of Allah (قربة الي الله)”.

## Second: Saying Labbayk

**Article 33-** It is obligatory to say the “Labbayks” during Ihram and it should be as follows:

لَبَّيْكَ ، اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ،  
لَا شَرِيكَ لَكَ.

“I comply (and obey) you, O Allah I comply you, I comply and there is no partner for you, I comply you, surely all praise and grace and sovereignty are exclusive to you, there is no partner for you!”

And it is Mustahab to say after that:

لَبَّيْكَ ذَا الْمَعَارِجِ لَبَّيْكَ لَبَّيْكَ دَاعِيًا إِلَى دَارِ السَّلَامِ لَبَّيْكَ، لَبَّيْكَ غَفَّارَ الذُّنُوبِ  
لَبَّيْكَ، لَبَّيْكَ أَهْلَ التَّائِبِيَةِ لَبَّيْكَ، لَبَّيْكَ ذَا الْجَلَالِ وَالْإِكْرَامِ لَبَّيْكَ، لَبَّيْكَ تُبْدِي وَ  
الْمَعَادِ إِلَيْكَ لَبَّيْكَ، لَبَّيْكَ تَسْتَعْنِي وَ يُفْتَقِرُ إِلَيْكَ لَبَّيْكَ، لَبَّيْكَ مَرُغُوبًا وَ مَرُهُوبًا  
إِلَيْكَ لَبَّيْكَ، لَبَّيْكَ إِلَهَ الْحَقِّ لَبَّيْكَ، لَبَّيْكَ ذَا النُّعْمَاءِ وَ الْفَضْلِ الْحَسَنِ الْجَمِيلِ  
لَبَّيْكَ، لَبَّيْكَ كَشَافَ الْكُرْبِ الْعِظَامِ لَبَّيْكَ، لَبَّيْكَ عَبْدُكَ وَ ابْنُ عَبْدِكَ لَبَّيْكَ، لَبَّيْكَ  
يَا كَرِيمُ لَبَّيْكَ.

**Article 34-** If the pilgrim cannot express these word with correct Arabic accent, it is enough that another person says them articulately for him/her and the pilgrim recites them after that person, and if he/she cannot pronounce correctly he/she should say as much as he/she can and express also its meaning and as a precaution a person who has the ability

of pronouncing correctly, say the words on behalf of that pilgrim, too.

**Article 35-** It is obligatory to say Labbayk during Ihram only once (in the way that mentioned before) and after that it is Mustahab to repeat that in different conditions as much as it is possible, it means during getting in and leaving the buses, passing low and high lands, after awaking and after prayers.

**Article 36-** It is obligatory that the pilgrim renounces Labbayk when he/she sees the houses of Mecca during Ihram of Umrah al-Tamattu’.

**Article 37-** A mute pilgrim points with his/her hand instead of saying “Labbayk” and moves his/her tongue as normal and it is better that another person says Labbayk on behalf of that pilgrim.

**Article 38-** All acts, which are Haraam for Muhrim, become Haraam for him/her after saying “Labbayk”.

### **Third: Wearing Ihram clothing**

**Article 39-** It is obligatory for a man who wants to wear Ihram to remove all clothes, which are Haraam for Muhrim, and then wear two clothes of Ihram, wrap one of them around the waist (that is called “Izar”) and put another one on his shoulder like Aba (that is called “Rida”); this ruling is exclusive to men and it is not necessary for women to wear these two parts of clothing beneath or over their own clothes.

**Article 40-** If a pilgrim wears Ihram while he/she has shirt or other common cloths on because of ignorance or

forgetfulness, then his/her Ihram is correct, but he/she should immediately remove that clothe and wear only Ihram clothing.

**Article 41-** It is not obligatory to have Ihram clothing on all the time and the pilgrim can remove that for washing or changing.

**Article 42-** Wearing more than two parts of Ihram clothing for preventing from cold or heat or other than that has no problem.

**Article 43-** All things, which are the conditions of prayer clothing, are also the conditions of Ihram clothing, therefore Ihram clothing should be clean and not being from the parts of Haraam-meat animals or pure silk or interwoven with gold.

The cases that impurity (being Najis) of the clothing for prayer has been forgiven, also implies on Ihram clothing.

**Article 44-** Izar and Rida' should not be see-through.

**Article 45-** Whenever the Ihram clothing becomes Najis the pilgrim should wash that, and if it is not possible he will do it whenever it is possible.

#### **Acts that are not permissible in the State of Ihram**

**Article 46-** When a pilgrim becomes Muhrim, following acts are not permissible for him/her to do and some of them have atonement.

These acts are as follows:

- 1- Wearing sewn clothes (for men)

2- Wearing a thing which covers all top of the foot (for men)

3- Covering the head (for men)

4- Covering the face (for women)

5- Wearing ornaments

6- Applying kohl (antimony)

7- Looking at the mirror

8- Using fragrance (Wearing perfume)

9- Applying oils on the body

10- Cutting the nails

11- Going under the shade during travel (for men)

12- Removing hair from the body

13- Performing marriage (Reciting Nikah)

14- Looking at a woman with sexual desire

15- Touching a woman

16- Kissing a woman

17- Performing sexual intercourse

18- Masturbating

19- Killing insects



20- Extracting tooth

21- Bleeding one's body

22- Telling lies

23- Disputing (Quarrelling)

24- Hunting desert animals

25- Carrying weapons

Explanation of these rulings will be cleared in later articles.

### **1- Wearing sewn clothing**

**Article 47-** Wearing clothes like shirt, cassock, trousers and underclothes are Haraam for men in the state of Ihram.

**Article 48-** There is no difference between large or small in sewed clothes but pulling blankets, which their edges have been sewn, over shoulders for preventing from cold and like that, or pulling that over the body (on the condition that pilgrim does not cover his/her heat with that) has no problem.

**Article 49-** Wearing coin bag on the waist has no problem although it is sewed (coin bag is a little bag for carrying cash, coins and like that).

**Article 50-** Wearing truss has no problem even if it is sewn, also carrying sewn bags which pilgrims carry on their shoulders or necks and place their needed objects in them has no problem, and there is no problem if they are sewn, too.

**Article 51-** Wearing all kinds of sewed clothes is permitted for women, except gloves, which are not permitted to wear.

**Article 52-** The atonement of wearing sewn cloths in cases of necessity is a sheep, but if this act is performed because of ignorance or forgetfulness, then it has no atonement.

## **2- Wearing a thing which covers all top of the foot**

**Article 53-** Wearing shoes, which covers both tops of the feet like boots, also wearing socks in the state of Ihram is not permitted, but if they cover a part of tops of the feet, like straps of sandals and shoes that a part of tops of the feet are shown by wearing them, are permitted. This ruling is exclusive for men and wearing socks and shoes has no problem for women.

**Article 54-** If the towel of Ihram is long and covers the top of the foot, or the pilgrim for example puts a hot towel on the foot for reducing the pain, then these have no problem.

## **3- Covering the head for men**

**Article 55-** Covering all of the head in the state of Ihram is Haraam for Muhrim men, but covering the head with hands or with pillow during sleep, also putting the strap of bag and like that on the head are permitted. Covering the face is permitted for men.

**Article 56-** Muhrim is not permitted to immerse his/her head in the water, even if the rest of the body is out of water or not, but pouring water on the head for Ghusl or other purposes and taking the shower are permitted.

**Article 57-** The atonement of covering the head is one sheep for men as obligatory precaution, but in case of ignorance or forgetfulness has no atonement.

#### **4- Covering the face for women**

**Article 58-** Covering the face is not permitted for women in the state of Ihram.

**Article 59-** Covering a part of the face in the way that is not called mask is not Haraam, also covering the face during sleep by putting the face on the pillow or covering it by hands are permitted.

#### **5- Wearing ornaments**

**Article 60-** It is not permitted that men wear ornamental rings but the rings, which are used for blessings, has no problems.

**Article 61-** Wearing ornaments is Haraam for a woman in the state of Ihram.

#### **6- Applying mascara or kohl**

**Article 62-** Applying mascara or kohl is Haraam for men and women in the state of Ihram if it is for decorating purposes, and if it is not for decorating, for example for eye treatment, then it has no problem.

#### **7- Looking at the mirror**

**Article 63-** It is not permitted for men or women to look at the mirror in the state of Ihram for makeup or checking the

condition of hair or beard or like them. But it has no problem in other purposes like looking the sides of the car for drivers, or observing the tooth or mouth by physician, or looking at the mirror without seeing his/her own face.

## **8- Using fragrance**

**Article 64-** Using fragrance like perfumes, musk, saffron, rose water and other thing by smelling, rubbing on the body or clothes, or spraying in the room or eating fragrant foods are Haraam for Muhrim men and women in the state of Ihram.

**Article 65-** Eating fragrant fruits like apple and orange and like them has no problem.

**Article 66-** Muhrim cannot wash himself/herself with aromatic soaps and shampoos, and it is necessary to abstain from putting these things beside the Ihram clothing, which causes them to be fragrant.

## **9- Applying Oils on the Body**

**Article 67-** Applying any kinds of oils or creams is not permitted for Muhrim.

**Article 68-** Applying oils or creams for treatment on the body is permitted.

## **10- Cutting the nails**

**Article 69-** Cutting the nails of hand or foot, even cutting only one or some of the nails is Haraam for Muhrim, but if

the nail is damaged and its remaining causes harm or severe discomfort then it can be cut.

**Article 70-** Whenever cutting the nail occurs because of forgetfulness or ignorance about the matter, then nothing is on Muhrim, but if it is performed deliberately its atonement is one portion of food (750 gr) for each nail and if he/she cuts all of the nails of the hands then the atonement is one sheep. If Muhrim cuts the nails of the hands and feet in one session then the atonement is one sheep, but if this happens in two sessions then the atonement is two sheep.

#### **11- Going under the shade during travel**

**Article 71-** A Muhrim man should not go under the shade during travel and walking, and should not keep a shade or an umbrella over his head, therefore traveling with airplane or roofed vehicle and like them is not permitted for a Muhrim man during the day time, but it is permitted for women.

**Article 72-** Going into the camp or under the roof of buildings in stations in middle of the way or in Mecca, Arafat, Mash'ar or Mena has no problem; also passing roofed markets and tunnels, which have been made for pedestrians, is permitted.

**Article 73-** Whenever a shade has no effect on preventing from sunlight and rain, men are permitted to go under that shade, therefore Muhrim men can use roofed vehicles or airplane from dawn to sunrise or in fully cloudy days.

**Article 74-** Passing in the shades of walls and bridges in the way and staying in the shades of vehicles has no problem.

**Article 75-** Ill persons and those whom sunlight harms them severely or makes them strong discomfort can use roofed vehicles and like them, but they should pay the atonement (the amount of atonement will be mentioned in the next article).

**Article 76-** Whenever a Muhrim goes under the shade because of ignorance or forgetfulness, then there is no atonement on him, but if it has been done deliberately or according to a necessity, then it has atonement and the amount of the atonement is one sheep.

**Article 77-** Sheep of atonement should be used completely by poor persons and Hajji can use none of that.

## **12- Removing hair from the body**

**Article 78-** Muhrim should not remove hair from his/her body, even if it is performed by shaving, scissoring or removing by any other means, whether the Muhrim does it himself/herself or asks another person to do that.

**Article 79-** If Muhrim knows that combing causes hair removal then it is not permitted to comb the hairs of head or face.

**Article 80-** Whenever hair causes illness or severe discomfort, it is permitted to remove it but it has atonement and the amount of that will be mentioned in the next article.

**Article 81-** Whenever a Muhrim shaves the hair of the head or both armpits or one of them deliberately, then the atonement of that is one sheep, but if Muhrim removes a

some of the hairs of the head, the face or beneath the chin and like them, then feeding only one needy person is enough.

**Article 82-** It has no atonement if Muhrim removes hair because of ignorance about the matter or forgetfulness, and whenever Muhrim rubs the hand on the body during Ghusl or ablution for prayer and hair is removed, there is nothing on him.

### **13- Performing Marriage**

**Article 83-** Performing marriage (permanently or temporarily) is not permitted for Muhrim in the state of Ihram, even if he recites the marriage statement or deputize another person to do that, and marriage is invalid in this way, and if he knows about the prohibition of that and performs marriage, then that women will be Haraam for him forever.

Also, it is not permitted that a Muhrim recites the statement of marriage for another person, even if that person is in the state of Ihram or not and in this way marriage of that person is also invalid, but that woman does not become Haraam forever, and in none of these cases, the atonement is obligatory.

**Article 84-** It is not permitted for Muhrim to attend a marriage ceremony as the witness.

### **14 & 15 & 16- Looking and touching and kissing**

**Article 85-** It is not permitted for Muhrim to look his/her spouse with sexual desire, or touch his/her body or kiss

him/her; but looking and touching without the intention of sexual pleasure has no problem.

**Article 86-** Whenever a Muhrim looks his/her spouse or touch him/her should pay the atonement of one sheep, and if this act causes the ejaculation then he/she should pay one camel and if he/she kisses his/her spouse with sexual desire then the atonement is one camel.

### **17- Sexual Intercourse**

**Article 87-** Sexual intercourse with spouse is Haraam in the state of Ihram and this matter has three types:

1- Whenever Muhrim performs sexual intercourse with his/her spouse deliberately in the Ihram of Hajj before staying at Mash'ar al-Haraam then his/her Hajj is invalid, but it should be finished and perform it again in next year, and the atonement of that is one camel, and that man and woman should separate from each other until the end of Hajj rituals.

The ruling is the same for woman if she does it with free will, knowledge and deliberately, but if her husband forces her to do, then there is no atonement on her, and her husband should pay twice the atonement.

And if they perform this act after Wuquf in Mash'ar al-Haram and before Tawaf of Nisa' then their Hajj is correct, but they should pay the atonement of one camel.

2- Whenever sexual intercourse is performed in Umrah al-Tamattu', one camel is the atonement, but Umrah is correct.



3- Whenever this act is performed in Umrah al-Mufradah before finishing Sa'y of Safa and Marwah, then the Umrah is invalid and the atonement is one camel, and he/she should wait for one month, then he/she goes to one of Miqats, wears Ihram again, and repeats Umrah al-Mufradah.

**Article 88-** Whenever a Muhrim performs sexual intercourse with his/her spouse because of forgetfulness or ignorance about the matter, then it does not harm his/her Hajj or Umrah and there is no atonement for that.

### **18- Masturbation**

**Article 89-** If a pilgrim in a state of ihram masturbates and there is ejaculation, the rule of sexual intercourse applies to him which has been mentioned in past articles, and if there is ejaculation because of playing with his wife, then atonement is obligatory for him.

### **19- Killing insects**

**Article 90-** The Muhrim should not kill insects like mosquito, fly and like them, and should not kill any moving creature, so long as they do not harm the pilgrim.

### **20- Extracting blood from the body**

**Article 91-** Extracting blood from the body is not permissible, except in cases of necessity and for saving the life of a Muslim.

## **21- Tooth extraction**

**Article 92-** The ruling for tooth extraction if it causes bleeding is not permissible.

## **22- Telling Lies and Insulting**

**Article 93-** Lying and insulting are Haraam in any condition, but these are inhibited especially in the state of Ihram, and whenever a Muhrim perform these acts has done wrong but the Ihram is not invalidated, and the atonement of that is Istighfar (asking forgiveness from Allah) immediately.

## **23- Disputing**

**Article 94-** “Dispute” is prohibited in the state of Ihram, and it means here swearing by Allah to prove a matter and saying “بلي و الله” it means that “Yes, I swear by Allah that the matter is like this”, or saying “لا و الله” which means “No, I swear by Allah that the matter is not like this” and there is no difference between Arabic, English or any other languages.

**Article 95-** True or false swearing are the same in this ruling, but if it is false then its atonement is one sheep at the first time, and if it is true then if it is repeated for three times the atonement is one sheep, but there is no atonement for less than three times, although it is a illegal act and Muhrim should ask forgiveness from Allah.

**Article 96-** Whenever the Muhrim says I swear you to Allah that do not perform this act because of kindness (not because of enmity) or says that I swear you to Allah to let me do it for you then this is not Haraam and has not atonement.

## **24- Hunting desert animals**

**Article 97-** Hunting desert animals or slaughtering them is Haraam in the state of Ihram, also hunting birds is Haraam in this state and there is no difference that Muhrim hunts alone or with help of the others; also pointing and referring the animal to the hunter, or tying and keeping the animal for hunting, and eating the meat of a hunted animal are Haraam.

**Article 98-** A specific atonement had been defined for killing any of desert animals, which is mentioned in the detailed books of jurisprudence.

## **25- Carrying weapons**

**Article 99-** Muhrim should not carry weapons with himself/herself. By weapons, we mean that which would generally be regarded as arms, such as sword, spear, and rifle. But in the cases of necessity and danger and fear from thief, ferocious animal and enemy, carrying weapons is permitted.

**Article 100-** If a Muhrim carries a weapon deliberately, then the atonement of this act is one sheep.

## **Tawaf**

**Article 101-** Second obligatory act of Umrah is Tawaf; Tawaf is circumambulating the Kaa'bah (seven rounds) and it is obligatory in both Umrah and Hajj (one time in Umrah and two times in Hajj).

**Article 102-** There are some acts in Tawaf that should be done:

**First: “Niyyah”** (intention), because Tawaf is one of worships and it is not correct without the intention of closeness to Allah.

**Second: “Purity of Hadath”** that means having ablution and being pure of Janabat and menstruation and Nifas.

**Article 103-** Whenever a person does not have access to water or using water could be harmful for him/her, then this person can perform Tayammum (dry ablution) instead, even if it is Tayammum instead of Ghusl (full ablution) or ablution for prayer, and performs Tawaf after that.

**Article 104-** Whenever a woman is in her menstruation period and cannot perform Tawaf and the prayer of Tawaf with purity before Wuquf in Arafat, then she should return to Hajj al-Ifrad and after completing Hajj, she should perform Umrah al-Mufradah with purity, even if menstruation occurs before Ihram or after that.

**Article 105-** Whenever a person are performing Tawaf and his/her ablution becomes invalidated then this person renews the ablution and returns, if the person has passed four rounds then he/she can continue, and if it was less than four rounds then Tawaf should be performed again, and if menstruation occurs for a woman during Tawaf, the ruling is the same after getting pure.

**Article 106-** Sitting has no problem during Tawaf for removing tiredness, but it should observe the conventional

sequence (it means to perform Tawaf without long pauses and in sequential rounds).

**Third: Taharah** from impurities.

**Article 107-** The body and clothes of a person who performs Tawaf should be pure of any impurities in both obligatory and Mustahab Tawaf, , but if washing the blood of injuries causes strong discomfort, then Tawaf could be performed by that.

**Article 108-** There is no problem if things like socks, hat and coins bag which are not enough for covering private parts are impure.

**Article 109-** In the condition that a person does not know that the body or clothes are impure or he/she knew that but has forgotten, if he/she understands the matter after Tawaf, his/her Tawaf is correct, but if he/she understands during Tawaf, then clothes should be changed and if there is no clean and pure clothe available then clothes or the body should be washed in order to be pure and Tawaf should be continued from the place and this Tawaf is correct.

**Fourth: is circumcision.**

**Article 110-** Tawaf of uncircumcised man is not correct.

**Article 111-** Whenever an adult has not been circumcised and gains the ability of performing Hajj, should performs Hajj in that year if he can circumcise, and if he cannot do it then he should delay Hajj until he is circumcised, and if

circumcision is harmful for him forever then he should perform Hajj in that condition.

**Fifth: covering the private parts.**

**Article 112-** Covering the private parts is obligatory for the performer of Tawaf.

**Obligatory acts of Tawaf**

**Article 113-** Seven things are obligatory in Tawaf:

**First:** Tawaf should be begun from al-Hajar al-Aswad (the black stone)

**Second:** The seventh round of Tawaf should be finished to al-Hajar al-Aswad.

**Third:** It is obligatory to perform Tawaf in the way that Ka'ba always to be at the left side of the body as in it common among Muslims.

**Article 114-** It is not necessary that left shoulder always be parallel to Ka'ba and it is enough if the pilgrim circumambulates normally, even if sometimes he/she faces Ka'ba and then continues the round it has no problem

**Forth:** It is obligatory to include Hijr Ismael into Tawaf, which means to perform Tawaf of Hijr Ismael from outside, and if someone performs Hijr Ismael from inside then he/she should not count that round and begins from al-Hajar al-Aswad (but because in these cases returning back is not possible because of congestion of people, then it is better that performer continues with other people and completes

that round without intention and when he/she reaches al-Hajar al-Aswad makes intention and begin the next round).

**Fifth:** Tawaf should be performed out of the house of Kaa'bah and Tawaf inside Kaa'bah is not permitted. Also it is not permitted to perform Tawaf on that part of side of Kaa'bah which is called Shadherwan and it is not permitted to go on the wall of "Hijr Ismael" and perform Tawaf.

**Article 115-** Putting the hand on the wall of Kaa'bah or the wall of Hijr Ismael or on the al-Hajar al-Aswad does not harm Tawaf.

**Sixth:** Tawaf should be performed in the distance between the Maqam Ibrahim and the house of Kaa'bah if performing Tawaf in this defined distance is easy. Otherwise, it is permissible to perform Tawaf out of that zone, and performing Tawaf in upper levels of Masjid Al-Haram is allowed in necessary cases.

**Seventh:** Sequence is one of the conditions of Tawaf; it means that the performer should circumambulates seven complete rounds around the house of Kaa'bah without pause.

**Article 116-** Whenever the time of prayer comes during obligatory Tawaf, then the performer can leave Tawaf, and perform the prayer and then return and continue the rest of Tawaf.

## **Rulings of Tawaf**

**Article 117-** There is some conditions for the person who leaves “Tawaf of Umrah al-Tamattu”:

1- Whenever he/she leaves Tawaf deliberately , his/her Hajj is void and he/she should sacrifice one camel as the atonement.

2- If a person leaves Tawaf because of ignorance, then his/her Hajj converts to Hajj al-Ifrad, he/she should perform Umrah al-Mufradah and perform Hajj al-Tamattu’ the next year.

3- If a person leaves Tawaf because of forgetfulness, his/her Hajj is correct, and he/she performs Tawaf whenever he/she remembers that. If he has returned to his homeland or he is out of Mecca and returning causes him/her trouble, then this person can take proxy for perform Tawaf and nothing is Haraam for him/her (from Haraam acts of Ihram) in this time and it is precaution to send a sheep for sacrifice to Mecca and if it is not possible sacrifice that in his/her town.

4- If a person leaves “Tawaf of Nisa” woman is Haraam for him, whether he had done it deliberately or because of ignorance or forgetfulness, until he returns and performs Tawaf, and if it is difficult for him to return to Mecca, then he should can take proxy to perform Tawaf, and if this person dies then his “guardian” performs Ghazaa of Tawaf.



## **Doubt in Amount of Tawaf**

**Article 118-** Doubt after completing Tawaf in amount of rounds or in conditions of Tawaf, should be ignored.

**Article 119-** Whenever a pilgrim has doubt that did he/she perform seven rounds or eight rounds or more, he/she should ignore that doubt and Tawaf is correct; also if during the rounds he/she has doubt that if this is the seventh or eighth round or more than that, this doubt should be ignored and after finishing that round Tawaf is correct.

**Article 120-** Whenever a pilgrim doubts about performing seven and less than seven rounds in obligatory Tawaf (like the doubt between six and seven or five and six etc.) he/she should leave that Tawaf and restart it from the beginning, but in Mustahab Tawaf he/she consider it as the lesser number and complete it, and Tawaf is correct.

**Article 121-** A doubtful person (a person who has lots of doubts in Tawaf) should ignore his/her doubts, and take the number which is more appropriate for him/her, for example this person should take six between five and six, and take seven between seven and eight.

**Article 122-** Talking, laughing and even eating something do not invalidate Tawaf, but it is better not to say a thing other than prayers to Allah (in Mustahab or obligatory Tawaf) and to perform this great worship with presence of the heart.

### **3- Prayer of Tawaf**

**Article 123-** It is obligatory for a pilgrim to perform a two Rak'ats prayer after performing Tawaf behind the Maqam of Ibrahim (a.s.) or around it.

**Article 124-** As it has been said, the place for performing the prayer of Tawaf is behind Maqam of Ibrahim (a.s.), but if the pressure of crowd is too much then it can be performed on the sides of Maqam of Ibrahim (a.s.) or in a distance behind that (especially when there are lots of Tawaf performers in the way that they reach behind Maqam of Ibrahim (a.s.) and performing prayer becomes hard in that place.

**Article 125-** The prayer of Tawaf doesn't have Azan (Adhan) and Iqamah, and it is similar to the dawn prayer in other thing; but should not be performed in congregation.

**Article 126-** Whenever a person renounces the prayer of obligatory Tawaf involuntarily or because of forgetfulness or ignorance about the matter, he/she should return and perform the prayer behind Maqam of Ibrahim (a.s.) if it is possible, and if this causes him/her trouble then this prayer should be performed anywhere even if the homeland, and if this person dies without performing the prayer of obligatory Tawaf, his/her guardian performs that on behalf of that person.

**Article 127-** Whenever a pilgrim forgets to perform the prayer of Tawaf and is performing Sa'y between Safa and Marwah and remembers the matter in that condition, he/she should leave the Sa'y, return and perform the prayer of

Tawaf and then return to Sa'y and continue it from the place that he/she was.

**Article 128-** "Tawaf" and "prayer of obligatory Tawaf" can be performed anytime in night and day.

**Article 129-** All prayers should be performed with correct recitation and pronunciation and pilgrims of the house of Allah should use this opportunity when they decide to perform this great spiritual journey and recite their prayers definitely in front of knowledgeable people and remove any problem if they had, in order to perform a Hajj free of problems.

**Article 130-** Attentions and cares of scholars of Tajwid (proper pronunciation during recitation) are not obligatory, and it is enough if people say that it is a correct recitation according to common Arabic pronunciation.

#### **4- Sa'y of Safa and Marwah**

**Article 131-** Sa'y of Safa and Marwah is one of obligatory acts of "Umrah al-Tamattu" and "Hajj" and the meaning of that is shuttling between these two small hills, the pilgrim goes from "Safa" to "Marwah" and returns from "Marwah" to "Safa" until seven rounds are completed (shuttling from one to another is considered as one round).

**Article 132-** If a pilgrim does not perform Sa'y in Hajj deliberately, then his/her Hajj is invalidated and should be performed the next year again.

**Article 133-** If a pilgrim forgets to perform Sa'y, then he/she should return and perform that whenever he/she remembers, and if returning causes him/her trouble, he/she can take a proxy for performing Sa'y on behalf of the him/her, and nothing is Haraam (from Haraam act of Muhrim) for him/her in this time.

**Article 134-** Whenever a pilgrim performs more than seven rounds deliberately with the intention of obligatory Sa'y, then this Sa'y is invalidated, and if the pilgrim adds one or more than one round to Sa'y involuntarily and remembers later, then his/her Sa'y is valid.

**Article 135-** Whenever a pilgrim reduce something from Sa'y because of forgetfulness, whether this happens before four rounds or after that, he/she should perform that reduced amount whenever he/she remembers and his/her Sa'y is correct, and if this person has gone out of Mecca or has returned to homeland and returning to Mecca causes him/her trouble, then he/she should take a proxy for performing Sa'y and it has no atonement.

**Article 136-** Whenever a pilgrim assumes that he/she has completed the Sa'y and performs Taqsir (cuts the hair of the head and the nail) and perform sexual intercourse with his/her spouse he/she should complete the Sa'y and sacrifice a cow.

**Article 137-** Whenever a person is performing Sa'y of Safa and Marwah and has performed some of that, if it is few or much, and the time of prayer comes, this person should

leave Sa'y, and perform the prayer and then he/she should complete the rest of Sa'y.

### **Obligatory Acts of Sa'y**

**Article 138-** There is some obligatory things in Sa'y:

**First:** Niyah (intention) – it is obligatory that the pilgrim performs “Sa'y” with “intention” for the satisfaction of Allah, and as much as he/she knows what he/she is doing Sa'y for Hajj or Umrah then it is enough, and it is not necessary to say it in words.

**Second:** Beginning from “Safa”.

**Third:** finishing to “Marwah”.

**Fourth:** Sa'y of Safa and Marwah should be performed seven complete rounds, nothing more and nothing less.

**Fifth:** Sa'y of Safa and Marwah should be performed in its normal way, therefore if a part of it is performed from inside Masjid al-Haram or outer places then this Sa'y is not correct; also performing Sa'y in the upper level which has been made nowadays and is upper than Safa and Marwah has problem, unless there is a strong necessity and performing from the grounds is difficult, in this case Sa'y from the upper level is permitted.

**Sixth:** It is obligatory to face Marwah during going to that and to face Safa in returning to that hill, but if he/she sometimes turns his/her head to right or left or for observing other companions sometimes looks back, there is no problem.

**Seventh:** Covering private parts for men and religious veil for women is obligatory.

**Article 139-** It is not necessary to perform Sa'y immediately after Tawaf and its prayer, but it can be delayed until the end of day because of tiredness or heat of the weather.

**Article 140-** It is Mustahab to perform "Harwala" (jogging) at the time of reaching the marked place during going from Safa to Marwah or returning to that, but if this act causes trouble for the pilgrim or others he/she can renounce that.

Performing Harwala is not Mustahab for women.

**Article 141-** Talking and even eating and drinking is permitted during Sa'y, but it is better to pray to Allah in this state and perform Sa'y with dignity and noticing to the pure essence of Allah.

**Article 142-** Resting during Sa'y of Safa and Marwah has no problem because of tiredness or something else, whether in Safa, or Marwah or between these two.

**Article 143-** If a person doubts after completing Sa'y and performing Taqsir that he/she performed seven complete rounds in Sa'y, he/she should not pay attention to that doubt, but if this doubt comes before Taqsir then he/she should perform Sa'y again from the beginning.

**Article 144-** Whenever a person is sure that he has performed Sa'y incomplete, for example six rounds or less, this person returns and completes the amount that has not been performed from the Sa'y and his/her Sa'y is correct.

## **5- Taqsir**

**Article 145-** Fifth obligatory act of Umrah is Taqsir, which means cutting the hair of the head or the face (beard or mustache) and cutting a part of the nail, and it is enough to cut the hair of the head or the face and forgo cutting the nail, but it is not enough to suffice cutting the nail solely.

**Article 146-** Taqsir is one of worships and should be performed with the intention and for closeness to Allah.

**Article 147-** There is no specific place for Taqsir in Umrah al-Tamattu', therefore the pilgrim can perform Taqsir in Marwah after completing the Sa'y or do it after returning home, and also there is no difference between cutting the hair by the pilgrim himself/herself or asking someone else to do that.

**Article 148-** Shaving the head instead of cutting the hair is not permitted in "Umrah al-Tamattu'", and if this act has been performed deliberately in the month of Dhu'l-Qa'dah or after that, then the atonement is one sheep, but if has not been performed deliberately then there is no atonement for that.

**Article 149-** Muhrim comes out of Ihram after performing Taqsir in "Umrah al-Tamattu'" and all Haraam act of Muhrim becomes Halaal for the person, except hunting which is still Haraam for that person, because hunting of Haram is Haraam for everyone.

**Article 150-** Whenever a pilgrim forgets to perform Taqsir and goes for Hajj (it means that wears Ihram and goes to Arafat) his/her Umrah and Hajj are valid.

**Article 151-** If a person does not perform Taqsir deliberately and goes for rituals of Hajj, his/her Umrah is invalidated and his/her Hajj converts to Ifrad, then he/she should complete the Hajj and it is obligatory precaution to perform Umrah al-Mufradah after the Hajj and his/her Hajj is correct, and its atonement is one sheep.

**Article 152-** Tawaf of Nisa' is not obligatory in Umrah al-Tamattu'.

## **Hajj al-Tamattu'**

**Article 153-** Hajj al-Tamattu' should be performed after Umrah al-Tamattu' and it has thirteen acts as follows:

- 1- Wearing Ihram from Mecca.
- 2- Wuquf which means staying in "Arafat" from the noon until the sunset of the ninth day of Dhu'l-Hijjah.
- 3- Wuquf in Mash'ar al-Haraam; it means to stay there from the dawn until the sunrise of Eid al-Adha (tenth of Dhu'l-Hijjah).
- 4- Going to Mina and performing Ramy al-Jamarah al-Aqaba (throwing seven pebbles to the place, which is allocated at the end of Mina that is called "al-Jamarah al-Aqaba or al-Jamarah al-Oula).
- 5- Sacrificing in Mina on the day of Eid (tenth of Dhu'l-Hijjah).
- 6- Taqsir that means shaving the head or cutting a piece of hair or nail.



7- Tawaf of Ka'ba (this Tawaf is called Tawaf of pilgrimage).

8- Performing two Rak'ats of prayer of Tawaf.

9- Seven times of Sa'y (shuttling) between Safa and Marwah.

10- Performing another Tawaf that is called Tawaf of Nisa'.

11- Performing Two Rak'ats of prayer of Tawaf of Nisa'.

12- Staying the eleventh and the twelfth nights in Mina.

13- Performing Triple Rami al-Jamarat that means throwing seven pebbles to each of three places, which are situated in Mina on the eleventh and the twelfth days.

Explanation of each one of these acts will be mentioned in next articles.

### **1- Wearing Ihram from Mecca**

**Article 154-** Miqat of Ihram for "Hajj al-Tamattu" is "Mecca", and there is no difference between places of Mecca, it is enough to be performed from Masjid al-Haram, other mosques, streets and avenues or houses and there is also no difference between old and new Mecca, even places which have been advanced today to Mena and Arafat, it is possible to wear Ihram from all of these places, but it is not allowed to wear Ihram from places of Mecca which are farther than "Masjid al-Tan'eem" (Masjid al-Tan'eem is the closest boundary of Haram).

**Article 155-** The best time for wearing Ihram is the eighth day of Dhu'l-Hijjah, but it is permissible for old and ill persons who are afraid of congestion of crowd to perform that from three days before that date and go to Mina in order to go to Arafat from that place.

**Article 156-** The latest time of Ihram of Hajj is the time when delaying causes impossibility of reaching Wuquf to Arafat which is from the noon of the ninth day of Dhu'l-Hijjah until the sunset; therefore, the pilgrim can become Muhrim in the morning of the ninth day and go to Arafat on time (if it is possible to reach on time in that conditions).

## **2- Wuquf in Arafat**

**Article 157-** The second obligatory act of Hajj is Wuquf in Arafat. "Arafat" is a desert out of Mecca, and it is obligatory for Hajjis to stay from the noon of the ninth day of Dhu'l-Hijjah until the sunset in that place. And it doesn't matter if the pilgrim is moving or sitting, awake or partly sleep, but it is Mustahab to pray and notice to the pure essence of Allah and asking forgiveness from him in that time.

**Article 158-** Wuquf in Arafat is worship and should be performed with intention of closeness to Allah, and its intention has no specific statement and having the intention of performing that in the heart is enough.

**Article 159-** If a person leaves Arafat before sunset, if it has been performed because of forgetfulness or ignorance about the matter then there is nothing on him, but if has been done deliberately, then this person should sacrifice a camel in Mina and if he/she cannot sacrifice a camel, then he/she

should perform eighteen days of fasting and his/her Hajj is correct anyway.

### **3- Wuqf in Mash'ar al-Haraam**

**Article 160-** Mash'ar al-Haraam which is also called "Muzdalifah" is a place between Mina and Arafat and it is obligatory for those who perform Hajj to go to that place after Wuqf in Arafat and it is precaution not to delay going to that place if it is possible. It is obligatory to stay in that place from the dawn until sunrise on tenth day of Dhu'l-Hijjah.

**Article 161-** Leaving Mash'ar without any religious lawful excuse and going to Mena because of ignorance has no problem but if a person performs this act deliberately, then he/she should pay one sheep as the atonement, but his/her Hajj is correct, and if a person renounces that and did not go there at all deliberately, then his/her Hajj is void.

**Article 162-** It is allowed for following people to stay a while in Mash'ar in the night, and then go to Mina before the dawn:

- 1- Women
- 2- 2- Ill persons
- 3- 3- Old men
- 4- 4- All persons who have an acceptable excuse.

### **Rulings of Wuqf in Arafat and Mash'ar**

**Article 163-** Each of Wuqufs in "Arafat" and "Mash'ar" has two kinds:

- 1- Voluntary Wuqf
- 2- 2- Emergency Wuqf

“Voluntary Wuquf of Arafat” is from 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 voluntary Wuqufs in Arafat and Mash'ar, 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 of Tawaf and Sa'y with the same Ihram that he/she has and perform Taqsir (also performs Tawaf of Nisa' and its prayer as a precaution) and comes out of Ihram, and 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”.

4- If he/she has performed “voluntary Wuquf of Arafa” and “emergency Wuquf of Mash'ar”, his/her Hajj is valid too.

5- Hajj of a person who has performed only “voluntary Wuquf of Arafa”, 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 stay 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” 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- Hajj of a person who has only performed “emergency Wuquf of Arafat” is also invalidated and should act according to the previous ruling.

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

#### **4- Ramy al-Jamarah al-Aqaba**

**Article 164-** The fourth obligatory act of Hajj is “Ramy al-Jamarah al-Aqaba” on the day of Eid al-Adha, the meaning of that is to throw seven pebbles to a place which is placed at the end of Mina in the side of Mecca that is called “al-Jamarah al-Aqaba”

**Article 165-** There is some things obligatory is Ramy “al-Jamarah”:

1- Having the intention of closeness to Allah, and it is enough to have the intention in the heart that he/she is throwing seven pebbles to Jamarah for obeying Allah and performing rituals of Hajj and it is not necessary to say this intention by words.

2- The pilgrim should use seven pebbles and it is enough that each of them to be in size of a finger nail.

3- Pebbles should be hurled one by one and throwing two or more pebbles together is considered as throwing only one.

4- Pebbles should strike Jamarah and if there is a doubt in this matter, it is not enough and the act should be performed again.

5- Pebbles should be hurled not being placed on Jamarah.

6- The time for performing hurling the pebbles is from sunrise until sunset of the day of the Eid, but “women” and “old men” and those who are afraid of the congestion of the crowd can perform Ramy al-Jamarah at the night of the Eid.

7- Pebbles have three conditions:

“First”, they should be stone, not clod or clay or anything else.

“Second”, they should be collected from “Haram” (attention that all of Mash'ar al-Haraam and Mina and Mecca are placed in Haram), but it is better to collect the pebbles from Mash'ar al-Haraam in the night of the Eid.

“Third”, pebbles should be untouched; it means that nobody or even the pilgrim himself/herself had used them for Ramy al-Jamarat before.

Therefore, pebbles which are fallen around Jamarah and have been used cannot be used for Ramy al-Jamarat. But if the pilgrim sees pebbles in other than that place and doubts that if these have been used or not, he/she can use them.

It should be considered that 49 pebbles are needed for three days (and if the pilgrim has to stay the thirteenth day then he/she needs 70 pebbles) that is better to collect them in the night of the Eid from Mash'ar and bring them in a bag with himself/herself, but it is better to have some more pebbles because it is possible that some of them do not strike the Jamarah.

**Article 166-** Ramy al-Jamarah can be performed ride or afoot, with the right or the left hand, also there is no specific method for throwing them and having ablution is not a condition.

**Article 167-** Performing Ramy is not permitted in the night, except for women and ill persons and those who are afraid of the congestion of crowd in the day, or people who are busy in days managing and arranging the tasks of Hajjis in caravans (it has no difference for them to perform Ramy in the night before or after).

**Article 168-** Ramy al-Jamarah al-Aqaba and other Jamarat can be performed from any side.

**Article 169-** Whenever a pilgrim doubts about the number of pebbles which have been hurled, he/she should take the lesser number and perform the rest.

**Article 170-** Whenever a person renounces Ramy al-Jamarah because of forgetfulness or ignorance about the matter, it is necessary to perform that whenever he/she remembers or is informed about the matter until the thirteenth day.

**Article 171-** If a pilgrim finds out that he/she had not performed Ramy al-Jamarah after returning to Mecca from Mina, he/she should return to Mena and perform that, and if the thirteenth day has passed he/she should perform that in the next year on the same days or if it is not possible, he/she should take a proxy for performing that.

**Article 172-** If a person renounces Ramy al-Jamarah deliberately, his/her Hajj is not invalidated but he/she should perform that in the next year on the same days or if it is not possible, he/she should take a proxy for performing that.



**Article 173-** The sequence of Jamarat should be observed on the eleventh and twelfth days which Rami of all three Jamarat is obligatory; it means that the pilgrim should perform Rami first on the place of “Jamarah al-Oula”, then “Jamarah al-Wusta” and after that the “Jamarah al-Aqaba” which is the last Jamarah.

**Article 174-** As it has been mentioned before, those who cannot perform Rami on the day because of an excuse should perform it in the night, and if they are incapable of performing it in the night or there is fear of a danger or harm, they should take a proxy to perform Rami on behalf of them on the day.

**Article 175-** Performing Rami from the upper levels also suffices.

## **5- Sacrifice**

**Article 176-** The second obligatory act of Mina is sacrifice, and camel is the best for this purpose and its middle is a cow and the least of that is a sheep and this is obligatory for only those who are performing Hajj al-Tamattu’.

**Article 177-** It is better to perform Zebh (ritual slaughter) in the day of the Eid but it is permitted to delay that until the thirteenth day.

**Article 178-** Animal of sacrifice should have the following conditions:

**First condition:** Camel should be at least 5 years old, cow 2 years old and the sheep should be at least one year old for sacrifice.

**Second condition:** The animal should be healthy.

**Third condition:** the animal should not be thin and it suffices if people say that there is some fat on its kidney.

**Article 179-** Whenever a part of the ear of the animal has been cut or punched as a sign, it has no problem.

**Article 180-** If a type of that animal is naturally without ear or tail or horn, then there is no problem.

**Article 181-** Castrated animal is not permitted for sacrifice.

**Article 182-** If a person buys an animal that seems to be fat, and recognizes that it is thin after the Zebh or after paying the price and before performing Zebh, this sacrifice is correct. Also, if a pilgrim buys an animal assuming that it is thin, but it clears later that the animal is fat then this sacrifice is correct.

**Article 183-** It is Mustahab to divide the meat of the sacrificed animal to three parts. Take one third of that for themselves, give one third as alms in the way of Allah and give one third of that to friends and believers as a gift; but giving a part of that meat to poor people is obligatory while eating from that meat is not obligatory.

**Article 184-** If a pilgrim does not find an animal of sacrifice until the time of return, but has the money of sacrifice,

he/she should give the money to a reliable person in order to buy a sheep until the end of Dhu'l-Hijjah and sacrifice that on behalf of him/her in Mena and if it is not possible perform it in Mecca, and if it is not possible perform it in the month of Dhu'l-Hijjah of the next year; if the pilgrim cannot find a reliable person in there he/she can ask some of Hajjis to buy it and sacrifice on behalf of him/her in the nest year.

**Article 185-** Sacrificing in the places for sacrifice is permissible.

**Article 186-** Muslims should do something in order that meat of sacrificed animals not be wasted because of uselessness or corruption. And if there is no person in Mena who deserves this meat, then they should take the meat out to other cities or countries and give it to poor people.

**Article 187-** Using machineries for Zebh has no problem if the conditions of Islamic Zebh are observed, like being faced to Qibla and saying “بِسْمِ اللَّهِ” and other condition.

**Article 188-** Sacrifice can be performed by Hajji himself/herself or by a proxy and in any ways Hajji makes the intention and there is no need that proxy should be known completely, only knowing him as a whole is enough. Also it is not necessary for the person who performs sacrifice to be Shiite.

## **6- Taqsir**

**Article 189-** If the pilgrim is a man and for the first time he is performing Hajj, as an obligatory precaution, he should

shave his head, but if that is his first Hajj, then he can cut a part of his hair of the head or shave it.

The women should only cut a part of hair and it is not permissible for them to shave the head.

By Taqsir, the pilgrim comes out of Ihram, it means that wearing sewed clothes and other Haraam acts of Ihram become permitted for him except fragrance and women that will become Halaal in the next acts (as it will be mentioned).

**Article 190-** Cutting the nail is good with cutting the hair of the head for men and women; but one cannot suffice to cutting the nail solely.

**Article 191-** It is obligatory to perform the triple acts of Mina in sequence; it means that first: Ramy al-Jamarah al-Aqaba, second: sacrifice and third: shaving the head or cutting a part of its hair and nail, and whenever a pilgrim performs these acts without observing the sequence because of ignorance or forgetfulness then his acts are correct, even if he/she do not observe that deliberately, he/she has performed a sin but there is nothing on him.

**Article 192-** It is obligatory to perform shaving or shortening hair of the head before Tawaf of Hajj, and if a pilgrim performs Tawaf of Hajj before Taqsir deliberately, then he/she should perform Tawaf after Taqsir again and pay the atonement of one sheep; but if he/she has performed Tawaf before Taqsir because of ignorance or forgetfulness then it is has no atonement, but it is obligatory to perform Tawaf after Taqsir again.

**Article 193-** It is not necessary that Hajji himself/herself shortens his/her hair of the head and it is enough if he/she orders another person to do that, if that person is Shiite or Sonni and in any way he/she himself/herself should make the intention that for example “I perform the obligatory act of Taqsir for Hajjat al-Islam for closeness to Allah (قربة الي الله)”.

**Article 194-** It is obligatory to perform shaving or shortening the hair of the head in Mina and if a person does not perform that in Mina deliberately or because of ignorance or forgetfulness, it is obligatory for him/her to return to Mina and perform this duty. And if he/she cannot return or it causes severe hardship for him/her, he/she should perform that anywhere that he/she is.

#### **7 to 11 - Quintet Obligatory Acts of Mecca**

**Article 195-** The Hajji returns to Mecca after performing triple acts of Mina in order to perform the rest of ritual of Hajj which are five things as follows:

- 1- “Tawaf of Hajj” that is also called “Tawaf of pilgrimage”.
- 2- “The prayer of Tawaf of pilgrimage”.
- 3- “Sa’y of Safa and Marwah”.
- 4- “Tawaf of Nisa”
- 5- “The prayer of Tawaf of Nisa”.

These five acts should be performed exactly as we have said before for Umrah al-Tamattu’ except for intention that is

here the intention of Tawaf of Hajj and its prayer and its Sa'y or the intention of Tawaf of Nisa' and its prayer.

**Article 196-** The pilgrim can go to Mecca on the day of Eid - Al-Adha immediately after performing the acts of Mina and performs the above acts in there on that day; but he/she can delay until the thirteenth day.

**Article 197-** Acts of Mecca which are Tawaf of pilgrimage and its prayer and Sa'y and Tawaf of Nisa' and its prayer should be performed after the acts of Mina, but some people can perform them before going to Arafat:

1- Women who have the fear of involving with menstruation or childbirth and cannot stay until they become pure.

2- Ill persons who are not capable of performing Tawaf and Sa'y in the congestion of the crowd.

3- Old men and women who are incapable performing these acts when returning from Mina because of congestion of the crowd or fear of danger or harm.

4- All persons who know that they are incapable of performing these acts after returning, or performing these acts causes them lots of troubles.

In these cases, if the ill person becomes healthy or woman gets pure after returning from "Mena" and are capable of performing Tawaf and Sa'y then it is obligatory precaution to perform them again.

**Article 198-** Tawaf of Nisa' is obligatory for man and woman and old and young and married and single, and without that woman does not become Halaal for man and man does not become Halaal for woman.

**Article 199-** Tawaf of Nisa' is not obligatory in Umrah of Hajj al-Tamattu', but it is obligatory in Hajj al-Tamattu' and Umrah al-Mufradah.

**Article 200-** If a woman involves with menstruation before performing Tawaf of Hijj and Tawaf of Nisa' and cannot stay until becoming pure (for example when caravan does not wait for her) it is necessary to take a proxy for performing Tawaf of Hajj and its prayer, and then she performs Sa'y and after that she takes a proxy for performing Tawaf of Nisa' and its prayer. Also other persons, who are not capable of performing Tawaf and Sa'y, should take a proxy.

**Article 201-** The things which were Haraam for Hajji because of Ihram become Halaal by performing the acts of Mina and acts of Mecca.

## **12- Staying during the Night (Baytuta) in Mina**

**Article 202-** It is obligatory for Hajji to stay the eleventh and twelfth nights in Mina (and in some cases which will be mentioned in next article, the thirteenth night is also obligatory) and if he/she stay in any other place in these two nights, then the atonement is one sheep.

**Article 203-** If the pilgrim does not leave Mina on twelfth day before Maghrib , then he/she should stay in Mina until the dawn of thirteenth night.

**Article 204-** It is enough to stay until midnight in twelfth and thirteenth night in Mina.

**Article 205-** It is permissible that Hajji returns from Mina to Mecca after the middle of eleventh night for performing the acts of Mecca, but he/she should go back to Mina for Baytuta in twelfth night.

He/she can also return to Mecca on the day of Eid after performing the acts of Mina and return to Mina before the midnight.

**Article 206-** Baytuta in Mina is worship and it needs to have the intention for closeness to Allah like other acts of Hajj, and it is enough to have the intention of staying the night in Mina for performing Hajj al-Tamattu' from Hajjat al-Islam or Mustahab Hajj in the heart.

**Article 207-** Whenever a person abstains from performing Baytuta in Mina inevitably or because of an emergency or necessity, then there is no sin considered for him/her and also there is no atonement and his/her Hajj is correct.

**Article 208-** Some people are exempt from Baytuta in Mina:

1- Old men and women and ill persons and their nurses that staying in Mina causes them sever hardness.

2- People who perform worship all the night in Mecca and do not perform any act other than their necessities.

**Article 209-** Returning from Mina on the twelfth day should be after the Azan of noon, but those who depart there on the thirteenth day can return before Azan of noon.



### **13- Ramy al-Jamarat in the Eleventh and Twelfth Days**

**Article 210-** One of the obligatory acts of Hajj is Ramy of triple Jamarat in the eleventh and twelfth days in the way that has been explained.

### **Miscellaneous Issues of Hajj**

**Article 211-** It is obligatory for a person who do not have either the animal for sacrifice or its money, to perform ten days of fasting, three days sequentially on the days of Hajj (seventh and eighth and ninth of Dhu'l-Hijjah) and seven days after returning home, and if he/she couldn't perform fasting on the seventh day, he/she should do that in eighth and ninth days sequentially and one day after the thirteenth day, and these three days should be in the month of Dhu'l-Hijjah, (and being in travel does not make problem for performing fasting in this condition), but he/she can perform other seven days in other months, sequentially or separated.

**Article 212-** Being in a roofed vehicle in the city of Mecca in the state of Ihram has no problem (during day or night).

\*\*\*\*\*

## Umrah al-Mufradah

**Article 213-** Umrah al-Mufradah can be performed in any month of the year but performing it in the month of Rajab and Ramadhan is best of all months.

**Article 214-** There are seven acts for Umrah al-Mufradah:

- 1- Ihram from Miqat.
- 2- Tawaf of Kaa'ba (seven rounds).
- 3- The prayer of Tawaf.
- 4- Sa'y between Safa and Marwah.
- 5- Taqsir (Shortening the hair and the nail).
- 6- Tawaf of Nisa'.
- 7- The prayer of Tawaf of Nisa'.

These acts should be performed in the way that has been mentioned before for the Umrah of Hajj al-Tamattu', but with a difference in intention that is making the intention of Umrah al-Mufradah instead of the intention of Umrah al-Tamattu'.

**Article 215-** It is possible to wear Ihram from any of Miqats.

### Tawaf al-Widaa' (Farewell Tawaf)

It is Mustahab for person who is leaving Mecca to perform Tawaf al-Widaa', and praise and thank Allah, and it is Mustahab to recite this prayer:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ وَنَبِيِّكَ وَ اَمِيْنِكَ وَحَبِيْبِكَ وَ نَجِيْبِكَ وَ  
خَيْرَتِكَ مِنْ خَلْقِكَ، اَللّٰهُمَّ كَمَا اَبْلَغَ رِسَالَتِكَ وَ جَاهَدَ فِي سَبِيْلِكَ وَ صَدَعَ  
بِاَمْرِكَ وَ اُوْذِيَ فِي جَنْبِكَ وَ عَبَدَكَ حَتّٰى اَتَاهُ الْيَقِيْنُ، اَللّٰهُمَّ اَقْلِبْنِيْ مُفْلِحًا مُنْجِحًا  
مُسْتَجَابًا بِاَفْضَلِ مَا يَرْجِعُ بِهٖ اَحَدٌ مِنْ وَفْدِكَ مِنَ الْمَغْفِرَةِ وَ الْبَرَكَاتِ وَ الرَّحْمَةِ  
وَ الرِّضْوَانِ وَ الْعَافِيَةِ.

\*\*\*\*\*

## Pilgrimage of Holy Prophet (s.a.)

It is Mustahab to go to the holy city of Medina before or after acts of Hajj, to perform the pilgrimage of prophet of Allah (s.a.) and Sayyedah Fatimah (a.s.) and Imams of Baqi (a.s.).

Ziyarat of the holy prophet (a.s.):

«السَّلَامُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ . السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ .  
السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ . السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ . أَشْهَدُ أَنَّكَ قَدْ نَصَحْتَ  
لِإُمَّتِكَ وَ جَاهَدْتَ فِي سَبِيلِ اللَّهِ وَ عِبَدْتَهُ حَتَّى أَتَاكَ الْيَقِينُ فَجَزَاكَ اللَّهُ أَفْضَلَ  
مَا جَزَى نَبِيًّا عَنْ أُمَّتِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ مُحَمَّدٍ أَفْضَلَ مَا صَلَّيْتَ  
عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.»

Ziyarat of the Sayyedah Fatimah (a.s.):

«يَا مُنْتَحَنَةُ امْتَحَنَكَ اللَّهُ الَّذِي خَلَقَكَ قَبْلَ أَنْ يَخْلُقَكَ فَوَجَدَكَ لِمَا امْتَحَنَكَ  
صَابِرَةً، وَ زَعَمْنَا أَنَا لَكَ أَوْلِيَاءُ وَ مُصَدِّقُونَ وَ صَابِرُونَ لِكُلِّ مَا أَتَانَا بِهِ أَبُوكِ  
وَ أَتَانَا بِهِ وَصِيُّهُ، فَإِنَّا نَسْأَلُكَ إِن كُنَّا صَدَقْنَاكَ إِلَّا الْحَقَّتْنَا بِتَصَدِيقِنَا لَهُمَا لِنُبَشِّرَ  
أَنْفُسَنَا بِأَنَّا قَدْ طَهَّرْنَا بِوِلَايَتِكَ.»

Ziyarat of Imams of Baqi (a.s.):

«يَا مَوَالِيَّ يَا أَبْنَاءَ رَسُولِ اللَّهِ، عَبْدُكُمْ وَ ابْنُ أُمَّتِكُمْ، الدَّلِيلُ بَيْنَ أَيْدِيكُمْ، وَ  
المُضْعِفُ فِي عُلُوِّ قَدْرِكُمْ، وَ الْمُعْتَرِفُ بِحَقِّكُمْ، جَاءَكُمْ مُسْتَجِيرًا بِكُمْ، قاصِداً  
إِلَى حَرَمِكُمْ، مُتَقَرِّباً إِلَى مَقَامِكُمْ، مُتَوَسِّلاً إِلَى اللَّهِ تَعَالَى بِكُمْ، ءَأَدْخُلُ يَا  
مَوَالِيَّ، ءَأَدْخُلُ يَا أَوْلِيَاءَ اللَّهِ، ءَأَدْخُلُ يَا مَلَائِكَةَ اللَّهِ الُمُحَدِّقِينَ بِهِذَا الْحَرَمِ،  
المُقِيمِينَ بِهِذَا المَشْهَدِ.»

«اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا، وَالْحَمْدُ لِلَّهِ  
الْفَرْدِ الصَّمَدِ، الْمَاجِدِ الْوَاحِدِ، الْمُتَفَضِّلِ الْمَنَّانِ، الْمُتَطَوِّلِ الْحَنَّانِ، الَّذِي مَنَّ  
بِطَوْلِهِ، وَسَهَّلَ زِيَارَةَ سَادَاتِي بِإِحْسَانِهِ، وَلَمْ يَجْعَلْ عَلَيَّ عَن زِيَارَتِهِمْ مَمْنُوعًا،  
بَلْ تَطَوَّلَ وَمَنَحَ.»

«السَّلَامُ عَلَيْكُمْ أَيَّمَةَ الْهُدَى، السَّلَامُ عَلَيْكُمْ أَهْلَ التَّقْوَى، السَّلَامُ عَلَيْكُمْ أَيُّهَا  
الْحُجَّجُ عَلَى أَهْلِ الدُّنْيَا، السَّلَامُ عَلَيْكُمْ أَيُّهَا الْقَوَامُ فِي الْبَرِّيَّةِ بِالْقِسْطِ، السَّلَامُ  
عَلَيْكُمْ أَهْلَ الصَّفْوَةِ، السَّلَامُ عَلَيْكُمْ آلَ رَسُولِ اللَّهِ، السَّلَامُ عَلَيْكُمْ أَهْلَ النَّجْوَى،  
أَشْهَدُ أَنَّكُمْ قَدْ بَلَّغْتُمْ وَنَصَحْتُمْ وَصَبَرْتُمْ فِي ذَاتِ اللَّهِ وَكُذِّبْتُمْ وَأَسِيءَ إِلَيْكُمْ مِمَّا  
فَعَفَرْتُمْ، وَأَشْهَدُ أَنَّكُمْ الْأَيُّمَةُ الرَّاشِدُونَ الْمُهْتَدُونَ، وَأَنَّ طَاعَتَكُمْ مَفْرُوضَةٌ، وَأَنَّ  
أَنَّ قَوْلَكُمْ الصِّدْقُ، وَأَنَّكُمْ دَعَوْتُمْ فَلَمْ تُجَابُوا، وَأَمَرْتُمْ فَلَمْ تُطَاعُوا، وَأَنَّكُمْ  
دَعَائِمُ الدِّينِ وَأَرْكَانُ الْأَرْضِ، لَمْ تَزَالُوا بَعَيْنَ اللَّهِ يَنْسَخُكُمْ مِنْ أَصْلَابِ كُلِّ  
مَطَهَّرٍ، وَيَنْقُلُكُمْ مِنْ أَرْحَامِ الْمُطَهَّرَاتِ، لَمْ تُدْنِسْكُمْ الْجَاهِلِيَّةُ الْجَهْلَاءُ، وَلَمْ  
تَشْرِكْ فِيكُمْ فِتْنُ الْأَهْوَاءِ، طَبِئْتُمْ وَطَابَ مَنْبُؤُكُمْ، مَنْ بِيكُمْ عَلَيْنَا دَيَانُ الدِّينِ،  
فَجَعَلَكُمْ فِي بُيُوتِ آدِنِ اللَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ، وَجَعَلَ صَلَاتَنَا عَلَيْكُمْ  
رَحْمَةً لَنَا وَكَفَّارَةً لِدُنُوبِنَا، إِذْ اخْتَارَكُمْ اللَّهُ لَنَا، وَطَيَّبَ خَلْقَنَا بِمَا مَنَّ عَلَيْنَا مِنْ  
وَلَايَتِكُمْ، وَكُنَّا عِنْدَهُ مُسَمِّينَ بِعِلْمِكُمْ، مُعْتَرِفِينَ بِتَصَدِيقِنَا إِيَّاكُمْ، وَهَذَا مَقَامٌ مَنْ  
أَسْرَفَ وَأَخْطَأَ وَاسْتَكَانَ وَاقْرَأَ بِمَا جَنَى، وَرَجَى بِمَقَامِهِ الْخِلَاصَ، وَأَنَّ  
يَسْتَنْقِذُهُ بِكُمْ مُسْتَنْقِذُ الْهَلَكَى مِنَ الرَّدَى، فَكُونُوا لِي شَفَعَاءَ، فَقَدْ وَقَدْتُ إِلَيْكُمْ إِذْ  
رَغِبَ عَنْكُمْ أَهْلُ الدُّنْيَا، وَاتَّخَذُوا آيَاتِ اللَّهِ هُزُوعًا، وَاسْتَكْبَرُوا عَنْهَا . يَا مَنْ  
هُوَ قَائِمٌ لَا يَسْهُو، وَدَائِمٌ لَا يَلْهُو، وَمُحِيطٌ بِكُلِّ شَيْءٍ، لَكَ الْمَنْ بِي وَفَقَّتَنِي، وَ  
عَرَفْتَنِي بِمَا أَقَمْتَنِي عَلَيْهِ، إِذْ صَدَّ عَنْهُ عِبَادُكَ وَجَهَلُوا مَعْرِفَتَهُ، وَاسْتَحْفُوا  
بِحَقِّهِ، وَمَالُوا إِلَى سِوَاهُ، فَكَانَتْ الْمِنَّةُ مِنْكَ عَلَيَّ مَعَ أَقْوَامٍ خَصَصْتَهُمْ بِمَا  
خَصَصْتَنِي بِهِ، فَلَاكَ الْحَمْدُ إِذْ كُنْتُ عِنْدَكَ فِي مَقَامِي هَذَا، مَذْكُورًا مَكْتُوبًا، فَلَا  
تَحْرِمْنِي مَا رَجَوْتُ، وَلَا تُخَيِّبْنِي فِيمَا دَعَوْتُ، بِحُرْمَةِ مُحَمَّدٍ وَآلِهِ  
الطَّاهِرِينَ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.»

It is also Mustahab to perform Ziyarat of Fatima daughter of Asad and Ibrahim son or prophet (s.a) and other superiors of Baqi and send Salaam and blessings to them and recites Fatiha.

And it is Mustahab to perform the pilgrimage of seven historical mosques and mosque of Quba and tombs of martyrs of Uhud and the shrine of Hamzah, uncle of Prophet (s.a.).

Ziyarat of t Hamzah:

«السَّلَامُ عَلَيْكَ يَا عَمَّ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، السَّلَامُ عَلَيْكَ يَا خَيْرَ الشُّهَدَاءِ، السَّلَامُ عَلَيْكَ يَا أَسَدَ اللَّهِ وَ أَسَدَ رَسُولِهِ، أَشْهَدُ أَنَّكَ قَدْ جَاهَدْتَ فِي اللَّهِ عَزَّوَجَلَّ، وَ جُدْتَ بِنَفْسِكَ، وَ نَصَحْتَ رَسُولَ اللَّهِ، وَ كُنْتَ فِيمَا عِنْدَ اللَّهِ سُبْحَانَهُ رَاغِبًا، بِأَبِي أَنْتَ وَ أُمِّي، أَتَيْتُكَ مُتَقَرِّبًا إِلَى اللَّهِ عَزَّوَجَلَّ بِزِيَارَتِكَ، وَ مُتَقَرِّبًا إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) بِذَلِكَ، رَاغِبًا إِلَيْكَ فِي الشَّفَاعَةِ، أَبْتَغِي بِزِيَارَتِكَ خَلَاصَ نَفْسِي مُتَعَوِّذًا بِكَ مِنْ نَارِ اسْتَحَقَّهَا مِنِّي بِمَا جَنَيْتُ عَلَى نَفْسِي، هَارِبًا مِنْ ذُنُوبِي الَّتِي احْتَطَبْتُهَا عَلَى ظَهْرِي، فَرَعَا إِلَيْكَ رَجَاءَ رَحْمَةِ رَبِّي، أَتَيْتُكَ مِنْ شَقَّةٍ بَعِيدَةٍ، طَالِبًا فَكَأَنَّكَ رَقَبَتِي مِنَ النَّارِ، وَ قَدْ أَوْفَرْتَ ظَهْرِي ذُنُوبِي، وَ أَتَيْتُ مَا أَسْحَطَ رَبِّي، وَ لَمْ أَحِذْ أَحَدًا أَفْرَعُ إِلَيْهِ خَيْرًا لِي مِنْكُمْ أَهْلَ بَيْتِ الرَّحْمَةِ، فَكُنْ لِي شَفِيعًا يَوْمَ فَرِي وَ حَاجَتِي، فَقَدْ سِرْتُ إِلَيْكَ مَحْزُونًا، وَ أَتَيْتُكَ مَكْرُوبًا، وَ سَكَبْتُ عِبْرَتِي عِنْدَكَ بَاكِيًا، وَ صِرْتُ إِلَيْكَ مُفْرَدًا، وَ أَنْتَ مِمَّنْ أَمَرَنِي اللَّهُ بِصِلَتِهِ، وَ حَ تَنِّي عَلَى بَرِّهِ، وَ دَلَّنِي عَلَى فَضْلِهِ، وَ هَدَانِي لِحُبِّهِ، وَ رَعَّبَنِي فِي الْوَفَادَةِ إِلَيْهِ، وَ أَلْهَمَنِي طَلَبَ الْحَوَانِجِ عِنْدَهُ، أَنْتُمْ أَهْلُ بَيْتِ لَا يَشْقَى مَنْ تَوَلَّاهُمْ، وَ لَا يَخِيبُ مَنْ أَتَاهُمْ، وَ لَا يَخْسِرُ مَنْ يَهُوَ أَكْمُ، وَ لَا يَسْعُدُ مَنْ عَادَاكُمْ.»

Ziyarat al-Widaa' for prophet (a.s) in Medina:

«اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَةِ قَبْرِ نَبِيِّكَ، فَإِنْ تَوَفَّيْتَنِي قَبْلَ ذَلِكَ فَإِنِّي  
أَشْهَدُ فِي مَمَاتِي عَلَى مَا أَشْهَدُ عَلَيْهِ فِي حَيَاتِي، أَنْ لَا إِلَهَ إِلَّا أَنْتَ، وَأَنَّ  
مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ، وَأَنَّكَ قَدْ اخْتَرْتَهُ مِنْ خَلْقِكَ، ثُمَّ اخْتَرْتَ مِنْ أَهْلِ بَيْتِهِ  
الْأَيِّمَةَ الطَّاهِرِينَ، الَّذِينَ أَذْهَبْتَ عَنْهُمْ الرَّجْسَ وَطَهَّرْتَهُمْ تَطْهِيراً، فَأَحْشُرْنَا  
مَعَهُمْ، وَفِي زُمْرَتِهِمْ، وَتَحْتَ لِيَاؤِهِمْ، وَلَا تُفَرِّقْ بَيْنَنَا وَبَيْنَهُمْ فِي الدُّنْيَا وَ  
الْآخِرَةِ، يَا أَرْحَمَ الرَّاحِمِينَ، السَّلَامُ عَلَيْكَ، لَا جَعَلَهُ اللَّهُ آخِرَ تَسْلِيمِي عَلَيْكَ.»

Ziyarat of Widaa' for Imams of Baqi (a.s.):

«السَّلَامُ عَلَيْكُمْ أَيُّمَّةَ الْهُدَى وَرَحْمَةَ اللَّهِ وَبَرَكَاتُهُ، اسْتَوْدِعُكُمْ اللَّهُ وَ أَقْرَأُ  
عَلَيْكُمْ السَّلَامَ، آمَنَّا بِاللَّهِ وَ بِالرَّسُولِ وَ بِمَا جِئْتُمْ بِهِ وَ دَلَّلْنَا عَلَيْهِ، اللَّهُمَّ فَاصْبِرْنَا  
مَعَ الشَّاهِدِينَ.»

\*\*\*\*\*