

Haji Bait Allah^{swt}

This short article on ‘Haji Bait Allah^{swt}’ has been compiled from the traditions of masomeen^{as}, consulting basic shia books, i.e., Manlah Yazarul Faqih, Al-Kafi, Wasial al Shia and Ilul Sheria¹. A brief summary for performing Ummera as well as Hajj is also provided in the end, as a reference to the preceding traditions of masomeen^{as}. An attempt has also been made to focus on the issue related to present-day living and social conditions. First we start with those traditions of masomeen^{as} which emphasis on visiting the ‘Harram’ (buried place) of Masomeen^{as}, followed by Quranic Verses, which refer to the ritual of Hajj, traditions related to its sequence and intricacies.

1. Hajj is incomplete without Ziarat-e-Masomeen^{as}

- It is compulsory on people to start Hajj from Mecca and end it by performing Ziarat of masomeen^{as}.²
- Hajj all in all depends on meeting with Imam^{as} meaning if a ‘Hajji’ did not try to meet with Imam^{as} (Imam of his time) then his Hajj was a wasteful exercise, it is compulsory upon him to bear hardship of Hajj, perform Taufaw, then present himself to Imam^{as} and renew his oath of ‘Wilayat³’ and alliance.⁴
- All those who believe in Imamat of Imam Hussain^{as} ‘Minjanib Allah’ (nominated by Allah^{swt}), Ziarat-e-Imam Hussain^{as} is compulsory on him.⁵
- Hajj is compulsory only once in lifetime, with condition of affordability, but Ziarat Imam Hussain^{as} is wajib everyday, whoever does not do it commits atrocity against Imam^{as}. If it is not possible for a person to visit grave of Imam Hussain^{as} everyday, then he should go to roof-top, look at right side then left side and then into sky and say ‘Salam’ to Imam-e-Mazloom^{as}, it is equivalent to visiting grave of Imam Hussain^{as} and sending ‘Salam’ from there.⁶
- For further traditions on ‘Ziarat and Ziarat etiquettes’, please see **Appendix I**.

2. Quranic Verses on Hajj

*The first House [of worship] set up for mankind was the one at Mecca; it was blessed and a guidance for [everyone in] universe.*⁷

*In it are clear signs [such as] Abraham’s station (Muqam-e-Ibrahim). Anyone who enters it will be secure. Pilgrimage to the House is a duty imposed on mankind by God, for anyone who can afford a way to do so. Anyone who disbelieves [will find] that God is Transcendent/Magnificent, beyond [any need of] the Universe.*⁸

¹ Books from fourth century (Islamic) writes, Sheikh Sadduq, Yaqoob Kulani

² Manla Yahzar-al-Faqih, Vol.2, Traditions 3138-9.

³ Total discretions over him, his dependents and his belongings.

⁴ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 213, Traditions 1,2.

⁵ Manla Yahzar-al-Faqih, Vol.2, Traditions 3177.

⁶ Manla Yahzar-al-Faqih, Vol.2, Traditions 3203.

⁷ Chapter 3, The House of Imran, Verse 96

⁸ Chapter 3, The House of Imran, Verse 97

*You who believe, do not kill any game while you are forbidden [this while on Pilgrimage]. Anyone of you who kills some deliberately may make compensation through the same [type of animal] as he has killed, in livestock, with two fair-minded men from among you judging it, which should be sent as an offering to reach the Kaba; or else exoneration may mean feeding paupers or the equivalent of that in fasting, so that he may taste the effect of his action. God pardons whatever is a thing of the past. God will avenge Himself on anyone who does so over again; God is Powerful, the Wielder of Retribution.*⁹

*Have you made those giving pilgrims something to drink and taking care of the ‘Masjid-Al-Haram’ just like someone who believes in God and the Last Day, and struggles on for God’s sake? They [all] are not equal before God; God does not guide such wrongdoing folk!*¹⁰

*Those who disbelieve and obstruct God’s way and [block] the ‘Masjid-Al-Haram’ which We have granted to mankind on the same footing whether the one is its ‘Mujawar’ [care taker] or just visitor We shall let anyone who wants to misuse it wrongfully, taste some painful torment.*¹¹

*Thus We settled Abraham at the site of the House [saying]: ‘Do not associate anything with Me, ‘and purify My house for those who walk around it, and those who stand there [praying], and those who bow down on their knees in worship.’*¹²

*Proclaim the ‘Pilgrimage’ among mankind: they will come to you on foot and on every lean [beast of burden]: ‘let them come from every deep ravine’.*¹³

*To bear witness to the advantages they have, and to mention God’s name on appointed days over such heads of livestock as He has provided them with. ‘So eat some of it and feed the needy pauper’.*¹⁴

*Then let them attend to their grooming, fulfil their vows, and circle round the Ancient House [Kaabah].*¹⁵

*That is [how it should be], and it will be best with one’s Lord for anyone who emphasizes God’s restrictions. You are permitted livestock except for those, which have been listed for you. Avoid the filth of idols and refrain from deceptive speech.*¹⁶

*Seeking righteously after God, nor associating anything with Him. Anyonewho associates anything with God [will feel] as if he had fallen out of the sky and the birds has snatched him away, or the wind had blow him to some far-off place.*¹⁷

⁹ Chapter 5, The Table, Verse 95

¹⁰ Chapter 9, Repentance, Verse 19

¹¹ Chapter 22, Pilgrimage, Verse 25

¹² Chapter 22, Pilgrimage, Verse 26

¹³ Chapter 22, Pilgrimage, Verse 27

¹⁴ Chapter 22, Pilgrimage, Verse 28

¹⁵ Chapter 22, Pilgrimage, Verse 29

¹⁶ Chapter 22, Pilgrimage, Verse 30

¹⁷ Chapter 22, Pilgrimage, Verse 31

That is [how it is]. Anyone who emphasizes God's ceremonies should do so from heartfelt heeding;¹⁸

You have advantages in them for a fixed period, then their place shall be at the Kaabah.¹⁹

To every nation We have granted ritual so they may mention God's name over any heads of livestock He has provided them with. Your God is God Alone, so commit yourself to Him peacefully and proclaim good news to the meek;²⁰

Whose hearts tremble whenever God is mentioned and are patient with anything that may happen to them, and those who keep up prayer and spend something out of whatever We have provided them with.²¹

Animals' bodies [to be sacrificed] We have granted to you as some of God's symbol (Shair-Allah). They contain good for you, so mention God's name over them as they are lined up [for slaughter]. Once they slump down on their sides, then east some of them and feed both the [poor man who is] carefree and the one who insists on it. Thus We have subjected them to you so that you may be thankful.²²

Neither their meat nor their blood ever reaches God, but heedfulness on your part does reach Him. Thus He has subjected them to you, so that you may magnify God because He has guided you, and proclaim good news to those who act kindly.²³

(O! Prophet)! They will ask you about the phases of the Moon. SAY: 'They serve as datelines for mankind as well as the Pilgrimage. It is no virtue for you to go into houses through their backdoors, but virtue lies in doing one's duty; approach houses through their [front] doors and heed God, so that you may prosper^{24, 25}.

Accomplish the Pilgrimage and the Experience of God's sake. If you are prevented from doing so, then make some offering available. Do not shave your heads until after the offering has reached its destination. For anyone of you who is ill or has some rash on his head, redemption means fasting, or some other act of charity or devotion. Once you fee safe, anyone who is enjoying the Experience along with the Pilgrimage should [send along] whatever he may make available in the form of an offering. Whoever does not find any should fast three days during the Pilgrimage and seven [more] when you return [home]; those make ten exactly. That is for

¹⁸ Chapter 22, Pilgrimage, Verse 32

¹⁹ Chapter 22, Pilgrimage, Verse 33

²⁰ Chapter 22, Pilgrimage, Verse 34

²¹ Chapter 22, Pilgrimage, Verse 35

²² Chapter 22, Pilgrimage, Verse 36

²³ Chapter 22, Pilgrimage, Verse 37

²⁴ The Cow (Al-Baqara), Verse 189. It is narrated from Imam Mohammed Baqir^{as}. in Tafseer Majjamaah al-Bian, that while wearing 'Ahran' (Hajj's outfit), people would not use their front doors and rather come back to your houses through walls using make shift stairs. That's why Allah^{swt} has forbidden this practice.

²⁵ ('Faman Tamata', Hajj Tamata, Hajj and Ummera comes under this term, 1) Hajj-e-Afrad, when Ahram-e-Ummerah is worn separately while Ahram-e-Hajj separately, 2) Hajj-e-Quran, when both Ahram are worn at the same time, 3) Hajj-e-Tamata, when first Ummera is performed and later Hajj- which is for all those who live away from Mecca.)

anyone whose family do not reside in the outskirts of Hallowed Mosque (Masjid Al-Haram). Heed God and know that God is firm in retribution²⁶.

Pilgrimage falls during specific months. Anyone who undertakes the Pilgrimage during them should not refrain from approaching their wives, nor any immorality, nor wrangling during the Pilgrimage. God knows about any good you may do. Make provision; yet the best provision is doing your duty. Heed Me, those who are prudent!²⁷

It will not be held against you if you seek bounty from your Lord. When you stream forth from ‘Arafat’, remember God at the Hallowed Monument (Mashayar al-Haram-Mazdalfa). Remember Him just as He has guided you, even if previously you acted like those who are lost.²⁸

Then stream forth from wherever the people stream forth, and seek forgiveness form God. God is Forgiving, Merciful!²⁹

Once you have performed your ceremonies, remember God just as your remember your forefathers, or even more fervently. There is the occasional man who says: ‘Our Lord, give us [such and such] during this world!’ while he will have no share in the hereafter³⁰.

There is another kind who says: ‘Our Lord, give us something fine in this world, as well as something fine in the Hereafter, and shield us from the torment of Fire!’³¹. Those will have a portion of anything they have earned: God is Swift in reckoning!’³²

Remember God during the calculated days. Anyone who is anxious to leave within two days commits no offence, while anyone who stays on, commits no offence either, provided he does his duty. Heed God, and know that you will be summoned to Him.³³

Interpretation of above verse from traditions of Masomeen^{a.s}

It is narrated from Imam Jafar-e-Sadiq^{a.s}. in Kafi and Tafseer-e-Aisha that the meaning of ‘Rafce’ meaning having relationship with wife, whereas the meaning of ‘Fasuuq’ is to abuse others and fabricate lies, and the meaning of ‘LaJaddal’ is to swear. It is narrated in Kafi that the person who commits ‘LaJaddal’ should give goat as elms and the one who practises ‘Fasuuq’ who give away a cow but who commits ‘Rafce’ his Hajj becomes invalid.

It is narrated from Imam Jafar-e-Sadiq^{a.s}. that after completing the ritual of Hajj, one is free to shop and sell in the Hajj fair.

The elite Qurash used to go to ‘Mashar Al Haram’ (Muzdalfa) and stay there whereas ordinary people would also go to Arafat but they were not allowed to rest at Muzdalfa. Allah^{swt} pronounced that all have the equal rights and made Muzdalfa the limit of returning back. (as Muzdalfa lies between Mecca and Arafat).

²⁶ The Cow (Al-Baqara), Verse 196.

²⁷ The Cow (Al-Baqara), Verse 197.

²⁸ The Cow (Al-Baqara), Verse 198.

²⁹ The Cow (Al-Baqara), Verse 199.

³⁰ The Cow (Al-Baqara), Verse 200.

³¹ The Cow (Al-Baqara), Verse 201.

³² The Cow (Al-Baqara), Verse 2002.

³³ The Cow (Al-Baqara), Verse 203.

3. On Hajj Obligation:

- Hajj is obligatory on those who could 'afford' (what is involved in performing Hajj) and Affordability is that a Muslim is in good health and has enough resources to bear Hajj expenses as well as leave enough for his dependents' sustenance and his Hajj route is safe and risk free.³⁴

4. On Hajj Journey:

- The best day to set out for Hajj is Thursday or on Saturday but do not leave on Monday as well as during 'Qamar dar Aqrab'³⁵ as it would result in a disaster. However, one could leave for Hajj on any day after distributing Elms (Sadaqah).³⁶
- It is recommended for everyone to travel along with those who have similar financial resources, and should not disgrace himself by travelling with those who are better off, it is, however, also the responsibility of rich companion to not spend unnecessarily while in the company of the ones with limited financial resources.³⁷
- It is recommended by Rasool Allah^{saww} to first choose your companion before setting out for Hajj, while Amir-ul-Momaneen^{as} said do not travel with a person who would not admit that any of your qualities are better than his as you would recognise his qualities superseding yours.³⁸

5. On Hajj of a Person who in debt:

- If a person is capable of paying debt then, there is no harm in taking out a loan to bear Hajj expenses. If a person is already in red and he has a choice to either pay his debt or to go for hajj, he may partially pay off his debt and use the remaining funds for Hajj. But if he has not got enough funds to cover both, however, then he should clear his debt and perform Hajj next year.³⁹

6. On Hajj of Ladies and Children:

- A lady can go for Hajj even if her husband does not permit her, provided it is her first Hajj⁴⁰. But a wife, who has already performed her obligatory Hajj, should obey her husband if he refuses to give her permission for the second Hajj.⁴¹
- It is not necessary that a lady should be accompanied by a 'Mehhram'⁴² for Hajj, as she could go in the company of trustworthy and reliable people if peaceful and safe conditions persist.⁴³

³⁴ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 30, Traditions 2-3.

³⁵ It's the phase when moon passes through the Scorpio, one should also refrain from holding wedding

³⁶ Manlah Yahzer Faqih, vol. 2, Traditions 2391, 2401, 2404.

³⁷ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 46, Traditions 7-8.

³⁸ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 46, Tradition 5.

³⁹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 40, Traditions 3-4.

⁴⁰ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 44, Tradition 3.

⁴¹ Manlah Yahzer Faqih, vol. 2, Traditions 2391, 2401, 2909.

⁴² A close relative to whom marriage is forbidden,

⁴³ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 44, Traditions 4-5.

- A divorced or a widow can go for Hajj during her Time of 'Iddat' (waiting time).⁴⁴
- A child can perform Hajj after losing his/her primary/milk⁴⁵ teeth but can perform obligatory Hajj upon reaching adulthood.⁴⁶
- If a youth has not got his own sacrifice (animal) then his guardian should observe fast instead.⁴⁷
- When a person performs Hajj with his young ones, he should guide him for the recitation of 'Talbih' and 'Niah' (intention of Hajj), if youth cannot recite 'Talbih' properly then he should recite on his/her behalf and perform 'Tuwaf' along with him and offer salat on his behalf. And if the guardian is unable to afford sacrifice for both, then he should offer sacrifice on young one's behalf and make up his sacrifice with observing a fast. The youth should refrain from all those which are forbidden during Hajj, i.e., wearing perfume, cloth restrictions etc., and if youth has killed a bird/animal (what is lawful under ordinary conditions), then his guardian should offer the (corresponding) compensation.⁴⁸

7. On Hajj-e-Badal (On Behalf of Someone Else):

- If a wealthy person become ill near the Hajj time or has a disability (which would not enable him to perform Hajj rituals) he should then send, on his behalf, a poor person for Hajj.⁴⁹
- If a person passes away without performing his obligatory Hajj and does not leave a 'Will' for 'Hajj-e-Badal', even then Hajj should be performed on his behalf.⁵⁰
- A man on behalf of a woman and a woman on behalf of a man can perform Hajj.⁵¹
- A person's own Hajj is also accomplished when he performs Hajj on behalf of someone else. If a person was poor and someone else has performed his obligatory Hajj, he should set out for obligatory Hajj upon becoming wealthy.⁵²
- The deeds of a Hajji who is performing Hajj, on behalf of someone else, will be equally shared until the end of obligatory Tauwaf and those deeds performed afterwards will only belong to the performer.⁵³
- If a person is given resources to perform 'Hajj-e-Mufrad' it is permissible for him to carry out 'Hajj-e-Tumattu' instead, although it would be better to do what he has been asked for.⁵⁴

⁴⁴ Manlah Yahzer Faqih, vol. 2, Traditions 2913-2914.

⁴⁵ Deciduous teeth.

⁴⁶ Manlah Yahzer Faqih, vol. 2, Traditions 2898-2899.

⁴⁷ Manlah Yahzer Faqih, vol. 2, Tradition 3102.

⁴⁸ Manlah Yahzer Faqih, vol. 2, Tradition 2893.

⁴⁹ Farooq-e-Kafi, vol. 4, chapt. 37, Tradition 5.

⁵⁰ Farooq-e-Kafi, vol. 4, chapt. 38, Tradition 16.

⁵¹ Farooq-e-Kafi, vol. 4, chapt. 59, Traditions 1-3.

⁵² Farooq-e-Kafi, vol. 4, chapt. 38, Traditions 1,4.

⁵³ Manlah Yahzer Faqih, vol. 2, Tradition 2240.

⁵⁴ Farooq-e-Kafi, vol. 4, chapt. 60, Tradition 1.

- If a person losses funds given to him for Hajj-e-Badal but if a third person gives him, again, Hajj expenses, a Hajj performed, subsequently, will be sufficient for the both of the contributors.⁵⁵
- A well-off person who has not completed his own obligatory Hajj cannot perform Hajj on behalf of a deceased person until he carries out a Hajj from his own wealth. However, a person with limited resources may do so on behalf a dead person.⁵⁶
- Hajj-e-Badal cannot be performed on behalf of a ‘Nasabi’⁵⁷ unless he happens to be his/her real father.⁵⁸
- If a ‘Nasabi’ is enlightened and corrects his beliefs, he should go for an obligatory Hajj even if he has already performed one (in Nasabi faith).⁵⁹
- If a person who has been given funds for ‘Hajj-e-Badal’ passes away prior to performing Hajj and does not leave behind any amount (from what he was given) then the Hajj of the person is accepted who gave him monies.⁶⁰
- A person who would carry out Hajj from his own resources, on behalf of someone else, gets the reward equivalent to 10 Hajj.⁶¹
- A Hajji may perform Hajj, on behalf of as many as he wants, reaching over 1,000 so that each will get the full reward without any deduction in his own. Upon starting the ‘Tauwaf’ he can recite, ‘O! Allah^{swt}, accept Tauwaf on behalf of such and such.....’⁶²
- It would be highly rewarding if a Hajji would carry out Hajj and Tauwaf for 14 masomeen^{as}, on one by one basis.⁶³

8. Orders Regarding Hair Cut Prior to Ummera or Hajj:

- It is narrated from Imam Abu Abdullah^{as} that a person who intends to perform Hajj, should neither get a haircut nor trim beard upon citing the new moon of Ziqqad.⁶⁴ For Ummera, one should stop cutting hair and beard one month in advance.⁶⁵

9. Name and Shape of Kaabah:

- Prophet Mohammed^{saww} said, ‘The name of ‘Kaabah’ was given to Kaabah due to its central position on earth. It is also narrated that the name of Kaabah was given Kaabah as it is square and was transformed into this shape as it is directly underneath the ‘Bait-ul-Mahmoore’⁶⁶ which is square and the reason behind the square shape of Bait-ul-Mahmoore is that it is exactly under ‘Arsh’ which is square. The Arsh is square as four basic Divine words are written on

⁵⁵ Manlah Yahzer Faqih, vol. 2, Tradition 2869.

⁵⁶ Manlah Yahzer Faqih, vol. 2, Tradition 2872.

⁵⁷ A person who carries grudges against either Ahlul Bait a.s. and/or their Shias.

⁵⁸ Farooh-e-Kafi, vol. 4, chapt. 63, Traditions 1-2.

⁵⁹ Manlah Yahzer Faqih, vol. 2, Tradition 2867.

⁶⁰ Farooh-e-Kafi, vol. 4, chapt. 66, Tradition 3.

⁶¹ Farooh-e-Kafi, vol. 4, chapt. 67, Tradition 2.

⁶² Farooh-e-Kafi, vol. 4, chapt. 71, Traditions 1, 9, 10.

⁶³ Farooh-e-Kafi, vol. 4, chapt. 70, Tradition 2.

⁶⁴ Farooh-e-Kafi, vol. 4, chapt. 72, Tradition 3.

⁶⁵ Farooh-e-Kafi, vol. 4, chapt. 72, Tradition 4.

⁶⁶ Allah’s house in Heavens.

it, ‘SubhanAllah, WalHamduAllah, Wla a la ha Allah and Wa Allah Akbr. And the name of Bait Allah is ‘Harram’ due to the fact that the non-beliver’s entry is ‘Harram’ (forbidden) therein. And Bait Allah is also called ‘Ateeq’ since it was being saved from flooding.⁶⁷

- Only that person who recognises the ‘Rights and Attributes’ of Ahlul Bait a.s. knows the ‘Haq and Hurmat⁶⁸’ of Kaabah, his all sin are erased by Allah^{swt} upon looking at Kaabah. In addition, he will be assisted by Allah^{swt} in both this World as well as in the hereafter.

10. Orders Regarding Earth, Stones and Found Items in Kaabah:

- One should not pick stone or soil from or around Kaabah, these should be returned if taken out unknowingly.⁶⁹
- An item found in Kaabah should be announced for a year and if still unclaimed it should be given out in charity. However, if an item was found outside Kaabah and remains unclaimed after being displayed for a year, then the founder can keep it.⁷⁰

11. Hajj Hazrat Adam^{a.s.} 71

It has been narrated from Imam Ali^{a.s.} ‘when Adam^{a.s.} and Eve^{s.a} were sent down to earth in lieu of eating wheat, Adam^{a.s.} landed at the mountain of ‘Safah’ whereas Eve^{sa} descended at the mountain of ‘Marwah’. The name ‘Safah’ is due to the fact as it derived from ‘Adam Mustafah’ as Allah^{swt} Says: Innallah Istifah Adam o Nuh....’ and the ‘Marwah’ name became famous due to the fact that it has originated from the word ‘Marah’, meaning ‘woman’. Adam^{a.s.} assumed, Hazrat Eve^{a.s.} was made forbidden for him (as a wife) otherwise they would have both descend on the mountain of Safah. Initially, Hazrat Adam^{a.s.}, due to this assumption, stayed away from Hazrat Eve^{sa} but afterward started meeting with her but only during the day time. At night, Hazrat Adam^{a.s.} would go back and sleep at the mountain of Safah in order to avoid being taken over by emotions. Adam^{a.s.} has no ‘Ouns’ (attachment) to anyone else but Eve^{sa} and Eve^{sa} also had only love for Adam^{a.s.} and this is the reason why women were given the name ‘Nisaw’ (woman). During this time Allah^{swt}. did not communicate with them directly or through an angel. However, after some time, Allah^{swt} took pity on them and taught them some ‘Kalimat’ (prayers), upon reciting these Kalimat they were pardoned and blessed with His bounties. Then Hazrat Jabrael^{a.s} was sent to them who greeted them with ‘Salam’ and said I have been sent to you by Allah^{swt}, O! the seekers of forgiveness and the observers of patience! I have been sent down to teach you how to perform ‘Hajj’ so that you become clean and pure. Thus Hazrat Jabrael^{a.s} grabbed them by their hands and brought them to ‘Kaabah’. Thus clouds suddenly appeared and produced a shade on the area where ‘Kaabah’ is today, and Jabrael^{a.s} asked Adam^{a.s} to draw a line with foot around the shade and this area will be the ‘Qiblah’ for you and your children until the day of Judgement. Adam^{a.s} marked that area and then Jabrael^{a.s} brought Adam^{a.s} to the Mosque of ‘Minah’ and similarly marked that area and then brought him to ‘Arfat’

⁶⁷ Manlah Yahzer Faqih, vol. 2, pp. 116.

⁶⁸ Respect and Privileges.

⁶⁹ Farooq-e-Kafi, vol. 4, chapt. 17, Traditions 1-2.

⁷⁰ Farooq-e-Kafi, vol. 4, chapt. 22, Tradition 1.

⁷¹ Farooq-e-Kafi, vol. 4, chapter 4, Tradition 4.

and made him stand at the ‘place of Mouroof’. After sunset, Hazrat Adam^{a.s} repented on his ‘act’ seven times at this point and that’s why it is called ‘Mouroof’. That’s why this place was dedicated for the children of Adam^{a.s} to repent and ask for forgiveness to Allah^{swt}. Then Jabrael^{a.s} took him to ‘Arafat’ while passing across the seven mountains and ask him to recite four time ‘Takbeer’ and Adam^{a.s} acted accordingly and upon arrival at ‘place of Jammrah’, ¼ of the night had already passed and Adam^{a.s} offered his ‘Magrib and Ishah’ prayers. Then Jabrael^{a.s} asked Hazrat Adam^{a.s} to lie down on ‘pebbles’ in order to show respect to Allah^{swt} in the most humble way. Then asked him^{a.s} to climb the mountain of ‘Jammrah’, upon sunrise, Adam^{a.s} was asked to beg for forgiveness and repent to Allah^{swt} for seven times and offer repentance prayers for seven time and Adam^{a.s} asked for forgiveness once again and since then those who would not be able to reach ‘Arafat’ and arrive at ‘Jammrah’ would follow this tradition of Hazrat Adam^{a.s} to complete their ‘Hajj’. Then they left ‘Jammrah’ and arrived at ‘Minah’ late morning, and recite ‘two-part’ salat and then Adam^{a.s} was asked to offer sacrifice while repenting so that he may be forgiven. Thus offering a sacrifice has been observed as a tradition of Hazrat Adam^{a.s} by his children. Allah^{swt} accepted the offered sacrifice by sending a fire from the skies, a sign of Divine approval. Upon this, Hazrat Jabrael^{a.s} said ‘O! Adam, Allah^{swt} has been very kind to you and taught you the ritual of Hajj and accepted your repentance and sacrifice, you should now, out of respect, shave your head’.

Hazrat Jabrael^{a.s} then held Adam^{a.s}’s hand and took him towards ‘Kaabah’, on their way to ‘Kaabah’ Satan interrupted them near the place ‘Jammrah’, and asked Adam^{a.s} ‘O! Adam what are you up to?’ Hazrat Jabrael^{a.s} said, ‘O! Adam pick up seven stones and threw at Satan while reciting ‘Allah-ho-Akbar’ Hazrat Adam^{a.s} followed these instructions and acted upon them and they moved ahead, but Satan came around again at the ‘Jammrah II’ and asked, ‘O! Adam where are you going’, Hazrat Jabrael asked Adam^{a.s} to hurl seven stone at Satan while reciting ‘Allah-ho-Akbar’ each time, Adam^{a.s} acted upon it but Satan followed him and confront him again at ‘Jammrah III’ and asked, ‘where are you heading to?’ Jabrael^{a.s} told Hazrat Adam^{a.s} to toss seven stone at him again while recite ‘Allah-ho-Akbar’ each time. After doing so, Satan ran away. Hazrat Jabrael^{a.s} said you will not see him again, and took Hazrat Adam^{a.s} to ‘Kaabah’, upon arrival there asked him to complete walking around (circumambulate) ‘Kaabah’ seven times, after completing these, Hazrat Jabrael^{a.s} told Adam^{a.s}, ‘Allah^{swt} has forgiven you, accepted your repentance, and has made permissible for you to live with your wife’.

Someone asked from Imam^{a.s} how did Hazrat Adam^{a.s} shaved his head, Imam^{a.s} replied Hazrat Jabrael^{a.s} brought a ‘Yaquf’ stone from heavens and rubbed it on Adam^{a.s}’s head and hair were removed.

A companion saw Imam^{a.s} reciting ‘two-part’ salat after ‘Tuwaf’ between ‘Bab’ and ‘Hajjar-e-Aswad’ and asked I have never seen anyone reciting salat at this place, Imam^{a.s} replied, this is the place where Adam^{a.s}’s repentance was accepted.

12. Supplications prior to or during Hajj:

- It is narrated from Imam Musa ibn Jafar^{a.s} that Rasool Allah^{sa^{ww}} said, when one of you intends to leave his home for Hajj, a person should recite, at the front door, while facing him, ‘Sura-e-Fatiha’ on his front, right-hand side and left-hand side

and similarly ‘Ait-tu-Kursee’ should be recited on his three sides. Then the person should say, O! Allah^{swt}, please protect him and all that accompanying him and keep him well and alive along with his belongings. And let him reach his destination along with his belongings. Imam^{a.s} then said, O Sabah! (the narrator), have you ever noticed that a person has come back after performing Hajj and his belongs went missing? Or he survived and his luggage got lost? Or he returned back but his belongings did not? I replied this is true, may I be your sacrifice⁷².

- I was travelling with Imam Jafar-e-Sadiq^{a.s} towards Mecca, Imam^{a.s} after offering prayers, prayed to Allah^{swt}, O! Allah make our way empty and make our journey easy and let us reach there with safety, make climbing of mountains easier for us, All distinctions belong to You⁷³.
- Hazrat Abu Abdullah^{a.s} said there is a Satan at the top of every peak, thus when you reach there you should say, ‘Bismillah Yahal Anak’ (Name of Allah^{swt} which helped me coming over)- meaning Ya Ali^{a.s} madad⁷⁴!

13. Hajj or Ummera?

- Imam^{a.s} said: ‘We do not recommend any other type of Hajj except ;Hajj-e-Tamatu, we greet Allah^{swt} by saying this, O! Lord, we acted upon the words of Quran and traditions of Rasool Allah^{saww}, whereas Muslims says we have acted upon our best guess. Thus Allah^{swt} will do justice between our deeds and theirs, as per His judgement⁷⁵.

14. Ritual of Ummera and Hajj-e-Tumatah!

- Imam^{a.s}. said, The Ummera and Hajj-e-Tumatah has three sets of ‘Tuwaf-e-Kaabah’ and two times the act of ‘Sahi’, when you arrive at Mecca do ‘Tuwaf of Kaabah’, recite two-rakat ‘salat’ at ‘Place of Ibrahim’ then do ‘Sahi’ between ‘Safa and Marwa’, that’s all in the Ummera of ‘Hajj-e-Tumatah’. Then there are two ‘Tuwaf-e-Kaabah’ in Hajj and a single ‘Sahi’ between ‘Safa and Marwa’ and offering prayers during the Tuwaf and two-rakat salat at the ‘place of Ibrahim’⁷⁶.

15. Months for Hajj!

- Imam Jafar-e-Sadiq^{a.s} said: the known months of Hajj are ‘Shawal, Ziqad, and Zilhajj’ it is not permissible for anyone to wear ‘Ahram’ in any other time other than those which have been fixed by Rasool Allah^{saww}, nor any other place but ‘nominated Miqad’ otherwise it would be similar to reciting ‘four rakat’ instead of two during the state of travelling⁷⁷
- Imam Jafar-e-Sadiq^{a.s} said: Whoever puts on ‘Ahram’ in other than the months which are nominated for Hajj, his Hajj will be invalid and similarly who puts on

⁷² Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 45, Tradition 1

⁷³ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 47, Tradition 1

⁷⁴ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 47, Tradition 2

⁷⁵ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 50, Tradition 4

⁷⁶ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 51, Tradition 1

⁷⁷ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 74, Tradition 2

‘Ahram’ from places other than ‘nominated Miqad’ his ‘Ahram’ will be inappropriate⁷⁸.

16. Orders Regarding Ahram and Putting on Ahram⁷⁹!

- It is better that an Ahram should only consist of two cotton sheets⁸⁰, however, a third sheet/outfit could also be used for protection against cold.⁸¹
- It is narrated from Imam Abu Abdullah^{a.s} that when you arrive at the place of ‘Yakeeq’ from Iraq or any place of ‘Miqaat’ (among many ‘Miqaat’ places) and have the intention of wearing ‘Ahram’ then you should, first clean yourself by removing your underarm hair, manicure you nails, remove hair around your private parts, trim your moustaches, and somehow clean your teeth and take a shower, and wear both cloths of ‘Ahram’ and its better to perform all these before the Sun starts to decedent. However, if you cannot then there is no harm in doing these afterwards (afternoon time)⁸².
- Someone asked, how long one should wait to cut hair, again, near the private parts, after removing hair prior to putting on the first ‘Ahram’, Imam^{a.s} replied after two-Fridays (gap).⁸³
- It is narrated from Imam Abu Abdullah^{a.s} that it does not matter if you wear ‘Ahram’ during the day or in the night but it is better to put it on in the afternoon⁸⁴.
- A button or kind of hook is not allowed in any form of Ahram cloths.⁸⁵
- One should not look into mirror while in Ahram as it comes under self-importance/vanity.⁸⁶ However, wearing a ring is permitted provided it is not with the intention of pride.⁸⁷
- It is permissible to wear a belt on waist for the purpose of securing money and other valuables.⁸⁸
- An Ahram in black colour is forbidden, but is allowed in strips provided no silk thread is used in the stitching/weaving.⁸⁹
- Ahram sheet should not be impregnated with scent; such sheets could only be used after elimination of the fragrance.⁹⁰

17. Orders for Women Regarding Ahram

- A ‘Muharra’ mah⁹¹ may wear any kind of outfit for Hajj, but should be fragrance free, should not wear gloves, it would not matter if she wears striped cloths.⁹² But she should not wear pure silk cloths.⁹³

⁷⁸Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 74, Tradition 4

⁷⁹For men, two un-switched while sheets, for women switched white cloths.

⁸⁰Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 76, Tradition 1

⁸¹Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 82, Tradition 11

⁸²Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 76, Tradition 1

⁸³Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 76, Tradition 3

⁸⁴Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 79, Tradition 1

⁸⁵Manla Yahzar-ul-Faqih, vol 2. hadith no. 2617.

⁸⁶Manla Yahzar-ul-Faqih, vol 2. hadith no. 2649.

⁸⁷Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 82, Tradition 22

⁸⁸Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 83, Tradition 1-2

⁸⁹Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 82, Tradition 16

⁹⁰Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 82, Tradition 19

⁹¹Female Hajji

- A ‘Muharra’mah’ should not cover her face, as a lady’s Ahram is her face, whereas, it is in two-sheets for a man. It is also inappropriate to cover her face with something else (i.e., fan/pankgha).⁹⁴
- A ‘Muharra’mah’ can wear those ornaments, which she usually puts on at home, e.g., earrings, foot/hand bands, but with the condition that she should not display them to others.⁹⁵
- A Muharra’mah⁹⁶ should not do the following (as men are asked to do): recite ‘Talbih’ aloud, perform ‘Istilam’ (to kiss Hajr-e-Aswat), enter into Kabah and do ‘Harwala’ during Saiy between Safa and Marwah.⁹⁷

18. Obligations after Wearing Ahram

- It is prohibited for a ‘Muharram’⁹⁸, to indulge in conflicts, tell lies, use of abusive language and to sleep with his wife.⁹⁹
- A ‘Muharram’¹⁰⁰ should be careful regarding the following: (a) refrain from scratching his head with nails but should rather use fingers; (b) upon taking ‘Ghusal-e-Janabat’ he should touch his head with fingers in order to make water reach his head skin; (C) he should not recite ‘Talbih’ until his Ahram is complete; (d) he should not wrestle with others so that he does not get an injury or drops hair.¹⁰¹
- A ‘Muharram’ may clean his teeth, use floss, and scratch his skin even if blood comes out as a result.¹⁰²
- If two ‘Mohharam’ end up fighting, they should seek forgiveness, but upon fighting again, the one who was just should offer a goat for sacrifice whereas the unjust ‘Mohharam’ should offer a cow.¹⁰³
- If a ‘Muharram’ swears three times, he commits ‘Ja’dal’ (even if he was right) he should sacrifice a goat but if a person wrongly swears, even once, needs to offer a goat, as compensation.¹⁰⁴
- Also in another tradition, it is narrated that upon committing ‘Ja’dal’ a ‘Muharram’ has to sacrifice a goat, and/or a cow (depending on the swear-word) as well as committing a minor sin but Hajj becomes invalid if he sleeps with his wife.¹⁰⁵
- A ‘Mohharm’ should not use a shade while riding but can use his own body to guard against sun, i.e., use of hand to cover his face. However, he can sit in a tent or in the shade of a wall.¹⁰⁶
- A lady can stay under shade in the state of Ahram.¹⁰⁷

⁹² Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 84, Tradition 2.

⁹³ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 84, Tradition 8.

⁹⁴ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 84, Traditions 7,9.

⁹⁵ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 84, Tradition 4.

⁹⁶ A female in Ahram

⁹⁷ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 121, Tradition 8

⁹⁸ A male in Ahram.

⁹⁹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 81, Tradition 3.

¹⁰⁰ A male hajji/in Ahram

¹⁰¹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 98, Traditions 1,3,4,10.

¹⁰² Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 98, Traditions 5,6,12.

¹⁰³ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 81, Tradition 1.

¹⁰⁴ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 81, Tradition 4

¹⁰⁵ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 81, Tradition 6.

¹⁰⁶ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 89, Tradition 1

- A Mohharm who is elderly or ill can come under shade but would need to give away 0.75 kg grains but if he comes under shade due to either rain or sun then he would have to sacrifice a goat in Minnah.¹⁰⁸
- Another person can perform ‘Tauwaf’ and ‘Rami Jamarat’ on behalf of a person (man or woman), who is not well, disabled, or mentally unfit or frequently needs to drink water.¹⁰⁹
- A husband may help his wife, who cannot stand on her feet, in a carrier (i.e., wheel chair) to perform compulsory Tauwaf of Kabah and Saiy between Safa and Marwa. By doing so his own Tauwaf is also accomplished and he does not need to perform it later.¹¹⁰
- A Mohharm should not dive in deep water and he should neither sniff a scent nor an odour. If he has to open something containing fragrance, he should cover his nose up with a cloth. But if his cloths come in contact with fragrance then he should wash them up.¹¹¹
- A Mohharm should neither use a yellow coloured bed nor a pillow.¹¹²
- A Mohharm can eat apple, lemon, ‘Bair’ or any fruit with good smell but should avoid inhaling aroma.¹¹³
- A Mohharm should neither wear ‘kajal’ (Surma) with the intention of make up nor use ‘Kajal’ containing fragrance, he should not stare at a women but if it happens by chance then he should recite Talbih.¹¹⁴, however if Mohharm’s eyes are sore and putting Kajal will help him then he may use it or even use cloth/cotton balls on his eyes.¹¹⁵
- If a Mohharm falls ill or suffers from headache or gets fleas then it is permissible for him to get his head shaved but offer ‘Fidia’, either keep three fasts or offer food to six poor folks (circa 9 kg) or sacrifice a goat.¹¹⁶
- A Mohharm may use oil/butter to cure his dried/torn skin or use other medicine based on halal ingredient for any other disease.¹¹⁷
- A Mohharm may make use of ‘bandage/dressing’ to stop bleeding from a wound but should refrain from using a medicine containing excessive amount of fragrance.¹¹⁸
- A Mohharm may use cotton in ears (as ear-plugs) in order to relieve pain from the wind.¹¹⁹
- If a Mohharm cuts his nail then he would need to give out a handful of grains for each nail but if he exceeds cutting four nails, then he should offer a sacrifice but if he cuts more than ten nails in total, then he should offer another sacrifice.¹²⁰

¹⁰⁷ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 89, Tradition 4

¹⁰⁸ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 89, Tradition 4-9

¹⁰⁹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 135, Traditions 2,4.

¹¹⁰ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 138, Tradition 9

¹¹¹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 90, Traditions 1-2 and Chp 91, Traditions 4-5, 8.

¹¹² Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 91, Tradition 11.

¹¹³ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 91, Tradition 16-17.

¹¹⁴ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 92, Traditions 1-5.

¹¹⁵ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 93, Tradition 3.

¹¹⁶ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 93, Tradition 2

¹¹⁷ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 93, Tradition 4.

¹¹⁸ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 93, Traditions 5,6,8.

¹¹⁹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 93, Tradition 9

¹²⁰ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 94, Tradition 4

- If a Mohharm cuts nails at one place then he should offer a sacrifice but if he cuts nails at two different places then he should repeat sacrifice twice.¹²¹
- If a Mohharm pulls out hair from his head or beard then he should give away food to a poor, but if he carried out unintentionally, then he should give away two whole breads or barely.¹²²
- A Mohharm should not kill fleas but there is no 'Kufara' (penalty) on doing so.¹²³ But if he picks up fleas from his body or cloths and throws away, on purpose, then he should give away a handful of grains.¹²⁴
- A Mohharm should not kill any creepy/crawly species with the exception of snake, scorpion and mouse.¹²⁵
- A Mohharm may kill, if being threatened by an animal of any kind, i.e., crow, giant hornet/bee, eagle, wolf, and mad dog.¹²⁶
- There is no harm in killing a mosquito or a bedbug in the 'Harram'.¹²⁷
- A Mohharm can sacrifice four animals and those birds which do not fly (i.e, chicken), anywhere, including the Harram.¹²⁸
- If a Mohram's leg is broken then all the restrictions are lifted, i.e., his wife, cloths, fragrance, but he will have to come back again for Hajj next year.¹²⁹
- A Mohram can neither get married, nor anyone can read his 'Nikah', nor can recite the sermon of 'Nikah' nor becomes witness to someone else's 'Nikah'. If a Mohharm marries a lady then they should be separated from each other and can never marry again.¹³⁰ However, a Mohram can divorce his wife.¹³¹
- If a Mohram cannot find a camel, which was due on him as 'Kufara' then he may sacrifice 7 goats.¹³²
- A Mohram has an option to get a painful tooth taken out.¹³³
- A Mohram may put on a medicine with fragrance if under unbearable pain.¹³⁴
- A Mohram may cover his nose to avoid a sweet smell but should not do so for a bad odour.¹³⁵
- A Mohram is not restricted from buying or selling goods.¹³⁶
- Upon death of a Mohram, he may be given 'Ghusal and Kafan' and his face may be covered but he may not be given 'Hanut' or any kind of fragrance, regardless of being man or woman.¹³⁷

19. Recitation of 'Talbih' after putting on Ahram at Miqaat:

¹²¹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 94, Tradition 5

¹²² Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 94, Traditions 9,11

¹²³ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 95, Tradition 2

¹²⁴ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 95, Tradition 3

¹²⁵ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 96, Tradition 2

¹²⁶ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 96, Traditions 4,10

¹²⁷ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 96, Tradition 11

¹²⁸ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 97, Tradition 1

¹²⁹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 100, Tradition 2

¹³⁰ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 101, Traditions 1,3

¹³¹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 101, Tradition 6

¹³² Manla Yahzar-ul-Faqih, vol 2. Tradition no., 2591

¹³³ Manla Yahzar-ul-Faqih, vol 2. Tradition no., 2653

¹³⁴ Manla Yahzar-ul-Faqih, vol 2. Tradition no., 2668

¹³⁵ Manla Yahzar-ul-Faqih, vol 2. Tradition no., 2670

¹³⁶ Manla Yahzar-ul-Faqih, vol 2. Tradition no., 3118

¹³⁷ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 99, Tradition 1,3

- Upon asking about the ‘Talbih’, Imam^{a.s} said, it is: ‘Labbak Allah Huma Labbak La Shareek laka Labbak Innal Hamda Walnamata laka walmulka la Shareek laka Labbak.....’ And recite this after offering prayers whether prayers are compulsory or recommended, when you start your journey, when you reach a crest or settle in a valley, upon greeting another passenger or upon waking up, and during the morning and pronounce them as loud as possible, if a portion of them you cannot recite, it is still acceptable but reciting them in full is better. But be aware! The first four ‘Talbihat’ are very essential.¹³⁸

¹³⁸ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 80, Tradition 3

- The Talbiyah of Imam Sadiq^{as} was as follows:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ لَبَّيْكَ، ذَا الْمَعَارِجِ لَبَّيْكَ لَبَّيْكَ، دَاعِيًا إِلَى دَارِ السَّلَامِ لَبَّيْكَ لَبَّيْكَ، عَفَّارَ الذَّنُوبِ لَبَّيْكَ لَبَّيْكَ، أَهْلَ التَّلْبِيَةِ لَبَّيْكَ لَبَّيْكَ، ذَا الْجَلَالِ وَالْإِكْرَامِ لَبَّيْكَ لَبَّيْكَ، مَرْهُوبًا وَمَرْغُوبًا إِلَيْكَ لَبَّيْكَ لَبَّيْكَ، تُبْدِيُ وَالْمَعَادُ إِلَيْكَ لَبَّيْكَ لَبَّيْكَ، كَتَّافَ الْكُرْبِ الْعِظَامِ لَبَّيْكَ لَبَّيْكَ، عَبْدُكَ وَابْنُ عَبْدِكَ لَبَّيْكَ لَبَّيْكَ

“Yes, here I am, O Lord, here I am. Here I am, there is no partner for You, here I am. Surely, praise and blessings belong to You and the kingdom, too. There is no partner for You, here I am. The Lord of the ways of Ascent, her I am, here I am. You call to the dwelling of peace, here I am, here I am. O Forgiver of sins, here I am, here I am. You are the worthiest of being answered, here I am, here I am. Lord of Glory and Honour, here I am, her I am. I am coming towards You fearfully and willingly, here I am, here I am. You are the Beginner and all the returns are towards You, here I am, here I am. Remover of all sorrows, here I am, here I am. I am Your servant and the son of Your two servants, here I am, her I am. O Generous One, here I am.”

- A male should recite ‘Talbih’ as loud as possible whereas it is not appropriate for a female to pronounce it aloud.¹³⁹
- Talbih of a dumb person are by uttering with the movement of tongue and pointing out with his finger.¹⁴⁰
- Talbih may be pronounced while being impure, i.e. in state of ‘Janabat’.¹⁴¹

20. Covering Face or Ears while in Ahram!

- I asked if flies are irritating me should I cover up my face? Imam^{as} replied, yes, but do not cover-up your head. However, there is no harm if ladies cover their faces as well as head (under these circumstances)¹⁴².
- I asked, can a ‘Mohharam¹⁴³’ cover up his ears due to feeling cold? Imam^{as} replied, he may do so¹⁴⁴.

21. Circumambulation (Tuaf) and Greeting (Istalam¹⁴⁵)

- Imam^{as} said¹⁴⁶, circumambulate ‘Kaabah’ **seven times** (one time would be to walk between the Hajar-e-Aswad and Muqam-e-Ibrahim^{as}, anticlockwise and then come back in front of Hajar-e-Aswad¹⁴⁷) and recite, O Allah! I beg to You through Your special name, for its sake we sail on the water and walk on uneven paths, I beg to you through the ‘name’ which makes the skies to move and skies

¹³⁹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 80, Tradition 7

¹⁴⁰ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 80, Tradition 2.

¹⁴¹ Manla Yahzar-ul-Faqih, vol 2. hadith no. 2581.

¹⁴² Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 88, Tradition 1

¹⁴³ The one who wears Ahram

¹⁴⁴ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 88, Tradition 4

¹⁴⁵ To kiss or touch the stone with right hand out of respect

¹⁴⁶ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 122, Tradition 1

¹⁴⁷ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 132, Tradition 2

bow down to kiss the ‘name’, I beg to your ‘name’¹⁴⁸, which is recited by angels to elevate their status, I pray to you with the name which Moses^{a.s} used for ‘Wasila’ (Intercession) at the mountain of ‘Toor’ and You accepted his prayers and bless him.....

- In another tradition, a narrator told Imam^{a.s}. that I did not recited any other supplications except for sending ‘Darrood’ on Mohammed^{saww} O Alay Mohammed^{a.s}, Imam^{a.s} replied you will get the best reward for what you have recited¹⁴⁹.
- A slave of Bani Ummiad l.a., Ibn-e-Ibi Aouwana, used to live in Mecca and would argue with Imam Jafar-e-Sadiq^{a.s} or notables of Alay Mohammed^{a.s}. Once he approached Imam Jafar-e-Sadiq^{a.s} while Imam^{a.s} was performing circumambulation and asked, O Abu Abdullah^{a.s}, what do you say regarding the ‘Istalam Hajar-e-Aswad’ Imam^{a.s} replied, Rasool Allah^{saww} used to perform its ‘Istalam’, he said, but I have not seen you performing it. Imam^{a.s} replied, I did not feel like pushing off weak or hurting other’s feet, he reiterated, but Rasool Allah^{saww} used to perform ‘Istalam’, Imam^{a.s} replied yes, people used to recognise ‘Rights’ of Rasool Allah^{saww} (to make a way for him) but they do not give any preference to me¹⁵⁰.
- Compulsory Tauwaf may be performed using a ride, i.e, wheel chair.¹⁵¹ Water may

22. Rukan-e-Yamni

- It is narrated from masoom^{a.s} that Allah^{swt} has nominated an angel at ‘Rukan-e-Yamni’ (see Appendix I) who is affixed to it and says ‘Ameen!’¹⁵², to your prayers. In another tradition, Imam^{a.s} said, Rukan-e-Yamni is one of the gates of paradise and is open only for the followers of Alay¹⁵³ Mohammed^{a.s} and there is nothing for others, when a momin prayers here, his prayers arrive at the ‘Arsh’¹⁵⁴, and there remains no veil between him and his Lord^{swt}¹⁵⁵.

23. What Should be Preferred the Circumambulation (Twaf) or the Salat?

- Imam^{a.s} said, Circumambulation is preferable for those who do not reside in Mecca whereas Salat gets priority over Circumambulation for the residents of Mecca¹⁵⁶.
- It is also narrated that Circumambulation prior to performing Hajj is better than 70 Twaf performed after completing Hajj¹⁵⁷.
- One may drink water if thirsty, during Tauwaf.¹⁵⁸

¹⁴⁸ (The name of Ali^{a.s}),

¹⁴⁹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 122, Tradition 3

¹⁵⁰ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 122, Tradition 17.

¹⁵¹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 138, Tradition 16

¹⁵² Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 122, Tradition 11

¹⁵³ Progeny

¹⁵⁴ The seventh sky.

¹⁵⁵ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 122, Tradition 15.

¹⁵⁶ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 125, Tradition 2.

¹⁵⁷ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 125, Tradition 3.

¹⁵⁸ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 138, Tradition 15

24. Hajar-e-Aswat is Allah^{swt}'s Symbol:

- Zarah^{ra} says, I was with Imam Mohammed Baqir^{a.s}, who^{a.s} narrated an incident, that I was with Imam Hussain^{a.s} in Majid Al-Harram, and flood-water started gusted into the 'Harram', people who were taking refuge on Kaabah were in serious distress. Some of them who climbed down, after some relief, were saying it has been washed away but some were saying the stone is still there. Imam Hussain^{a.s} asked what are they saying? I replied people are afraid that flood-water will eventually take it away. Imam^{a.s} said, tell people to stay where they are and since Allah^{swt} has nominated it as a 'Symbol' it will not be washed away.

25. 'Muqam-e-Ibrahim' is not where it should have been:

- Imam^{a.s} then added, Hazrat Ibrahim^{a.s} placed it very close to the wall of Kaabah (since it was used to built Kaabah), and it stayed there for a very long time. However, people during the era of ignorance, removed it from its original place. Upon the fall down of Mecca, it was placed back to its original place (by Rasool Allah^{saww}) where it was placed by Hazrat Ibrahim^{a.s}. It stayed there until the time of Ummer I.a., he asked people to tell him its original place (its location as per people of ignorance, since he was one of them), a man came forward and said he has noted down that distance from the wall of Kaabah. Ummer I.a. asked him to fetch that measure. Thus the 'Place of Ibrahim' was removed from that place to its existing location¹⁵⁹.
- In a Sermon, Amir-ul-momaneen^{a.s} said, if I would insist on restoring the status of Islam to the time of Rasool Allah^{saww}, then all my soldiers would depart from me except for a limited number of Shias. The later ones are those who have recognised my status and Imamate in the light of Book of Allah^{swt} and traditions of Rasool Allah^{saww}, Do you want to see what happens if I order to relocate 'Moqam-e-Ibrahim' back to the place where it was installed by Rasool Allah^{saww} and Fadak may be given....(Sermon continues, see, Ahtjaj-e-Tabrasy¹⁶⁰)......

26. The Boundaries of Twaf:

- Upon asking from Imam^{a.s} regarding the boundaries of Twaf and who moves out of these boundaries, Imam^{a.s} replied, during the time of Rasool Allah^{saww}, people used to perform Twaf of 'Bait' (Qabah) and the 'Muqam-e- Ibrahim' (since Place of Ibrahim was very close to the wall of Qabah) but now you perform Twaf while walking between the 'Place' and 'Qabah' (due to Ummer's act). Thus this is the boundary and whoever exceeds this limit he Hajj becomes invalid. This limit has always been there but now its boundaries are between the 'Qabah' and 'Place'. Therefore anyone who performed Twaf outside these limits, he will be performing the Twaf of Qabah but instead will be doing Twaf of Mosque of Alharam (Masjid Alharam). This Twaf will be outside the limits so this will not be a valid Twaf¹⁶¹.

¹⁵⁹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 10, Tradition 3.

¹⁶⁰ Ahjul Asrar, vol.2, pp. 86.

¹⁶¹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 126, Tradition 1.

- I asked should we move fast or walk slowly during the Twaf, Imam^{a.s} replied, walk gently (neither too fast nor too slow)¹⁶².
- One should not perform Taufaw outside 'Moqam-e-Ibrahim', unless one is forced to do so.¹⁶³

27. What Happens if Twaf is Interrupted?

- Upon asking regarding the status of Twaf of a person who could not complete (7 circles) due to some reason and had to abandon it, Imam^{a.s} replied, if he was performing a obligatory Twaf then he has to start all over again if he was carrying out a non-obligatory then he can complete the remaining rounds upon returning¹⁶⁴.
- Someone asked what shall one do if someone's Ablution is broken¹⁶⁵ while in the process of Twaf? Imam^{a.s} replied, he should immediately come out, perform Ablution and if he had performed more than half of Twaf (4 or more) then just carry on and complete the remaining ones if not then start all over again¹⁶⁶.
- I asked if someone is performing Twaf and gets tired, is it permissible to take some rest. Imam^{a.s} replied, yes, he may take some rest and then start again from where he has left his Twaf, regardless of obligatory or non-obligatory Twaf. The same is true for 'Sahy' and other rituals of Hajj¹⁶⁷.

28. What Happens if Salat time Occurs during?

- I asked from Imam Abu Abdullah^{a.s} while a person was carrying out 'Tauf-e-fariza' (compulsory), 'Aqamah' was being recited for congregational prayers, Imam^{a.s} replied he should offer his prayers with them and then continue with Tauf from where he had left it. Similarly, Sahy as well as all Hajj rituals should be suspended during the congregational Salat¹⁶⁸.

29. Forgot Number of Performed Circumambulations?

- I told Imam^{a.s} that a person completed Twaf and then got confused if he had performed 6 or 7 circles in his Twaf., Imam^{a.s} said, he should perform Twaf again, I said if he had completed it (assuming correct), Imam^{a.s} said, then there is nothing on him but I would prefer to repeat Twaf under these conditions¹⁶⁹.
- I asked if someone, while performing Twaf, cannot remember if he has completed 6 or 7 circumambulations, Imam^{a.s} replied he should consider that

¹⁶² Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 127, Tradition 1.

¹⁶³ Manla Yahzar-ul-Faqih, vol 2. hadith no. 2809.

¹⁶⁴ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 128, Tradition 1.

¹⁶⁵ Hadas Sadar, to break wind.

¹⁶⁶ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 128, Tradition 2.

¹⁶⁷ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 129, Tradition 4.

¹⁶⁸ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 129, Tradition 3, 1.

¹⁶⁹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 130, Tradition 1.

number 6 and perform another one (7th). I said if he had gone after completing, Imam^{a.s} replied then there is nothing on him¹⁷⁰.

- I asked someone has completed 6 rounds in a Twaf, Imam^{a.s} replied, he should perform another one (round), I said, he has gone home afterwards, Imam^{a.s} replied he should ask someone to perform one on his behalf¹⁷¹.
- I asked about a person who got mixed up regarding his 3rd or 4th round during Twaf, Imam^{a.s} asked was he performing obligatory or non-obligatory Twaf? Imam^{a.s} then said, if he was carrying out obligatory Twaf then he should abandon the existing one and repeat his Twaf from scratch but if he was doing a non-obligatory Twaf then he should consider the last one as number 3 and go ahead to finish his Twaf¹⁷².
- I asked, 'Is it in order if my companion keep counting the number of circles around Kaabah?' Imam^{a.s} replied, yes¹⁷³.
- Imam^{a.s} advised to abandon Tawaf if you are unable to continue due to over crowdedness¹⁷⁴.
- A companion asked from Amir-ul-momaneen^{a.s} regarding a woman who committed to carry out 4 circles around Kaabah (as a nazr), Imam^{a.s} replied she should perform 7 for the sake of her feet and 7 for the sake of her hands¹⁷⁵.

30. Offer Two-Rakat Salat after Completing Tauwaf (after 7 Circles)!

- It is also recommended not to combine two compulsory Twafs without offering two-Rakat Salat between the two¹⁷⁶.

31. Offer Two-Rakat Salat after Twaf Near the Place of Ibrahim^{a.s}

- Imam^{a.s} said, offer two-rakat salat after carrying out the compulsory Twaf near the palace of Ibrahim^{a.s}, however, you have an option to reciting two-rakat prayers in any mosque subsequent to non-obligatory Twaf¹⁷⁷.
- I asked from Imam Jafar-e-Sadiq^{a.s} that after performing Twaf, I forgot to offer two-rakat salat at the 'Muqam-e-Ibrahim' and did not recalled until reaching Mecca, Imam^{a.s} replied in this case (Sahu/mistake), recite salat wherever you are, however, if you are not gone far away then offer salat prior to going any further¹⁷⁸.

¹⁷⁰ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 130, Tradition 3.

¹⁷¹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 130, Tradition 9.

¹⁷² Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 130, Tradition 7.

¹⁷³ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 138, Tradition 2.

¹⁷⁴ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 138, Tradition 10.

¹⁷⁵ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 138, Tradition 18.

¹⁷⁶ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 131, Tradition 1.

¹⁷⁷ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 136, Tradition 8.

¹⁷⁸ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 137, Tradition 2.

- One cannot offer the complete salat-e-Toufaw in ‘sitting-posture’.¹⁷⁹

32. Ablution ‘Wazu’ is only Compulsory in Twaf/Salat!

A companion asked, ‘Can one perform rituals of Hajj without performing Ablution, yes, with the exception of Twafs, as Salat is part of it’¹⁸⁰.

¹⁷⁹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 136, Tradition 1

¹⁸⁰ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 133, Tradition 2.

33. 'SAEE' (Walking between Safa and Merwa – 7 times, (i.e., Safa to Merwa will count 1):

- It is narrated from Imam Jafar-e-Sadiq^{a.s} that after offering two-part Salat, subsequent to Twaf, come close to 'Hajar-e-Aswat', kiss and embrace it however, if it is not possible (due to over crowding) make a gesture towards it, this is essential, then drink 'Zam Zam' before going to 'Safa' hill and say, O Allah swt!, through it, let me benefit from knowledge, increase my sustenance, heal and protect me from disease and hardships¹⁸¹. In another hadith, it is recommended to take 'Zam Zam' after offering two-part salat, drink it, pour it on your head, at back of neck and at chest, and make the above prayer and then return to 'Hajar-e-Aswad' (if possible)¹⁸².
- Rasool Allah^{saww}, upon finishing the Twaf and two-rakat salat, said, now I start from hills of 'Safa and Marwa' to which Allah^{swt} refers as 'Shair Allah' (Signs of Allah), Imam AbuAbdullah^{a.s} said walk gently and gracefully through the valley towards Safa and enter into (Safa) through the gate which Rasool Allah^{saww} used to enter, this gate is opposite to the 'Hajr-e-Aswat', climb Safa until you can see Kaabah and acknowledge, with respect, 'Hajr-e-Aswad'. Praise Allah^{swt}, remember for His bounties, His checks (for your guidance) and His favours which were extended onto you. As per your strength, keep on mentioning Him, then say 7 'Takbir' (Allah ho Akbar), 7 times 'Alhamdulillah', 7 times ('La a La Ha Illillah, Waha La Shariq la, La Almulk wala Alhamd Yehy wa Yameet wa ho Hai-la Yamot wa Ho Ala Kul She-in-Qadir, then send 'Salawat/Salute' on Mohammed and his pure progeny...(Hadith continues with more supplications)¹⁸³.
- It is also narrated from Imam^{a.s} that there is no specific supplications for the the 'Sae'e' ritual at Safa¹⁸⁴.
- A companion asked from Imam AbuAbdullah^{a.s} that I walk 14 times between Safa and Marwah (means took 7 circles), Imam^{a.s} replied, ignore the excess 8 and count 7 valid ones¹⁸⁵.
- Imam^{a.s} said, one can accomplish 'Sae'e' while taking a ride but walking is preferable¹⁸⁶.
- Someone asked regarding the prayer time during the course of 'Sae'e', Imam^{a.s} replied, stop for the prayer and then continue with the rest of 'Sae'e' from where it was interrupted¹⁸⁷.
- It is also narrated from Imam^{a.s} that it is permissible to use lavatory, if one needs to, and then continue 'Sae'e' (without performing ablution) but it would be much better if he could renew his ablution¹⁸⁸.

¹⁸¹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 139, Tradition 1.

¹⁸² Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 139, Tradition 2.

¹⁸³ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 140, Tradition 1.

¹⁸⁴ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 140, Tradition 7.

¹⁸⁵ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 142, Tradition 3.

¹⁸⁶ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 143, Tradition 2.

¹⁸⁷ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 144, Tradition 1.

¹⁸⁸ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 144, Tradition 2.

34. Taqseer:

- Upon completion of 7th walk, at the Marwah hill, one needs to perform ‘Taqseer’ by cutting hair or nails, i.e., in a hadith, a companion asked about a ‘Muhram’ who had some hair cut from parts of his head, Imam^{a.s} replied that is in order¹⁸⁹.
- I asked regarding a person who would forget ‘Taqseer’ and carry on with the rest of Hajj rituals, Imam^{a.s} replied he should seeks Allah^{swt}’s forgiveness but there is nothing on him and his ‘Ummera’ is complete¹⁹⁰.

35. To Complete Ummera:

- For Ummera, after Taqseer, ‘Tawaf-ul-Nisa’¹⁹¹ is performed, followed by two-part salat at the place of Ibrahim^{a.s}. This completes Ummera. For Hajj-e-Tamattu, ‘Muhram’ should continue as follows:

¹⁸⁹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 145, Tradition 4.

¹⁹⁰ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 146, Tradition 2.

¹⁹¹ 7 circles around Kabah, with the same sequence as before Sahy)

36. To Continue for Hajj: (Ahram on the Day of ‘Tarviyah’ (8th Zilhajj)

- It is narrated from Imam^{a.s} that on the day of ‘Tarviyah’ (8th Zilhajj), perform ‘Ghusal’ and walk bare-foot to the Masjid with peace of mind and grace, offer two-rakat salat near ‘Mouqam-e-Ibrahim’ or ‘Hajjr’ then stay there until after noon (Zawwal), offer compulsory prayers, then leave from there and say what you have said at the place of ‘Shajra’ (Miqad) and ‘Ahram-e-Hajj’ and when you reach near the place of ‘Roam and Abtah’ start reciting ‘Talbih’ aloud on your way to ‘Minah’.¹⁹²
- I asked from where I should wear ‘Ahram’, on the day of ‘Tarviyah’ Imam^{a.s} replied, from any mosque you wish.¹⁹³
- Imam^{a.s} said it would be better to perform Hajj on board (riding) rather than on foot so that you could carry out worship and offer prays in the best way.¹⁹⁴
- It is narrated from Imam^{a.s} that upon reaching ‘Minah’ say ‘O Allah^{swt}! I only expect from You and pray to You, thus fulfil my expectations and correct my practices’.¹⁹⁵
- Imam^{a.s} said that during the days of ‘Tashriq’ the nights must be spent in ‘Minah’ otherwise one ‘goat’ would need to be sacrificed. If one leaves during the early part of night, he better reach ‘Minah’ before the mid-night. But if he had been engaged in ‘Tauwaf and Sahy’ and got delayed as a result then there is no harm in it. But in any case, regardless of leaving during the day or night, he should observe dawn in ‘Minah’.¹⁹⁶
- Imam^{a.s} also recommend that one may go to ‘Minah’ before the day of ‘Tarviyah’ owing to overcrowding conditions, but do not go there more than three days in advance.¹⁹⁷
- When a Hajji leaves Mecca for ‘Minah’ and reaches beyond the build-area (of Mecca) and falls asleep on his way and could not make it to ‘Minah’ before dawn, then there is no ‘Kuffara’ on him.¹⁹⁸

37. The Boundaries of Minah:

- The boundaries of Minah are between the valleys of ‘Aqqabah’ and ‘Muhser’.¹⁹⁹

38. Leaving Minah for Arafat:

- After reciting the morning prayers at Minah go to Arafat but do not arrive there before the sunrise.²⁰⁰
- The boundaries of Arafat are from the place called ‘Mazameen’ until the end of ‘Mouqef’.²⁰¹

¹⁹² Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 156, Tradition 1.

¹⁹³ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 156, Tradition 5.

¹⁹⁴ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 157, Tradition 2.

¹⁹⁵ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 160, Tradition 4.

¹⁹⁶ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 193, Tradition 1.

¹⁹⁷ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 160, Tradition 1.

¹⁹⁸ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 193, Tradition 4.

¹⁹⁹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 161, Tradition 1.

²⁰⁰ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 162, Tradition 1.

39. Offer 'Qasr' Prayers in Arafat:

- Prayers are 'Qasr' in Arafat.²⁰²
- Rasool Allah^{swt} instructed companions to stay above the foot-hills in Arafat and it is better to stay at the base of mountain of 'Arafat' or stay in the vicinity of 'Hahab Mountain' but those who stay near the 'Irak' their Hajj become invalid.²⁰³

It is narrated to praise Allah^{swt}, recite 100 times 'Takbeer' (Allah-ho-Akbar), 100 time Sura-e-Qul and whatever you want to pray on the day of Arafah, keep on reciting prayers, as the day of Arafah is the day of prayers and asking for blessings, in particular ask Allah^{swt} to protect you from Satan, as he may not divert your attention away from that which is very much liked by Allah^{swt}, do not look at others and pay attention to your soul and recite prayers: i.e., Duwa-e-Nudbah,

أَيْنَ الْمُعَدُّ لِقَطْعِ دَابِرِ الظُّلْمَةِ؟ أَيْنَ الْمُنتَظَرُ لِإِقَامَةِ الأُمَّتِ وَالْعُوجِ؟ أَيْنَ المُرْتَجَى لِإِزَالَةِ الجَوْرِ وَالْعُدْوَانِ؟ أَيْنَ المُدْخَرُ لِتَجْدِيدِ الفَرَائِضِ وَالسُّنَنِ؟ أَيْنَ المُتَخَيَّرُ لِإِعَادَةِ المِلَّةِ وَالشَّرِيعَةِ؟ أَيْنَ المُؤَمَّلُ لِإِحْيَاءِ الكِتَابِ وَحُدُودِهِ؟ أَيْنَ مُحْيِي مَعَالِمِ الدِّينِ وَأَهْلِهِ؟ أَيْنَ قَاصِمِ شَوْكَةِ المُعْتَدِينَ؟ أَيْنَ هَادِمِ أُبْنِيَةِ الشِّرْكِ وَالنَّفَاقِ؟ أَيْنَ مُبِيدِ أَهْلِ الفُسُوقِ وَالعِصْيَانِ وَالطُّغْيَانِ؟ أَيْنَ حَاصِدِ فُرُوعِ العِغْيِ وَالشَّقَاقِ؟ أَيْنَ طَامِسِ أَثَارِ الرِّيغِ وَالأَهْوَاءِ؟ أَيْنَ مُعِزِّ الأَوْلِيَاءِ وَمُنْذِلِّ الأَعْدَاءِ؟ أَيْنَ الطَّالِبِ بِدُخُولِ الأنبياءِ وَأَبْنَاءِ الأنبياءِ؟ أَيْنَ المُطَالِبِ بِدَمِ المَذْبُوحِ بِكَرْبَلَاءِ؟ أَيْنَ المَنْصُورِ عَلَى مَنْ اعْتَدَى وَافْتَرَى؟ هَلْ إِلَيْكَ يَا بَنَ أَحْمَدَ سَبِيلٌ فَنَلْقَى؟ هَلْ يَتَّصِلُ يَوْمَنَا مِنْكَ بِغَدِهِ فَنَحْظِي؟ مَتَى نَرُدُّ مَنَا هَلِكَ الرُّوِيَّةَ فَنُرَوِي؟

“Where is the one prepared to annihilate the oppressors? Where is the one awaited for straightening the crookedness and dishonesty? Where is the one expected (Imam Mahdi) for abolishing oppression and transgression? Where is the one stored for reviving the obligatory command and Sunnah (of the Holy Prophet)? Where is the one selected for resuscitating the reality of the nation and the religion? Where is the one expected for enlivening the Book and the doctrinal provisions? Where is the enliver of the facts of the religion and its adherents? Where is the breaker of the might of the transgressors? Where is the demolisher of the edifices of polytheism and hypocrisy? Where is the destroyer of the followers of transgression, disobedience, and rebellion? Where is the eradicator of the branches of errors and dispute? Where is the destroyer of the signs of evil and egoistic tendencies? Where is the severer of the cords of falsehood and calumny? Where is the destroyer of the vicious and disobedient people? Where is the eradicator of the followers of obstinacy and misguidance and the renegade? Where is the one who honours the friends and debases the enemy? Where is the gate of Allah through which all should enter? Where is the countenance of Allah through which the friends attend towards him? Where is the means stretching from the earth to the heaven? Where is the integrator of the companions of virtue and divine pleasure? Where is the avenger of the blood of the prophets and their children? Where is the seeker of revenge for the blood of the martyred ones of Karbala? Where is the

²⁰¹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 162, Tradition 6.

²⁰² Manla Yahzar-ul-Faqih, vol 2. hadith no. 2984.

²⁰³ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 164, Tradition 11.

triumphant one (who will overcome) over one who transgressed against him and maligned him? O son of Ahmed, is there a way through which you may be met? May our day (of separation) join the day of reappearance by which we enjoy? When shall we arrive at your streams to quench our thirst?”

It is also recommended to recite the prayer of Imam Hussein^{as} in the later part of day at Arafat. Here is a summarized translation of the prayer:

اللَّهُمَّ إِنَّا نَتَوَجَّهُ إِلَيْكَ فِي هَذِهِ الْعَشِيَِّّةِ الَّتِي شَرَفْتَهَا وَعَظَّمْتَهَا بِمُحَمَّدٍ نَبِيِّكَ وَرَسُولِكَ
وَخَيْرَتِكَ مِنْ خَلْقِكَ وَأَمِينِكَ عَلَى وَحْيِكَ الْبَشِيرِ النَّذِيرِ السَّرَاحِ الْمُنِيرِ الَّذِي أَنْعَمْتَ بِهِ
عَلَى الْمُسْلِمِينَ وَجَعَلْتَهُ رَحْمَةً لِلْعَالَمِينَ. اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا مُحَمَّدٌ
أَهْلٌ لِذَلِكَ مِنْكَ يَا عَظِيمٌ، فَصَلِّ عَلَيْهِ وَعَلَى آلِهِ الْمُتَنَجِّبِينَ الطَّيِّبِينَ الطَّاهِرِينَ أَجْمَعِينَ
وَتَعَمَّدْنَا بِعَفْوِكَ عَنَّا. فَإِلَيْكَ عَجَّتِ الْأَصْوَاتُ بِصُنُوفِ اللُّغَاتِ، فَاجْعَلْ لَنَا اللَّهُمَّ فِي هَذِهِ
الْعَشِيَِّّةِ نَصِيبًا مِنْ كُلِّ خَيْرٍ تَقْسِمُهُ بَيْنَ عِبَادِكَ وَنورٍ تَهْدِي بِهِ وَرَحْمَةً تَنْشُرُهَا وَبِرَكَّةٍ
تُنزِلُهَا وَعَافِيَةً تُجَلِّلُهَا وَرِزْقٍ تَبْسُطُهُ يَا أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ أَقْلِبْنَا فِي هَذَا الْوَقْتِ
مُنْجِحِينَ مُفْلِحِينَ مَبْرُورِينَ غَانِمِينَ وَلَا تَجْعَلْنَا مِنَ الْقَانِطِينَ وَلَا تَجْعَلْنَا مِنْ رَحْمَتِكَ
مَحْرُومِينَ وَلَا لِفَضْلٍ مَا نُؤَمِّلُهُ مِنْ عَطَائِكَ قَانِطِينَ وَلَا تَرُدَّنَا خَائِبِينَ وَلَا مِنْ بَابِكَ
مَطْرُودِينَ يَا أَجُودَ الْأَجُودِينَ وَأَكْرَمَ الْأَكْرَمِينَ إِلَيْكَ أَقْبَلْنَا مَوْقِنِينَ وَلِبَيْتِكَ الْحَرَامِ آمِينَ
قاصِدِينَ

“O Allah, we are turning our faces to You in this evening that You glorified and honored by Mohammad— Your Prophet, Messenger, Chosen one among Your creatures, Keeper of Your revelation, bearer of Your good tidings and warnings, and the bright light with whom You have blessed the Muslims and whom You have made mercy from people. Bless him and his household— the chosen ones, the pure, and the immaculate, and include us by means of Your reprieve. To You, voices of different tongues have directed. O Allah, give us in this evening a share of the blessings that you give to Your servants, light of guidance, mercy that You spread, blessings that You reveal, well-being that You extend, and abundant sustenance; You are certainly the Most Merciful of the merciful ones. O Allah, in this very time, include us with the successful, the thriving, the blessed, and the winning, and do not deprive us of Your mercy and of that for which we hope, and do not refute us with disappointment, and do not reject us from Your door. You are certainly the Most Generous of the generous ones and the Most Munificent of the munificent. We are directing towards You with full confidence and towards yours Sacred House with full intentions”²⁰⁴, please also see www.duas.org/arfeve.htm

40. When to Stop Reciting ‘Talbih’:

- Rasool Allah^{saww} terminated Talbigh after mid-day on the day of Arafah²⁰⁵.

²⁰⁴ An extraction from supplication of Imam Hussan a.s. on the day of Arafah, also see, Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 162, Tradition 6.

²⁰⁵ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 164, Tradition 4.

41. Leaving Arafat for Muzdalifa:

- Leave Arafat after sunset but no later than the disappearance of the twilight. If someone leaves before the sunset then there is a healthy camel to be sacrificed but if he cannot afford it then he needs to fast for 18 days, either in Mecca or elsewhere including home.²⁰⁶

42. Night in Muzdalifa (Mashar al-haram):

- It is recommended to offer 'Magrib and Isha' prayers with one 'Azan' and two 'Aqamah' (Kasr) but offer four (two part) prayers after Isha prayers.

43. Stay at Mashar al-haram

- I informed Imam^{a.s} regarding my companions who only stayed at Muzdalifa. Imam^{a.s} replied that they should go back and stay for a while in Mashar al-haram. I replied how about if nobody told them about it and that day had lapsed and they moved away from there. Imam^{a.s}, after a pause asked, 'did they offered their morning prayers in Muzdlafa? I said, yes, Imam^{a.s} replied then their Hajj is sound and continued, Muzdlafa and Mashar are adjacent to one and another and it would have been better if they stayed and prayed there (Mashar).²⁰⁷
- It is also important to stay at 'Mashar al-haram' (adjacent to Muzdlafa) and walk here on foot and stay in Muzdalifa all night²⁰⁸.
- Do not leave valley of 'Mahseer' until after the sunrise²⁰⁹. 'Mahseer' valley is in large area between placed called 'Jammah' and 'Minah' and it is recommended to walk 100 steps in the valley.²¹⁰
- A person who stayed at 'Jammah' with others but did not wait (until after the sunrise) and left earlier, if he was unaware then there is nothing on him but if he ignored and acted on purpose then he should sacrifice a healthy camel.²¹¹
- A person who reaches 'Mashar-al-Haram' before sun starts to descend (afternoon) fulfils Hajj obligations.²¹²

44. Gathering Stones for the Ritual of 'Rammih Jummarat'

- Small stones, preferable pointed ones should be collected from 'Jamah' (cirac 100 in total), prior to heading for 'Minah'. Imam^{a.s} said collect stones but do not break any part of them and its better to wet them with water. One is permitted to pick up stones from anywhere except from outside 'Haram', mosques of 'Alharam' and 'Khief'²¹³ and 'Jumrah'^{214,215}

²⁰⁶ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 165, Traditions 1, 4.

²⁰⁷ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 168, Traditions 2.

²⁰⁸ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 166, Traditions 1, 2.

²⁰⁹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 166, Traditions 1, 6.

²¹⁰ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 167, Traditions 3, 4.

²¹¹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 168, Traditions 6.

²¹² Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 170, Traditions 3.

²¹³ A famous mosque very near to Jamarah.

²¹⁴ Stone pillars where stones are thrown.

²¹⁵ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 171, Traditions 1-4, 9.

45. Arriving in Minah for ‘Rammih Jummarat’

- A Hajji will arrive at Minah few hours after sunrise. Here stones are to be thrown at 'three stone pillars' called 'Jummarat' for three days (each with 7 stones for three days). Rammih is started with this sequence while walking from right to the left 'Wustah' then Ula and then Uqbah' but after completing day-one 'Rammih', sacrifice is offered, followed by shaving one's head (for men) and then completing rest of two-days 'Rammih'.
- The time of Rammih is from sunrise until the sunset, but the best time is just after noon. It has been forbidden to perform Rammih before sunrise. Every Jummarat should be kept on the right hand side and say 'Allah-oh-Akbar' upon throwing every stone. Hold stones in left hand and throw each with right hand.²¹⁶
- Stones should not be thrown from the top (floor) but from the ground level (Batan-e-Waadi), one may stand for a while near the first two Jummarah but should not stay near the 'Yaqqabah'.²¹⁷
- If someone carries out Rammih other way round, he is required to go back to Mummarat-e-Wustah and start Rammih until he comes back to Jummarah-e-Uqbah' (so Rammih at Wustah, Ula and then Uqbah).²¹⁸
- Rammih is completed after striking seven stones at each Jummarah (21 in total in a day). If less than this number of stones were tossed then one has to repeat the Rammih, on the same day or on next day, and cannot use the same stone again which was thrown at the Jummarah before.²¹⁹
- A person who starts with 21 stone to perform Rammih but realises he has one stone left, after completion, and is unsure about where he did not through the seventh one, he should go back and strike one stone at each of them, if he drops one stone then he may pick one stone underneath his feet.²²⁰
- A person who strikes four stones at 'Jummarah-e-Ula' (the middle one) whereas had completed seven stone-strikes each at the other two, he should go back and strike 'Ula' with the remaining three stones. But if had thrown three at the first-one and seven each at the other two, he need to start all over again with hitting each with seven stones, but if he had thrown three at the middle one, he may go back and throw the remaining four at Ula. But if he had thrown seven on the middle but less at the first and the last, he should start all over again.²²¹
- If a stone, during Rammih, strike a person (by mistake) or to a camel's saddle, he does not need to repeat.²²²
- If someone forgets Rammih and returns to Mecca, if there is still time, he should better return and complete Rammih, however, if time has passed, then there is nothing on him. One should note, Rammih is 'Sunnah' whereas Sahy is 'Wajib'.²²³

²¹⁶ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 173, Traditions 1,3,4, 7.

²¹⁷ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 171, Traditions 7.

²¹⁸ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 174, Traditions 1,2.

²¹⁹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 174, Traditions 3.

²²⁰ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 174, Traditions 5.

²²¹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 174, Traditions 5.

²²² Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 174, Traditions 5.

²²³ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 175, Traditions 1.

- Rammih can be performed on behalf of someone who is either ill, or has broken limb, or is unfit (excessive weight).²²⁴

46. Sacrifice and Cutting Hair after First ‘Rammih Jummarat’

- The first day of first Rammih Jummarat is also the day of Sacrifice. There are three days (including the sacrifice day) within which sacrifice should be offered in Minnah, whereas in other cities only one additional day after the day of sacrifice is permitted.²²⁵ Head is shaved after the sacrifice, Rasool Allah^{saww} got head shaved, nails clipped and beard trimmed on the day of sacrifice.²²⁶
- Out of the offered sacrifice, 1/3 may be consumed by himself, 1/3 may be presented to (relatives and neighbours) and 1/3 may be given out as elms.²²⁷
- It is compulsory on everyone, who could afford an animal, small or big, to offer sacrifice on the day of Eid-ul-Zaha.²²⁸
- One may take a loan in order to offer a sacrifice and Allah^{swt} will provide resources to clear debt.²²⁹
- Sacrifice may be offered on behalf of someone else.²³⁰
- The sacrifice of an animal raised at home is not permissible.²³¹
- Imam^{a.s} said, whoever shaves head in Mecca should also shave again in Minah.²³²
- After shaving head, it is permissible for a Hajji to use perfume, put Hina, and wear other cloths, everything else is permitted **except woman**.²³³

47. On Animal of Sacrifice (Hadi)

- Upon my query regarding the age of the ‘Hadi²³⁴’, Imam^{a.s} said, sheep may be of two years old, I asked what about goat? Imam^{a.s} said, goat should be older than that as sheep is fully grown by that age but goat does not.²³⁵
- Hazrat Abu Abdullah^{a.s} narrates from his father Imam Ali^{a.s} that Imam Ali^{a.s} would consider ‘Makkru’ to sacrifice a animal with torn or cut ear(s), but wouldn’t mind if its skin is pierced due to hot-marker sign and added two year old camel or sheep would be sufficient for sacrifice.²³⁶ In another tradition,

²²⁴ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 176, Traditions 1,2.

²²⁵ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 177, Traditions 1,2.

²²⁶ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 187, Traditions 3.

²²⁷ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 185, Tradition 3

²²⁸ Manla Yahzar-al-Faqih, Vol.2, Traditions 3044.

²²⁹ Manla Yahzar-al-Faqih, Vol.2, Traditions 3045

²³⁰ Manla Yahzar-al-Faqih, Vol.2, Traditions 3046

²³¹ Manla Yahzar-al-Faqih, Vol.2, Traditions 3064

²³² Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 187, Traditions 9.

²³³ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 189, Traditions 1.

²³⁴ Animal of sacrifice.

²³⁵ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 180, Traditions 1.

²³⁶ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 180, Traditions 7.

¹²⁷ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 180, Traditions 1.

Imam^{a.s} says if torn skin is due to other reasons, and not due to marking, then the animal is not appropriate for sacrifice.²³⁷

48. Leaving Minah for Mecca

- It is not permissible to leave Minah before morning and it is better to leave before the time Sun starts to descend.²³⁸
- Imam^{a.s} said, after getting one's head shaved, everything is permissible on him except woman.²³⁹
- Imam^{a.s} replied, it is enough for a person's Hajj, who forgot to sacrifice an animal in Minah and returned to Mecca for 'Ziarat' but upon remembering bought an animal in Mecca and offered a sacrifice there.²⁴⁰

49. Tuwaf, Salat, Sae and Tuwaf-e-Nisah for Hajj-e-Tumutu Completion

- Imam^{a.s} said. Perform Ziarat of 'Bait Allah' on the day of sacrifice, if it is not possible due to overcrowding, perform it as soon as possible, as it is 'Makruh' to delay it. Here Imam^{a.s} recommended a prayer to be recited upon entering into 'Masjit al-haram' (see in the reference), then come near 'Hajar-e-Aswat', hug and kiss it, if this is not possible (due to crowd) then salute (Istislam) with your hand then kiss your hand and say 'Takbeer' and say what you recited when you came here before, complete seven rounds, as per you were told before, then offer two-rakat prayers near the place of Ibrahim^{a.s} either with verse of 'Qul ho wa Allah or Qul ah al-kafaroon' then come to Hajjr, touch and kiss it and say 'Takbeer' then come to Safa hill, climb it and repeat as before when you came to Mecca, then go to Marrwa, climb it and complete the remaining 6 Touwaf (7 times in total) to end at Marrwa. Now all those which were forbidden onto you have become halal, except your wife. Then come back to Kabah and carry out Tawaf, seven circumbulence, offer two-rakat Salat at place of Ibrahim, now everything is permissible for you (including wife). Your Hajj is complete.²⁴¹
- I asked about a person who forgot to perform 'Tauwaf-e-Nisah' and returned back to his home. Imam^{a.s} said, he should not approach his wife and ask someone else to complete Tauwaf, on his behalf, if he passes away without this Tauwaf, then it will be obligatory on his 'Wali' to complete it.²⁴²

50. Hajj is incomplete without Ziarat-e-Masomeen^{a.s}

- It is compulsory on people to start Hajj from Mecca and end it by performing Ziarat of masomeen^{as}.²⁴³
- Hajj all in all depends on meeting with Imam^{as} meaning if a 'Hajji' did not try to meet with Imam^{as} (Imam of his time) then his Hajj was a wasteful exercise,

²³⁸ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 197, Traditions 7,8.

²³⁹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 189, Traditions 5.

²⁴⁰ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 188, Traditions 4.

²⁴¹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 191, Traditions 4.

²⁴² Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 192, Traditions 5.

²⁴³ Manla Yahzar-al-Faqih, Vol.2, Traditions 3138-9.

it is compulsory upon him to bear hardship of Hajj, perform Taufaw, then present himself to Imam^{as} and renew his oath of 'Wiliat²⁴⁴, and alliance.²⁴⁵

- All those who believe in Imamat of Imam Hussain^{as} 'Minjanib Allah' (nominated by Allah^{swt}), Ziarat-e-Imam Hussain^{as} is compulsory on him.²⁴⁶
- Hajj is compulsory only once in lifetime, with condition of affordability, but Ziarat Imam Hussain^{as} is wajib everyday, whoever does not do it commits atrocity against Imam^{as}. If it is not possible for a person to visit grave of Imam Hussain^{as} everyday, then he should go to roof-top, look at right side then left side and then into sky and say 'Salam' to Imam-e-Mazloom^{as}, it is equivalent to visiting grave of Imam Hussain^{as} and sending 'Salam' from there.²⁴⁷

51. Entering Madina and Ziarat-e-Nabi^{saww}

- Upon entering into Madina, one should take a bath, or before visiting the holy grave of Rasool Allah^{saww} and say 'Salam', then go near the pillar which is on the right side of grave, then on the head-side, then side ways of holy grave and face Kabah, his left shoulder should face grave while right shoulder close to grave as the head of Rasool Allah^{as} is at this position.²⁴⁸

52. Miscellaneous Issues

- A man without circumcision cannot do Tauwaf of Kabah, he should get circumcised first before performing Hajj.²⁴⁹

²⁴⁴ Total discretions over him, his dependents and his belongings.

²⁴⁵ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 213, Traditions 1,2.

²⁴⁶ Manla Yahzar-al-Faqih, Vol.2, Traditions 3177.

²⁴⁷ Manla Yahzar-al-Faqih, Vol.2, Traditions 3203.

²⁴⁸ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 215, Traditions 1.

²⁴⁹ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 43, Traditions 1-2.

Appendix I:

Protocol of Ziarat to Holy Shrines

A pilgrimage to the holy shrines of Ahlul bait^{a.s} has, undoubtedly overwhelming rewards, as has been narrated in numerous traditions of masomeen^{a.s}. We quote only few of them, specially those which particularly refer to Ziarat-e-Imam Hussain^{a.s}, although the same virtues and blessing will apply in visiting all the other holy places, i.e., Bibi Zainab^{sa} as being equal contributor to the Divine mission of Imam Hussain^{a.s} ‘Sharika-tul Hussain^{a.s}’²⁵⁰.

Imam Jafar-e-Sadiq^{as} said, ‘whoever visits any one of ‘US^{as}’ (masomeen), will get the same reward as performing the Ziarat of Imam Hussain^{as}’²⁵¹

When a Shia intends to go to Ziarat²⁵² of Imam Husain's^{a.s}, Allah^{swt} forgives all his sins, upon taking the first stride all his sins are erased, his virtues are multiplied and these would keep on increasing till the time he becomes worthy of Paradise²⁵³.

A famous companion of Imam Jafar-e-Sadiq^{a.s}. Moawiya bin Wahab narrates, I visited Imam-e-Sadiq^{a.s} and found Mola^{a.s} busy in reciting prayers, I sat down quietly, upon completing ‘Salat’ Mola^{a.s} started to recite supplications to Allah^{swt} in the following words, ‘O Lord^{swt} ! Who granted us charismatic virtues, promised us with the intercession (in the hereafter) and made us heirs of Prophets^{a.s} by giving us the knowledge of Prophethood. And making us ‘Hujjat’²⁵⁴ on the last nation for propagating and safeguarding the message of your last Prophet^{saww}, and have blessed us with the knowledge of the past as well as the future and have softened people’s hearts for us (to love).

²⁵⁰ Equal part

²⁵¹ Sawab-ul-Amal and Aqab-ul-Amal, pp. 109, hadith 3

²⁵² Pilgrimage

²⁵³ Wasailul Mohibbeen, pp. 280

²⁵⁴ Master and Guardian

Extend Your^{swt} blessings to me, my brothers in-Aman²⁵⁵ and those who visit the holy shrine of Al Hussain bin Ali^{a.s.} Also all those who have bear expenses, have travelled from their hometowns, with the intent of adhering to our ‘Wiliat’ and are expecting a reward for the deeds carried out in our love as well as for the sake of pleasing Your^{swt} Prophet^{saww}. They have annoyed your enemies while trying to please You^{swt}. O Lord^{swt}! Reward them, on my behalf, with extending your love for them, safeguard them during the day and the night, as well as those among their dependents who they have left behind, protect all of them and become their companion. Keep away from them all the bad intention of cruel and uncouth people and protect them from the mischief of Satan, be them among the human and/or the jinn. Reward them more than what they are expecting for, as they have suffered ‘home-sickness’ and have preferred ‘Ourselves^{as}’ to their own wealth and family. O Lord^{swt}! They have come out to visit us even though they are heavily criticised and teased by ‘Our^{as}’ enemies, so enlighten their faces with Your^{swt} blessings which have got burnt-out under the hot sun and bless their cheeks which are being placed (while on prostration) on (doorstep) Imam Hussain^{a.s.}’s shrine. Reward those eyes which cry out on our grief, and bless those hearts, which become restless upon remembering those atrocities committed against us. Bless them for their ‘matam’²⁵⁶ and for the screams which emanate on our^{as} behalf. O Allah^{swt}! I give all these bodies and souls in Your^{swt} care and pray to You^{swt} to quench their thirst from the Spring of ‘Kausar’ on the Final Day of Judgement. And, as I watched, Imam^{as} continued with these prayers while in prostration. I told Imam^{as} afterwards, the prayers I have heard from you, I imagine, would even save non-a believer, if prayed for his forgiveness, from the enraging fires of the hell. I added, By Allah^{swt}, my heart started aching now with the desire, I would have gone for the Ziarat of Imam Hussain^{as} instead of performing many Hajj²⁵⁷

Imam^{as} responded, you are very close (to Haram of Imam Hussain^{as}) then what has prevented you in performing Ziarat? **Be aware Mouviya! Never ever give up Ziarat-e-Imam Hussain^{as}!** I replied, I was unaware of very high virtues of the Ziarat. Imam^{as} replied, O Mouviya! There are so many more in the skies, as compared to inhabitants of the earth, who pray on behalf of all those who visit the

²⁵⁵ Those who believe in Mola Ali^{a.s.} a.s. Wiliat as wajib.

²⁵⁶ Self flagellation

²⁵⁷ Pilgrimage to Qabah

shire of Imam (Hussain^{as}). **I warn you! Never ever abandon our Ziarat for any kind of fear/threat. Whoever would shy away from performing our Ziarat will regret on the final day of judgement and proclaim, alas! I would have stayed near the grave of Imam Hussain^{as} until my very last breath.** Don't you wish to be among those who are in the prayers of Rasoll Allah^{saww}, Mola Ali^{as}, Fatimah^{sa} and masoom Imams^{as}? Don't you like to be among those who would be welcome and greeted by the angles on the doomsday? Don't you want to be among those who would have no sins to their accounts on the final day of judgement? Don't you wish to be among those who will be welcome by Rasool Allah^{saww} in the hereafter.

- 1 It is recommended²⁵⁸ by Imam-e-Jafar-e-Sadiq^{as} to fast for three days before leaving your house for Ziarat-e-Imam Hussain^{as} and perform 'Ghusal²⁵⁹' on the third day. Then gather your family and pray to Allah^{swt}, 'O Lord! I have given in Your^{swt} protection, my soul, my belongings, my family and whoever that is related to me including those who are present, as well as, those who are elsewhere. Allah^{swt} take care of ourselves, safeguard our 'Aman' and protect ourselves and declare ourselves in Your^{swt} guardianship, and we are thankful for the 'Naimat²⁶⁰, you have granted us, and we beg to You, do not replace it with anything else! Please enhance our recognition of Your 'Naimat', as we endeavour on your path. Subsequent to praising Allah^{swt} one should send 'Salawat' (blessings) on Mohammed^{saww} and his pure progeny^{as} and commence his/her journey with peace of mind and elegance. It is also narrated in other traditions of masomeen^{as} that for every drop of pilgrim's perspiration, Allah^{swt} creates 70,000 angels who recite 'Tasbih' and ask for Lord^{swt}'s forgiveness, on behalf of the pilgrim, from that very moment until the final day of judgement.
- 2 It is narrated from Imam-e-Jafar-e-Sadiq^{as} that when you go out and visit holy shrine of Imam Hussain^{as} then you should be in immense state of grief, with tearful eyes, appearance of being battered with calamities, in the state

²⁵⁸ Mafati-ul-Jinan, pp. 751

²⁵⁹ ceremonial bath

²⁶⁰ Wiliat of Mola Ali a.s.

of thirst and starvation. Make your prayers and leave immediately afterward and do not try to reside there permanently.

3 **Do not take with you ‘delicious foods’** (roasted meat, halva and similar stuff) **and eat very basic diet upon arriving there. In another tradition, quoted by Sheikh Sadduq²⁶¹, someone asked what should we eat there? Imam Jafar-e-Sadiq^{as} replied, ‘Eat bread with Milk’.**

4 It is also narrated from Imam Jafar-e-Sadiq^{as} that I have heard that a group of pilgrims went for Ziarat-e-Imam Hussain^{as} and took with them a stock of eatables including roasted meat, baked sweets, then Imam^{as} asked: do they take the same sort of food-stock when they visit graves of their own fathers and mothers? In another tradition from Imam Jafar-e-Sadiq^{as}, it is narrated that Imam^{as} said, ‘Some times it is better to perform Ziarat Imam Hussain^{as} rather than not endeavouring for it but for some it is far better not to go there at all instead of visiting the holy shrine of Imam^{as}. The companion asked, I am shocked with the news, Mola^{as}, when would the later be applicable? By Allah^{swt}, replied Imam^{as} when you visit the graves of your own parents then you are always in grief and sad but when you travel for the Ziarat of Imam Hussain^{as}, you take large supplies of food and travel accessories, this is very painful and inappropriate! You should go for Ziarat with intense grief and travel in worn-out outfits.

5 Sheikh Kulani^{ra} has quoted from a very reliable source that after the Shahadat of Imam Hussain^{as}, Imam^{as}’s wife Kalbia^{sa} organised a majlis-e-Aza²⁶² and every one cried so much, including the women and servants, that they were totally exhausted; their eyes dried out of tears and upon hearing this someone sent a roasted bird ‘Muragh Qtah’ for the respected lady Kalbia^{sa} to regain her strength owing to excessive grief but she promptly asked what is this? People replied it’s a gift sent by a person so that you regain your strength for matam-e-Hussain^{as}. Bibi^{sa} replied we are not

²⁶¹ Sawab-ul-Amal and Aqab-ul-Amal, pp. 98.,hadith 22

²⁶² a gathering to commemorate the brutal killing of Imam Hussain a.s.

celebrating a wedding occasion here so this kind of food (delicious food) is not appropriate for us. That food was then sent outside.

- 6 It is quoted from Imam Jafar-e-Sadiq^{as} that whoever would travel barefoot with the intention of Ziarat-e-Imam Hussain^{as}, Allah^{swt} would reward him for the every stride he takes with 1000 good deeds ‘Nakiyan’, would forgive 1000 sins and would upgrade 1000 time his residence in the gardens of paradise.
- 7 One should look after all those who strive to visit Imam Hussain^{as}’s shrine. Sheikh Kulani^{ra} has referred to Abu Haroon who says, he was present in a gathering in which Imam Jafar-e-Sadiq^{as} asked his companions what has happened to you as you consider us worthless? Upon listening to this, a person from ‘Khurasan²⁶³’ stood up and replied, God forbid us; this is beyond belief that we should consider you weak and ordinary! Imam^{as} replied! You are among one of those who consider us worthless. He said, May God save me, how can I do that? Imam^{as} replied you should be ashamed of your affairs, did you not hear a cry for help from a person who was requesting you to give him a ride for a mile at the place called ‘Hajaf’? while saying, ‘I am so tired and exhausted’. But you did not even look over your shoulder to reply him, thereby rejecting him as a worthless person. Be warned! Whoever humiliates a ‘momin’ in fact humiliates us^{as} and slams our^{as} (Divine) status.
- 8 It is narrated by Mohammed bin Muslim that I asked from Imam Mohammed Baqir^{as}, ‘Is it as we are performing Hajj when we go for Zirat-e-Imam Hussain^{as}?’ Indeed, it is so, replied Imam^{as}, he then asked: ‘ Are we obliged to observe all obligatory precautions of the hajj during Ziarat as well? Certainly, replied Imam^{as} your conduct with your companions should be very gentle, talk little and on very best topics and excessively remember Allah^{swt}. Wear ‘pak’²⁶⁴ outfits, take ‘ghusal’ before entering ‘Harram’²⁶⁵,

²⁶³ A province in Iran

²⁶⁴ Without any trace of impure substances.

²⁶⁵ Holy Shrine

and remain spiritually focused and crawl forward with tearful eyes, upon reaching there offer your prayers, keep on sending ‘Salawat’ on Mohammed^{saww} his pure progeny^{as}. Refrain indulging into inappropriate affairs, keep your eyes protected from forbidden objects as well as suspicious matters, and extend favours to your brothers-in-Aman. Also if you realise someone is short of resources/monies then come forward and offer your help by sharing your resources with them. It is also important to keep in view the ‘Taqiya’ (dissimulation) as religion is established around ‘Taqiya’ and keep away from all that which has been forbidden by Allah^{swt}. Do not fight with others, do not take excessive oaths/vows, do not engage into arguments. If you observed all these then you have earned the reward of ‘Hajj and Ummera’, not only but you will also be eligible for a special reward from Allah^{swt} which is given to a person who would go away from his palace for the sake of Allah^{swt}. All your sins will be forgiven upon returning back from ziarat and you will deserve Allah^{swt}’s un-countable bounties.

- 9 Abu Hamza^{ra} has narrated from Imam Jafar-e-Sadiq^{as} in the Chapter of Ziarat²⁶⁶, **when you arrive in ‘Naniwa’ (another name of Karbala) then unpack your luggage, do not massage your body with oil, don’t wear ‘Surma’ (make-up for eyes) and until the time you stay there do not eat meat.**
- 10 It is narrated from Imam Jafar-e-Sadiq^{as} that whoever would perform Ziarat Imam Hussain^{as} after taking ‘Ghusal’ from the river of Furat, all his sins, including the ‘severe ones’ (Gunah-e-Kabira), would be erased such as he has just born again. It is also narrated that someone said to Imam^{as} that some times the water of ‘Furat’ is so cold that it is very difficult to perform ‘Ghusal’, Imam^{as} replied, so what, whoever does ‘Ghusal’ in the river of Furat and performs Ziarat of Imam Hussain^{as}, he gets such enormous reward from Allah^{swt} which cannot be counted/imagined.

²⁶⁶ See Mafati-ul-Jinan, pp. 781.

- 11 It is narrated from Abul Hassan Imam Raza^{as} that, 'performing Ziarat of Imam Hussain^{as} near the banks of Euphrates, is as performing Ziarat of Allah^{swt} in the 'Arsh' (heavens)²⁶⁷.
- 12 Safwan Jammaal narrates on the authority of Imam Sadiq^{as} When a Shia leaves his house with the intention of performing Imam Husain's^{as} ziarat, he is accompanied by 700 angels. They safeguard him from above and below, from the right and the left, from the front and the back (all six directions), till such a time that he reaches his destination²⁶⁸.
- 13 According to another version of the tradition narrated by Raff'ah from Imam Sadiq^{as}: 'When a Shia knows Imam Husain's^{as} right over the people and leaves his house for Imam's^{as} ziarat with this understanding, without any pride and conceit, then a 1,000 angels accompany him from the right, with another 1,000 angels on the left. And he will be rewarded as if he has performed 1,000 Hajj and 1,000 Umrah with a prophet or with the successor (wasi)of a prophet.²⁶⁹,
- 14 Safwan Jammaal relates from Imam Sadiq^{as} 'When the rays of the sun fall on the visitor of Imam^{as}'s shrines, it consumes his sins like the fire consumes wooden sticks. The sun does not leave any sin on his body and he returns home sinless. In fact on his return he is granted a status that is not even given to those who shed their blood in Allah's path.²⁷⁰
- 15 From every drop of perspiration on the body of Imam^{as}'s visitor (in the course of Ziarat). Allah^{swt} creates 70,000 angels who glorify and seek forgiveness for Imam's (a.s.) visitors till the Day of Judgement.²⁷¹
- 16 When the visitor leaves the house, each and every spot that he steps on, prays for him.²⁷². If he goes for Ziarat on a mount, for each and every spot

²⁶⁷ Sawab-ul-Amal and Aqab-ul-Amal, pp. 95.,hadith 1

²⁶⁸ Behaarul Anwar, vol. 101, pg. 58, trad. 62;Kamiluz Ziaraat, pg 190

²⁶⁹ Behaarul Anwar, vol 101, pg 91, tradition 33

²⁷⁰ Behaarul Anwar, vol 101, pg 15, trad. 14; Kamiluz Ziaraat, pg 298

²⁷¹ Mustadrak vol 2, pg 204

that his mount steps on, he will get one virtue and one sin will be forgiven.²⁷³

17 'If someone goes for ziarat on foot, for every step he takes, one virtue will be recorded in his name, one sin will be forgiven and his level will be raised one degree. Once he reaches the shrine, Allah will appoint two angels for him who will record only his good deeds and will omit his evil deeds. When he is about to depart from the shrine, the angels will bid farewell thus - O Allah's slave your sins have been forgiven, and you are now in Allah^{swt}'s party, His Prophet^{saww}'s party and the Prophet^{saww}'s Ahle Bait^{as} party. By Allah^{swt}, you shall never have to face the Fire and you shall never be made to taste it!²⁷⁴

18 Imam Muhammad Baqir^{as} informed, 'If Imam Husain^{as}'s visitor expires in the same year of the ziarat, then the angels of mercy participate in his ceremonial bath (ghusl) and shrouding. They seek forgiveness for him. They are with his funeral till the grave. Then his grave becomes vast and spacious.²⁷⁵

19 It is narrated from Imam Jafar-e-Sadiq^{as} that Imam^{as} said, Indeed, Allah^{swt}, on the eve of 'Arafat, starts blessing people from the holy Shrine of Imam Hussain^{as}, a companion asked, Before considering all those who are staying at the place of 'Arfat' (for Hajj)? Imam^{as} replied, yes, he asked why is this so? Imam^{as} replied there are always some illegitimate people (enemies of Mola Ali^{as}) at Arfat but none of these are in Imam Hussain^{as}'s shrine²⁷⁶.

²⁷² Behaarul Anwar, vol 101, pg 15, tradition 14

²⁷³ Thawaabul A'maal, pg 116

²⁷⁴ Kamiluz Ziaraat, pg 134

²⁷⁵ Kamiluz Ziaraat, pg. 143, Behaarul Anwar vol 101, pg 18

²⁷⁶ Sawab-ul-Amal and Aqab-ul-Amal, pp. 100.,hadith 27

Regarding who is Capable of and who is Incapable of Performing Ziarat:

In a detailed tradition reported in Behar-ul-Anwar²⁷⁷, someone asked from Imam Jafar-e-Sadiq^{a.s}, may I be your ransom, what would you say about a person who is capable of performing ‘Ziarat-e-Imam Hussain^{a.s}’ but would not go? Imam^{a.s} replied he has grieved Rasool Allah^{saww} as well as us (masomeen^{a.s}), through considering us^{a.s} worthless and powerless; but whoever would perform Ziarat, Allah^{swt} will take care of all his affairs, including his entire worldly needs, protect him from calamities, provide him with sustenance, and reimburse his Ziarat expenses, and would forgive his fifty years’ sins, on reaching his death bed, he will not have any sins left, and if he dies while travelling to/from Ziarat, angels would descend from the heavens, open doors of paradise in his grave, and he is looked after until the final day of judgement. If he returns back alive then his sustenance is increased, and for every penny he has spent, he will get 1000 time more, and will get special blessings from Allah^{swt}, which will keep on accumulating, by the grace of Allah^{swt}.

Sheik Sudduq has quoted in his book²⁷⁸, I have been told by Mohammed bin Hassan^{ra} who heard from Mohammed bin Hassan Saffah, who from Ahmed bin Mohammed bin Isa, who from a chain of narrators refer to Imam Jafar-e-Sadiq^{as} that Imam^{as} said, ‘who is unable to do any favour (Nakey) to us then he should extend his favours to those who are staunch believers of our ‘Wilait’ and refrain from sins. By doing so, he will get the same reward as if he has strived for our^{a.s} cause. **And who is unable to perform our^{a.s} ‘Ziarat’, he should visit those who firmly believe in our ‘Wiliat’ and observe precautions from sins, by doing so he will get the reward equivalent to performing our^{a.s} ‘Ziarat’.**

²⁷⁷ Pp. 56, Volume II

²⁷⁸ Sawab-ul-Amal and Aqab-ul-Amal, pp. 110.,hadith 1

APPENDIX II

- Hajj-e-Mufarda:** A Hajj which is completed without performing a separate Ummera (both Hajj and ummera are performed with single Ahram) a way adapted by non-shias.
- Hajj-e-Quran: A Hajj Quran is that Hajj in which a Hajji bring along his 'Haddi' (sacrifice) to Mecca.
- Hajj-e-Tummatu: A Hajj which is performed separately from Ummera (in two separate stages). In this Hajj, first Ahram is put on for Ummera and is taken off after completing Ummera, now Hajj obligations are lifted on a Hajji and Ahram is put on again, later on, the rituals of Hajj. However, those who live within 18 miles from Kabah, cannot perform Hajj-e-Tunnatu (Usool-e-Kafi, chapt. 56, tradition 3)
- Twaf:** Circumambulation, consists of going around Kaabah seven times, starting from 'Hajar-e-Aswat', the back stone fixed before the Gate of Kaabah.
- Rukan-e-Yamni:** The place where Kaabah's wall opened up to make way to Mola Ali^{a.s.}'s mother.
- Istalam:** To kiss or touch the stone with right hand out of respect.
- Place of Ibrahim:** The place of Hazrat Ibrahim^{a.s.} which has a stone, that stone was used by Hazrat Ibrahim a.s. to build Kaabah, it was very close to Kaabah but Ummer I.a. removed it away from Kaabah, where it was place by the polytheist of Mecca.

APPENDIX III

For Ladies

- As per a tradition from AbuAbdullah^{a.s}, ladies can use medicine in order to keep clean²⁷⁹ during the days of Hajj²⁸⁰.
- It is not necessary that a lady should be accompanied by a ‘Mehhram’²⁸¹ for Hajj, as she could go in the company of trustworthy and reliable people if peaceful and safe conditions persist.²⁸²
- A woman who intends to perform Hajj-e-Tumattu and becomes impure²⁸³ on arrival at Mecca, she should stay there until the day of ‘Tarwiya’ if becomes pure then continue with the Tauwaf Bait-Allah and Saihy between Safa and Marwa. However, if she does not become ‘Taher’ until the day of Tarwiya, then she should take a bath/shower and pack-up her private area with cotton and carry out Saihy between Safa and Marwa, then proceed toward Minnah and upon completing Hajj rituals and Ziarat Bait Allah, she should perform Ummerah of Bait Allah, followed by Tauwaf-e-Hajj, then carry out Saihy. Upon doing this, all that was forbidden on her, because of Ahram, become permissible for her, except her husband. But upon completing seven Tauwaf (when she is clean), her husband also becomes permissible for her.²⁸⁴

²⁷⁹ from periods.

²⁸⁰ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 154, Tradition 1.

²⁸¹ A close relative to whom marriage is forbidden,

²⁸² Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 44, Traditions 4-5.

²⁸³ Menstruation periods.

²⁸⁴ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 150, Traditions 1-2.

APPENDIX III

Summary of Hajj Rituals

We will present a summary of hajj rituals here based on the traditions of masomeen a.s. presented earlier. These days it is useful to take with you the following items: non-fragrance soap/shampoo, four season sleeping bag, two large cotton sheets for Ahram, a money belt for passport/valuables, pair of scissors and shaving razors, praying mat with straw-based front (for sajjada/prostration), ziarat book, MP3 player loaded with 'Noha/Majlis/Quran' and few pairs of outfits (including warm cloths for Madina where it gets quite cold during night and evening) and a pair of top-open walking shoes and a rug sack. For other instructions, depending on specific requirements, please consult your travel agent. The purpose of this summary is to provide a step-wise summary rather than repeating the ritual details.

- (1) Hajj is only compulsory on those who could afford both physically and financially its rituals while leaving behind enough sustenance for their dependents.
- (2) Ziarat of Rasool Allah saww and masomeen a.s. is compulsory after completing Hajj rituals (provided there are no restrictions and one is forced to visit Madina prior to Mecca.)
- (3) A lady may travel with trustworthy people for Hajj if her Mehhram cannot accompany her and there is no danger in the way.
- (4) A person who intends to perform Hajj, should neither get a haircut nor trim beard upon citing the new moon of Ziqqad. For Ummera, one should stop cutting hair and beard one month in advance.
- (5) A wealthy person who cannot perform his own Hajj, he should then send, on his behalf, a poor person for Hajj.
- (6) In order to protect him and his belongings, a person who intends to leave his home for Hajj, should ask someone else to recite, at the front door, while facing him, 'Sura-e-Fatiha' on his front, right-hand side and left-hand side and similarly 'Ait-tu-Kurseee' should be recited on his three sides. Then the recitor should say, O! Allah^{swt}, please protect 'so and so' and all that accompanying him and keep him well and alive along with his belongings. And let him reach his destination along with his belongings.
- (7) It is recommended to prefer the 'Hajj-e-Tamatu' over other types of Hajj.
- (8) It is better that an Ahram should only consist of two cotton sheets²⁸⁵, however, a third sheet/outfit may be needed for Minah/Arafat where one sleeps in the open/tent. Ahram is put on at the places, around Mecca, called Miqaat. One should not look into mirror while wear Ahram, in additions there are other restrictions (i.e., use of fragrance, arguments/abusive language, etc., see main text).
- (9) A button or kind of hook, which are sold to Hajjis, are forbidden in Ahram, however, It is permitted to wear a belt on waist with the sole purpose of safeguarding the valuables.

²⁸⁵ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 76, Tradition 1

(10) Talbih is recited after taking few steps after putting on Ahram, which is:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ لَبَّيْكَ، ذَا الْمَعَارِجِ لَبَّيْكَ لَبَّيْكَ، دَاعِيًا إِلَى دَارِ السَّلَامِ لَبَّيْكَ لَبَّيْكَ، عَقَّارَ الذَّنُوبِ لَبَّيْكَ لَبَّيْكَ، أَهْلَ التَّلَابِيَةِ لَبَّيْكَ لَبَّيْكَ، ذَا الْجَلَالِ وَالْإِكْرَامِ لَبَّيْكَ لَبَّيْكَ، مَرْهُوبًا وَمَرْغُوبًا إِلَيْكَ لَبَّيْكَ لَبَّيْكَ، تُبْدِيُّ وَالْمَعَادُ إِلَيْكَ لَبَّيْكَ لَبَّيْكَ، كَتَّافَ الْكُرْبِ الْعِظَامِ لَبَّيْكَ لَبَّيْكَ، عَبْدُكَ وَابْنُ عَبْدِكَ لَبَّيْكَ لَبَّيْكَ

- (11) A male should recite ‘Talbih’ as loud as possible whereas it is not appropriate for a female to pronounce it aloud.
- (12) Upon entering into Haram (Kabah), two rakat salat is offered, as respect to mosque (with the intention of Kurbatin illillah), followed by Niat Hajj-e-Tumattu, followed by circumambulation of ‘Kaabah’ **seven times** (one time would be from Hajar-e-Aswat to Hajar-e-Aswat), it is recommended to recite ‘Darrood’ on Mohammed^{saww} O Alay Mohammed^{as} as well as other supplications while performing Tauwaf-e-Kabah.
- (13) It is recommended to make prayers at ‘Rukan-e-Yamni’ (see Appendix I) where an angle says ‘Ameen!’²⁸⁶ to the prayers of a follower of Alay²⁸⁷ Mohammed^{as}.
- (14) Taufaw must be performed, while walking gently, between ‘Hajar-e-Aswad’ and ‘Muqam-e-Ibrahim’, unless it becomes unbearable due to overcrowding.
- (15) Two-Rakat salat is obligatory after Tauwaf (7 circles), preferably near Muqam-e-Ibrahim.
- (16) This is followed by ‘Sahy’ (walking between Safa and Merwa hills), 7 times (one time would count when one walks from Safa to Merwa). At the end of 7th walk at Merwa, Taqseer is carried out, which is cutting part of hair or nails.
- (17) After Taqseer, ‘Tawaf-ul-Nisa’ (7 circles around Kabaah, as before) is performed, followed by two-part Salat at the place of Ibrahim^{as}. This completes Ummera and Ahram is removed until to the day of Tarviyah (8th Zilhajj) (travelling to Minah).
- (18) It is recommended to spend the night in Minah and after reciting the morning prayers at Minah one should proceed to Arafat but should not arrive there before the sunrise.
- (19) Prayers are ‘Qasr’ here.
- (20) It is recommended, at Arafah, to praise Allah^{swt}, recite 100 times ‘Takbeer’ (Allah-ho-Akbar), 100 time Sura-e-Qul and whatever you want to pray on the day of Arafah, keep on reciting prayers, as the day of Arafah is the day of prayers and asking for blessings, in particular ask Allah^{swt} to protect you from Satan, as he may not divert your attention away from that which is very much liked by Allah^{swt}, do not look at others and pay attention to your soul and recite prayers.
- (21) Rasool Allah^{saww} terminated Talbigh after mid-day on the day of Arafah.
- (22) Leave Arafat for Muzdhalifa, after sunset but not later than the disappearance of the twilight.
- (23) It is recommended to offer ‘Magrib and Isha’ prayers with one ‘Azan’ and two ‘Aqamah’ (Kasr) but offer four (two part) prayers after Isha prayers.

²⁸⁶ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 122, Tradition 11

²⁸⁷ Progeny

- (24) It is also important to stay at 'Mashar al-haram' (adjacent to Muzdhlafa) and walk here on foot and stay in Muzdhalifa all night.
- (25) Do not leave valley of 'Mahseer' until after the sunrise²⁸⁸. 'Mahseer' valley is in large area between placed called 'Jammah' and 'Minah' and it is recommended to walk 100 steps in the valley.
- (26) Small stones, preferable pointed ones should be collected from 'Jamah' (cirac 100 in total), prior to heading for 'Minah'. Imam^{as} said collect stones but do not break any part of them and it is better to wet them with water. One is permitted to pick up stones from anywhere except from outside 'Haram', mosques of 'Alharam' and 'Khief' and 'Jumrah.
- (27) A Hajji will arrive at Minah few hours after sunrise. Here stones are to be thrown at 'three stone pillars' called 'Jummarat' for three days (each with 7 stones for three days). Rammih is started with this sequence while walking from right to the left 'Wustah' then Ula and then Uqqah' but after completing day-one 'Rammih', sacrifice is offered, followed by shaving one's head (for men) and then completing rest of two-days 'Rammih'. The time of Rammih is from sunrise until the sunset, but the best time is just after noon. It has been forbidden to perform Rammih before sunrise. Every Jummarat should be kept on the right hand side and say 'Allah-oh-Akbar' upon throwing every stone. Hold stones in left hand and throw each with right hand.
- (28) The first day of first Rammih Jummarat is also the day of Sacrifice. There are three days (including the sacrifice day) within which sacrifice should be offered in Minnah, whereas in other cities only one additional day after the day of sacrifice is permitted.
- (29) Head is then shaved even if one has done so in Mecca, he should shave his head again in Minah. After shaving head, it is permissible for a Hajji to use perfume, put Hina, and wear other cloths, everything else going near his wife.
- (30) It is not permissible to leave Minah before morning and it is better to leave before the time Sun starts to descend (after completing Jummarat).
- (31) Upon reaching Kabaah, salat-e-Haram, Tuwaf-e-Kabaah, Salat-e-Tauwaf, Sahy between Safa and Marwa and Tuwaf-e-Nisah followed by two-rakat Salat at the place of Ibrahim, now everything is permissible for you (including wife). But Hajj is not complete until and unless Ziarat-e-Masomeen is not performed (in Madinah).
- (32) It is compulsory on people to start Hajj from Mecca and end it by performing Ziarat of masomeen^{as} (unless one is forced to go to Madinah first). Hajj all in all depends on meeting with Imam^{as} meaning if a 'Hajji' did not try to meet with Imam^{as} (Imam of his time) then his Hajj was a wasteful exercise, it is compulsory upon him to bear hardship of Hajj, perform Taufaw, then present himself to Imam^{as} and renew his oath of 'Wiliat' and alliance. All those who believe in Imamat of Imam Hussain^{as} 'Minjanib Allah' (nominated by Allah^{swt}), Ziarat-e-Imam Hussain^{as} is compulsory on him. Hajj is compulsory only once in lifetime, with condition of affordability, but Ziarat Imam Hussain^{as} is wajib everyday, whoever does not do it commits atrocity against Imam^{as} If it is not possible for a person to

²⁸⁸ Farro-e-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 166, Traditions 1, 6.

visit grave of Imam Hussain^{as} everyday, then he should go to roof-top, look at right side then left side and then into sky and say 'Salam' to Imam-e-Mazloom^{as}, it is equivalent to visiting grave of Imam Hussain^{as} and sending 'Salam' from there. Upon entering into Madina, one should take a bath, or before visiting the holy grave of Rasool Allah^{saww} and say 'Salam', then go near the pillar which is on the right side of grave, then on the head-side, then side ways of holy grave and face Kabah, his left shoulder should face grave while right shoulder close to grave as the head of Rasool Allah^{as} is at this position.