

Hajj e Tamattu

The Hajj-E-Tamattu consists of thirteen practices

01. Ihraam: It is the first compulsory act of Hajj-e-Tamattu.

The best time for this Ihraam is eighth of Thul-Hijjah, although it is allowed to wear Ihraam three days before this, especially for the aged and those suffering from illness. They are allowed to put on Ihraam and leave for Arafaat before others. The best place for wearing this Ihraam is at Maqam-e-Ibraheem. The rules of Ihraam for Hajj-e-Tamattu are the same as those of Umra-e-Tamattu. The only difference between the two is of Intention (Niyyat), which should be that of Hajj-e-Tamattu.

When this Ihraam is worn it is ihtiyat that no Sunnat Tawaaf be performed before leaving for Arafaat; otherwise, if this done, it is ihtiyat for one to renew the Talbiyah.

It is Mustahab to wear Ihraam on eighth of Thul-Hijjah after Namaz of Zohr and Asr and spend that night in Mina; otherwise it can be worn on the ninth of Thul-Hijjah.

The old and the sick and those ladies fearing the monthly period may wear Ihraam earlier and are allowed to perform Tawaaf of Hajj/Tawaaf Al-Zeyarah, perform Tawaaf prayers, perform Sayee and even Tawaaf-Un-Nisa and its prayer before proceeding to Arafaat on 8th Thul-Hijjah. But if possible it is better to repeat these rituals from 11th to 13th Thul-Hijjah.

If it is not possible to wear Ihraam for Hajj-e-Tamattu before the time for Arafaat, this Hajj becomes invalid and it has to be repeated the following year, or earliest future.

One who omits Ihraam because of forgetfulness or ignorance of the rule and then remembers or comes to know of the rule, he must go back to Makkah, even though he may have reached Arafaat, to put on Ihraam. In case there is no time or there is some valid excuse, he has to wear it wherever he is. The sunnat matters in this Ihraam are the same as those of the Ihraam for Umra-e-Tamattu, except that one should recite the Talbiyah silently until Abtah (name of a place).

02. Wukuuf-e-Arafaat: It is the second compulsory act of Hajj-e-Tamattu.

It means to be present in Arafaat from noon on ninth Thul-Hijjah till Maghrib-e-Sharii (approx. 10 minutes after sunset) of the same day, regardless of whether one is riding, or on foot and whether one stays still or is on the move.

Intention (Niyyat) can be expressed in these words: "I am staying in Arafaat from Zohr to Maghrib-e-Sharii for Hajj-e-Tamattu for Hajjatul Islam Wajib Qurbatan ilallaah."

It is necessary that the stay at Arafaat must be conscious i.e., one should not sleep all the time or be unconscious. Otherwise, it will not be considered as staying.

In case one omits to stay in Arafaat because of forgetfulness or some valid excuse, he must repay it by an emergency stay there even for a short time the same night, i.e., Shab-e-Eid. If one ignores the emergency staying also, the Hajj becomes invalid.

Mustahabaat/Recommended Acts for Wukuuf-e-Arafaat:

1. Remain in the state of Taharat.
2. Make Mustahab Ghisl at noon (near the time of Zohr).

3. Devote oneself in praying to the Almighty Allah.
4. Stay at the left-side slope of the hill from Makkah.
5. Stay on ground (To climb the Arafat Mountain is Makruh).
6. Pray Zohr and Asr prayers together with one Adhaan and two Eqamahs at the commencement of Zohr time.
7. Concentrate on the remembrance of the Almighty Allah, thank Him and praise Him and beg for forgiveness for one's sins.
8. Recite 100 times ALLAHU AKBAR, 100 times ALHAMDULILLAH, 100 times SUBAHANALLAH & 100 times Sura KHULHUWALLAHU AHAD.
9. Recite Duas, especially recommended are the famous prayer of Imam Hussain (A.S.) and the Du'a of the Fourth Imam (A.S.)

03. Wukuuf-e-Mash'ar (or Muzdalifa): It is the third compulsory act of Hajj-e-Tamattu.

A pilgrim must stay at Mash'ar from dawn to sunrise on the tenth of Thul-Hijjah. If one leaves Arafat for Mash'ar after sunset, one should pass the night at Mash'ar.

One who does not stay at Mash'ar the whole period from Dawn to Sunrise, his Hajj will be considered void, except for children, women, those afraid of some thing, the weak ones, old people and the sick ones. They are allowed to stay there at night and leave for Mina before the dawn of the tenth of Thul-Hijjah.

One who passes the night of Eid at Mash'ar and leaves before dawn because of being ignorant of the rule, apparently, his Hajj will be valid, but he has to pay an expiation of one sheep.

One who intentionally omits to stay there or because of forgetfulness or other valid excuse he must do an emergency stay i.e., stay there from after sunrise until noon of the tenth of Thul-Hijjah.

There are two Intentions (Niyyat), which can be expressed in these words:

1. At night: "I am passing this night in Mash'ar till Subh Sadiq for Hajj-e-Tamattu for Hajjatul Islam Wajib Qurbanat ilallaah".
2. Just before Dawn: "I am staying in Mash'ar from Subh Sadiq till sunrise for Hajj-e-Tamattu for Hajjatul Islam Wajib Qurbanat ilallaah".

Mustahabaat/Recommended Acts for Wukuuf-e-Mash'ar (or Muzdalifa):

1. To leave Arafat in a state of serenity, ask forgiveness from the Almighty Allah and walk slowly towards Mina.
2. Postpone the maghribain prayers at Arafat to pray them together at Mash'ar with one Adhaan and two Eqamahs even if one third of the night has passed. If per chance one cannot reach Mash'ar by midnight sharii, then one should pray at Arafat or on the way but under no circumstances should one allow the Namaz to be Kazaa.
3. To remain on the right side in the middle of the jungle.
4. One should stay in Taharat and pass the night in Ibaadat, reciting the Duas shown in Manasik-e-Hajj.
5. One should pick up more than required(21) pebbles for throwing at the Jamaraats in Mina.
6. When passing the Wadi of Mohassar walk in a little haste for about 100 steps. If you are in a car or bus cross the place a bit faster.

04. Ramy Jamrah Al-Aqabah: It is the fourth compulsory act of Hajj-e-Tamattu, which should be performed on the tenth of Thul-Hijjah with the following conditions:

1. Intention (Niyat): "I am throwing seven pebbles one by one on Jamaraah of Al-Aqabah for Hajj-e-Tamattu for Hajjatul Islam Wajib Qurbatan ilallaah".
2. The seven pebbles must be thrown at the Jamaraat one by one, not two or more together.
3. Each pebble must hit the Jamaraah directly.
4. This act must be completed between sunrise and sunset, but those who are allowed to leave Mash'ar before dawn may do so on the eve of tenth of Thul-Hijjah.
5. A doubtful hitting of a pebble must be considered as in valid.
6. Throwing other things instead of the pebbles is not allowed.

Mustahabaat/Recommended Acts for hitting at the Jamaraats:

1. To be in taharat i.e., Wudhu or Ghusl.
2. While hitting the Jamaraats to stand on the ground and recite ALLAHU AKBAR at each throws.
3. To stand at a distance of 10-15 feet from the Jamrah.
4. When hitting Jamrah Al-Aqabah stand with Qibla at the back. When hitting Jamrah Al-Ula and Jamara Al-Wusta stand facing Qibla.

Conditions for the Pebbles:

1. They must be from the Al-Haram and it is better that they should be the ones collected at Mash'ar.
2. They must not have been already used in the act.
3. The pebbles should preferably be of several colors and about the size of a fingertip.

If it is not thrown on Eid Day because of forgetfulness or in ignorance of the rule, it must be done till thirteenth of Thul-Hijjah whenever one remembers, or comes to know of the rule. It is not allowed during the night, except for the categories mentioned earlier.

In case it is remembered after the thirteenth of Thul-Hijjah, one should return to Mina to complete it himself or ask his proxy to complete the following year. If one remembers it after Tawaaf of Hajj, one does not need to perform Tawaaf again, although it is ihtiyat to do so.

If it is omitted willfully and knowingly, apparently, one's Tawaaf will be invalidated and one must perform Tawaaf again after the throwing of pebbles is completed.

Sick people who are unable to go personally to throw the pebbles at the Jamaraats can appoint their agents to do so on their behalf.

05. Qurbani (Sacrifice-Offering): It is the fifth compulsory act of Hajj-e-Tamattu.

Intention (Niyat) can be expressed in these words: "I offer this sacrifice for Hajj-e-Tamattu for Hajjatul Islam Wajib Qurbatan ilallaah".

It must take place during the day. Those who are afraid for some reason are allowed to do it at night.

It must be done after throwing pebbles at Jamrah Al-Aqabah, but if it is done before throwing pebbles because of ignorance or forgetfulness, the act is valid and there is no need to do it again.

It is not necessary for one to do it himself. An agent can be appointed to do it.

Ihtiyatan, the sacrifice should be offered on the Eid Day. In case it is not done because of forgetfulness or other valid reasons or due to ignorance of the rule, it must be fulfilled by the end of the Tashreeq (11th, 12th and 13th) days. If the reason still obtains it can be postponed until the end of Thul-Hijjah.

If it is remembered or one comes to know of the rule after Tawaaf of Hajj that the sacrifice has been omitted, a new Tawaaf of Hajj is not necessary although it is Ihtiyat to repeat it. However, if it is omitted willfully and knowingly, the Tawaaf of Hajj already made, apparently, will be invalidated and one must perform it again after offering the sacrifice.

The sacrificial animal:

1. It must be physically perfect, thus, an animal that is blind, lame, one-eared or with a horn broken is not acceptable.
2. If it is a camel it must be over 5 years old. If it is a cow or goat it must be over two years old. If it is a sheep it must be over seven months old, ihtiyatan over one year old. If after making the sacrifice one realizes a shortcoming in the sacrificial animal, one has to offer another one.
3. It must not be a weak or sick animal.
4. Two or more people cannot share the sacrifice of one animal.
5. If one cannot get an appropriate animal nor afford its price, one must, instead of this, fast three days; seventh, eighth and ninth of Thul-Hijjah, and ihtiyatan seven successive days at home.
6. The sacrificial animal should be a female camel or cow, a male goat or a black or grey male sheep with fully-grown horns.

Distribution of sacrificed animal:

The flesh of the sacrificed animal must, ihtiyatan, be divided into three:

1. For pilgrim himself.
2. For the faithful.
3. For the poor.

The share of the poor can be given to him or his proxy. If after slaughtering it, the sacrificial animal is picked-up by thieves or taken away by someone before the shares are given to proper recipient, the person offering sacrifice has no responsibility, but if he willfully misses the chance to give the shares to proper recipients and gives to an improper recipient, he is ihtiyatan responsible for the two-thirds.

If distributing one-third to the faithful and one-third to the poor proves to be difficult, then this requirement is deferred. Niyyat for the purpose will be sufficient.

It is recommended that in such a case one may pay cash to the poor the value of one-third of the sacrificial animal.

Apparently majority of the pilgrim cannot slaughter the animal as a sacrifice themselves. Therefore, they should appoint agents to do soon their behalf instructing the agents to make the Niyyat on their behalf.

In most cases the slaughterers at Mina speak and understand only Arabic. It is, therefore, advisable to go in company with one who knows Arabic to enable him explain the slaughterer to make a proper Intention (Niyyat), i.e., "Adhbahu Hadhihiz Zabihata Niyaabatan (name of the pilgrim)... Li Hajjit Tamattui LiHajjatul Islam, LiWujubihi, Qurbatan Ilallaah".

While slaughtering he should say "BISMILLAHI, ALLAHU AKBAR"

It is Mustahab for the pilgrim to keep his hand on the knife or on the hand of the slaughterer and make Niyyat of his own, as if he was slaughtering the animal for sacrifice himself.

06. Taqseer or Halaq (clipping hairs or shaving the head): It is the sixth compulsory act of Hajj-e-Tamattu.

It (ihtiyatan) should be done after Ramy (throwing pebbles) of Jamrah Al-Aqabah and offering of sacrifice.

Intention (Niyyat) can be expressed in these words: "I am performing Taqseer or Halaq for Hajj-e-Tamattu for Hajjatul Islam Wajib Qurbatan ilallaah".

For ladies Halaq is prohibited, they must only do taqseer.

Men may do Taqseer or, preferably, halaq i.e., shave their head, especially those going for the first time to perform Hajj-e-Tamattu. One who knows that because of shaving his head he will bleed, he first should do Taqseer, then shave his head.

If because of forgetfulness or ignorance of the rule he omits this act until he is out of Mina, he must go back to Mina for Taqseer or Halaq.

If he comes to know of the rule or remembers it after Hajj rituals, apparently, he does not need to renew his Tawaaf, although, ihtiyatan he should renew it and the Sayee also. It is mustahab to bury one's hairs in the tent in Mina.

Once the act of Taqseer or Halaq is observed it is permitted to remove the Ihraam clothes, although it is MAKRUH to do so until after completing the A'maals of Makkah described here after. After Taqseer or Halaq, what was previously prohibited in the State of Ihraam is now permitted except for the three things, namely:

(1) Sex (2) Perfume & (3) Hunting

The first two things will be permitted on completion of A'maal-e-Makkah whereas hunting is perpetually prohibited in and around the land of Makkah.

07-09. A'maal-e-Makkah: comprise Tawaaf of Hajj/Tawaaf Al-Zeyarah, its prayer (Salaat Al-Tawaaf) and Sayee. These are the seventh, eighth and ninth compulsory act of Hajj-e-Tamattu. The Tawaaf of Hajj must be performed after Halaq or Taqseer. If intentionally and knowingly it is done before, it must be repeated after these acts. It is not allowed to perform the Tawaaf of Hajj, its prayer and Sayee before staying in Arafaat and Mash'ar. However the aged, and women fearing monthly period, are allowed to perform the Tawaaf of Hajj and its prayer before staying at Arafaat and Mash'ar and later complete Sayee.

Intention (Niyyat) for the above acts should be the same as those of Umra-e-Tamattu. Except that Umra-e-Tamattu becomes Hajj-e-Tamattu.

10-11. Tawaaf-Un-Nisa and its prayer: These are the tenth and eleventh compulsory act of Hajj-e-Tamattu. When they are performed, a pilgrim is allowed lawful sex. Intention (Niyyat) for Tawaaf-Un-

Nisa is the same as that Tawaaf of Hajj, except the wordings Tawaaf-Un-Nisa should be included in the Niyyat. The same goes for its prayer (Salaat Al-Tawaaf).

One who is allowed to complete Tawaaf and Sayee before the two stays (i.e., at Arafah and Mash'ar) the use of perfume for him is not allowed until he or she completes Ramy, offering of sacrifice and Taqseer or Halaq.

One who completes the Tawaaf-Un-Nisa before the two stays (at Arafah and Mash'ar) because of some valid reason; sex is not allowed before completing the rituals in Mina.

12. Mabeet (Nights in Mina): It is the twelfth compulsory act of Hajj-e-Tamattu.

A pilgrim must consciously pass the 11th, and 12th nights of Thul-Hijjah in Mina. It is not necessary to be there the whole night. It is sufficient to pass either half but it is better not to enter Makkah in the later half of the night.

Intention (Niyyat) can be expressed in these words: "I am spending the night in Mina for Hajj-e-Tamattu for Hajjatul Islam Wajib Qurbatan ilallaah".

One has to leave Mina and its boundary in the afternoon before sunset on the 12th of Thul-Hijjah. If, for any reason, he is not able to get out of Mina and its boundary by sunset, he must, if possible pass the following night there. Otherwise if he goes out, he has, ihtiyatan, to give one sheep in expiation. For omitting this act there is an expiation of one sheep for each night and ihtiyatan even through forgetfulness or ignorance of the rule.

13. Ramy Jamaraats: It is the thirteenth compulsory act of Hajj-e-Tamattu.

The pilgrims have to perform this act in Mina on 11th, and 12th day of Thul-Hijjah and also on 13th Thul-Hijjah if one also has passed the previous night there.

The pebbles must be thrown on the Jamaraat in their prescribed order, i.e., beginning from the one coming first from Mina towards Makkah - called Al-Jamrah Al-Ula, then the next one to it - called Al-Jamrah Al-Wusta and lastly the nearest to Makkah - called Al-Jamrah Al-Aqabah.

Each Jamrah must be stoned by seven pebbles in the same way as described earlier.

If one has to pass the eve of 13th Thul-Hijjah in Mina then on the following morning after throwing the pebbles at the Jamaraat, one can leave for Makkah immediately.

Tawaaf-ul-Wida (Tawaaf of leave/departure): This is a Mustahab Tawaaf. Before departure from Makkah, it is Mustahab to make Ghusl and then perform Tawaaf-ul-Wida with its prayer.

Then pray to the Almighty Allah for another chance to perform Hajj. After finishing the above act it is recommended to go out from the door called Baabul Hannatin.

It is Mustahab to purchase dates worth minimum Rs. 1.00 and distribute to the poor in Makkah as Sadaqa.