

## HAJJ-E-TAMATTU

Hajj-e-Tamattu is performed on the 8th, 9th, 10th, 11th and 12th of Zilhajj. The following things are wajib in Hajj-e-Tamattu:

1. **Ihraam**
2. **Wuqoof at Arafat**
3. **Wuqoof at Mashar (also known as Muzdalifah)**
4. **Ramii of Jamarah-e-Aqabah**
5. **Qurbani**
6. **Taqseer or Halq**
7. **Tawaaf of Hajj or Tawaaf of Ziyaraat**
8. **Two Rakaat Namaaz of Tawaaf**
9. **Sae**
10. **Tawaaf-un-Nisa**
11. **Two Rakaat Namaaz of Tawaaf-un-Nisa**
12. **Wuqoof at Mina on the nights of 11th and 12th of Zilhajj**
13. **Ramii at the three Jamarats in Mina on the 11th and 12th day of Zilhajj**

### 1. IHRAAM

Ihraam of Hajj becomes wajib to be put on for Hajj-e-Tamattu after Umra-e-Tamattu is performed and there is usually ample time for this. If, for any reason after performing Umra-e-Tamattu, time is short and if one does not get into Ihraam there will be insufficient time for Wuqoof at Arafat on the 9th of Zilhajj, then it is wajib to put on Ihraam immediately to have time for Wuqoof at Arafat.

Ihraam for Hajj is the same as for Umra-e-Tamattu.

**“I am wearing Ihraam for Hajj-e-Tamattu, for Hajjatul Islam Wajib, Qurbatan Ilallaah.”**

#### MASAEEL REGARDING IHRAAM

- A.** It is permitted to wear Ihraam before the day of Tarwiyah which is the 8th Zilhajj, but as per Ehtiyat one should not go out of Makkah before that date. However, it is Mustahab that one puts on Ihraam for Hajj on the day of Tarwiyah.
- B.** The place for wearing Ihraam of Hajj is Makkah and one can wear Ihraam at any place in the city. Similarly, Niyyat and Talbiyyah are also Wajib except the Niyyat will be ‘I am wearing Ihraam for hajj-e-Tamattu, and shall remain from all that is forbidden during Ihraam, in obedience to Allah’.
- C.** When this Ihraam is worn it is Ehtiyat that no Sunnat Tawaaf is performed before leaving for Arafat, otherwise Talbiyyah will have to be renewed.
- D.** If one did not know or forgot to wear Ihraam until he or she reached Arafat or Mina, and learnt about it before starting the Wajib rituals, he or she should return to Makkah, wear Ihraam and return to perform the rituals.  
If it is difficult to return to Makkah for good reason or time is running short, it is Ehtiyat that he or she should return as far as possible. If that is not possible it will be Wajib to wear Ihraam at the place where he or she remembered or learnt about Ihraam.
- E.** If someone forgetful or ignorant of the Masael completed all the rituals of Hajj without remembering Ihraam or knowing about it, his Hajj would be valid.  
BUT if he remembers or learns about it after Arafat or Mashar or before finishing the rituals then he should wear Ihraam immediately. It is Ahwat for the person to complete the remaining parts of Hajj and return again the next year to perform Hajj again.
- F.** If a person deliberately leaves out Ihraam of Hajj until he has completed his Wuqoof of Arafat and Mashar, his Hajj is then Batil.

## 2. WUQOOF AT ARAFAT (HALTING AT ARAFAT)

Wuqoof at Arafat is Wajib, which means to halt or stay there, as per Ehtiyat-e-Wajib, from Dhuhr on the 9th of Zilhajj until Maghrib. One has to remain within the bounds of Arafat during that time. This is the normal time for Wuqoof, it makes not difference whether one moves around or whether one sleeps (for part of the night/day) or stays awake.

Wuqoof at Arafat should be with a Niyyat of Wajib, stating that

"I am performing Wuqoof (halting) in Arafat today from Zawaal (just before Dhuhr) to Sunset for Hajj-e-Tamattu, for Hajjatul Islam Wajib, Qurbatan Ilallaah."

### MASAELS REGARDING WUQOOF IN ARAFAT

**A.** If a person remains asleep or unconscious from Dhuhr to Maghrib on the day of Arafat, his Wuqoof at Arafat would be Batil. BUT if one was at Arafat before Dhuhr and intended to do Wuqoof and then fell asleep with the intention of Wuqoof in mind, the Wuqoof would be valid, even if one did not wake up until Maghrib. If one sleeps after Dhuhr after making Niyyat, it is permissible and Wuqoof is valid.

**B.** Although as per Ehtiyat, it is Wajib that a pilgrim stays in Arafat from Dhuhr until Maghrib, the actual Rukn is to be present between Dhuhr and Maghrib for a certain time, so that it can be said that one stopped there and performed Wuqoof.

**C.** Anyone intentionally failing to stay for that much time will render his Hajj Batil., even if he stays that night of 10th Zilhajj in Arafat for Wuqoof-e-Isterari (emergency case) and then proceeds for Wuqoof at Mashar.

**D.** BUT if someone forgets and misses out Wuqoof at Arafat, his Hajj will not be Batil UNLESS he forgets or intentionally misses out Wuqoof at Mashar also, in which case his hajj would be Batil.

**E.** If a person deliberately delays his arrival at Arafat until after Dhuhr time, his Wuqoof will be valid, and no Kaffara is required. BUT his act would be against Ehtiyat and as it is wajib to be there from Dhuhr to Maghrib he will have committed a sin.

**F.** It is not permitted to leave Arafat before Maghrib and if someone does so deliberately and does not return on the same day, it is Wajib for him to sacrifice a camel on Eid day at Mina. If he cannot give that sacrifice he must fast for eighteen consecutive days.

**G.** It is Wajib for a person leaving Arafat before Maghrib to return to Arafat and stay there until Maghrib. If he repented and returned the same day to Arafat he would still need to give Kaffara as per Ehtiyat-e-Wajib.

**H.** If a person leaves Arafat before Maghrib out of forgetfulness or ignorance he must return the same day as soon as he remembers or learns about it. If he does not return he will have committed a sin and will need to give Kaffara as per Ahwat. However, if he remembers or learns about it after Maghrib then he has no liabilities.

### MUSTAHAB PARTS OF WUQOOF AT ARAFAT



- To put ones tent at a place called Namirah, which is joined to Arafat.
- To stay at the left side of the mount on level ground. It is Makrooh to climb the mountain after the niyyat of Wuqoof.
- To be with ones own companions during Wuqoof.
- To remain in Tahaarat and do a Ghusl.
- To avoid such things and acts that would distract one's attention from acts of worship.
- To perform Dhuhr and Asr prayers together at it's prime time, with one Adhaan for both and two separate Iqamah.
- After Namaaz, to remain occupied with prayers, in a standing position.

- To remain standing during the entire Wuqoof. It is Makrooh to sit or to ride during Wuqoof, but if assuming a standing position all the time becomes irksome or a distraction away from acts of worship, then it is better to sit down.
- To pray and beseech Allah as much as one can, for this is the day of supplication to Allah. Nothing pleases Shaitan more than distracting the attention of man from his Creator.
- To seek refuge in Allah from Shaitan.
- To remember ones sins and lapses and seek forgiveness for them.
- To weep or give oneself to being tearful.
- To remain facing Qibla, and with all the attention and presence of mind, praise Allah and thank him for his bounties and glorify him.
- To recite:  
100 times Allahu Akber  
100 times Al-Hamdu Lillah  
100 times Subhanallah  
100 times La Illaha Illallah  
100 times Ayatul Kursi  
100 times Salawat  
100 times Sura Al-Qadr  
100 times La Hawla Wala Quwwata Illa Billah  
100 times Sura Al-Ikhlās
- To pray for oneself, one's parents and the Mo'mineen. It is recommended to mention at least forty names. It is reported that if someone prays for his Momin brothers, an angel is appointed to pray for him a thousand times.
- To spend all the time in Dua and Istighfar, remembering Allah. Some Ulema have stated that it is Wajib to do so.
- It is strongly recommended to read the Dua for this occasion, like the one in Saheefa-e-Kamila known as Dua-e-Arafat and that of Imam Hussein (A.S) and to read Ziyarat of Imam Hussein (A.S) and Dua of Imam Zainul Abedein (A.S). It is also Mustahab to recite a dua which is in Adabul Haramain page 244 and also to recite the dua given on Page 252 at sunset.

### **3) WUQOOF AT MASHAR (HALTING AT MASHAR - Also Known As Muzdalifah)**

Wuqoof at Mashar is Wajib to be done after Wuqoof at Arafat. This is a place situated between Arafat and Mina.

When the sun sets and Maghrib enters Arafat, pilgrim should proceed to Mashar and it is Ehtiyat-e-Wajib not to delay going there until Subhe Sadiq, although if one is unfortunate to reach there between Subhe Sadiq and sunrise, one's Hajj is valid. It is Wajib to spend the night at Mashar.

As per Ahwat, one should not avoid praying and remembering Allah at Mashar, even for a short time. The Niyyat for this Wuqoof should be  
"I am performing Wuqoof at Mashar, from now until Subhe Sadiq, for Hajj-e-Tamattu, for Hajjatul Islam Wajib, Qurbatan Ilallaah."

When Subhe Sadiq comes, there will have to be another Niyyat for the second Wuqoof between Subhe Sadiq and sunrise:  
"I will remain here at Mashar, from now until sunrise, for Hajj-e-Tamattu, for Hajjatul Islam Wajib, Qurbatan Ilallaah".

So there are two Wuqoof at Mashar. It is permissible to make one niyyat at the beginning, stating that two Wuqoof will be performed, one from night until Subhe Sadiq and one from Subhe Sadiq until sunrise.

### **MASAELS REGARDING WUQOOF AT MASHAR**

- A. While it is Wajib to remain in Mashar until sunrise as per Ahwat, it is also recommended to start moving out of Mashar shortly before sunrise providing one does not cross the valley of Mass'ar. However, it is safer not to enter this valley, one who crosses this valley will have committed a sin and should give one sheep as Kaffara.
- B. The Rukn part of this Wuqoof is to be at Mashar for at least some time between Subhe Sadiq and sunrise so it can safely be said that the Wuqoof has been observed. If this Rukn was intentionally left out Hajj would be Batil unless one had performed the first Wuqoof (night to Subhe Sadiq). Again, one will have committed a sin and would have to give a sheep as Kaffara.
- C. Those who have urgent work, elderly people, women and the sick may leave from Mashar to go to Mina

before Subhe Sadiq, if they fear they will be greatly inconvenienced by the huge crowd if they waited until Subhe Sadiq. Their Hajj would be valid even if they left before Subhe Sadiq with no excuse provided they have performed Wuqoof at Arafat and the first Wuqoof at Mashar. For so doing, it will be Wajib upon them to give a Kaffara of one sheep.

D. If they forget or are ignorant of the masael and they leave Mashar before Subhe Sadiq, there will not be any Kaffara, however, if they remember or learn the rule and if there is the possibility of returning they should do so to observe the Wuqoof between Fajr and sunrise.

## **MUSTAHAB ACTS OF WUQOOF AT MASHAR**



- It is Mustahab to pick up 70 pebbles in the night for throwing at the Jamarataats.
- When passing the Valley of Mohs'ar one should walk a little quicker for about 100 steps. If one is in a car or bus cross the place a bit faster.

- To leave Arafat slowly towards Mina, in a state of serenity, and ask for forgiveness from Allah.
- Postpone Maghrib Namaaz and recite it together with Isha Namaaz at Mashar, It is mustahab to recite one Adhaan for both prayers, however an Iqamah for each of the prayers leaving no gap in between. If one wishes to perform Nafilah of Maghrib one can do so after Isha with the Niyyat of Raja.
- To remain on the right side of the valley.
- One should stay in tahaarat and pass the night in Ibadat
- There are Duas that are to be recited as per Adabul Haramain Pages 253 to 256

## **4) RAMII OF JAMARAH-E-AQABAH (STRIKING OF PEBBLES)**

The first Wajib act in Mina is to throw seven pebbles at Jamarah Aqabah between sunrise and sunset on 10th Zilhajj (Eid Day).

If one forgets about it or omits it due to ignorance, one should do it on any day up until the 13th Zilhajj. If one does not remember to do it at all one should return the following year and do it again, if that is not possible one should appoint someone to do it on one's behalf.

Ramii of Jamarah Aqabah can be done from all four directions and only from the lower level where the original part of the stone is. It is Ehtiyat-e-Mustahab when striking the pebbles to stand with ones back to the Qibla and reciting 'Allahu Akber' at the time of striking.

It is not permissible to do Ramii at night, except for those who are ill or have a justified fear or valid excuse for not doing it during the day. Those are able to do Ramii at night are not permitted to appoint someone to do it for them in the day.

There is no difference in performing Ramii in the preceding night or the following night. If a pilgrim is unable to go and do Ramii every night, he can perform the Ramii of the three Jamarataats of all three days in one night.



### **Conditions of Pebbles**

- a) the pebbles must be small, picked up from the Haram, and it is better that they are the ones picked from Mashar.
- b) they should not already have been used for Ramii.
- c) the pebbles should be of several colours and about the size of a fingertip.

### **Conditions of Ramii**

1. The Niyyat must be made first :  
"I am striking seven pebbles at Jamarah Aqabah (the biggest pillar/Shaitaan), for Hajj-e-Tamattu, for Hajjatul Islam Wajib, Qurbatan Ilallaah."
2. When casting the pebbles one must be on one's feet.
3. One should hold the pebbles in the left hand and use the right hand to cast the pebbles
4. The pebbles must actually be thrown, simply placing or passing them over the Jamarah if not sufficient.
5. The pebbles must strike the Jamarah directly, it should not have rebounded off another person or object first. If in doubt as to whether the pebble has struck the Jamarah, one should throw a pebble again.
6. The number of pebbles used for Ramii should not be less than seven.
7. The pebbles must be thrown one after the other, they cannot be thrown all at once that would make Ramii invalid.

While casting each stone a dua can be recited, see page 257 of Adabul Haramain.

If a person forgets or out of ignorance casts less than seven pebbles, he should do the remaining balance

provided he remembers or learns about the masael before Muwalat has been disrupted and the sequence has broken. Otherwise he must cast the remaining pebbles and then repeat it again. When in doubt as to how many pebbles cast always assume the lesser number and complete the balance.

## 5) QURBANI (SACRIFICE)

Qurbani is the second act in Mina. Qurbani can be of a camel, cow or sheep on the day of Eid. It is preferable that the animal should be HEALTHY Every pilgrim must perform his own Qurbani, if two or more wish to do it together, it will not be accepted.

If someone due to forgetfulness, ignorance or some good reason does not do Qurbani on Eid day, he should do it by the end of Zilhajj, as per Ahwat there should be no delay.

For the dua to be recited at the time of slaughter please refer to Adabul Haramain Page 259

### MASAELS OF QURBANI

A. It is a Wajib condition that Qurbani is preceded by Niyyat :

"I am giving this Qurbani (sacrifice), for Hajj-e-Tamattu, for Hajjatul Islam Wajib, Qurbatan Ilallaah."

B. If a person has appointed someone else to slaughter the animal on his behalf, then the appointed person would do the Niyyat the same way but expressing that fact.

C. If the person himself is present while the appointed person is slaughtering the animal it is Ahwat for him to do Niyyat also.

## 6) TAQSEER OR HALQ

Halq or Taqseer is Wajib once the Qurbani has been done. Halq means to shave off hair on one's head. If a person has braided their hair or used some adhesive to stick hair onto the head, the as per Ehtiyat-e-Wajib one must shave off the hair completely. Taqseer means to cut a little of the hair and/or the nails.

### MUSTAHAB ACTS AT THE TIME OF DOING HALQ

At the time of doing Halq one should

- Face the quibla
- Shave the top right hand side of his head first and end at the place opposite the raised bones behind the two ears.
- While shaving it is mustahab to recite the duas cited in Adabul Haramain on page 260
- One should bury the hair in mina (if possible)
- One should also cut a little hair from the moustache and beard and cut his nails after shaving

### MASAELS REGARDING HALQ AND TAQSEER

**A.** Women and hermaphrodites should do Taqseer only, which means cutting the nails or some of the hair. They are NOT permitted to shave off the hair from their heads. It is advisable to cut the nails and a little hair.

**B.** Halq or Taqseer should be preceded by Niyyat:

"I am doing Halq/Taqseer, for Hajj-e-Tamattu, for Hajjatul Islam Wajib, Qurbatan Ilallaah."

**C.** It is recommended for the person doing the shaving to also make the niyyat.

**D.** When Halq/Taqseer has been completed, all those acts which were forbidden to them in the state of Ihraam (see pg 18) become Halaal EXCEPT sexual intercourse, hunting and using perfume (or anything sweet smelling).

**E.** As per Ehtiyat-e-Wajib, Ramii, Qurbani and Halq/Taqseer should be carried out in that order. However, if someone forgets and changes the order they carry out these actions then there is no objection. If a person changes the order purposely, it is not Wajib to repeat the actions in the correct order but it is Ahwat to do so if possible.

## 7) TAWAAF OF HAJJ OR TAWAAF OF ZIYARAAT

Tawaaf of Hajj or Tawaaf-e-Ziyarat is Wajib, One should travel from Mina to Makkah to perform this act, however it is not Wajib to travel to Makkah immediately, one can delay this until the 11th day of Zilhajj. Actually one can perform this Tawaaf at any time up until the end of Zilhajj but it is Ahwat not to delay. The Niyyat will be just like that of the Tawaaf performed in Umra except that it is for Hajj-e-Tamattu : "I am performing Tawaaf of Hajj (also called Tawaaf of Ziyarat) , for Hajj-e-Tamattu, for Hajjatul Islam Wajib, Qurbatan Ilallaah."

## 8) TWO RAKAAT NAMAAZ OF TAWAAF

This Namaaz is a two Rakaat Namaaz just like Fajr prayers and is Wajib after every Tawaaf. This prayer can be recited silently or loudly. It is Ehtiyat that this Namaaz be performed immediately after Tawaaf and behind Maqam-e-Ibrahim.

"I am reciting 2 Rakaat Namaaz of Tawaaf, for Hajj-e-Tamattu, Wajib Qurbatan Illallah"

## 9) SAAE

Sae must be performed after Tawaaf and its Namaaz and is Wajib. Just as in Umra the Sae is the walk seven times between Safa and Marwa. Niyyat should be as before except that it is for Hajj : "I am doing Sae between Safa and Marwa for Hajj-e-Tamattu, for Hajjatul Islam Wajib, Qurbatan Ilallaah."

## 10) TAWAAF-UN-NISA

Tawaaf-un-Nisa (the Tawaaf of Women), is the tenth part of Hajj-e-Tamattu. All the conditions of Tawaaf are the same as before except the niyyat should express the wordings of Tawaaf-un-Nisa : "I am performing Tawaaf-un-Nisa , for Hajj-e-Tamattu, for Hajjatul Islam Wajib, Qurbatan Ilallaah."

## 11) TWO RAKAAT NAMAAZ OF TAWAAF-UN-NISA

This Namaaz is a two Rakaat Namaaz just like Fajr prayers and is Wajib after every Tawaaf. This prayer can be recited silently or loudly. It is Ehtiyat that this Namaaz be performed immediately after Tawaaf and behind Maqam-e-Ibrahim. "I am reciting 2 Rakaat Namaaz of Tawaaf-un-Nisa, for Hajj-e-Tamattu, for Hajjatul Islam Wajib, Qurbatan Ilallaah."

### RELATED MASAEEL

- A.** A person going for Hajj-e-Tamattu is not permitted to perform Tawaaf and Sae for Hajj before going to Arafat and Mashar. However, if a person feels that he will not be able to perform these acts after returning from Mina to Makkah, like an old man who fears inconvenience due to the huge crowds of pilgrims, or a lady who knows that she will be in Haidh or Nifas, then he/she is allowed to perform them before going to Arafat, Mashar and Mina. It is Ahwat that if a person finds that they can actually perform Tawaaf and Sae on the 11th, 12th or 13th of Zilhajj, then they should be repeated.
- B.** When a person has completed Tawaaf of Ziyarat, its Namaaz and Sae, the smelling or using of perfume or sweet fragrances becomes permissible, as well as the other things that became Halaal after Halq/Taqseer, however, sexual intercourse and hunting are still forbidden.
- C.** Once Tawaaf-un-Nisa is and its Namaaz are completed, sexual intercourse and hunting become Halaal, however, hunting inside the precinct of the Haram is Haraam due to the sanctity of the area.
- D.** If a person knowingly, out of ignorance or forget to perform Tawaaf-un-Nisa and its Namaaz, his Hajj is still Valid. BUT it is WAJIB for a pilgrim to perform this Tawaaf and its Namaaz, otherwise a woman will never be Halaal for him. Such a person cannot marry, nor can he witness any nikkah, as per Ahwat, such a person should not give witness. Similarly, for a woman pilgrim who has not performed Tawaaf-un-Nisa and its Namaaz, a man cannot be Halaal for her.

## 12) WUQOOF AT MINA ON THE NIGHTS OF 11TH AND 12TH OF ZILHAJJ

The twelfth Wajib act in Hajj-e-Tamattu, is to remain in Mina during the 11th and 12th nights. If a person hunts or has sexual intercourse, it is Wajib to stay on the 13th night also and then perform Ramii of all three Jamaraats after sunrise. For one who goes to Makkah on Eid day to perform Tawaaf etc, it is Wajib for them to return to Mina and spend the night there.

On the twelfth day a pilgrim is allowed to return to Makkah after Dhuhr and not before. If he cannot return until nightfall, he must spend the night, that is the 13th in Mina and perform Ramii of all three Jamaraat on the 13th day.

There should be a niyyat for remaining in Mina : "I am Halting in Mina tonight, for Hajj-e-Tamattu, for Hajjatul Islam Wajib, Qurbatan Ilallaah."

It is Wajib that a pilgrim remains in Mina at least until midnight. After midnight, he can go out if he likes but it is Ehtiyat-e-Mustahab not to enter Makkah until Subhe Sadiq.

If a person does not remain in Mina during those nights without a valid reason, he will have committed a sin, but his Hajj will still be valid. The person should give a Kaffara of one sheep for every night which has been missed out. If a person has good reason for not spending the night(s) in Mina for a good reason, like being ill or attending to a sick person, then he has committed no sin but as per Ahwat he should give a Kaffara of a sheep.

For person who wishes to go to Makkah solely for remaining awake there, engaging in acts of worship and doing nothing except necessary things such as eating and drinking, responding to the call of nature, renewing wudhu, it is not Wajib to stay in Mina, neither does it have any Kaffara.



### **13) RAMII AT THE THREE JAMARATS IN MINA ON THE 11TH AND 12TH DAY OF ZILHAJJ**

On the 11th and 12th day of Zilhajj it is Wajib to do Ramii of all three Jamaraat. This means striking each Jamarat with seven pebbles, in the following order:

First Jamarah Oola (small shaitan)

Second Jamarah Wusta (medium shaitan)

Third Jamarah Aqabah (large shaitan)

This sequence must be followed. If someone performs Ramii without following the proper sequence he will have to repeat the Ramii in the correct order. E.g., if he hit Jamarah Wusta first, then Jamarah Oola, then he would have to hit Jamarah Wusta again to set the order straight then proceed to hit Jamarah Aqabah.

A niyyat should be made before striking each Jamarah:

"I am throwing seven pebbles at Jamarah Oola/Wusta/Aqabah, for Hajj-e-Tamattu, for Hajjatul Islam Wajib, Qurbatan Ilallaah."

#### **MASAEEL REGARDING RAMII**

**A.** If it became Wajib to stay at Mina on the 13th night (due to reasons mention earlier), then it would be Wajib upon him to perform all Ramii on the 13th day.

**B.** If someone threw only four pebbles at a Jamarah, and then forgot and began striking another, it would be sufficient. When the person remembers, he would return to the Jamarah where he struck only four pebbles and he would throw the remaining three pebbles.

**C.** If someone omits certain pebbles deliberately, then he has to repeat the Ramii, with due regard to the sequence. This rule will also apply to those who omit throwing pebbles due to ignorance.

**D.** The other Wajib parts of Ramii are as explained earlier in the Masael of Jamarah Aqabah in Mina.

**E.** If someone deliberately left out Ramii of Jamarat, his Hajj would not be Batil but he will have committed a sin.

**F.** A person who is unable to perform Ramii during the daytime because of some good reason is allowed to perform Ramii on the preceding night.

**G.** If someone knowingly or due to ignorance or forgetting omitted all three Ramii Jamarah, and if he was in Makkah or even out of Makkah, he should return to Mina to perform them if the days of Tashreeq (i.e. 10th, 11th and 12th day) have not passed. If he could not return, he could appoint someone to perform Ramii at all the three places on his behalf. If neither himself nor his appointee did it in those three days then he or his appointee would have to return to Mina the following year in those three days to give its Qadha.

**H.** If a person cannot perform Ramii because of sickness and finds himself totally incapable of doing it in the prescribed days he should appoint someone to perform it on his behalf. If possible he should hold the pebbles on his hand and then give them to his appointee to throw. If he recovers during the days of Tashreeq, there is no need to perform the Ramii again although it is Ahwat to do so.

**I.** If a person forgot to do Ramii of Jamarat on one day and remembered it on the next day, he would first give Qadha Ramii for the preceding day and then do Ramii for that day.

**J.** It is not Wajib to do Ramii on the 13th day if remaining there on the 13th night has not become obligatory due to explained reasons.

**HAJJ KABUL INSHALLAH**