A Guide to the Duties of Hajj and Umra

According to the Fatwas of the late Religious Authority,

His Eminence, Sayyed Muhammad Hussein Fadlallah

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Introduction

Allah says in His Glorious Book: **"And pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) everyone who is able to undertake the journey to it."**

Pilgrimage(Hajj) represents a spiritual, religious, and social journey undertaken by the Muslim, which embodies his trip from Allah and to Him in a straight path based on obeying Allah, the Most High. We found it necessary to prepare a summary for the duties of pilgrimage, wiYout going into the details of its various issues, in a way that clarifies to the one who wishes to perform *Hajj* or *Umra* the primary steps they ought to take. This manual does not address the incidental cases, whether doubt, committing mistakes or the like, that might occur, for which the *Mukallaf(The one who ought to perform worship rites))* ought to refer to the experts to know their rulings and what they supposed to do.

We have mentioned some benefits and recommended acts, and put, in the end, some supplications and visits that the one performing *Hajj* or *Umra* can recite. And whoever relies on Allah, He is sufficient for him.

The Juristic Office of the Religious Authority,
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Interpretations inspired from the Quran on the *Hajj* verses

1- *Al-Baqara Surah* (125-129)

"And when We made the House a place of assembly for men and a (place of) security, and: Appoint for yourselves a place of prayer on the standing place of Ibrahim. And We enjoined Ibrahim and Ismail saying: Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves. And when Ibrahim said: My Lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day. He said: And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive him to the chastisement of the fire; and it is an evil destination. And when Ibrahim and Ismail raised the foundations of the House: Our Lord! Accept from us; surely You art the Hearing, the Knowing: Our Lord! And make us both submissive to You and (raise) from our offspring a nation submitting to You, and show us our ways of devotion and turn to us (mercifully), surely You art the Oft-returning (to mercy), the Merciful. Our Lord! And raise up in them a Messenger from among them who shall recite to them Your communications and teach them the Book and the wisdom, and purify them; surely You art the Mighty, the Wise." (02:125-129).

The House mentioned here signifies the Holy *Ka'ba* that Allah has made a place of assembly for people to go to and head for from every place, rendering it a place for their worshipping acts and an occasion to meet together by heading for it and returning

from it. It is also a sanctuary where people are safe from oppression, persecution and killing, for Allah rendered it an oasis of peace, by preventing the act of offending people in it. In this way, people would undergo this spiritual experience in which they revolt against their innate nature and the urges of revenge within themselves. Moreover, they would nurture the elements of good, clemency and forgiveness in their morals as part of the psychological struggle in which man imposes on himself to stand strong and be patient towards his inclinations for revenge. Then, Allah orders the believers to take the station of Ibrahim a place of prayer for themselves. The *Ayats* then mention that Ibrahim and Ismail were the ones who built the House, which Allah rendered a place for circumambulation, seclusion in worship, bowing and prostration, as well as other features of worship to Allah. Thus, this House had to be void of any idols which stand for polytheism that opposes unification, and of all the materialistic and moral filthiness which contradict with the atmospheres of worship.

2- *Al-Baqara Surah* (158)

"Surely the Safa and the Marwa are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah is Appreciative Knowing." (02:158).

As-Safa originally means the smooth stone, derived from *As-Safou* (smoothness), sing. *Safat. Al-Marwa* originally means the soft stones, and it was said that it means: the small pebble. Later, they became the names of two small hills in Mecca separated

nearly by 430m. The height of *As-Safa* reaches fifteen meters and that of *Al-Marwa* reaches eight meters. "Rites" is the plural of a rite which stands for signs. The rites of Allah are the signs which remind man of Allah and flourish him with spiritual emotions. This Ayah confirms that *As-Safa* and *Al-Marwa* are among the rites of Allah which He rendered a place in which the believers can worship Him and a destination that brings them closer to Allah, Who will, in return, thank them for their worshipping acts.

3- *Al-Baqara Surah* (196-203)

"And complete the *Hajj* or *Umra* in the service of Allah. But if ye are prevented (from completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (necessitating shaving), (he should) in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions (again), if anyone wishes to continue the *Umra* on to the *Hajj*, he must make an offering, such as he can afford; but if he cannot afford it, he should fast three days during the *Hajj* and seven days on his return, making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah, and know that Allah is strict in punishment. For *Hajj* are the months well-known, if anyone undertakes that duty therein, let there be no obscenity, nor wickedness, nor wrangling in the *Hajj*. And whatever good ye do, (be sure) Allah knoweth it. And take a provision (with you) for the journey, but the best of provisions is right conduct. So fear Me, o ye that are wise. It is no crime in you

if ye seek of the bounty of your Lord (during pilgrimage). Then when ye pour down from (Mount) Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even Yough, before this, ye went astray. Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness, for Allah is Oft-forgiving, Most Merciful. So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers, yea, with far more Heart and soul. There are men who say: "Our Lord! Give us (Your bounties) in this world!" but they will have no portion in the Hereafter. And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!" To these will be allotted what they have earned; and Allah is quick in account. Celebrate the praises of Allah during the Appointed Days. But if anyone hastens to leave in two days, there is no blame on him, and if anyone stays on, there is no blame on him, if his aim is to do right. Then fear Allah, and know that ye will surely be gathered unto Him." (02:196-203).

In these *Ayats*, the Quran highlights certain rulings concerning the *Hajj* (pilgrimage), considering it a duty that Allah has imposed on His servants since the message of Ibrahim (a.s.). *Hajj* literally means the destination, meaning the holy place that people ought to head for. As for *Umra*, it is the visit to the Holy House in particular.

Al-Ihsar is prevention. It is the state which describes one who has been prevented from performing a duty due to a certain fear or an illness.

Al-Hadi is derived from *Hadiyyah*, meaning a gift offered for sacrifice for the sake of coming closer to Allah, or derived from *Hada*, meaning to be led guide as it i= is led into the *Haram*.

These *Ayats* also mention *Hajj-ut-Tamatu'*, which joins the *Hajj* and *Umra* in one duty, but he who performs this kind of *Hajj* can enjoy, after finishing *Umra*, what was forbidden for him. until he performs *Ihram* for the *Hajj*.

He who wishes to continue the *Umra* on to the *Hajj* requires performing *Umra* during the months of the *Hajj*, which are *Shawwal*, *Thul-Qi'da* and *Thul-Hijja*, then he should undo his *Ihram* and enjoy the *Halal* that was forbidden for him during *Ihram*; i.e. to do what a person who is not in a state of *Ihram* can do, and then he ought to do *Ihram* for the *Hajj* from Mecca; making it a period for practicing all what is *Halal* between two *Ihram*s.

The *Ayats* also handle fulfilling *Hajj* and *Umra* with all their deeds. There are the pillars: the *niyyah* (intention), *Ihram*, Arafat, *Mash'ar*, the *Tawaf* of *Az-Ziyara* (visit) and *Sa'y*, and the non-pillar duties: *Talbiyah*, the prayer of the *Tawaf*, and *Tawaf-un-Nisa'*, and the recommended acts.

The months well-known are *Shawwal*, *Thul-Qi'da* and *Thul-Hijja*. He who performs *Ihram* in these months, whether for *Hajj* or *Umra*, ought to commit to forsaking what is forbidden during *Ihram*: sexual intercourse, debauch, and dispute; the sins Allah has forbidden, in addition to quarrelling , swearing and angering. Moreover, Allah has ordained His servants to take piety as

provisions; i.e. good deeds, with them for the journey. The *Hajj* is the best place for making the most of the good deeds.

Pouring down from (Mount) Arafat signifies descending from this Mount to stand in *Al-Mash'ar Al-Haram*, which constitutes one of the *Hajj* acts, where people have to stand in Arafat from *Zawal(noon)* till sunset with full devotion, commitment, meditation and diffusion in the profoundness of the soul in a moment of purity and clarity that enables man to revise his actions and intentions to realize what is left of the life journey and what had already passed. In this way, he would embark on life with a refreshed spirituality that fills his entity in a new journey that is aware of all the situations of the present and the future.

Once the pilgrims accomplish their holy rites, they ought to mention and remember Allah and devote themselves to worshipping Him, so that their hearts would open up to Allah in a continuous spiritual extension that only ends to start once again, so that [the act of] mentioning Allah after pilgrimage becomes demanding in a way that is incomparable to the mentioning of any man, even if it were one's father.

The appointed days are the days during which the pilgrim ought to stay overnight at Mina on the eleventh, twelfth and thirteenth of *Thul-Hijja*, but if one hastens to leave in two days, there is no blame on him if he leaves on the twelfth, and it is acceptable if he stays until the thirteenth.

Staying at Mina in these days or nights after fulfilling all the duties of *Hajj* is considered a new meditative spiritual start in which man experiences the presence of Allah within himself and

revises his past and present deeds to attain the aspired practical and spiritual outcomes.

4- *Al-Imran Surah* (96-97)

"Most surely the first House (of worship) appointed for men is the one at Bekka, blessed and guidance for the nations. In it are clear signs, the situation of Ibrahim, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) everyone who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds." (03:96-97).

These *Ayats* point out that the first House appointed as a worshipping and guidance place and a blessing for people is the Holy *Ka'ba*. We inspire from these *Ayats* the characteristics Allah has privileged the Holy House with, represented by the legislations that move to create a reality that the people live as they experience a sense of security and safety in that Holy area, and an active worship that is open to several horizons in their lives around the Holy *Ka'ba*. This would remind the people of Allah and their relation with Him, through a clear vision, deep thinking and straight path.

These *Ayats* show that pilgrimage is incumbent upon anyone capable of undertaking the journey, or he would be considered to have sinned. It is narrated that Imam As-Sadiq (a.s.) said: *" He who dies and does not perform the Hajj of Islam – as long as he was not prevented from doing so due to matters that constrained*

him, a sickness he could not endure, or a ruler who prevented him from performing it – then let him die as a Jew or a Christian.."

5- *Al-Hajj Surah* (26-37)

"Behold! We gave the site, to Abraham, of the (Sacred) House, (saying): "Associate not anything (in worship) with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer). And proclaim the Pilgrimage among men: they will come to You on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways; that they may witness the benefits (provided) for them, and celebrate the name of Allah, through the Days appointed, over the cattle which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want. Then let them complete the rites prescribed for them, perform their vows, and (again) circumambulate the Ancient House. Such (is the Pilgrimage): whoever honors the sacred rites of Allah, for him it is good in the Sight of his Lord. Lawful to you (for food in Pilgrimage) are cattle, except those mentioned to you (as exception): but shun the abomination of idols, and shun the word that is false. (Be) true in faith to Allah, and never assign partners to Him. Assigning partners to Allah is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place. Such (is his state): and whoever holds in honor the symbols of Allah, (in the sacrifice of animals), such (honor) should come truly from piety of heart. In them ye have benefits for a term appointed:

in the end their place of sacrifice is near the Ancient House. To every people did We appoint rites (of sacrifice), that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food). But your god is One God: submit then your wills to Him (in Islam): and give You the good news to those who humble themselves. Those whose hearts, when Allah is mentioned, are filled with fear, who show patient perseverance over their afflictions, keep up regular prayer, and spend (in charity) out of what We have bestowed upon them. The sacrificial camels we have made for you as among the symbols from Allah: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice): when they are down on their sides (after slaughter), eat ye thereof, and feed such as (beg not but) live in contentment, and such as beg with due humility: thus have We made animals subject to you, that ye may be grateful. It is neither their meat nor their blood that reaches Allah; it is your piety that reaches Him. He has, thus, made them subject to you, that ye may glorify Allah for His Guidance to you and proclaim the good news to all who do right." (22:26-37).

These *Ayats* mention the sanctification of the House for the worshippers and those who compass the House round, and the call of Ibrahim (a.s.) to the people to make this House a special worshipping sanctuary that differs from the other Houses of Allah in that it embodies the human u in life, considering it the universal House in which all people of all colors and races meet on the worship of Allah; thus, experiencing unity in humanity and in worship, as a token of devotion in their faith…

Pilgrimage provides worldly benefits to the pilgrims, which they attain as they meet, get to know each other, exchange, cooperate and engage in consultations, and spiritual benefits that nurture their relation with Allah, their devotion to Him and their longing to reach such a close level to Him; this could be attained by performing the pilgrimage deeds, and glorifying the rites of Allah.

The sacrificial camels signify the fat camels; which constitute one of the signs of the pilgrimage rites over which the name of Allah is pronounced as they line up (for sacrifice). "When they are down on their sides (after slaughter)" refers to their death; eat from their meat and feed the poor who is satisfied with what is offered to him and the one who asks for food with due humility…

6- *Al-Ma'ida Surah* (01:02)

"O you who believe! Fulfill the obligations. The cattle quadrupeds are allowed to you except that which is recited to you, not violating the prohibition against game when you are entering upon the performance of the pilgrimage; surely Allah orders what He desires. O you who believe! Do not violate the signs appointed by Allah nor the sacred month, nor (interfere with) the offerings, nor the sacrificial animals with garlands, nor those going to the sacred house seeking the grace and pleasure of their Lord; and when you are free from the obligations of the pilgrimage, then hunt, and let not hatred of a people-- because they hindered you from the Sacred *Masjid*-- incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiting (evil)." (05:01-02).

"O you who believe! Allah will certainly try you in respect of some game which your hands and your lances can reach, that Allah might know who fears Him in secret; but whoever exceeds the limit after this, he shall have a painful punishment. O you who believe! Do not kill game while you are on pilgrimage, and whoever among you shall kill it intentionally, the compensation (of it) is the like of what he killed, from the cattle, as two just persons among you shall judge, as an offering to be brought to the *Ka'ba* or the expiation (of it) is the feeding of the poor or the equivalent of it in fasting, that he may taste the unwholesome result of his deed; Allah has pardoned what is gone by; and whoever returns (to it), Allah will inflict retribution on him; and Allah is Mighty, Lord of Retribution. Lawful to you is the game of the sea and its food, a provision for you and for the travelers, and the game of the land is forbidden to you so long as you are on pilgrimage, and be careful of (your duty to) Allah, to Whom you shall be gathered. Allah has made the *Ka'ba*, the sacred house, a maintenance for the people, and the sacred month and the offerings and the sacrificial animals with garlands; this is that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is the Knower of all things. Know that Allah is severe in requiting (evil) and that Allah is Forgiving, Merciful. Nothing is (incumbent) on the Messenger but to deliver (the message), and Allah knows what you do openly and what you hide." (05:94-99).

These *Ayats* denote the forbiddance of killing animals for he who is in a state of *Ihram*.[1]

[1] The book of the late religious Authority, His Eminence, Sayyed Muhammad Hussein Fadlullah, (ra), *"[Interpretations] inspired from the Quran"* was the reference for interpreting these *Ayats*.

Part I: Who should perform *Hajj* (Pilgrimage)?

The *Hajj* is obligatory on whoever attains the following conditions:

1- Puberty

To a male, it is obligatory when he starts having wet dreams (a sign that he has reached puberty) or upon the growth of pubic hair, or when he reaches the age of 15 *Hijri* years.

To a female, it is obligatory when she has her first monthly period (*Haydh*) or when she reaches the age of 13 *Hijri* years.

2- Sanity

However, *Hajj* is not obligatory on the permanently insane individual or the periodically insane individual, except if it happens that he is on a sane cycle at the time of the *Hajj*.

3- Capability

Four conditions should be met for the *Mukallaf* to perform *Hajj*:

1- To have enough time to perform the duties and the preceding rites of the *Hajj*.

2- To be physically able to travel and perform the duties. However, if the pilgrim is permanently unable to perform *Hajj*, then he should appoint someone else to perform *Hajj* on his behalf, if he can afford it.

3- He should be able to secure the means of transportation, as well as the passport and the visa, provided that the trip – back and forth – does not subject him to any kind of danger. If he is denied the visa or the airport and the borders are closed, then *Hajj* is not obligatory on him in that year. Similarly, if he is able to travel to Mecca to perform *Hajj*, yet the way back is not secured, then *Hajj* is not obligatory on him in that year.

4- He should be able to secure all what he needs, such as food, clothes, and the like, during his trip back and forth.

- He should also have enough money to support himself and those whom he is responsible for when he comes back from *Hajj*.

- If he has enough money to perform *Hajj*, yet he would leave his wife and children wiYout any, then he is not considered able to perform *Hajj*.

- He who cannot afford performing *Hajj* should not borrow money for this purpose; however, if he does get a loan and was able to repay it wiYout any undue trouble, then his *Hajj* is considered valid. But if returning the loan would have negative effects on his ability to sustain himself and his family, then his *Hajj* is also valid, but it would be an obligatory precaution to perform *Hajj* once again when he is able to perform *Hajj* according to the aforementioned conditions.

- If someone was offered money by someone else to perform *Hajj*, or the latter volunteered to pay all the costs of the *Hajj*, then *Hajj* becomes obligatory on the one to whom the money was paid, and

his *Hajj* would be considered valid and he would have performed *Hajjat-ul-Islam.*

- If the wife was able to perform *Hajj*, then *Hajj* becomes obligatory on her and she is not required to ask her husband for permission because she is duty-bound to perform *Hajj*. As for the recommended (*Mustahab*) *Hajj*, the wife is required to ask her husband for permission, if her trip would contradict with the husband's right of enjoying his wife; but if it does not, then she does not have to ask for permission. However, it is preferred for the wife, at all times, to ask the husband for his permission for this could preserve the stability of their marital life.

- When *Hajj* is obligatory on the woman, it is not required to have a *Mahram* with her when she feels that she is safe.

NB: The contract of *Tahreem* is a contract of marriage concluded between a man and one of a certain woman's very young daughters so that the woman would become one of the man's *Maharem* (women whom he cannot legally marry), but since this is a marriage contract, then there should be a sincere intention of marriage on the part of the man and the guardian of the girl. If there is no genuine intention, then the contract is null and void and no legal consequences should be observed.

Part II: A Summary of the rituals of *Hajj*

Hajj is divided, according to the distance away from Mecca, into two parts:

1- *Hajj-ut-Tamatu'*
2- *Hajjul-Qiran* or *Hajjul-Ifrad*

1- *Hajj-ut-Tamatu'*

It is obligatory on whoever lives almost 12 miles or more away from Mecca, which is almost equal to 21,6 km. It is called *Tamatu'* (enjoyment) because the pilgrim is allowed to enjoy, between *Umra* and *Hajj*, what is forbidden on him during his *Ihram*.

2- *Hajjul-Qiran* or *Hajjul-Ifrad*

It is obligatory on those who live at a lesser distance than *Hajj-ut-Tamatu'*. It is called *Ifrad* because it separates between the pilgrim's *Hajj* and *Umra*, thus performing each independently. As for *Hajj-ul-Qiran*, it involves that the pilgrim should take the animal chosen for sacrifice (*Hady*) along with him from the moment he performs *Ihram* until he sacrifices it.

The duties of *Hajj-ut-Tamatu'*

First: *Umrat-ut-Tamatu'*

The duties of *Umrat-ut-Tamatu'* are five:

1- *Ihram* that has to be worn from one of the *Meqats* (certain sites in which the pilgrim is required to wear *Ihram* before entering into Mecca) that will be discussed later on.

2- Performing the *Tawaf* of *Umra* around the *Ka'ba*

3- Praying two *raka's* behind *Maqam* Ibrahim (a.s.)

4- *Sa'y* between Safa and Marwah

5- *Taqseer*, i.e. clipping one's hair or nails with which the pilgrim's *Ihram* ends.

Second: *Hajj-ut-Tamatu'*

The duties of *Hajj-ut-Tamatu'* consecutively are:

1- *Ihram* for *Hajj* in Mecca

2- *Wuquf* at Arafat: The pilgrim has to be present at Arafat from midday on the ninth of *Thul-Hijja* till sunset.

3- *Wuquf* at Muzdelifah: The pilgrim has to be present at Muzdelifah during the period from dawn till sunrise on the tenth of *Thul-Hijja*. This is for the capable men, as for women, the elderly, and children; it is enough to pass through at Muzdelifah by night.

4- *Rami* of *Jamratul Aqaba* (*Al-Jamratul Kubra*): Throwing at the *Aqaba* stone (the Biggest Stone) after sunrise.

5- Sacrificing animals (*Hady*).

6- Shaving or *Taqseer* in Mina

7- Duties in Mecca: *Tawaf* of *Hajj*, then its prayer, then the *Sa'y*, then *Tawaf-un-Nisa'* (the *Tawaf* of women), then its prayer. It is not obligatory to perform these duties on the day of the *Eid*, but rather they can be delayed to the following days.

8- Staying at Mina overnight on the eleventh and twelfth of *Thul-Hijja*.

9- *Rami* (throwing) the three stones on the eleventh and twelfth of *Thul-Hijja.*

10- Leaving Mina on the afternoon of the twelfth of *Thul-Hijja*; thus, fulfilling all the *Hajj* obligations.

The Duties of *Hajjul-Qiran* or *Hajjul-Ifrad*

The duties of *Hajjul-Qiran* or *Hajjul-Ifrad* do not differ from those of *Hajj-ut-Tamatu'* except in the following issues:

1- *Hajj* is not associated to *Umra* in both, so the pilgrim performing *Hajjul-Ifrad* or *Hajjul-Qiran* can perform *Hajj* whenever he can, and perform *Umra* whenever he can, and perform them together when he is able to do so.

2- *Hajjul-Ifrad* does not include the slaughtering or sacrifice of any animal.

3- The pilgrim performing *Hajjul-Qiran* can perform *Ihram*, either by marking the *Hady* or by saying the *Talbiyah* which will be discussed later on.

4- The *Ihram* of *Hajjul-Ifrad* or *Hajjul-Qiran* can take place from one of the known *Meqats* or from Mecca.

The Duties of *Umratul-Ifrad*

1- *Ihram* for *Umratul-Ifrad*.

2- *Tawaf* of *Umra* around the *Ka'ba*.

3- Praying the two *raka's* of *Tawaf* behind *Maqam* Ibrahim (a.s.).

4- *Sa'y* between Safa and Marwah.

5- *Taqseer* or shaving

6- *Tawaf-un-Nisa'*

7- Praying the two *raka's* of *Tawaf-un-Nisa'* behind *Maqam* Ibrahim (a.s.).

Part III: Duties of *Hajj-ut-Tamatu'*

Section one: *Umrat-ut-Tamatu'*

First Duty: *Ihram*

The places of *Ihram* (The *Meqats*)

The *Shari'ah* has specified certain places, called *Meqats*, to perform *Ihram*. The one on his way to perform *Umra* or *Hajj* by

land should not pass by any of them [the *Meqats*] except in the state of *Ihram*.

There are six *Meqats*, which are:

1- *Thul-Hulaifa* (where *Ash-Shajarah* Mosque is located) also known, nowadays, as *Abyar* Ali (the wells of Ali). It is located close to *Al-Madinah Al-Munawwarah*. It is the *Meqat* of *Al-Madina* inhabitants and whoever wishes to perform *Hajj* through it. In this *Meqat*, it is permissible to perform *Ihram* just by passing by it, i.e. the *Meqat* could be at the right or the left of the *Mukallaf* when facing *Al-Ka'ba* but not in front of it.

- It is permissible in case of sickness or weakness or the like not to perform *Ihram* at *Thul-Hulaifa* and to delay it to *Aj-Juhfa*. However, it is preferred not to delay it if it was not necessary.

2- *Wadil Aqiq* (the Valley of *Aqiq*): It is the *Meqat* of the people of Iraq and *Najd* and anyone who passes through it. It consists of three parts: *Al-Maslakh*, *Al-Ghamra*, and *Thata 'Irq*. It is located to the north of Mecca at a distance of 94 km. Nowadays, there is no road that passes through *Wadil Aqiq*.

3- *Aj-Juhfa*: It is the *Meqat* of the people of As-Sham, Egypt, and *Al-Maghrib*, and anyone who passes through it. It is located 183 km to the north west of Mecca *Al-Mukarrama*.

4- *Qarnil Manazil*: It is known as *As-Sayl Al-Kabeer* and it is the *Meqat* of the people of *At-Ta'ef* and anyone who passes through it. It is located 75 km to the east of Mecca.

5- *Yalamlam*: It is the *Meqat* of the people of Yemen and anyone who passes through it. It is located 92 km to the south of Mecca.

6- The house of the pilgrim if it was closer to Mecca than the *Meqat*

The Ruling of Traveling by plane

Since many performers of *Hajj* and *Umra* travel by plane, it is important to clarify few rulings:

- The passing of the plane over the *Meqat* is not considered as passing through the *Meqat*.

- If the plane of the one performing *Hajj* (pilgrim) or *Umra* (*Mu'tamer*) lands anywhere before one of the *Meqats*, and his road (by land) to Mecca passes through one of the *Meqats*, then he ought to perform *Ihram* in the *Meqat* he passes by.

- If the plane of the one performing *Hajj* or *Umra* lands in Jeddah or elsewhere and his road (by land) to Mecca does not pass by any of the aforementioned *Meqats*, then it is permissible for him to perform *Ihram* from the place he lands in. However, it is preferred that he renews his *Ihram* in the *Meqats* of *Adnal Hil* (the nearest points to the area of the Holy Mosque where *Ihram* can be worn and its *niyyah* can be renewed), and they are three locations:

1- *Al-Hudaybiyyah*
2- *Al-Ja'ranah*
3- *At-Tani'm*

Ihram

- *Ihram* of *Umrat-ut-Tamatu'* or *Hajj* should be performed during the months of *Hajj*; which are Shawwal, *Thul-Qi'da*, and *Thul-Hijja*. As for the *Umratul-Ifrad*, its *Ihram* could be performed at any time.

- Since it is obligatory for a man who wishes to perform *Umra* or *Hajj* to perform *Ihram* before he enters Mecca: if he performs *Ihram* and *Umra* in a given month and leaves Mecca, and then wishes to return to it: if he returns in the same month, he should not perform his *Ihram* once again; however, if he does not return in the same month, then he ought to re-perform his *Ihram*. Those who live in Mecca do not have to perform *Ihram*, if they leave and return in the same month.

– How to perform *Ihram*?

Performing *Ihram* requires:

First: The male should wear the two *Ihram* garments in the known manner, provided that they are purified and lawfully attained and that they meet the other conditions of the prayer clothing.

Second: Man should determine either within himself or by uttering the words, whether his *Ihram* is for *Umra* or for *Hajj*, and he should specify what kind of *Umra* or *Hajj* he is performing.

Third: He should recite *Talbiyah*, where he has to say: "*Labaik Allahuma labaik, labaik la sharika laka labaik,*" i.e. "I stand up for Your service, O God! I stand up for Your service! I stand up

for Your service. There is no partner with You. I stand up for Your service!" This is the obligatory form (*Seeghah*) by which *Ihram* is undertaken.

On the reward of *Talbiyah*, the Prophet (p.) says: "Whoever out of faith and seeking Allah's reward utters "*Labbayk*" seventy times in the state of *Ihram*, God makes a Yousand angels bear witness to their freedom from the fire of hell, and their detachment from hypocrisy."

- The *Ihram* of *Tamatu'* could not be undertaken except by reciting *Talbiyah*, as for the *Ihram* of *Qiran*, it is undertaken by marking the *Hady* or tying it with a rope, in addition to reciting *Talbiyah*.

- If someone did not remember to perform *Ihram* until after he passed the *Meqat*, he should return, if possible, to the *Meqat* to undertake his *Ihram* there. However, if he could not, he can undertake *Ihram* from where he remembers.

- The woman is not required to wear particular clothing for her *Ihram*; she can wear whatever she wants provided that they meet the conditions of the prayer clothing.

– After undertaking *Ihram*, the following things should be abstained from:

a- General prohibitions for both man and woman

1- Sexual enjoyment, be it through intercourse, masturbation[2], or any other kind of sexual enjoyment, such as caressing, kissing…etc.

2- The conclusion of a marriage contract whether for one's self or for others.

3- The use of the scent and perfume, be it on the body, on clothes, or in food (flavoring), including all kinds of perfumes, such as saffron, cardamom, and anything else that is used to add a scent to something. Moreover, it is prohibbited to smell plants that have a nice scent.

- The unlawfulness of using a certain scent in food does not include the food that have a natural nice scent, such as fruits and vegetables. It is permissible for he/she who has undertaken *Ihram* to eat them; however, it is recommended to avoid smelling them.

4- Applying ointments and other similar material on the body, whether they have a nice smell or not, except when it is necessary. In this case, one should choose the materials that have no scent over those that have a scent.

5- Beautification, whether by applying eyeliner or by looking in the mirror for the purpose of beautification, or by wearing what is conventionally considered as an ornament (*Zeena*).

- It is permissible to wear a ring, provided that it is not worn as an ornament, and if it is of the kinds recommended to be worn or it is used to count the number of rounds of *Sa'y* or to preserve it

[2] Masturbation is forbidden for man, be he in a state of *Ihram* or not.

from being lost. It is permissible for the woman to wear any of the jewelry she was used to wear provided that she does not show them to men including the *Maharem*.

6- Removing the hair, on purpose, from one's own body or that of someone else.

7- Clipping all or some of the nails.

8- Taking blood out of the body as an obligatory precaution; unless it is necessary.

9- Armament, whether by wearing the weapon or carrying it, is prohibited as an obligatory precaution.

10- Committing lewd acts, which is, as a precaution, all the sins the one who has undertaken *Ihram* should not commit.

11- Disputes that include swearing, unless in necessary cases where abandoning the dispute might result in the loss of one's right.

12- Hunting wild animals.

13- Submerging the entire head in water or other liquids.

– It is preferred that the person in the state of *Ihram* avoids killing insects formed inside the body, unless they are harmful. As for the insects found on the body, such as fleas and bugs and the like, it is permissible to kill them, even if they are not harmful, and to throw them away.

b- General prohibitions for men

1- Wearing ordinary conventional clothes, such as pants, shirts, and the like, which are sewed or tailored.

2- Putting on or wearing anything that covers the entire foot, such as slippers and socks.

- It is permissible to put on slippers that are sewed by threads, provided that they do not cover the entire foot.

3- Covering the entire head or part of it, for example by wearing a turban, and even by carrying something on the head, as an obligatory precaution.

4- *Tadhleel*: Seeking shelter in the shade under an umbrella or in a car or in a plane when traveling from one place to another.

- It is permissible for the one who has undertaken *Ihram* (*Muhrim*) to seek shelter in the town he is staying in, such as Mecca, Arafat, and Mina, unless they want to go from Mecca to Arafat, for example, then they would be considered traveling from one place to another, and consequently not allowed to seek shelter.

- Seeking shelter could be from sunlight or from rain, as an obligatory precaution. It is not forbidden to seek shelter at night, unless there is rain, i.e. it is permissible to seek shelter at night, traveling by cars, planes and the like, if there is no rain.

c- General prohibitions for women

It is forbidden for a woman to cover her face with a *Burku'* or a *Nikab* or other kinds of coverings that cover the entire face or part of it, including putting on a mask, except in necessary cases – unlike men who are allowed to put on a mask. Moreover, a woman is forbidden from wearing gloves.

❖ Recommended acts of *Ihram*

The following acts are recommended to be performed before undertaking *Ihram*:

1- Cleaning the body
2- Clipping the nails
3- Trimming the moustache
4- Removing pubic hair and armpit hair
5- Ceasing to cut the hair starting from the first of *Thul-Qi'da*
6- Performing *Ghusl* for *Ihram* at the *Meqat* or before reaching it if one fears the lack of water or his inability to perform it [*Ghusl*] at the *Meqat*
7- Performing two or six *raka's* before *Ihram* under the *niyyat* (intention) of the prayer of *Ihram*

Second Duty: *Tawaf* (circumambulation)

The second duty of *Umrat-ut-Tamatu'* is turning round (*Tawaf*) the Holy *Ka'ba*. The following conditions should be met before *Tawaf*:

The first condition: Purity from both, minor and major *Hadaths*, that is, he ought to have performed any obligatory *Ghusl* before *Tawaf* and to maintain the state of *Wudu'* throughout the *Tawaf*.

– The ruling of the occurrence of a certain *Hadath* during *Tawaf*:

Wudu' during *Tawaf* could be invalidated as a result of urine, stool, wind, or sleep. If this happens before the fourth round, then one ought to re-perform his *Tawaf* after performing *Wudu'* once again; however, if it happens after the fourth round, he can perform *Wudu'* and then resume his *Tawaf* from the point he had reached.

The second condition: Purity from *Khabath* (materialistic impurity) throughout the *Tawaf*, excluding what is accepted during prayer.

– In case of doubting the number of rounds:

1- If one doubts after completing the *Tawaf*; his doubt would not be taken into consideration and his *Tawaf* is valid.

2- If one doubts after reaching the Black Stone (*Al-Hajar Al-Aswad*) that he added an eighth round, his *Tawaf* is considered valid. It is also considered valid if he doubts before completing the last round.

3- If he doubts the number of rounds in other than the aforementioned cases, then his *Tawaf* is invalid and he ought to repeat it; unless his doubt is between the sixth and seventh round and he concludes that he has done six rounds, not knowing the

correct ruling and he finishes his *Tawaf* even after the time of *Tawaf* has ended meaning the time he can no longer repeat the *Tawaf* , then his *Tawaf* is probably valid.

4- If doubt takes place in a recommended *Tawaf*, he should choose the lesser number of rounds and his *Tawaf* is considered valid.

The following are things that are considered *Najas* during praying and could occur to the pilgrim in *Tawaf*:

a- Small amounts of blood spread over an area of less than the size of a dirham (the size of the bone of the index finger). However, not included are the three specific kinds of blood: the menses (*Haydh*), *Nifas*, and *Istihadah*, as well as the blood of any inherently-impure thing or a dead animal, or blood that is mixed with another substance.

- If *Najasah* (impurity) occurs during *Tawaf*, then one ought to purify where the *Najasah* took place, or change their clothes if *Najasah* is on them, and then resume their *Tawaf*.

b- Blood from wounds and abscesses of a size and intensity that make purifying generally difficult.

c- Carried inherently-impure or impurified things

The third condition: Men ought to be circumcised.

The fourth condition: Covering the *'awrah* (private parts) as required in prayers. It is preferred for men to cover the area from the naval till the knee.

The rulings for a woman in the state of menses (*Haydh*):

Occurrence of the menses (*Haydh*): If the monthly period of a woman starts before undertaking *Ihram* for *Umrat-ut-Tamatu'*, during, or after it, but before the *Tawaf*, then its rulings are as follows:

1- If the woman was sure that the blood will stop before ascending to Arafat, and that she will have enough time to perform *Tawaf* and its prayer, then she ought to delay her *Umra* duties until then.

2- If the woman does not expect the blood to stop before the time of *Hajj*, then she has to perform *Sa'y* and *Taqseer* and end her *Ihram*. She can perform *Tawaf* and its prayer later as a *Qadha'* after the duties of Mina on the day of the *Eid*, but before the duties of Mecca.

3- If the woman was sure that *Haydh* will continue until she leaves Mecca, then she ought to commission someone to perform *Tawaf* and its prayer on her behalf, and she will directly perform *Sa'y* and *Taqseer*.

The rulings for a woman in the state of *Istihadah*:

Istihadah does not prevent the woman from entering into the Holy Mosque (*Al-Masjid Al-Haram*) and from performing the required duties, according to the following degrees of *Istihadah*:

- *Istihadah qalilah* (little): The woman ought to perform *Wudu'* for *Tawaf* and it is an obligatory precaution to perform *Wudu'* for the prayer of the *Tawaf* as well.

- *Istihadah motawassitah* (medium): The woman ought to perform *Ghusl* for the *Tawaf* and its prayer and to perform *Wudu'* for each, but only as a precaution for the prayer.

- *Istihadah kathirah* (heavy): The woman ought to perform *Ghusl* for the *Tawaf* and its prayer wiYout the need for *Wudu'*; unless a minor *Hadath* takes place, then she ought to perform *Wudu'* for each.

– How to perform *Tawaf*?

1- Making the *niyyah* of *qurba* for *Tawaf* of *Umra* within one's self wiYout having to utter it.

2- The *Ka'ba* ought to be on the left of the worshipper, knowing that this does not have to be that accurate, for it is enough to perform *Tawaf* along with the other worshippers. Nevertheless, the worshipper can look to the *Ka'ba* while performing *Tawaf*. He can even look leftwards, rightwards, and backwards, alYough it is preferred that he abandons any act that might contradict with the solemnity of the occasion.

3- The worshipper should start *Tawaf* by standing beside the location of the Black Stone.

4- The worshipper should circumambulate (go round) the *Ka'ba* seven times, wiYout exceeding the number of rounds. Moreover, *Tawaf* is not restricted to the area between the *Ka'ba* and *Maqam* Ibrahim (a.s.), but rather it could be outside it.

5- The worshipper should perform *Tawaf* outside the area of *Hijr Ismail* (a.s.), wiYout entering into it.

6- The *Tawaf* should be ended at the Black Stone.

- It is acceptable to perform *Tawaf* on the first floor that is almost adjacent to the roof of the Holy *Ka'ba*.

❖ Recommended acts of *Tawaf*

1- Submission, serenity, and humility before Allah, the Most Exalted.

2- Reciting supplications and remembering Allah.

3- Praying on the Prophet (p.) beside the door of *Ka'ba*.

4- Reciting the following supplication between *Ar-Rukn Al-Yamani* and the Black Stone: "Our Lord! Grant us good in this world and good in the Hereafter, and save us from the chastisement of the fire."

Third Duty: The prayer of the *Tawaf*

After finishing *Tawaf*, the pilgrim or the *Mu'tamer(the one performing Umra)* ought to perform the prayer of the *Tawaf* at a place where *Maqam* Ibrahim (a.s.) is located between him and the *Ka'ba* trying to be as close to the *Maqam* as possible, provided that he does not jam the other worshippers.

– How to perform the prayer of the *Tawaf*

The prayer of the *Tawaf* consists of two *raka's* similar to the *Subh* (morning) payer, and it is up to the worshipper to choose whether to perform his prayer audibly (*jahr*) or inaudibly (*ikhfat*).

- In the prayer of the *Tawaf*, the worshipper should take into consideration purity from any *hadath* or *khabath*, as well as the other prayer conditions.

- It is recommended to read *Surat Al-Ikhlas* (The Devotion) after *Al-Fatiha* (The Opening) in the first *raka'*, and in the second *raka'*, it is recommended to read *Surat Al-Kafiroon* (The Unbelievers) after *Al-Fatiha*.

Fourth Duty: *Sa'y*

Sa'y is covering the distance from Safa to Marwah seven rounds. *Sa'y* starts from Safa and ends in Marwah: the *Mu'tamer* should make *niyyah* for his *Umra* of *qurba* to Allah, the Most Exalted. The worshipper must set out walking from Safa to Marwah; thus, finishing the first round. Then, he walks back to Safa; thus,

finishing the second round… and consequently ending the seventh round at Marwah.

- The conditions of *Tawaf*, including *Wudu'*, purity, and circumcision are not required when performing *Sa'y*. It is permissible for the worshipper not to perform *Sa'y* right after the *Tawaf* and its prayer, and delay it to a later time during the same day and not the following one.

- During *Sa'y*, it is acceptable for the worshipper to pause his *Sa'y* and head for places where water is provided and return to resume his *Sa'y*. The worshipper may turn his head rightwards, leftwards, and backwards, and even turn his back when he stops walking.

- It is permissible to perform *Sa'y* within the new area annexed to the original area of *Sa'y*; thus, widening it. It is also permissible to perform *Sa'y* in the first upper floor.

❖ Recommended acts of *Sa'y*

1- Performing *Sa'y* walking solemnly and piously

2- Jogging (for men) between the two green-lighted marks

3- Praying to Allah and reciting supplications, as much as possible

4- Standing for a long time at Safa, and also at Marwah, according to other traditions

Fifth Duty: *Taqseer*

Once *Sa'y* is completed, *Taqseer* becomes due, where the worshipper ought to cut parts of his hair or nails. It is preferred not to cut the nails only. *Taqseer* ought to be done *qurba* to Allah, the Most Exalted, just as all the other *Hajj* or *Umra* duties.

- It is forbidden to shave the entire head in *Umrat-ut-Tamatu'*.

- It is impermissible for the worshipper who has not performed *Taqseer* for himself or has not shaved his hair to do *Taqseer* or shave to someone else, because he would be in the state of *Ihram* at that time; which means that he is not allowed to remove hair off someone's body.

Section two: *Hajj-ut-Tamatu'*

The Duties of *Hajj-ut-Tamatu'*

First Duty: *Ihram*

Conditions and procedures: the *Ihram* of *Umrat-ut-Tamatu'* also applies to the *Ihram* of *Hajj-ut-Tamatu'*, except for the *niyyah* of *qurba* to Allah, the Most Exalted, which should be made for *Hajj-ut-Tamatu'*.

The place of *Ihram*: *Ihram* of *Hajj-ut-Tamatu'* should be done in Mecca, whether Old Mecca or New Mecca. However, it is preferred to perform *Ihram* in Old Mecca and specifically inside *Al-Masjid Al-Haram*.

Second Duty: *Wuquf* (staying) at Arafat

Once *Ihram* is done, the pilgrim ought to head for Arafat where he ought to stay until sunset. The day of Arafat should be dedicated for praying to Allah and invoking Him, and Allah would answer such invocations that He does not answer in any other day, and He would accept repentance that he does not accept in any other day. The Prophet (p.) says: "There is no day on which Allah frees more people from the Fire than the day of Arafat." "Some sins could not be forgiven except on the day of Arafat."

The time of *Wuquf*: from the afternoon of the ninth of *Thul-Hijja* until sunset.

Niyyah: the worshipper ought to make *niyyah* for *Wuquf qurba* to Allah, the Most Exalted, right after midday (*Zawal*). However, he can make the *niyyah* after *Zawal* but not later than the time it takes him to perform the recommended *Ghusl* and performing the *Duhr* and *'Asr* prayers.

- By *Wuquf*, it is not meant to actually stand up, even when making *niyyah*, but rather what is meant is to be present at that place.

- Purity is not an obligatory condition for *Wuquf* at Arafat, whether at the time of making *niyyah* or at other times.

❖ Recommended acts of *Wuquf* at Arafat

1- Purity at the time of *Wuquf*

2- *Ghusl* in the Zawal

3- Devoting one's self for worshipping and invoking Allah

4- Standing at the foot of the mountain at its left

5- Joining between the two *Duhr* prayers

6- Reciting supplications especially those of Imam Al-Hussein (a.s.) and Imam Zein Al-Abideen (a.s.) on the day of Arafat

Third Duty: *Wuquf* at *Al-Mash'ar Al-Haram*

After completing the duty of *Wuquf* at Arafat, male pilgrims head for Muzdelifah (*Al-Mash'ar Al-Haram*), where:

Men have to spend the night as an introductory step for the duty of *Wuquf*, which should take place between dawn and sunrise. However, spending the night there is not a duty by itself.

As for the excused and weak pilgrims, such as patients and women, they are allowed to stand for a little while at Muzdelifah, and then move on to Mecca or to Mina at that night to perform some of their following duties, provided that they make *niyyah* of *Wuquf qurba* to Allah.

- It is recommended to pick up the (seventy) pebbles he wants to throw later, from Muzdelifah; preferably from high places.

- It is impermissible for the pilgrim to leave Muzdelifah except at sunrise.

❖ Recommended acts of *Al-Mash'ar Al-Haram*

1- Leaving Arafat solemnly and piously, while reciting supplications and asking Allah for forgiveness

2- Delaying the two *Isha'* prayers until reaching Muzdelifah and joining between them

3- Spending the night of the *Eid* worshipping and mentioning Allah and reciting supplications

Fourth Duty: *Rami Jamratul Aqaba* (Throwing at *Al-Aqaba Jamrat*)

Once the sun shines on the tenth of *Thul-Hijja*, the pilgrim ought to make his way to Mina, where he has to attend to a number of duties there; the first of which is the throwing at *Jamratul Aqaba*; the nearest to Mecca and known as *Al-Jamratul-Kubra*

- *Rami* has to be done with seven pebbles

When throwing, it is enough that the pebble falls inside the basin. However, if it does not, it will not be counted, and the pilgrim ought to throw another one.

- It is permissible to throw at the new extension as it is not necessary to hit the old column, since what is obligatory is that the pebble falls in the basin, which is achieved in any way.

- The seven pebbles should be thrown consecutively and singularly, i.e. not at one go.

- The ones allowed to leave Muzdelifah on the eve of the *Eid* are permitted to perform *Rami* at that night, and they do not have to wait until sunrise.

❖ Recommended acts of *Rami*

1- Purity from *Hadaths*

2- Walking piously and solemnly to throw the pebbles

3- Turning the back to the *Qibla* when throwing at *Jamratul Aqaba*, and facing the *Qibla* when throwing at the Smallest and Medium *Jamrat*.

4- Placing the pebbles in the left hand and performing the act of *Rami* (throwing at) with the right hand.

5- Reciting *Takbeer* (*Allahu Akbar*) at every shot.

Fifth Duty: *Hady*

After *Rami*, the pilgrim (of *Hajj-ut-Tamatu'*) ought to slaughter or sacrifice a *Hady*. However, this act is not obligatory in *Hajjul-Ifrad*. The *Hady* could be a goat, sheep, cow, camel or a buffalo.

- The *Hady* should not have any defect and should be of a certain age: The sheep should have completed the first year of its age and is in its second year, as an obligatory precaution; whereas, the

goat should have completed the second year of its age and is in its third year as an obligatory precaution.

When to slaughter: On the day of the *Eid* from sunrise till sunset.

- It is impermissible to perform slaying at night, as an obligatory precaution. However, if one does slaughter at night, then he does not have to slaughter another animal.

Where to slaughter: Pilgrims used to perform slaughtering at Mina; however, it has become permissible to slaughter at slaughterhouses, since it is no longer readily available to slaughter at Mina.

Sixth Duty: Shaving or *Taqseer*

The sixth duty of *Hajj-ut-Tamatu'* is shaving the entire head of the man or clipping some hair. It is preferred for the pilgrim performing *Hajj* for the first time to shave his head.

Taqseer (clipping some hair) is done in the way mentioned before when we discussed *Taqseer* for *Umrat-ut-Tamatu'*. As for shaving, it is to remove the entire hair by means of a razor, but if one uses scissors first, it would be considered *Taqseer*, even if he shaves his head afterwards. One can also shave by means of a shaving machine.

- Women are required to perform *Taqseer*, and it is impermissible for them to shave.

- Shaving and *Taqseer* ought to be done in Mina; therefore, the pilgrims ought to be careful not to shave outside it especially that *Al-Jamratul Kubra* lies on the border line of Mina.

- Once this duty is performed, the *Muhrim* becomes allowed to do all what *Ihram* had forbidden him from doing, except for wearing perfumes and having sexual intercourse, as well as hunting as an obligatory precaution.

❖ Recommended acts of shaving

1- Shaving should start from the edge of the right side of the head.

2- Burying the hair in one's tent in Mina, if possible.

3- Trimming the beard and moustache, and clipping the nails after shaving.

The duties of Holy Mecca:

Seventh Duty: *Tawaf* of *Hajj*

Tawaf of *Hajj* should be performed in Mecca after shaving or performing *Taqseer*, in the same manner mentioned before in the *Tawaf* of *Umra*, but the *niyyah* should be for performing *Tawaf* of *Hajj-ut-Tamatu' qurba* to Allah, the Most Exalted.

Eighth Duty: Prayer of *Tawaf*

The prayer of *Tawaf* should be performed after the *Tawaf* of *Hajj-ut-Tamatu'*, in the same manner mentioned before in the prayer of

Tawaf of *Umra*, but the *niyyah* should be for performing the prayer of *Tawaf* of *Hajj-ut-Tamatu' qurba* to Allah, the Most Exalted.

Ninth Duty: *Sa'y* between Safa and Marwah

The *Sa'y* between Safa and Marwah should be performed after finishing the prayer of *Tawaf*, in the same manner mentioned in the *Sa'y* for *Umra*, but the *niyyah* should be for performing the *Sa'y* for *Hajj-ut-Tamatu' qurba* to Allah, the Most Exalted.

- Having finished the *Sa'y*, wearing perfume that was forbidden in *Ihram* becomes allowed.

Tenth Duty: *Tawaf-un-Nisa'*

Tawaf-un-Nisa' should be performed in the same manner of the ordinary *Tawaf*; however, the *niyyah* should be for performing *Tawaf-un-Nisa' qurba* to Allah, the Most Exalted.

- *Tawaf-un-Nisa'* is obligatory for both men and women, married or single, young or old. If this *Tawaf* is not performed, then sexual intercourse between the husband and the wife is impermissible.

- *Tawaf-un-Nisa'* is due to be performed after finishing the *Tawaf* of *Hajj* and its prayer and the *Sa'y*.

Eleventh Duty: The prayer of *Tawaf-un-Nisa'*

It should be performed in the same manner of the prayer of *Tawaf*; however, the *niyyah* should be for performing the prayer of *Tawaf-un-Nisa' qurba* to Allah, the Most Exalted.

- Having performed *Tawaf-un-Nisa'* and its prayer, the pilgrim becomes allowed to have sexual intercourse and the rest of the forbidden acts of the state of *Ihram*.

- Those excused, such as sick people, women, and old people are allowed to perform *Tawaf*, prayer, *Sa'y*, and *Tawaf-un-Nisa'* before *Wuquf* at Arafat, yet after *Ihram* for *Hajj*. No one other than those mentioned is allowed to do so, as an obligatory precaution.

Twelfth Duty: Staying overnight at Mina

The pilgrim ought to stay overnight at Mina on the eve of the eleventh and twelfth of *Thul-Hijja*.

- It is permissible to stay for half of the night; either between sunset till midnight, or between midnight till dawn.

- Midnight is the mid time between sunset and dawn.

- Staying overnight ought to be done under the intention of *Hajj-ut-Tamatu'*. Moreover, there are no obligatory rites to be performed in this stage.

- One can replace staying overnight at Mina with staying in Mecca, provided that he occupies himself with worshipping rites from evening till the break of dawn.

❖ Recommended acts in Mina

1- Reading the Quran and reciting several supplications and mentioning Allah a lot.

2- Staying at Mina on the eleventh, twelfth, and the thirteenth of *Thul-Hijja.*

3- Reciting *Takbeer* after each prayer; the first of which is on the noon of the *Eid*.

4- Performing obligatory prayers and voluntary prayers (*Nawafil*) at *Al-Khayf Mosque*.

Thirteenth Duty: Throwing at the three *Jamarat*

The pilgrim ought to throw at the three *Jamarat* (Smallest, Medium, and Biggest) on the eleventh and twelfth of *Thul-Hijja*.

- Throwing should be done after sunrise and extends until sunset.

- Seven pebbles ought to be thrown at each Stone in the manner demonstrated in the section of throwing at *Jamratul Aqaba*.

- Having finished the duties of Mina on the twelfth of *Thul-Hijja*, the pilgrim is not allowed to leave Mina before *Zawal*. Once *Zawal* occurs, the pilgrim would have fulfilled his *Hajj*, unless he has other *Hajj* duties to perform, then he should go ahead and

perform them. If he deliberately leaves Mina before *Zawal*, then he would have committed a sin; however, his *Hajj* remains valid.

The *Tawaf* of *Wadaa'* (The Farewell *Tawaf*)

It is recommended that the pilgrim performs the *Tawaf* of *Wadaa'* before leaving Mecca.

Landmarks of the two Holy Mosques (*Al-Haramain*)

Landmarks of the two Holy Mosques in Mecca and Al-Madina

The Holy *Haram* in Mecca: It is constituted of an area surrounding Mecca and characterized with certain restrictions and rulings on the forbiddance of hunting, uprooting and cutting plants, and the impermissibility of entering it except while in a state of *Ihram*.

This area includes Holy Mecca, Mina and Al-Muzdelifah. Arafat does not lie within this area.

The Holy *Haram* in Al-Madina: It is the *Haram* of Al-Madina Al-Munawwara. It is not obligatory on he who wishes to enter it to be in a state of *Ihram*, which is a prerequisite to enter the Holy area in Mecca; however, it is impermissible to cut its plants and trees and hunting is forbidden as a precaution.

Landmarks of Holy Mecca

The Holy House:

The corners of the Holy House: The Black Corner (*Ar-Rukn Al-Aswad*), the Yemeni Corner (*Ar-Rukn Al-Yamani*), The Shami Corner (*Ar-Rukn Ash-Shami*), and the Iraqi Corner (*Ar-Rukn Al-Iraqi*).

Al-Mustajar: It lies between *Ar-Rukn Ash-Shami* and *Ar-Rukn Al-Yamani*. It is also called Al-Multazim and Al-Muta'awwith. It is recommended to invoke Allah for forgiveness and admit one's sins at that area.

Al-Hateem: The area between the Black Stone and the door of the *Ka'ba*. It is said that it was so called because it smashes major and minor sins of he who seeks forgiveness here, or because it is the area that becomes the most jammed. It was narrated that is the best place in the Sacred Mosque for performing prayers.

Maqam Ibrahim: It embraces a rock on which Prophet Ibrahim (a.s.) used to stand when he was building the *Ka'ba*, or when he used to proclaim among men the pilgrimage. His footprints are marked on this rock.

Hijr Ismail: The resting place of Hajar (the mother of Ismail) and the resting place of Ismail (a.s.). Ismail buried his mother in that area, but out of fear that her grave might be stepped on, he surrounded it with a semi-circular fence. It also embraces the graves of other prophets, and it is recommended to perform prayers in it.

Zamzam Well: It was narrated that Imam As-Sadiq (a.s.) said: "The water of Zamzam is a cure for whatever [ailment] it is taken for."

Safa and Marwah: Two hills near the *Haram*.

Birthplace of the Prophet: The house where the Messenger of Allah (p.) was born. It is located in Shi'b Abi Talib, and it is known, nowadays, as the library of Mecca.

Al-Aqaba Mosque: The place where the Prophet (p.) used to call on the tribes to adopt Islam, and the place in which some people from Al-Madina pledged allegiance to him (p.).

Abi Talib's Shi'b: The place where *Bani Hashim* were besieged.

Al-Hojoon (or Al-Mua'alla or Al-Mua'allat) Cemetery: The second holiest graveyard after Al-Baqi'. It embraces the graves of the Prophet (p.)'s grandfathers, as well as the graves of Abu Talib and Sayyeda Khadija (ra).

The cave of Hira': It is located on the peak of Jabal An-Nour (the Mountain of the Light) from the side of the *Qibla*, about 5 km from northern Mecca. It is where the Prophet (p.) used to meditate frequently before the mission. This is also the place where he received the first revelation.

Mount Thawr: Located to the south of Mecca. It includes the cave where the Prophet (p.) hid from the atheists during his immigration (Hijra) to Al-Madina.

Mount Abu Qubais: It was called Al-Amin, and As-Safa Mountain constitutes a part of it.

House of Khadija: It is known to be the birthplace of Fatima Az-Zahraa (a.s.). It is situated in Al-Qashashiyya quarter and it has become, nowadays, a school for girls.

Al-Arqam Mosque: The early Muslims used to meet the Prophet (p.) in this Mosque during the secret phase of the Islamic Call. It is located near As-Safa and it was destroyed when the area of the *Haram* was extended.

Al-Mursalat cave: It is situated in Mina and it is the cave where Gabriel revealed Al-Mursalat (the Emissaries) *Surah*.

Landmarks of Al-Madina Al-Munawwara

Al-Baqi' Cemetery: There lie the graves of the pure Imams: Imam Al-Hassan Bin Ali (a.s.), Imam Ali Bin Al-Hussein (a.s.), Imam Muhammad Al-Baqir (a.s.), Imam Ja'afar As-Sadiq (a.s.), as well as the graves of Al-Abbass Bin Abdul-Muttalib – the uncle of the Prophet (p.), and a number of the Prophet's wives, and certain companions…

The grave of Hamza, the uncle of the Prophet (p.) and the graves of the martyrs of Uhud.

The cave of Uhud: The cave that the Messenger of Allah (p.) rested in after he got injured in the battle of Uhud.

Quba' Mosque: The first mosque ever built in Islam. The Prophet (p.) set its plan with his own hands and he participated in building it. He (p.) used to visit it from time to time to perform prayers. It is narrated that the Prophet (p.) once said: *"Whoever purifies himself (perform Wudu') in his house then comes to Quba'*

Mosque and prays in it receives the same reward as that of Umra."

Ghamamah Mosque (The Mosque of the Cloud): The Mosque in which the Prophet (p.) used to perform the *Eid* prayer and the *Istisqa'* prayer[3]. It is so called because it is said that a cloud used to block the sun from the Prophet (p.). It is situated near the wall of the Prophet's Mosque.

The Seven Mosques: It is said that they were stationing and surveillance positions at a section of the trench (Al-Khandaq) that was dug by the Muslims. They are six positions, and with Al-Qiblatain Mosque, they become seven. Included is Al-Fath Mosque that was built on the location of a dome built for the Prophet (p.).

Included are: Imam Ali (a.s.) Mosque, Al-Fath Mosque, Salman Mosque, and Fatima (a.s.) Mosque. It must be noted that recently, most of these mosques were closed.

Al-Qiblatain Mosque: Founded on Al-Murra heights on the northern western road of Al-Madina Al-Munawwara. In the era of the Prophet (p.), a group of Muslims continued to perform their prayers heading towards Al-Aqsa Mosque (meaning the *Qibla* was towards Al-Aqsa Mosque), and someone called out to them that the Prophet (p.) received a revelation which says that the *Qibla* was changed to face the Sacred Mosque (Al-Masjid Al-Haram): "**Indeed We see the turning of your face to heaven, so We shall surely turn you to a *Qibla* which you shall like; turn then your face towards the Sacred Mosque.**" (02:144). So they

[3] A prayer performed during the times of drought to ask Allah for rain.

did; they directed their faces towards the *Qibla* of the Sacred Mosque.