

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Concise Treatise on the Rules of Hajj

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This booklet is a brief description of Hajj laws derived from the books of grand scholars in issues related to the performing of this great ritual in Islam. We hope this contribution is accepted in the eyes of God Almighty and may He bestow upon us His benevolence and satisfaction.

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Preface

The Arabic word Hajj (حَجٌّ، حَجَّ) is derived from the word hajja meaning ‘to intend/go to, head for’, and it then became the specific meaning of intending to go to the sacred house of God in the holy city of Mecca to perform the particular worshiping ritual, otherwise known as Manasik.

The word manasik (مَنَاسِك) is the plural of the word mansak (مَنَسَك), which means the place in which rites –nusuk (نُسُك) are preformed.

Nusuk means worshipping in general, but has been used to mean the specific actions of Hajj, as God Almighty said in His holy book, speaking about Ibrahim and his son Isma’il (a.s):

و أرنا مناسكنا

And show us our rites [of worship].¹

And:

فإذا قضيتم مناسككم فاذكروا الله

And when you finish your rites, then remember

Allah.²

This word could also mean the sacrifice slaughtering of an animal, like:

ففدية من صيام أو صدقة أو نسك

Let the atonement be by fasting, or charity or

sacrifice.³

¹ Qur'an 2: 128

² Qur'an 2: 200

³ Qur'an 2: 196

Introduction

Hajj pilgrimage is one of the pillars of Islam, and its obligation is regarded as a necessary part in a Muslim's faith. Not performing this act –with acknowledgment of believing in it- is a major sin, and the denial of it as an act of worship –if it does not come from a misconception- is disbelief (kufr).

God Almighty said in His holy book:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَّ مَنْ كَفَرَ فَاِنَّ اللّٰهَ
غَنِيٌّ عَنِ الْعَالَمِيْنَ

And it is the duty of mankind toward Allah to make pilgrimage to the House¹ –for those who can afford the journey to it- and should anyone renege [on his obligation] Allah is indeed without need of the creations.²

¹ House (al-Bayt) meaning the sacred Ka'bah.

² Qur'an 3: 97

Sheikh al-Kulaini narrates with an authentic chain from Imam al-Sadiq (a.s): Whoever dies and has not performed the obligatory Hajj, and he¹ was not prevented by something barring him to do so, or a sickness not allowing him to Hajj, or a ruler prohibiting him from going, then he will die as a Jew or a Christian.

Important rules

Rule: It is not a condition that a wife needs the permission of her husband for Hajj if she is capable of going, and it is prohibited for the husband to prevent his wife from doing the pilgrimage if it is obligatory for her.

¹ Due to not wanting to confuse the reader by continuously saying his/her, him/her, we will use masculine pronouns, keeping in mind the Arabic wording refers to both male and female, unless otherwise mentioned. [Trs.]

Yes, a husband can prevent his wife from leaving to Hajj at an earlier time with adequate time. A woman during the period of a revocable (raj'i) divorce has the same laws of a wife as long as she is in her waiting period ('iddah).

Rule: It is not a condition when Hajj becomes obligatory for a woman that she has a mahram with her if she can rely on herself. If it is not safe for her to go alone, then she must go with someone who she trusts even if she has to pay for it being able to do so, and if not Hajj is not obligatory for her.

Rule: If a person who follows another Islamic sect and then accepts the Ahlul Bayt (a.s) school of thought but has already done their Hajj pilgrimage, it is not obligatory for him to repeat the Hajj if it was done correctly according to their previous school of

thought, or correct according to the Shi'a belief with the intention of *qurbah*.

Rule: If a mukallif becomes capable, but is uncircumcised, then there is no problem if he is circumcised and then goes to Hajj in that same year he became capable in, and if he cannot get circumcised he must delay his Hajj until he can.

Rule: The Ihram in the area called Abyar Ali (أبيار علي) must be done inside the mosque.

Rule: It is permissible to allow a child inside Mecca without Ihram.

Rule: It is obligatory for a woman to cover the top part of her feet, as it is not permitted for her to expose it in front of a non-mahram.

Rule: It is permissible for a woman to let down what she wears on her head lowering it over her face.

Rule: A woman should not (by precaution) wipe her face with a handkerchief.

Rule: For those who want to make a vow to do Ihram in a place other than the Miqaat, the way this vow must be said is: For God I do the Ihram¹...., (like for example saying: ...after one hour God keeps me alive, thanking Him). It is not correct to say it in another form, like saying: For God I make a vow to do Ihram for...², or for God I do Ihram, making a vow for....³.

The reason to this is the latter two formulas the vow falls onto the vow on Ihram or Ihram by vow, and not

¹ لله علي أن أحرم....

² لله علي نذر أن أحرم....

³ لله علي أن أحرم بالنذر....

on Ihram itself, so it will then need another vow, and therefore attention must be paid to this point.

Important Issue: What is the ruling for standing in ‘Arafah and the rest of the actions that must be done there when there is difference in the establishment of the crescent? This occurs a lot in this period of time.

Seyyed al-Kho`i: It is permissible with the possibility of the time being concordant.

Seyyed al-Sistani: Precaution must be observed even with the possibility of concordance. So whoever follows him in taqlid can follow another marja’ in this ruling choosing the most learnt of them.

Sheikh Fayyadh: It is permissible with the possibility. But if one is certain that the time is different, they do not repeat their actions if not able to differ with the

other sects, even though it is a precaution to repeat the Hajj pilgrimage the next year.

Seyyed Muhammad Sa'id al-Hakim: It is totally permissible, especially in this period of time.

Sheikh Mirza Jawad Tabrizi: Standing can be done with the possibility.

Seyyed al-Khomeini: If it is possible to do the act according to the sect without taqiyah, then it is obligatory to do so, and if not then it is permissible.

Seyyed Khamene'i: It is permissible to act here according to the Sunni sect and their ruling in it.

General advices

1. Try as much as you can to learn the rules of Hajj in order that your pilgrimage does not become invalid or be incomplete, or that you don't get the complete reward without you knowing. Do not be shy to ask, and especially ask people of knowledge, as you should not rely on what any person says without knowing if they are knowledgeable and pious.
2. Never forget that everything you do there in the rites of Hajj must be done with the intention of qurbah for God Almighty.
3. Complete sincerity in actions is the constant custom of the righteous, so be so in order for your deeds to elevate and God will accept it from you with the best of acceptance.
4. Try to adhere to the tradition of the holy Prophet (s.a.w) as much as you can and are able to.

5. You must pay attention to the importance of following the most learnt marja' in taqlid in order for your actions to be accepted and legitimately performed.
6. Even though the maraji' differ in certain issues in Hajj rules according to the different narrations, so therefore you must ascertain your taqlid so that your actions don't go to waste.
7. Learn the correct recitation of surah al-Fatihah in order for your Tawaf prayer to be correct, because your Hajj will become invalid if you do not do so. Try to recite the surah in front of someone who is capable of distinguishing its correctness.
8. You should refrain from laziness on the day of 'Arafah or losing time by speaking about worldly affairs, and try to occupy yourself with remembrance of God Almighty and engage in reading supplications and invocations.

9. Try to stay away from observing others, and concentrate on your deeds and method of worshipping, because you might see things that are unusual or confuse you because of their ignorance. You should be patient and tolerant, for this is the loftiest of morals.
10. Refrain from committing sins and stay away from disputes and arguments.
11. Take care of the health of those around you, especially the elders and sick.
12. Refrain from harming others and hassling them in the Tawaf and the prayer of Tawaf, and in Sa'i, touching the black stone, and any other of the rituals.
13. Do not ask yourself or others about the reason for some of the rites you do, and try to submit yourself to God Almighty, for He examines your servitude by your total submission to His orders and prohibitions.

14. Be as lovable and compassionate as possible with the people in charge of you and those who are travelling with you. All of you are the guests of the God the Merciful and may He accept your actions.
15. The Tawaf around the House is better than a supererogatory prayer in there.
16. Prayer in the two mosques (in Mecca and Medina) even if done alone is better than congregation prayers in the house.

Some etiquettes of leaving for pilgrimage to the sacred House of God

- To inform his or her brethren.
- To leave on a Saturday, Thursday, or a Tuesday.
- It has been narrated in an authentic tradition by al-Bajli: “Give charity and leave any day you wish”. In the authentic tradition of Hamad: “Open your trip with charity, leave when you want to, and recite ayatul-Kursi”.
- To pray two rak’ahs at the time of departure, and say:

اللهم إني أستودعك نفسي و أهلي و مالي و ذريتي و دنيائي و
آخرتي و امانتي و خاتمة عملي.

Allahumma astawdi’uka nafsi wa ahli wa mali
wa dhuriyat wa dunyai wa akhirati wa amanati
wa khatimata ‘amali

O God, I leave with You my self, my family, my wealth, my offspring, my world, my hereafter, my trust, and the outcome of my actions.

- To gather his or her family and say:

اللهم

إني أستودعك الغداة نفسي و مالي و أهلي و ولدي ، الشاهد منا
و الغائب ، اللهم احفظنا و احفظ علينا، اللهم اجعلنا في جوارك
اللهم لا تسلبنا نعمتك و لا تغير ما بنا من عافيتك و فضلك

Allahumma inni astawdi'uka al-ghadat nafsi wa
mali wa ahli wa wildi, al-shahida minna wa al-
gha'ib. Allahumma ihfidhna wa ihfidh alaina,
Allahumma ij'alna fi jiwatika, Allahumma la
taslubna ni'matika wa la tughayir ma bina min
'afiyatika wa fadhlik.

O God, I leave with you now my self, my wealth, my family, my children, the present

among us and the absent. O God, protect us and protect over us. O God, put us within Your vicinity. O God, do not take Your blessings away from us and do not change what is in us from Your goodness and grace.

There are of course many other invocations one can refer to in books of supplications.

- Lastly, one should not forget, as Sheikh Abbas al-Qommi has narrated in *Mafatih al-Jinan*, that it is recommended for the pilgrim on the travel to Hajj to help his companions during the trip, and should not minimize the endeavour to help them, so God will release seventy sorrows from him, guard him in this world and release his grief on Judgement Day.

Imam al-Sadiq (a.s) said: Whoever goes to this House and does not have these three characteristics, he will not be cared for: manners to be good to his companions, patience to control his anger, and reverence to prevent him from sinning God Almighty.

God Almighty said:

و الكاظمين الغيظ و العافين عن الناس و الله يحب المحسنين

And suppress their anger, excuse [the faults of] people, and Allah loves the virtuous.¹

¹ Qur'an 3: 134

The three types of Hajj: Tamattu', Ifrad, Qiran

The first is the kind obligatory for one who lives more than eighty eight kilometres¹ outside of Mecca. The other two are incumbent for the people of Mecca and those who live less than eighty eight kilometres away.

As the duty of the majority of pilgrims is Hajj Tamattu', this is what we will confine our explanation to.

¹ Sixteen parasangs

Hajj Tamattu'

This kind of Hajj is comprised of two worship acts. The first is called 'Umrah, and the second is called Hajj, in other words, the first is called 'Umratul-Tamattu', and the second is Hajjul-Tamattu'. 'Umratul-Tamattu' is the first action to carry out, and it is done as follows:

- To perform Ihram and follow to the things related to it.
- Then to enter the House and circle¹ around it, then to pray two rak'ahs in the two allocated places.
- The Sa'i (walking) between Safa and Marwah.
- The cutting of hair.

¹ Another term also used for the Arabic word Tawaf (طواف) is the word circumambulate, but as this word is not commonly used and not known by many, we will henceforth use the word circle as a substitute. [Trs.]

When the pilgrim does the Ihram and performs the mentioned actions, he will leave the state of Ihram and the things that were prohibited for him to do will then become permitted. After this, the first act of worship ('Umratul-Tamattu') in the pilgrimage will be finished. When it becomes close to the ninth day of the sacred month of Dhil-hijjah, the pilgrim must prepare for the second worshipping rite, which is Hajjul-Tamattu'.

How to do Hajjul-Tamattu'

- To do the Ihram and observe the things related to it, and also wearing the Ihram clothes, doing the Talbiyah¹, and refraining from what is prohibited during this state.
- Leave towards 'Arafaat and staying there in its allocated time.
- Leave towards al-Mash'ar and stay there until the allocated time.
- Go to Mina on the day of 'Eid and cast the seven stones on Jamrah al-'Aqabah.
- Slaughter the sacrifice if obligatory for the pilgrim to do.
- Shave or shorten hair.
- Go towards Mecca and circle the House, then pray two rak'ahs in the two allocated places.
- Sa'i (walking) between Safa and Marwah.

¹ Talbiyah means to comply and fulfill. Once in the state of Ihram the pilgrim must recite the known invocation: Labbaik Allahumma Labaik.....

- Go back to the House and circle the Tawaf al-Nisa`¹ and pray its two rak'ahs.
- Return to Mina to stay there and finish off the casting of the three Jamaraat, and after doing this the Hajj rituals will be finished.

In brief, there are five things obligatory to do in 'Umratul-Tamattu':

1. Ihram from one of the known places of Ihram, which will be mentioned later on.
2. Circling (Tawaf) around the House.
3. Prayer of Tawaf.
4. Sa'i between Safa and Marwah.
5. Cutting of hair, which is the cutting of some of the hair on the head, beard or moustache, and after this is done he leaves the state of Ihram and all that

¹ The Tawaf of women.

was prohibited for him to do become permitted again.

Rule: When the pilgrim finishes the rites of ‘Umratul-Tamattu’, it is impermissible for him to leave Mecca other than for Hajj, as a precaution.

Rule: The prohibited exiting from Mecca after finishing the rites of ‘Umrah means to go to another place outside of Mecca, but this does not include the places that are extensions of the city and are now considered to be a part of Mecca. Therefore, it is permissible for the pilgrim to go to these places after finishing the ‘Umrah, with or without a reason.

The obligatory acts of Hajj

They are thirteen, as follows:

1. Ihram in Mecca, and the best place there is al-Masjid al-Haraam. If one is not capable of doing Ihram in Mecca for a certain reason, they must do Ihram in any place they are able to.
2. Staying in ‘Arafaat on the ninth day of the sacred month of Dhil-hijjah from after noon time until sunset, enough for the pilgrim to do the ghusl and pray noon and afternoon prayers. ‘Arafaat falls about twenty two kilometres¹ from Mecca.
3. Staying in Muzdalifah for any part of the night of ‘Eid (the night of the tenth of Dhil-hijjah) until before sunrise. Muzdalifah is between ‘Arafaat and Mecca.

¹ Four parasangs.

4. Casting the Jamrah al-‘Aqabah in Mina on the day of ‘Eid, and Mina is about less than six kilometres¹ away from Mecca.
5. Slaughtering of an animal in Mina on the day of ‘Eid or the days of Tashriq.
6. Shaving or shortening of hair in Mina, and everything that was forbidden for him to do during Ihram becomes permissible, other than women and perfume, and hunting by precaution.
7. The Tawaf of Ziyarah after returning to Mecca.
8. Prayer of Tawaf.
9. Sa’i between Safa and Marwah, and after this perfume become permissible to use.
10. Tawaf al-Nisa’.
11. The prayer of Tawaf al-Nisa’, and after this women become halal.

¹ One parasang.

12. Staying over in Mina on the night of the eleventh and twelfth of Dhil-hijjah, and in some circumstances until the night of the thirteenth.
13. The casting of the three Jamaraat on the eleventh, twelfth, and in some circumstances until the thirteenth day.

The places for Ihram

There are specific places in which Ihram must be done, and these places are called Miqaat. There are nine of them, and they are:

1. Dhil-Hulaifah¹:

This place is next to Medina, and is nowadays called Abyar ‘Ali. It is about 428 kilometres, and it is

¹ ذو الحليفة

the Miqaat for the people of Medina or those who want to go to Hajj through Medina. It is of precaution to do the Ihram in the mosque known there as Masjid al-Shajarah.

Rule: It is prohibited to delay the Ihram from Dhil-Hulaifah till al-Juhfah unless for necessary circumstances, like a sickness, weakness, or any other excuse.

2. Wady al-‘Aqiq¹

This is the Miqaat place for the people of Iraq and Najd, and everyone who goes through these two places. This place has three parts:

Al-Maslakh, which is the name of beginning of the place, al-Ghumrah is the name of the middle part, and Dhat-‘irq is the name of the end. This place is also

¹ وادي العقيق

called al-Dharibah, being around one hundred kilometres away from Mecca, and it is abandoned in this time.

3. al-Juhfah¹

This is a village about fifteen kilometres to the Red sea. This place is now deserted and Ihram is done in the place called Rabigh (رابع), which is about 186 kilometres away from Mecca. However, because it is before the Miqaat, as close as it may be, it is impermissible unless to fulfil a vow.

This place is the Miqaat for the people of Syria (Shaam), Egypt, Morocco, and everyone who passes through this place, even for those who passed Dhil-Hulaifah and did not do their Ihram for any reason.

¹ الجُحفة

4. Yalmlam¹

It is a valley on the path to Yemen about 120 kilometres from Mecca. This place is the Miqaat for the people of Yemen, and everyone who passes through it. Yalmlam is the name of a mountain.

5. Qarn al-Manazil²

This place is now called al-Sail al-Kabir, which is about 75 kilometres away from Mecca, and it is the Miqaat for the people of al-Ta`if and everyone who passes from it.

6. Close to any of the mentioned Miqaats

This means that if a pilgrim was to pass through a path that does not go through any of the mentioned

¹ يلملم

² قرن المنازل

Miqaats, they can do their Ihram from any place in the vicinity of one of these Miqaats. Close meaning that if one was to face the qiblah, and a Miqaat is on his left or right, then he can do Ihram there.

7. The holy city of Mecca

This is the Miqaat for Hajjul-Tamattu’.

8. The house in which the pilgrim lives in.

This is the Miqat for someone whose house is in Mecca, so it is permissible for him to do Ihram from his house.

9. Adna al-Hil

Like al-Hudaibiya, al-Ja’raniya, and al-Tan’im.

This is the Miqaat of al-‘Umrah al-Mufradah for whoever wants to do a singular ‘Umrah after finishing Hajj al-Qiran or al-Ifrad.

Ihram picture



A man must wear the clothes of Ihram, which are two pieces: the wraparound (izar) and the robe (rida'). The conditions for these clothes are the same of that for clothes in prayer. They must not be made from pure silk, not be made what can be eaten, by precaution, it cannot have gold on it, and it must be pure (tahir), but of course it can be impure the same amount allowed in prayer.

Rule: It is of precaution to purify any of the two pieces of the clothes of Ihram after doing the Ihram if they become impure by any reason.

As for a woman, she does Ihram in any clothes and any colour she wishes as long as it conceals her and is adequate hijab.

The way of doing Ihram is by wearing the two pieces of Ihram clothes, making the intention and then saying the talbiyah.

Mawaqeeq picture



Recommended acts in Ihram

It is recommended to do certain things during Ihram:

1. Cleaning of the body, cutting of the nails, shortening the moustache, removing the hair from the underarms and private parts, which should all be done before Ihram.
2. Leaving the head hair and beard grow from the beginning of Dhil-qi'dah for he who wants to do Hajj, and a month before the trip of he who wants to do 'Umrah Mufradah.
3. Ghusl for Ihram in one of the Miqaats, and it is apparently valid for a woman who is in her menstrual or postnatal periods (haydh or nifas). If someone feared that they will not be able to get any water in the Miqaat, they can do the ghusl before getting there, but if they get there and there is water, they must redo the ghusl. If

the pilgrim does the ghusl and then does a minor hadath¹ or eats or wears something forbidden, they must repeat the ghusl. Doing the ghusl will be sufficient until the next evening if done in the day, or the end of the next day if done in the night.

4. There are certain supplications to be read at the time of ghusl, the time of Ihram, and at the time of Talbiyah.
5. The two pieces of Ihram should be made from cotton.
6. To do the Ihram after dhuhr prayer, and if one cannot do so, then after any obligatory prayer.
7. Pronouncing the intention of Ihram along with doing the Talbiyah.
8. For men it is recommended to do the Talbiyah with a loud voice.

¹ Hadath means a state of ritual uncleanness. Minor hadath is something that if done it means that one must redo their wudhu', like sleeping, urinating, and so on, and a major hadath is something that if done means one must do a ghusl to become tahir again, like janabah.

9. The Talbiyah should be throughout Ihram, when waking up, after prayers, during travelling, and it is more recommended to repeat it in the early morning, even if the pilgrim was in the state of janabah or haydh. It is recommended that one not cease from doing Talbiyah until they see the houses of Mecca if in 'Umratul-tamattu', and until noon time of 'Arafah day if in Hajjul-tamattu'.

What should not be done during Ihram

1. Hunting on land.
2. Sexual intercourse.
3. Kissing of women.
4. Touching women with desire.
5. Looking at a woman with desire, or to sexually frolic with her.
6. Masturbation.

7. Getting married.
8. Using perfumes.
9. Wearing something sewn or anything similar.
10. Applying of kohl.
11. Looking at a mirror.
12. Wearing sandals or socks, for men.
13. Any kind of prohibited act.
14. Disputing.
15. Wearing adornments.
16. Using oils
17. Removing of hair from the body.
18. Covering of the head for a man.
19. Covering of the face for a woman.
20. Being under a shadow for men.
21. Letting out blood from the body.
22. Cutting nails.
23. Uprooting a tooth.
24. Holding weapons.

Forbidden things in the sacred House (al-Haram)

1. Hunting on land.
2. Uprooting a tree and planting it.
3. Punishment (hadd).
4. Taking something found inside the House.

The boundaries of the Haram

The holy Haram in Mecca has known boundaries. From the north, it starts at al-Tan'im, from north-west, it is al-Hudaibiyah (al-Shumaisi), from north-east it is al-Maqta' mountain, from the east it is a part of 'Arafah from the side of Nimrah, and from the south-east it is al-Ja'ranah.

Important things to know

- The Ihram of Tamattu', 'Umrah, Hajj Ifrad and 'Umrah Mufradah will not be done unless with Talbiyah, and it is not a condition to be free from minor or major hadath. So, a person in janabah or haydh or any other form of ritual impurity can do Ihram.
- It is obligatory for the person in Ihram to recite the Talbiyah once only, but it is recommended (mustahabb) to repeat it as much as possible.

Umrah step by step

The pilgrim should leave during the month of Shawal, Dhil-Qi'dah, or until the eighth of Dhil-hijjah.

One: Actions of 'Umrah



Ihram in one of the Miqaats

<u>Medina</u> Masjid al-Shajarah	<u>Shaam, Egypt,</u> <u>Morocco</u> al-Juhfah	<u>al-Ta'if</u> Qarn al-Manazil	<u>Iraq and Najd</u> Wadi al-'Aqiq	<u>Yemen</u> Yalmlam
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After wearing the Ihram clothes the Talbiyah must be done with the intention and this should be done in one of the Miqaats.



Repeat Talbiyah in the way to Mecca.

One way of saying the Talbiyah is:

لبيك اللهم لبيك ، لبيك لا شريك لك لبيك...

Labbaik Allahuma labbaik, labbaika laa sharika laka
labbaik



Arriving at the Haram and stopping the reciting of
Talbiyah once the pilgrim sees the beginning of the
old houses of Mecca.



Entering al-Masjid al-Haram and circling around the
House seven times, with the Ka'bah on the left hand
side of the pilgrim's shoulder.



If you are able to get close to the Black Stone, raise your hands praise and thank God Almighty, praise the Prophet (s.a.w), and ask God to accept your deeds. Then, if you can, touch and kiss the stone. If you cannot do so, then point to it, and there are many short supplications to read in this holy place.

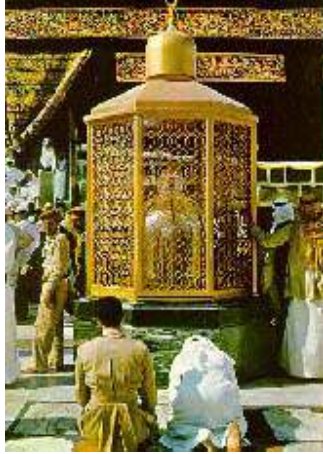


Pray two rak'ahs of Tawaf after the circling, at the place (maqam) of Ibrahim. God Almighty states:

و اتخذوا من مقام إبراهيم مصلى

Take the venue of prayer of Abraham's Station.¹

¹ Qur'an 2: 125



After this it is recommended to drink from Zamzam water.



Head towards Safa and start the Sa'i from it to Marwah, and go to and forth for seven times, starting from Safa and ending at Marwah.

God Almighty said:

إن الصفا و المروة من شعائر الله فمن حج البيت أو اعتمر فلا جناح عليه أن يطوف بهما و من تطوع خيراً فإن الله شاكراً عليم

Indeed Safa and Marwah are among Allah's sacraments. So whoever makes Hajj to the House or performs the 'Umrah, there is no sin upon him to circuits between them. Should anyone do good of his

own accord, then Allah is indeed appreciative, all-knowing.



Shortening and finishing Ihram of ‘Umrah.



There is no specific supplication for the Tawaf, but one can recite any verses of the Qur`an or read any supplication.

Tawaf

Tawaf is the second obligatory action in ‘Umratul-tamattu’. Hajj becomes invalid if the Tawaf is intentionally not done, whether the pilgrim had knowledge of it or not.

Conditions of Tawaf

There are certain conditions of Tawaf, which are:

1. Intention: The pilgrim must make the intention to circle the Ka’bah as a form of worship, for God Almighty.
2. Pure from minor and major hadath: If someone circles in a state of impurity, their Tawaf will be

invalid, whether they know about this ruling or not.

Rule: If someone has doubt about being pure or not before starting Tawaf and if they were certain that before that they were pure, they continue with that knowledge of the prior condition, and if not, it is obligatory to purify himself before Tawaf.

If someone has doubt about being pure or not during the Tawaf, then if their prior state was pure, they stay so, and if not, if the doubt came before the fourth cycle, he must purify himself and then resume the Tawaf, and if the doubt is after the fourth, he must complete the rest of the Tawaf after purifying himself.

Rule: If someone was to doubt their purity after completing the Tawaf, they should disregard this doubt, even though it is of precaution to repeat it, and

it is obligatory to be in the state of purity for the prayer of Tawaf.

Rule: If the pilgrim cannot do wudhu` for a certain reason, then if this excuse will continue, he must do tayammum and then do the Tawaf, and if he cannot do tayammum, then he will be regarded as not able to fulfill the duty of Tawaf. So, if he cannot do the Tawaf, he must get someone to do it on his behalf, and it is of recommended precaution to do the Tawaf even though without being in the state of purity (taharah).

Rule: It is obligatory for a woman in the state of haydh or nifas –after finishing her period-, and a person in janabah to do the ghusl before the Tawaf, and if one is not able to do the ghusl, they must do the Tawaf with tayammum, and if not able to do this,

someone else must do the Tawaf on the pilgrim's behalf.

Rule: If a woman's menses start after she has finished her Tawaf and before she does her Tawaf prayer, her Tawaf is correct and she must do the prayer of Tawaf after she finishes her periods and does her ghusl, and if she doesn't have enough time, she must do the Sa'i and shortening (taqsir) and then does the prayer of Tawaf as qasr before the Tawaf of Hajj.

Rule: If a woman felt that her periods had started after finishing her Tawaf and the Tawaf prayer, and she does not know whether it started before the Tawaf or in the middle of it, or before the prayer or in the middle of it, or that it started after the prayer, then in all these circumstances she regards her Tawaf and prayer to be correct.

However, if she is certain that her periods started before the prayer or in the middle of it, she must do according to the prior rule above.

Rule: A supererogatory Tawaf does not need the condition of purity, neither from minor or from major hadath, as is the opinion of the majority of Maraji', but as for the prayer of Tawaf, taharah is a condition and it is invalid without so.

Rule: In regards to a person with a legitimate excuse, like someone with bowel problems or someone that cannot be in a state of purity, their Tawaf will be correct, even though it is of precaution that if someone with bowel problems (mabtun) to do the Tawaf and the prayer, and to get someone to do it on their behalf.

As for a woman in istihadhah, she must do wudhu` for both the Tawaf and the prayer of Tawaf, if the istihadhah is minor. If it is medium, she must do one ghusl for both actions and do wudhu` for each of them. As for major istihadhah, she must do a ghusl for each of the two actions, without doing wudhu` if she has not invalidated her purity, and if so, it is recommended precaution to do wudhu` with the ghusl.

What must be observed during Tawaf

Pure from external uncleanness (khabath): The Tawaf will not be correct if the pilgrim's body or clothes is impure (najis), or there is blood more than the allowed limit¹ in prayer, as a precaution, or any other impure thing that will invalidate a prayer. It is permissible to carry something mutanajjis during Tawaf.

¹ The amount of a dirham coin or what can be put in a gathered up palm.

Rule: It is permissible for the body or the clothes to have blood from a sore (qarh) or a wound (jarh) if purifying it is hard to do, but if the pilgrim can remove the blood it is obligatory according to precaution to do so. Moreover, it is permissible to have any other kind of uncleanness on the body or the clothes if one is compelled.

Circumcision for men: It is also of precaution that a distinguishing child (mumayyiz) to be circumcised for his Tawaf to be valid.

Covering of private parts: During Tawaf, with the same limits regarded in prayers, according to precaution, and it is recommended precaution that while doing the Tawaf, the pilgrim should observe all the conditions mentioned about clothes in prayer.



Obligatory acts in Tawaf

There are eight obligatory things to do in Tawaf, they are:

One and two: To start and finish at the Black Stone for every cycle done. To start or finish from any part of the stone is correct; even though it is recommended precaution to have the whole body pass by the whole stone when starting and ending each cycle.

It is at this time when the intention is made, and the seven cycles of Tawaf is to be performed.

Three: Having the Ka'bah on the pilgrim's left hand side throughout the whole Tawaf. If one was to turn towards the Ka'bah during Tawaf to kiss the holy place or do anything else, or the congestion made him turn towards or away from the Ka'bah, or that his right hand side is to the Ka'bah, then the Tawaf will be invalidated.

The extent of how the left side of the body must be facing the Ka'bah is what is commonly seen as doing so, as is known from the tradition of the Prophet (s.a.w) riding during Tawaf. There is no need for precision in this in slanting the body at the beginning of the Hijr of Isma'il and the four pillars (al-Arkan al-Arba'ah).

Four: Adding Hijr Isma'il in the Tawaf, meaning to do the Tawaf outside the Hijr, not inside it or its wall.

Five: To do the Tawaf outside the Ka'bah and outside the place that is called al-Shadhuran.

Al-Shadhuran

Al-Shadhuran is the place that is about three quarters of an arm length from the bottom of the Ka'bah's wall. The jurists have differed as to whether this section is a part of the Ka'bah or not. It is said that it is a part of the Ka'bah and Quraish demolished it from the wall itself. This part can be seen in some parts of the Ka'bah, other than next to the Black Stone.

Six: To do the circle seven time, and less than seven is not sufficient, and intentionally doing more than seven invalidates the Tawaf.

Seven: The seven cycles must be done consecutively in a commonly accepted form, meaning to do it with sequence and not with long gaps in between.

Eight: The movement around the Ka'bah must be done with the pilgrims own will and choice, so if his will has been taken away like being pushed in heavy crowds or something similar to that, the Tawaf will not be valid and he must repeat it.

Rule: The majority of scholars say that the Tawaf must be done between the Ka'bah and Maqam Ibrahim, which is approximately twelve meters from the Ka'bah walls, and as Hijr Isma'il must be added in the Tawaf, so the place of Tawaf from the Hijr to the Maqam is no more than four meters, so the pilgrim must take heed of this.

Leaving the boundaries of Tawaf

Rule: If the pilgrim leaves the boundaries of Tawaf and went to the Ka'bah, his Tawaf will become invalid and he must repeat it, and it is better that he finishes the Tawaf and repeating it if the exiting from the boundary was after doing half of it.

Rule: It is of recommended precaution that the pilgrim should not put out his arms while doing the Tawaf to touch the pillars (arkaan) or anything else. It is also recommended precaution not to touch the wall of the Hijr during the Tawaf.

Supplications to say while doing the Tawaf

There are numerous supplications to read while circling the Ka’bah in Tawaf. It is recommended to recite a Salawaat every time you pass the door of the Ka’bah. When you get between al-Rukn al-Yamani and the Black Stone, you can read:

ربنا آتنا في الدنيا حسنة و في الآخرة و قنا عذاب النار

Rabbana aatina fil dunya hasana wa fil akhirati
hasana wa qina ‘adhab al-nar.

O Lord, grant us good in this world and good in the hereafter, and save us from the punishment of Hellfire.

While doing Tawaf, say:

اللهم إني إليك فقير، و إني خائف مستجير، فلا تغير جسمي و لا تبدل
اسمي

Allahumma inni ilaika faqir wa inni kha`if mustajir fa
la tughayyir jismi wa la tubaddil ismi.

O God I am in destitute of You, and I am fearful and
in desperate need of refuge, so do not change my
body or change my name.

Imam Ja'far al-Sadiq (a.s) said: If you finish from
your Tawaf and reached the back of the Ka'bah,
which is the place of al-Mustajaar just before al-Rukn
al-Yamani, put your hand on the House and press
your body and cheek onto it and say:

اللهم البيت بيتك، و العبد عبدك و هذا مكان العائذ بك من النار

Allahumma al-baytu baytuk wa al-‘abdu abduk wa hadha makan al-‘aa`idhu bika min al-naar.

O God, this House is Your House, and this servant is Your servant, and this is the place of one who takes refuge to You from Hellfire.

After finishing the seven cycles of the Tawaf, the pilgrim must pray the prayer of Tawaf behind Maqam Ibrahim (a.s), and the prayer is two ra’kahs like morning prayers.

It is recommended to drink from Zamzam water, before leaving to the Sa’i of Safa and Marwah, and to say:

اللهم اجعله علماً نافعاً، و رزقاً واسعاً، و شفاءً من كل داءٍ و سُقم

Allahumma ij'alhu 'ilman nafi'an wa rizqan wasi'an
wa shifa` min kulli da` wa suqm.

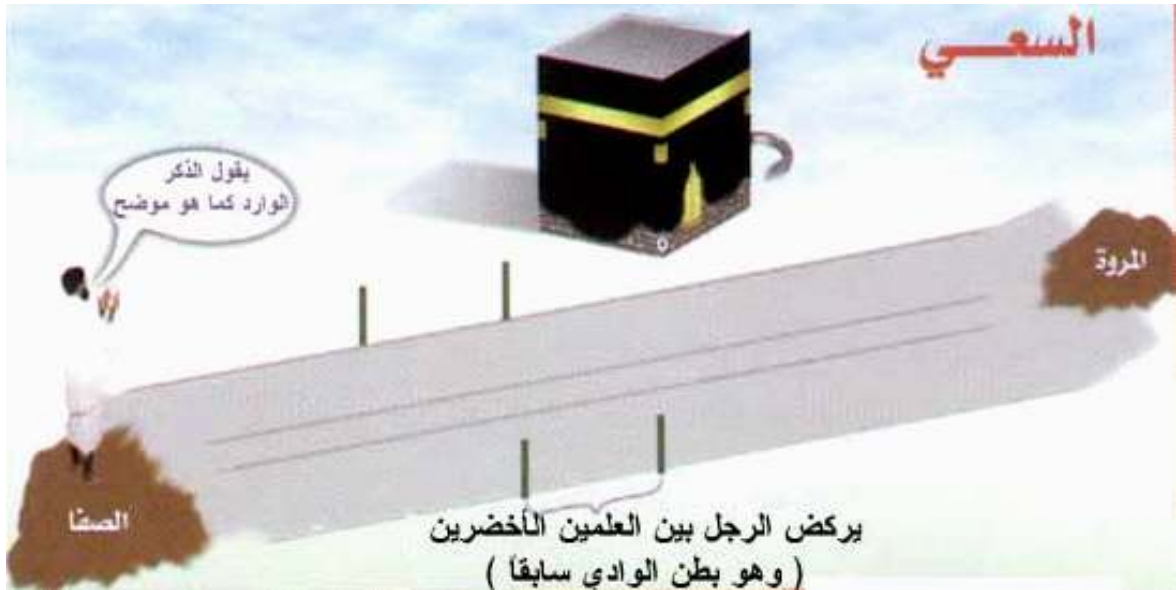
O God, make it benefiting knowledge, vast sustenance, and a cure for every sickness and bad health.

Then the pilgrim should head towards the Black Stone and then go to a-Safa.

Rituals of Sa'i

It is recommended (mustahabb) to exit towards al-Safa from the door that faces the Black Stone peacefully and with solemnity. When the pilgrim reaches al-Safa it is recommended to turn back towards the Ka'bah and face the side that has the Black Stone and thank and praise God and repeat Allahu akbar seven times, al-Hamdo lillah seven time, and la ilaha illa Allah seven times. It is also recommended to praise the Prophet (s.a.w), reciting Salawaat, as there are many other supplications to read while doing the Sa'i.

Sa'i between Safa and Marwah



It is recommended that when a man arrives between these two poles, which was previously called the bottom of the valley, he should run.

The sacred Ka'bah

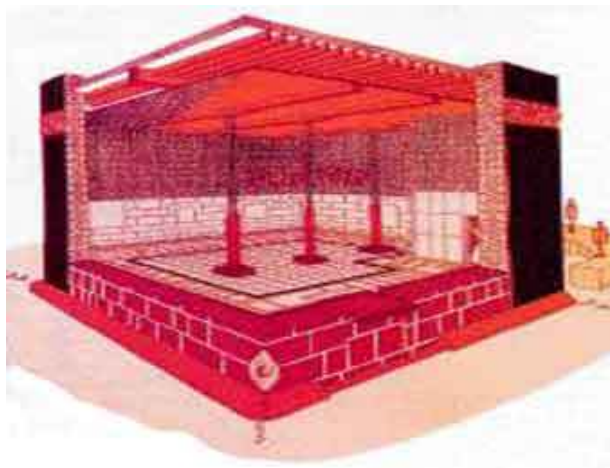


A rare picture of the Ka'bah without its curtains

A close-up picture of the Ka’bah’s door



A sketch drawing of inside the holy Ka’bah



It recommended (mustahabb) by consensus (ijma’) and according to traditions to enter inside the Ka’bah, and this istihbaab is for both men and women, as the authentic narration of Ibn Sinan in regards to women entering the Ka’bah, saying: There is no problem, and if the do so it is better.

The names of the Ka’bah

The Ka’bah is the sacred House (al-Bayt al-Haraam), God Almighty said:

جعل الله الكعبة البيت الحرام قياماً للناس

Allah has made the Ka’bah, the Sacred House, a [means of] sustentation for mankind.¹

It is recommended to go there whether for Hajj pilgrimage or not.

The name Ka’bah is derived from the Arabic word meaning cubic shape, because of its square structure. It is also called the Old House (al-Bayt al-‘Atiq), and it is called the Structure (al-Bunyah) as some same the Structure of Ibrahim. Another name is al-Qiblah, derived from the Arabic istiqbaal, which means

¹ Qur’an 5: 97

facing, as the Muslims face it every time they pray. More names have also been mentioned, like al-Humsaat, and so on.

The Ka'bah is a building that is close to square shape. It is built with dark blue bricks and is fifteen meters tall. Its north side is about ten meters, the right side is twelve meters and fifteen centimeters, the south side is ten meters and twenty five centimeters and the east side is eleven meters and eighty eight centimeters. It also has a door which is about two meters high from the ground. Outside the Ka'bah bottom part of the Ka'bah there is a layer of marble, and it is called al-Shadhurwan.

The first person to build the sacred Ka'bah was our father Adam (a.s), when he descended to Earth, and this is the belief of the majority of 'Ulama' and narrators, but the narrations differ when it comes to

how it was built. The holy Ka'bah is the equivalent to al-Bayt al-Ma'mur which exists exactly above it, in the seventh heaven and seventy thousand angels circumambulate around it every day, and Allah is the All-knower.

After the time of the drowning, which was the flood in the time of the Prophet Noah (a.s) all the landmarks of the earth were destroyed, and the Ka'bah was one of them, but by the will of God the pillars stayed in tact until the order of God came for Prophet Ibrahim and his son Isma'il (a.s) to build the Ka'bah.

From then on people started to look after and take care of the holy Ka'bah, putting a curtain over it and providing water to the pilgrims. Even though Quraysh were polytheists, but all the money they

spent for the needs of the Ka’bah were only taken from their legitimate transactions and income.

God Almighty said:

و إذ يرفع إبراهيم القواعد من البيت و إسماعيل ربنا تقبل منا إنك أنت
السميع العليم

As Abraham raised the foundations of the House with Ismai’l, [they prayed]: “O Lord, accept it from us! Indeed You are the All-hearing, the All-knowing.”¹

And:

قد نرى تقلب وجهك في السماء فلنولينك قبلة ترضاها فول وجهك
شطر المسجد الحرام و حيث ما كنتم فولوا وجوهكم شطره و إن الذين
أوتوا الكتاب ليعلمون أنه الحق من ربهم و ما الله بغافل عما يعلمون

We certainly see *you* turning *your* face about in the sky. We will surely turn you to a Qiblah of your

¹ Qur’an 2: 127

liking: so turn your face towards the Holy Mosque, and wherever you may be, turn your faces towards it! Indeed those who were given the Book surely know that it is the truth from their Lord. And Allah is not oblivious of what you do.¹

The corners (rukn) of the Ka'bah

The Black Corner

It is called so because it has the Black Stone, and it is also called the South Corner. It is from here that the Tawaf starts.

The Iraqi Corner

This corner is called so because it faces Iraq, or another name to it is the North Corner because it

¹ Qur'an 2: 144

faces the north. The Ka'bah's door falls between this corner and the Black Corner.

The Shaami Corner

This corner is called so because it faces Syria and North Africa, and also called the West Corner in relation to the west. The Hijr Isma'il (a.s) and the Ka'bah's drain (mizab al-Ka'bah) falls between this corner and the Iraqi corner.

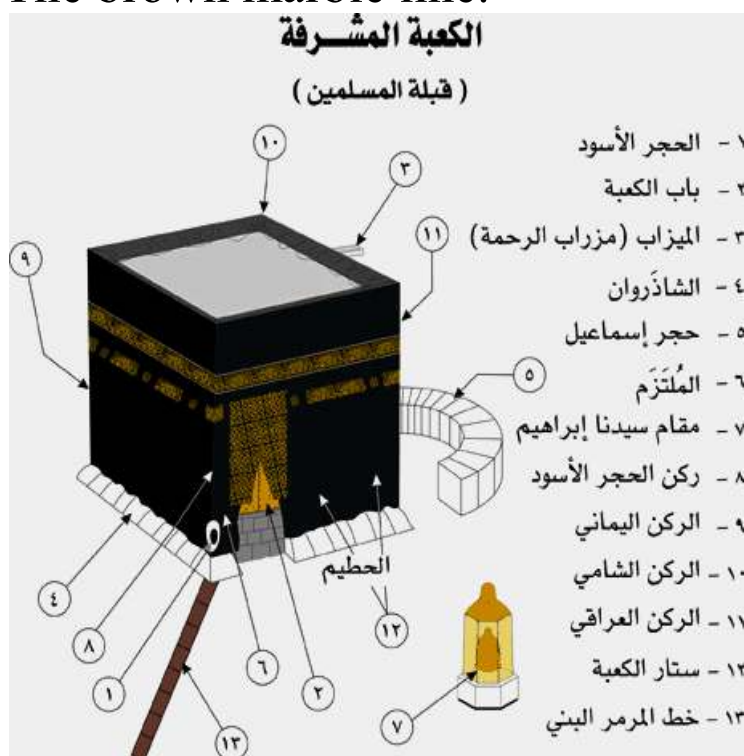
The Yemeni Corner

This corner faces Yemen. The Yemeni and Black corner are sometimes both called al-Yamaniyaan, and Iraqi and Shaami corner are called al-Shaamiyaan or al-Gharibiyaan. When the word Rukn (corner) is mentioned then it is the Black Corner that is meant.

The Sacred Ka'bah

The Qiblah of the Muslims

1. The Black Stone (al-Hajr al-Aswad).
2. The Ka'bah door.
3. al-Mizab (mizab or mizrab al-Rahmah).
4. al-Shadharwan.
5. Hijr Isma'il.
6. al-Multazam.
7. Maqaam Ibrahim (a.s).
8. The Black Stone corner (rukhn).
9. The Yemani corner.
10. The Shaami corner.
11. The Iraqi corner.
12. The Ka'bah curtains.
13. The brown marble line.



The best place to pray in

Al-Hasan ibn al-Jaham said: I asked Abu al-Hasan al-Ridha (a.s) about the best place in The Mosque to pray in? He said: al-Hatim, which is between the Hijr and the Ka'bah's door. I said: And the next best place? He said that it was at Maqaam Ibrahim. I said: And then the next best place? He said: The Hijr. I said: And after that? He said: Any place close to the House.

Hajj Tamattu'

The Ihram of Hajj Tamattu' is done from Mecca itself with choice. The best place to do this is Maqaam Ibrahim or Hijr Isma'il, and if the pilgrim is not able to do the Ihram in Mecca for a reason, he can do it in any place he can. The way to do it is the same as mentioned previously, wearing the two clothes of Ihram, do the intention and then recite the Talbiyah.

If someone does their Ihram in the Sacred Mosque, they should delay their Talbiyah until they reach al-Raqtah. This place is before al-Radm, (a place in Mecca sometimes now known as Mid'a), and it is close to al-Rayah mosque just before al-Jinn mosque.

The Talbiyah should stop at noon time of the day of 'Arafah.

After this the pilgrim should head towards Mina, with solemnity and tranquillity engaged in remembrance of God Almighty and supplications. It is recommended to sleep in Mina on the night of ‘Arafah and to spend it in obedience to God Almighty. The best place to do this worshipping and prayers is in al-Kheef mosque. After praying morning prayers the pilgrim should leave for ‘Arafaat before sunrise, and continue to say Talbiyah until he reaches ‘Arafaat.



The day of Tarwiyah (quenching)

This day is the eighth of Dhil-hijjah, and it is called so because people used to gather water from it as there was no water in Mina in that time.

Batn (bottom of) ‘Urnah: A valley between ‘Arafah and Muzdalifah.

The mountain of ‘Arafah: This mountain is mistakenly called the mountain of Rahmah, and this mountain has no significance and it does not differ from any other mountain. Therefore, one should not climb up it or take its rocks with the intention of blessings, as some ignorant people do.

‘Arafaat

‘Arafah is a large field of flat land about two miles long and wide. A chain of mountains in a curved shape surrounds the area, and the bottom of this curve is the path that goes from Mecca to al-Ta`if. In this very large area the pilgrims set their tents on the day of ‘Arafah, and there is also a mosque on its boundaries by the name of al-‘Arafah mosque.

The borders of ‘Arafah are Batn ‘Urnah, Thawyah and Nimrah until Dhil-majaz, and from al-Mi`zamin until the end of al-Mawqif. These borders are about twenty one and a half kilometres away from Mecca, and ‘Arafah is all outside the limits of the Sacred House (al-Haram).

There are many supplications to read on the day of ‘Arafah, and the first of these recommended

supplications is the known supplication of Imam Hussein (a.s) on the day of ‘Arafah.

God Almighty mentioned this ritual in His holy Book, saying:

.....فإذا أفضتم من عرفات فاذكروا الله عند المشعر الحرام.....

Then when you stream out of ‘Arafaat remember Allah at the Holy Mash’ar.....¹

Muzdalifah

After finishing ‘Arafaat, it is obligatory to sleep a part of the night of Eid in Muzdalifah and wake up there, and it is of precaution to stay there until sunrise. The standing in Muzdalifah is to do so generally in that period of time, and those that are exempt from doing so are the fearful, children, women, the weak –like elders and the sick- and those

¹ Qur’an 2: 198

who take of these people, so it is permissible for them to just stand there at the night of Eid and go from there to Mina before fajr time.

Muzdalifah is a place between Mina and ‘Arafah where the pilgrim stays a night there after standing in ‘Arafah, and it falls between al-Madheeq, close to ‘Arafah and Mahsar valley from the side of Mina and its length between these two boundaries is about 4370 meters. This place is also called Jam’ (gathering) because it’s a place where people gather, or that they enter in gatherings and groups, and another reason mentioned is because God Almighty brought Adam and Eve together in this place, or because the pilgrims join between their evening and night prayers.

Muzdalifah is the name of a place called al-Mash’ar al-Haraam which is between al-Ma`zamin to al-

Hayaadh and Mahsar valley. These are the boundaries of al-Mash'ar and not the standing, unless it is too crowded, and if so it is permitted to stand there until the boundaries.

It is also said that it is called this name being derived from the word izdilaaf which means to come close because people come close to God Almighty at this place. Or it was called so because people come to this place in the middle (zilf) of the night.

In regards to al-Mash'ar al-Haraam, which is called Qazah falls in the middle of Muzdalifah, it is the place where it is recommended for the pilgrims to stand and pray and remember God Almighty thanking Him for His blessings of guidance, faith, and giving them the success of obedience and righteous actions.

Rule: It is of precaution for the pilgrim to sleep over in Muzdalifah on the night of Eid along with the intention of performing this rite and waking up in this place, and this issue is different to the action of standing in al-Mash'ar which is another part of Hajj pilgrimage.

Rule: It is obligatory to stand in al-Mash'ar al-Haraam between the beginning of fajr time until sunrise, and it is an act of worshipping so it is necessary to do the intention with its conditions like sincerity and being done for God Almighty.

Rule: Standing during this time, even though it is obligatory to do it with choice, but this ritual is to generally stand there, so if the pilgrim was to stand there for a small amount of time between fajr and sunrise and did not stand for rest, even intentionally,

then their Hajj will be valid and there is no kaffarah, but it will be regarded as committing a sin.

Rule: It is permissible to leave al-Mash'ar before sunrise, or rather it is recommended to do so. However, it is impermissible to exceed Mahsar valley, and if one was to exceed this place it would be a sin but there is no kaffarah. It is precaution to leave in a way that the pilgrim does not reach Mahsar valley before sunrise.

It is recommended for a pilgrim on his first Hajj pilgrimage to walk through al-Mash'ar on his own feet. It is also recommended to spend that whole night in vigilance, prayer and worshipping, as there are many supplications to read during this time.

Another recommended thing to do is to gather the stones from al-Mash'ar, according to many traditions mentioning so.

The amount that must be gathered for those who will also do the casting (ramy) on the thirteenth day is seventy. It is better to gather one hundred in case some stones do not hit the jamarah or some fall down, or even to give to other pilgrims who may need some more stones.

These stones should not be black, white or red. They should be a kohl colour, clean and the size of a finger joint. It is not recommended (makruh) to choose a broken or solid hard stone.

The size of the stone



When the pilgrim reaches Mahsar valley it is recommended to walk quickly (sa'i) there, which is for about one hundred steps, saying:

اللهم سلم لي عهدي و اقبل توبتي و اُجب دعوتي و اخلفني بخير فيمن
تركت بعدي

Allahumma sallim li 'ahdi wa iqbal tawbati wa ajib da'wati wa akhlifni bi khair fee man taraktu ba'di.

O God protect my covenant, accept my repentance, answer my prayers, and keep me well for those who I have left after me.

It is obligatory for the pilgrim to leave towards Mina after standing in Muzdalifah in order to perform the obligatory rituals there.

Mina

Mina is the place where people return to after standing in ‘Arafah, and it is the place where the sacrifice is given and the stoning is done during what is called the days and nights of al-Tashriq. The distance of Mina is approximately six kilometres to the north of Mecca.

The boundaries of Mina are: from the side of Mecca it is Jamarah al-‘Aqabah, which is the place where the Ansar of Medina made their bai’ah to the Prophet (s.a.w) before the Hijrah, and from the side of Muzdalifah is Mahsar valley. The chapter of Kawthar descended in Mina and the Prophet (s.a.w) would stay in this place throughout the manasik.

Ibn ‘Abbas narrates that Mina was named so because when Gabriel (a.s) was going to depart with Adam he

asked him: What do wish? He said: I wish heaven. So Mina was called so because of Adams wish (umniyah).

Sites in Mina: al-Kheef mosque, al-Kawthar mosque, al-Kabsh mosque, al-Bai'ah mosque, Mina mosque, al-Mursalaat cave, the three Jamaraat, the place of sacrifice (al-Manhar).....

Obligatory things in the casting (ramy)

1. Intention: One way of saying it is: I intend to cast the jamarah of 'Aqabah seven times in Hajjul-tamattu' in Hajjatul-islam (first pilgrimage) for God Almighty (qurbatan ila Allah ta'ala). If the pilgrim is doing the casting on behalf of someone else, he must mention their name, and if his pilgrimage is not Hajjatul-islam, then he does not mention this part.

2. The casting must be done with seven stones. It is invalid to cast any less, but no problem if more than seven is thrown.
3. They must be thrown one after the other and not all at one time.
4. Making sure the thrown stone hits the jamarah, because it is not sufficient to wipe the stone on the jamarah, or if the stone falls close to it. If the pilgrim threw the stone and then doubted whether it hit the jamarah or not he does not count that throw and throws again until he is certain that the seven hits the jamarah.
5. The ramy must be done between sunrise and sunset on the tenth day of Dhil-hijjah. Those who are exempted from leaving al-Mash'ar at night time are exempted from doing this in its proper time.
6. The stones must be taken from the Haram, with exempt of al-Masjid al-Haraam and al-Kheef

mosque, and they must not have been used before in ramy.

Recommended things in the casting of the Jamaraat

1. To be in a state of purity, with wudhu`.
2. When the pilgrim chooses the stones, he should say:

اللهم هؤلاء حصياتي فاحصهن لي و ارفعهن في عملي

O God, these are my stones, so count them for me and elevate them with my actions.

3. To stand ten or fifteen steps away from jamarah al-‘Aqabah.
4. To throw the stones at the jamarah and facing it with the pilgrims back to the qiblah, and he should cast the other two jamarahs, the first and the middle facing the qiblah.
5. To put the stones in your palm and flick them with the tip of your pointing finger.

The following is an important verdict in regards to slaughtering, and the fatwa is from Ayatollah al-'Udhma Sistani:

Q: It is mentioned by reliable sources that the Saudi government has destroyed the specific places for slaughtering in Mehsar valley, which means the pilgrims cannot do their slaughtering in Mina or in Mehsar valley. If so, what are the pilgrims supposed to do?

A: It is permissible to do the slaughtering in al-Mu'aisam valley.

Shortening (halq)

1. It is recommended to start the shortening of the hair from the right side of the head, and to say: O God, give me for every piece of hair a light on Judgement Day.
2. The pilgrim should burry the hair in his tent in Mina.
3. He should also cut a bit of his beard, moustache and fingernails.

Al-Kheef mosque in Mina

Al-Kheef means what descends from the mountain and stays above the torrent of water, and this is why the mosque was called so.

It is said: There are seventy prophets buried inside it. Next to it is the rock the Prophet (s.a.w) used its shadow standing under it, and the effect of him hitting his head when he stood up can still be seen. It is recommended for the pilgrim to pray his obligatory and supererogatory prayers in Mina, as Mu'awiyah ibn 'Ammar narrates that Imam al-Sadiq (a.s) said: Pray in al-Kheef mosque, which is the mosque of Mina, as it was the mosque of the Messenger of God (s.a.w), and during his time it had a minaret in the middle of the mosque....., he then said: Choose this place and if you can try to make it your place of prayer then do so, as one thousand prophets have

prayed there, and it was called al-Kheef because it is at the above level of the valley and everything that is above the valley is called kheef.

Imam Muhammad al-Baqir (a.s) said: Whoever prays one hundred rak'ahs in al-Kheef mosque in Mina before he leaves it, it would be equivalent to seventy years of worshipping. He who says Subhan Allah one hundred times in it, he will be rewarded the same as that of freeing a slave. He who says la ilaha illa Allah one hundred times would be like the reward of reviving a person, and he who says al-hamdo lillah one hundred times, his reward would be like the expenses of the charity giving of all of Iraq for the sake of God Almighty.

The last obligatory act: Tawaf al-Nisa`

The Tawaf al-Nisa` is similar to Tawaf al-‘Umrah and Tawaf al-Haj in performing it, its conditions laws and prayer.

It is said: Tawaf is better than prayer for he who is in the neighbouring of Mecca, and he who lives there the opposite is better, as the authentic tradition narrated by Huraiz says: Tawaf for those other than the people of Mecca is better than the prayer there, and prayer there is better than Tawaf for the people of Mecca.

Leaving the holy city of Mecca

It is narrated by Ibn ‘Ammar that when Abu ‘Abdullah al-Sadiq (a.s) bid farewell to the Haram and wanted to leave the Masjid al-Haraam, he would fall down and prostrate at the door of the mosque for a long time, then he would stand up and leave.

It is recommended that when the pilgrim wants to leave Mecca, he should buy a dirhim’s worth of dates and donate it as a kaffarah for what he might have possibly done in Ihram or in the Haram. It is also recommended for who wants to leave Mecca to intend to return to it, and to ask God Almighty to be successful in doing so. O God, grant us the chance of being able to return to Your Sacred House, by Your kindness and gracefulness.

Other recommended things to do is for the pilgrim to perform all his prayers in the holy mosque as long as he is in Mecca, as it is narrated that one rak'ah there is equivalent to one hundred thousand rak'ahs somewhere else.

Sheikh al-Naraqī says: Some of what are recommended are: Visiting some blessed sites in Mecca, like the birthplace of the Prophet (s.a.w) Khadija's (a.s) house and also visiting her grave, the cave in al-Hira` mountain where revelation started, the cave in al-Thawr mountain where the Prophet (s.a.w) hid from the mushrikeen.

Medina

Medina also has a Haram, where its boundaries are the two mountains of ‘Aa`ir and ‘Ayr, and the two places Waqim and Layla, and even though it is not obligatory to do Ihram there, but it is impermissible to cut a tree.

It is of confirmed recommendation to visit the grave of the Prophet (s.a.w), rather it is of religious necessity, and it is also recommended to visit Fatimah al-Zahra` (a.s) in Medina. There is no consensus as to where her holy grave is, so the best thing to do is to visit the three sites.



It is recommended to visit the four Imams (a.s) in al-Baqi’.

It is recommended to fast three days in Medina: Wednesday, Thursday and Friday.

Some important sites in Medina

The cemetery of the martyrs of the battle of Uhud

This cemetery is north of al-Masjid al-Nabawi, about four kilometres away. It has seventy of the companions of the Prophet (s.a.w) buried there who were martyred in the battle of Uhud, and at the top of them is the Prophet’s (s.a.w) uncle Hamzah ibn Abdul-Muttalib, the master of martyrs, and also Mas’ab ibn ‘Umair, Abdullah ibn Jahsh, Handhalah ibn Abi ‘Amir, and the rest of the companions.

The Messenger of Allah (s.a.w) would visit their graves every once in a while, as has been narrated by both Islamic sects, mentioned in the narrations of Ahmad and Abu Dawud.

Qaba Mosque

This is the first mosque built with foundations of piety, and it was the first mosque built in Islam.¹

This mosque is in the south west of Medina, and is approximately three and a half kilometres from al-Masdid al-Nabawi.

Al-Qiblatain Mosque

At first when the Prophet (s.a.w) was sent as a messenger, the qiblah for the Muslims was Bayt al-Maqdas in Palastine, where the Jews faced towards

¹ Qur'an 9: 107-108

for their worshipping, and this sacred place stayed the qiblah for Muslims for thirteen years. Then at noon time on a Tuesday on the fifteenth of Sha'baan in the first year of Hijrah, the qiblah changed from Bayt al-Maqdas to the holy Ka'bah.

So the place where the changing of the qiblah was done is a mosque attributed to Bani Hiraam who were from Bani Salamah, and from this incident this mosque was called the two qiblah (qiblatain) mosque because the companions prayer one prayer to two qiblahs.

This masjid falls south west of Rawmah well, close to al-'Aqiq valley, and is about five kilometres north west of al-Masjid al-Nabawi.

Al-Fadhikh Mosque

It is said that this is the mosque where the Prophet (s.a.w) brought back the sun for the Commander of the Faithful Imam Ali (a.s). This mosque is four kilometres from al-Masjid al-Nabawi.

The seven mosques (al-Masajid al-Sab'ah)

These are small mosques, and in reality they are really six, but they have become known as the seven mosques, as some add al-Qiblatain mosque to it to make it seven. These mosques were built during the time of the digging of the trenches for the battle of Khandaq, the most important of them are:

Al-Fath, or al-Ahzaab Mosque

This is where the Prophet (s.a.w) prayed during the battle, and he asked God Almighty for victory.

The mosque of Ali ben Abi Talib (a.s)

This mosque is west of the mosque of Fatimah al-Zahra` (a.s). It was built during the time of the building of al-Fath mosque. It is narrated that Imam Ali (a.s) killed the greatest of warriors ‘Amr ibn Wud al-‘Amiri, who was able to cross the trench in the battle of Ahzaab, and God Almighty gave victory to the Muslims after this.

Lastly, do not forget us in your blessed prayers and share us in the remembrance and rewards of your ziyarahs. May Allah Almighty accept your deeds and all of your Hajj rituals with the best of acceptance in shaa` Allah.

و آخر دعوانا أن الحمد لله رب العالمين