

Islamic Legal Rulings on Hajj



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أحكام الحج – اللغة الانجليزية

Prepared by

Department of Foreigners' Awareness at Az-Zulfy

إعداد : جمعية الدعوة والإرشاد وتوعية الجاليات بالربيع

ترجمة



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The Legal Ruling on Hajj and its Excellence

Hajj is obligatory on every male and female Muslim, once in a lifetime. It is the fifth pillar of Islam. Allah the Most High said,

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ [آل عمران: ٩٧]

“And pilgrimage to the House (Ka’bah) is a duty unto Allah for mankind, for him who can afford the expenses.” [Aal Imran: 97].

Moreover, the Messenger of Allah (May the blessings and peace of Allah be upon him) said, ***“Islam is based on five (principles): to testify that none has the right to be worshipped but Allah and Muhammad is Allah’s Messenger, to offer the (compulsory congregational) prayers dutifully and perfectly, to pay Zakah (i.e. obligatory charity), to perform Hajj. (i.e. Pilgrimage to Makkah), to observe fast during the month of Ramadan.”*** [Agreed upon: 8, 16]

It is one of the most ideal deeds causing one’s proximity to Allah the most High as the Messenger of Allah (May the blessings and peace of Allah be upon

him) said, *“Whoever performs Hajj to this House (Ka’bah) and does not approach his wife for sexual relations nor commits sins (while performing Hajj), he will come out as sinless as a newborn child. (Just delivered by his mother.)”* [Agreed upon: 1819, 1350]

Preconditions of Hajj

Hajj (Pilgrimage to Makkah) is compulsory on a sane, adult Muslim if he can afford it.

Affordability implies owning the means of conveyance to and from Makkah, and the necessary expenses for food, drink and clothing, and still have. Such expense must be an excess money after having fulfilled the expense of those he is legally obliged to cater for. Affordability also includes the safety and security of the road and sound health, whereby he must not be suffering from some sickness or defect obstructing him from performing Hajj.

In addition to the previous requirements, women have an additional requirement of the company of a legitimate guardian (*mahram*), who can be either her husband or one of her unmarriageable relatives.

If she is observing the waiting period after a divorce or the death of her husband (*‘iddah*) she should not go for Hajj because Allah has forbidden women observing the waiting period to leave their homes.

Anyone experiencing any of these impediments is not legally obliged to perform Hajj.

Etiquettes of Hajj

1. The pilgrim should learn the legal rulings of Hajj and *'umrah* before embarking on the journey either by reading or by making enquiry.
2. To be keen on having a good company that will assist one to do righteousness. It is preferable for them to have a learned scholar or student in their midst.
3. He should seek the countenance of Allah and proximity to Him through his Hajj.
4. He should prevent his tongue from unnecessary and vain talk.
5. He should make frequent dhikr and invocations.
6. He should avoid harming people.
7. Women should be keen to maintain proper covering of their bodies (Hijab) and abstain from crowding and intermingling with men.
8. The pilgrim should call to mind that he is engaged in an act of worship and not on a holiday picnic. This is because some pilgrims, May Allah guide them, think that Hajj is an opportunity for picnic and taking snap shots.

Al-Ihraam ¹

Al-Ihraam is the intention to undertake the ritual of Hajj or umrah and it is compulsory on anyone that intends to perform Hajj or Umrah. He should assume the intention from any of the designated points of Ihraam (*Al-Mawaqeet*²) appointed by the Messenger of

(1) *Al-Ihraam* is a state in which one is prohibited to practice certain deeds that are lawful at other times. The ceremonies of ‘Umrah and Hajj are performed in this state of Al-Ihraam. When one assumes this state, the first thing one should do is to express mentally [and orally i.e. reciting *at-Talbiyah*] one's intention to assume this state for performing Hajj or ‘Umrah. Then, after *at-Talbiyah* is recited, two sheets of [unstitched i.e. not made to fit any of the limbs of the body] cloth are worn – *Izaar*: worn below one's waist; and the other is *Ridaa*: worn on the upper part of the body (for men only while the women keep their regular clothing).

(2) *Mawaqeet* (sing. *miqaat*) refers to the station in which pilgrims on their way to perform Hajj or Umrah assume the intention (*Al-Ihram*). *Mawaqeet* are of two types: time and place. *Mawaqeet* of time refer to when a Muslim can set out for Hajj, assuming Al-Ihram outside of this time is invalid. *Mawaqeet* of Hajj are three months: Shawwal, Dhul Qadah and Dhul Hijjah. *Mawaqeet* of place, which is meant here, refers to the physical points appointed by the Prophet (May the blessings and peace of Allah be upon him), where someone intending Hajj or Umrah assumes the state of *Al-Ihram*, thereby distinguishing himself physically as a pilgrim. One who intends Hajj or Umrah cannot pass these locations without *Al-Ihram*.

Allah (May the blessings and peace of Allah be upon him) if he is coming from outside Makkah, namely:

1. *Dhul Hulaifah*: It is a small town near Madinah and it is now called *Abyar Ali*. It is the *miqaat* of the people of Madinah.
2. *Al-Juhfah*: It is a town close to Rabigh, though today people do assume the state of *Al-Ihraam* at Rabigh. It is the *miqaat* of the people of Sham (Great Syria).
3. *Qarn Al-Manazil (As-Sail Al-Kabir)*: it is proximate to Taif and it is the *miqaat* of the people of Najd. Similar to it is *miqaat Wadi Mahram* at Taif, which is adjacent to *As-Sail Al-Kabir*.
4. *Yalamlam*: It is approximately ninety kilometers away from Makkah and it is the *miqaat* of the people of Yemen.
5. *Dhatu 'Irq*: It is the *miqaat* of the people of Iraq.

These designated zones were appointed by the Prophet (May the blessings and peace of Allah be upon him) for those people we have mentioned and those passing by them who are not of their inhabitants, among those intending to perform Hajj or 'Umrah. However, residents of Makkah and people of Al-Hill (non-Sacred zone closed to Makkah but beyond the Miqaat boundary or people living between the *miqaat* and Makkah]) assume their Ihram from their homes.

Supererogatory aspects of *Al-Ihraam*

The Sunnah or supererogatory acts to be done before undertaking *Al-Ihraam* include:

1. Clipping the nails, plucking or shaving the armpits and pubic region, trimming of mustache, performing *ghusl* (ritual bath) and applying perfume on the body only, and not the clothes.
2. Taking off all fitted clothing and putting on the Hajj garment, the *izaar* (sheet wrapped around the waist) and the *ridaa* (sheet that wraps around the shoulders). This is in the case of men only. Women wear whatever clothes they like but must be keen on covering their bodies properly without wanton display of graces. They must be keen to cover their faces and hands in the presence of alien men. They must avoid putting on hand gloves and facial scarf.
3. Going to the mosque to pray with the congregation if it is time for prayer or to offer two *rak'ahs* of ablution and then assume the state of *Ihraam*.

Types (*Ansaak*) of Hajj

Hajj At-Tamattu': It is to assume the intention to perform Umrah during the months of Hajj (Shawwal, Dhul Qa'dah and Dhul Hijjah). Then on the eighth day of Dhul-Hijjah, he assumes the *ihraam* to perform

Hajj. At the *miqaat*, he should say: (Labbayka ‘umratan mutamtti'an biha ilal hajj), meaning: “Here I am O Allah for ‘umrah, which I will continue on to Hajj, with an interval.” At-Tamattu' is the best type of Hajj especially when the pilgrim comes to Makkah a period before the time of Hajj. Then he assumes the state of *ihraam* on the 8th of Dhul-Hijjah again, but this time for Hajj saying (*Labaika Hajjan*), meaning: “I am here O Allah for Hajj”. However, a sacrificial animal (*hady*) will be compulsory on such a pilgrim. One sheep suffices for one person, while one camel or cow suffices for seven people.

Hajj Al-Qiraan: In this case, he intends both Hajj and ‘umrah together at once saying: *Labbayka ‘umaratan wa Hajjan*, meaning: (Here I am O Allah for Hajj and ‘umrah). He is obliged to remain in the state of *Ihraam* until the day of sacrifice (10th day of Dhul Hijjah when he sacrifices his animal). This is mainly for the one that comes shortly before Hajj and there is no adequate time for him to take off his garment, resume to normal state after having performed Umrah and then assume the intention for Hajj when the time comes. It is also for someone who brought the sacrificial animal (*hady*) along with him. Note that offering a sacrificial animal will be compulsory on such a pilgrim.

Hajj Al-Ifraad: It is to intend only Hajj at the *miqaat* by saying: *Labbayka Hajjan* (Here I am O Allah for Hajj). Offering a sacrificial animal will not be compulsory on such a pilgrim. If he is travelling by air he should assume the state of *Ihraam* when he is adjacent to the *miqaat* or before it, earlier enough, if it will be difficult for him to realize where it is. He should do anything that normally is done in the *miqaat* regarding cleanliness, application of perfume, clipping of nails, and wearing of the *ihraam* garment if he wishes before boarding or inside the aircraft. Then he makes the intention (*al-ihraam*) before arrival at the *miqaat* or when he is close to it.

How to Perform Al-Ihraam

1. One should say, (*Labbayka 'umratan mutamti'an biha ilal-Hajj*) meaning: "Here I am O Allah for 'umrah which I will continue on to Hajj", if he intends to perform Hajj *At-Tamattu'*.
2. He should say, (*Labbayka 'umratan wa hajjan*) meaning: "Here I am O Allah for 'umrah and Hajj", if he intends to perform Hajj *Al-Qiraan*.
3. He should say, (*Labbayka hajjan*) meaning: "Here I am O Allah for 'Hajj", if he intends to perform Hajj *Al-Ifraad*.

After assuming the state of *ihraam*, it is a *sunnah* practice to do the *talbiyah* and keep on repeating it

until he commences the circumambulation of the Ka'bah (*tawaf*). The *talbiyah* is said as follows:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ،
وَالنُّعْمَةَ، لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

Labbaykal-lahumma labbayk, labbayka la shareeka laka labbayk, innal-hamda wanni'mata laka walmulk, la shareeka lak.

Meaning: “Here I am O Allah, (in response to your call), here I am. Here I am, You have no partner, and here I am. Verily all praise, grace and sovereignty belong to You. You have no partner.”

Prohibitions of *Al-Ihraam*

There are certain things that were lawful before the state of *ihraam* that become prohibited upon the pilgrim, because he has embarked on this specific act of worship. A person in *ihraam* is prohibited from doing the following things:

- a) Removing hair from the head or other parts of the body. However, there is no harm if one scratches one's head gently when necessary.
- b) Cutting nails, but if one's nail is broken or causes him pain he may remove it.
- c) Applying perfume and using perfumed soap.

- d) Sexual intercourse, foreplay and whatever that leads to that such as conducting marriage contract, gazing with lust, kissing and so on.
- e) Wearing hand gloves.
- f) To hunt an edible, wild, land animal.

These things are prohibited for both men and women.

Regarding men, it is also forbidden to do the following:

1. To wear clothes designed to surround the body via sewing or felting but it is permissible for him to wear whatever he may need like the belt, wristwatch, goggles and the like.
2. Covering the head with something that touches it. There is no problem with coverings that are not touching such as the umbrella, car, tents and the like.
3. Wearing feet stockings. He may wear the *Khuff* if he could not get a pair of sandals.

Anyone who commits any of these prohibitions does so under three conditions:

1. To have done it without an excuse. In this case, he has sinned and must expiate (give a *fidyah*).
2. To have done it for a necessity. In this case, he has not sinned but he must expiate (give a *fidyah*).
3. To have done it with an excuse, either out of ignorance or forgetfulness or under compulsion. In this case, he has not sinned and does not have to expiate (give a *fidyah*).

Tawaaf (Circumambulation):

While entering the Sacred Mosque (Al-Masjid Al-Haram), it is an established practice (*sunnah*) of the Prophet (may the blessings and peace of Allah be upon him) to place forth the right foot and say,

بِسْمِ اللَّهِ ، وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ ، اللَّهُمَّ اغْفِرْ لِي

ذُنُوبِي ، وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Bismillah, wassalatu wassalamu 'alaa rasoolil-lah, Allahumma iftah lee abwaba rahmatik.

Meaning: “In the name of Allah, and prayers and peace be upon the Messenger of Allah. O Allah, open the gates of Your mercy for me.”

This supplication is general for entering all mosques. Then he moves directly to the Ka'bah to perform *tawaaf*.

At-Tawaaf: It is the circumambulation of the Ka'bah seven times as a form of worship to Allah, starting at the black stone and ending at the black stone, placing the Ka'bah on one's left and he must have performed ablution. Here is how to perform the Tawaaf:

1. He goes to the black stone, and touches it with his right hand saying,

(بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ) – “*Bismillah wallahu akbar*”, meaning:

“In the name of Allāh, and Allāh is the Greatest.”

He should kiss the Blackstone if it is possible, or otherwise he should touch it with his hand and kiss it.

However, if he could not touch the stone, he should face it and point at it with his hand and say, (اللهُ أَكْبَرُ) –

Allahu Akbar (Allah is the Greatest). In this case, he should not kiss the hand. Then he should place the Ka'bah on his left and begin doing the Tawaaf, saying whatever invocation he likes or reciting whatever is possible from the Holy Qur'an. The pilgrim has to supplicate in his language for himself and whomever he wishes because there is no special invocation at this point.

2. On arriving at the Yemeni Corner (*Ar-Rukn Al-Yamani*), he should touch it with his right hand if he can and say, (بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ) - *Bismil-lah wallahu akbar*, meaning:

‘In the name of Allāh, and Allāh is the Greatest’.

He would not kiss his hand. If he could not do that, he should carry on going without pointing at it with his hand nor saying the *Takbeer* but between the Yemeni Corner and the Blackstone he should say,

﴿ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾ [البقرة: ٢٠١]

“*Rabbana atina fid-dunya hasanatan wafil-akhirati hasanatan waqina 'Adhaban-nar* “ [Al-Baqarah: 201]

‘O our Lord, grant us the best in this life and the best in the next life, and protect us from the punishment of the Fire.’

3. On arriving at the Blackstone, he should touch it with his hand and if he could not, he should point at it with his hand and say takbeer (اللهُ أَكْبَرُ) – *Allahu Akbar* (Allah is the Greatest).

Like this, he has completed the first circuit of the seven circuits of *Tawaaf*. In order to complete the remaining circuits he should:

4. Carry on his *Tawaaf* and do as he did during the first circuit until he completes the seven circuits saying the Takbeer whenever he passes by the Blackstone even after the seven circuit. It is Sunnah to hasten a bit during the first three circuits and do a normal walk in the remaining four. *Ar-Raml* is a fast walk involving the convergence of steps. It is also an established practice (*Sunnah*) to observe *Al-Idwtiba'* (Uncovering the right shoulder) throughout the *Tawaaf*, by placing his cloth (*Rida*) under his right shoulder and its two edges on his left shoulder. *Ar-Raml* and *Al-Idwtiba'* are to be done only during the initial *Tawaaf* which the pilgrim performs whenever he arrives at Makkah.

After Tawaaf, it is Sunnah to offer two rak'ahs behind the station of Ibrahim (*Maqam Ibrahim*), placing it between him and the Ka'bah, though he should cover himself properly with his cloth (*Rida*), by placing it on his two shoulders and the edges on his chest before beginning to pray. In the first *rak'ah*, he should recite *Surah Al-Fatihah* (Chapter one) and *Qu Ya Ayyuhal-Kafiroon* (Chapter 109) while in the second *rak'ah* he should recite *Surah Al-Fatihah* (Chapter one) and *Qu Huwallaahu Ahad* (Chapter 112) of the Holy Qur'an. However, if it is not possible for him to pray behind the station of Ibrahim, due to overcrowding, he should pray in any place in the mosque.

Sa'y (Hastening between Mounts Safa and Marwah)

Following that, he goes to mount Safa at Al-Mas'a. Upon arriving close to it, he recites the verse:

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ

يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴾ [البقرة: ١٥٨]

Inna assafa walmarwatamin sha'Aa-iri Allahi faman hajja albaytaawi 'itamara fala junaha 'Alayhi an yattawwafabihima waman tatawwa'a khayran fa-inna Allahashakirun 'Aleem.

“Behold! (The mountains) As-Safa and Al-Marwah are among the symbols of Allah. It is therefore no

sin for him who is on pilgrimage to the House (of Allah) or visits it, to go around them. And whoever does good voluntarily, then verily, Allah is All-Recognizer, All-Knower” [Al-Baqarah: 158].

He should climb Mount Safa until he sights the Ka’bah, faces it with hands raised up, thanking and glorifying Allah, making whatever supplication he wishes and saying:

(لا إله إلا الله، والله أكبر لا إله إلا الله وحده لا شريك له، له الملك وله الحمد

يحيي ويميت وهو على كل شيء قدير، لا إله إلا الله وحده أنجز وعده ونصر

عبده وهزم الأحزاب وحده)

La ilaha illal-lahu wahdahu la shareeka lah, la hul-mulku walahul-hamd, yuhyee wayumeet, wahuwa 'Alaa kulli shayin qadeer, la ilaha illal-lahu wahdah, anjaza wa'dah, wanaasara 'Abdah, wahazamal -ahzaba wahdah.

“None has the right to be worshipped except Allah, alone, without partner. To Him belongs all sovereignty and praise, He gives life and causes death and He is over all things omnipotent. None has the right to be worshipped except Allah alone. He fulfilled His promise, aided His slave and single-handedly defeated the allies.”

Then, he supplicates for a long period, repeating this thrice.

After this, he descends and walks towards Mount Marwah. On reaching the green post, it is Sunnah for him to hasten as he can until he arrives at the next post as long as he does not do harm to anybody. Hastening is meant for men alone excluding women. When he arrives at mount Marwah, he climbs, faces the Qiblah with his hands raised up, saying what he said at Mount Safa. By this, he is said to have completed one of the seven rounds of *Sa'y*. Having supplicated, he descends from Mount Marwah and moves towards Mount Safa doing as he did during the first round. It is a Sunnah to make frequent invocation during *Sa'y*.

If the pilgrim is performing *Hajj At-Tamattu'*, he can shave his hair after *Sa'y* and finalizes the Umrah. Then he can put on his normal clothes. On the eighth day of Dhul-Hijjah, he assumes the intention for Hajj shortly before Dhuhr prayer from his place, does whatever he did while taking Ihraam for Umrah, and then assumes the intention for Hajj saying:

لبيك حجا، لبيك لا شريك لك لبيك، إن الحمد

والنعمة لك والملك لا شريك لك

Labbayka Hajjan, labbayka la shareeka laka labbayk, innal-hamda wanni'mata laka walmulk, la shareeka lak.

‘Here I am O Allah, for Hajj (in response to Your call). Here I am, You have no partner, here I am. Verily all praise, grace and sovereignty belong to You. You have no partner.’

Then he observes the *Dhuhr*, *Asr*, *Maghrib*, *Isha* and *Fajr* prayers in Mina, in a shortened form.

The Eighth of Dhul-Hijjah

The pilgrim goes to Mina and there he offers *Dhuhr*, *Asr*, *Maghrib*, *Isha* and *Fajr* prayers, shortening the four-unit prayers to two units.

The Ninth of Dhul-Hijjah (Arafah Day)

The following activities are legally recommended on this day:

1. After sunrise, the pilgrim goes to Arafah and remains there until sunset. He observes *Dhuhr* and *Asr* prayers shortened and combined after the sun has declined and attained its meridian. After the prayer, he devotes himself to *Dhikr* (remembrance of Allah), invocations and *Talbiyah*. It is an established practice (*Sunnah*) to make frequent invocation, beseeching Allah, asking Him for his own sake and for the sake of fellow Muslims, supplicating for whatever he wishes. It is desirable to hold the hands up while supplicating.

Standing or staying at Arafah is among the basic elements (*Rukn*) of Hajj and anyone that does not observe it will have his Hajj invalidated. Staying at Arafah starts from sunrise on the ninth day of Dhul-Hijjah and continues until dawn of the tenth day. Whoever stays at Arafah that day at any time during the day or night has perfected his Hajj. The pilgrim must ensure that he is within the boundaries of Arafah plane.

2. When he is sure that the sun has set, he moves to Muzdalifah with decorum and tranquility raising his voice loud with *Talbiyah*.

At Muzdalifah: As soon as he arrives at Muzdalifah he offers Maghrib and Isha prayers shortened and combined. After the prayers, he can organize his affairs regarding the preparation of food and so on, though it is preferable to go to bed earlier in order to rise energetically for the Fajr prayer.

The Tenth of Dhul-Hijjah (Eid day)

1. When it is time for Fajr prayer, he observes it and remains in his place, making frequent invocations and Dhikr until when the day has fully broken.

2. He picks up seven pebbles of approximately the size of peanuts and then goes to Mina saying *Talbiyah* before sunrise.

3. He should carry on saying the *Talbiyah* until he arrives at *Jamrah Al-'Aqabah* (The Biggest Pillar) and

begin casting the seven pebbles one after the other saying along each pebble: (الله أكبر) – *Allahu Akbar*, meaning: Allah is the Greatest.

4. After casting, he slaughters his Hady – sacrificial animal- if he is performing *Hajj At-Tamattu'* or *Hajj Al-Qiraan*. It is desirable for him to eat from it, and give part of it out as gift and charity.

5. Having slaughtered the Hady, he shaves all his hair or reduces from it all but to shave is preferable. Women should only reduce from their hair, three fingertips from each strand (roughly 3cm).

After all these, the pilgrim may do those activities that were prohibited for him in the state of Ihram including wearing normal clothes, applying scent or perfume, cutting the nails and removal of hair but he remains forbidden from having sexual intercourse until after he has done *Tawaaf Al-Ifadwah*. After this, it is desirable for him to take a ritual bath, clean himself, apply scent or perfume and put on his normal clothes.

6. He goes to the Sacred Mosque to perform the Tawaaf of Hajj (Tawaaf Al-Ifadwah), where he circumambulates the Ka'bah seven times and offers two *rak'ahs* thereafter. Then he moves directly to Al-Mas'a and hastens between mounts Safa and Marwa seven rounds if he is performing *Hajj At-Tamattu'*.

However, if he is performing *Hajj Al-Qiran* or *Hajj Al-Ifraad* and had already done the Sa'y along with the

arrival *Tawaaf* (*Tawaaf Al-Qudum*), he is not duty-bound to do *Sa'y* again, because his first *Sa'y* is meant for Hajj. Nevertheless, if he had not performed *Sa'y* on his arrival, he must do it now.

With the *Sa'y* all the prohibitions of the state of *Ihram* come to pass. Hence, it becomes permissible for him to do every activity that was prohibited due to *Ihram*.

7. The pilgrim must pass at Mina, the nights preceding the 11th and 12th days of Dhul-Hijjah and the (13th day) for one wishing to delay leaving Mina. *Al-Mabeet* (passing the night) is to remain in Mina most part of the night.

Whatever has been stated regarding the sequential arrangement of pebble casting, slaughtering, shaving and then *Tawaaf* is the Sunnah and established practice of the Prophet (May the blessings and peace of Allah be upon him) but if the pilgrim does any of them before the other, there is no blemish.

8. The pilgrim must stay the nights of the 11th and 12th of Dhul-Hijjah at Mina.

The Eleventh of Dhul-Hijjah

On this day, the pilgrim is obliged to cast all the three pillars starting from the Minor Jamrah to the Middle and finally the Major Jamrah. He may cast these pillars at any time after the sun has declined and attained the meridian (*Zawal*). It is not allowed to cast pebbles before this time. Below is how to do the casting:

1. He should take twenty-one pebbles with him on his way to the minor Jamrah (*Al-Jamrah As-Sughra*) and cast it with seven pebbles saying along each pebble: (الله أكبر) – *Allahu Akbar*, meaning: Allah is the Greatest. He should ensure that each pebble falls in the pit as he casts them one after the other. It is Sunnah for him to take to the right side a bit, halt, and invoke Allah for a long period.
2. Then he goes to the middle Jamrah (*Al-Jamrah Al-Wusta*) and castsit with seven pebbles saying along each pebble: (الله أكبر) – *Allahu Akbar*, meaning: Allah is the Greatest and casting them one after the other. It is Sunnah for him to take to the left side a bit, halt, and invoke Allah for a long period.
3. Then he goes to the Major Jamrah (*Al-Jamrah Al-Kubra*) and castsit with seven pebbles saying along each pebble: (الله أكبر) – *Allahu Akbar*, meaning: Allah is the Greatest and casting them one after the other. Then he leaves without halting.

The Twelfth of Dhul-Hijjah

1. He does as he did on the eleventh day. If the pilgrim intends to delay and stay back at Mina for the thirteenth day, which is the best practice, he should on that day do as he did in the preceding two days (11th and 12th).
2. After casting the pebbles on the twelfth, or on the thirteenth day for one who stays back, the pilgrim goes

to the Ka'bah for Farewell Tawaaf (*Tawaaf Al-Wada'*) and does it seven times round the Ka'bah. It is also a Sunnah practice to observe two rak'ah behind *Maqam Ibrahim*, if that is affordable, or otherwise in any place in the mosque. Although, this kind of *Tawaaf* is lifted from the menstruating and postnatal bleeding women.

The pilgrims may delay the previous Tawaaf (*Tawaaf Al-Ifadwah*) to this day. If they perform it this day, it will suffice and they would not need to do the farewell Tawaaf anymore. Hence, it is permissible for one to delay *Tawaaf Al-Ifadwah* to this day but he would have to make intention for *Tawaaf Al-Ifadwah* not *Tawaaf Al-Wada'*.

3. After this, the pilgrim must not keep himself busy with anything but has to depart Makkah utilizing his time in Dhikr, invocation and listening to some beneficial stuff.

He may remain in Makkah after the Tawaaf for a short time like when he awaits his companions or carries his belongings or buys whatever he may need on his way and so on.

The Basic Elements (*Arkaan*) of Hajj

1. *Al-Ihraam* (Assuming the intention to perform Hajj or Umrah or both).
2. Staying at Arafah.

3. *Tawaaf Al-Ifadwah* (*Tawaaf* done on the Day of Eid).

4. Hastening between mounts Safa and Marwah (*Sa'y*).

Anyone that leaves any of these basic elements will have his Hajj invalid.

Obligatory Aspects (Wajibaat) of Hajj

1. Assuming the intention to perform Hajj or Umrah from the *Miqat (Al-Ihram)*.

2. Extending the staying in Arafah until sunset for one that comes there during the day.

3. Passing the night at Muzdalifah and remaining there until after dawn for the day to fully break. Weak persons and women are permitted to leave after midnight.

4. Passing the nights preceding the days of Tashreeqat Mina.

5. Pelting the pebbles (*Jimar*) the days of Tashreeq.

6. Shaving or shortening the hair.

7. Farewell *Tawaaf*.

Anyone that leaves any of these activities is liable to slaughter a sheep, or one seventh of a camel or cow to be distributed to the poor people of the Sacred Precincts (*Haram*).

Visiting the Prophet's Mosque

It is a desirable act to visit the Mosque of Allah's Messenger (May the blessings and peace of Allah be upon him) to pray in it according to the tradition related that one prayer offered in it is better than a thousand prayers in other mosques save the Sacred Mosque at Makkah. It is legally legislated to visit this mosque throughout the year. This does not have any specific period and it is not part of Hajj. As long as a Muslim has come to this mosque, it is desirable for him to visit the Prophet's grave (May the blessings and peace of Allah be upon him) and those of his two companions Abu Bakr and Umar (May Allah be pleased with them). The act of visiting graves is exclusively permissible for men without the women. No one is allowed to rub and touch any part of the Prophetic Chamber, go round it, or face it while supplicating.