



THE RITUALS OF HAJJ-UT TAMATTU'

**An Explanation of the Rules and Rituals of
Obligatory Hajj Presented in Speech Format**

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Foreword

In the Name of Allah, the Compassionate the Merciful

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَمَنْ كَفَرَ فَاِنَّ اللهَ غَنِيٌّ عَنِ الْعَالَمِيْنَ

"And pilgrimage to the House is a duty unto Allah for mankind, those who are able; and him who disbelieveth, (let him know that). Lo! Allah is independent of (all) creatures".

Good day. Respected listeners and TV audience, and especially this year's pilgrims of the House of God, we would like to explain to you some of the rules and rituals of Hajj in several subsequent sessions. No doubt, all Muslims of the world aspire and wish to make the pilgrimage to Madina and the House of God. Every year thousands of enthusiastic pilgrims travel to Makkah to perform the Umra and obligatory Hajj rituals. They visit the holy graves of the Holy Prophet of Islam (pbuh) and the Infallibles; they offer their prayers in Madina and Makkha's famous mosques. One of the questions which the pilgrims normally ask is how one should prepare oneself for this journey. What does preparation mean in terms of the Hajj pilgrimage? What are we supposed to do? God willing, we will elaborate certain fundamental issues in regards to preparation for this journey. To begin with, I will first explain a religious law concerning Istita'ah which literally means "capability" of doing Hajj rites .

Those who are 'capable' are obligated to perform Hajj. Capability depends on three main factors :

First, one should physically be healthy enough to go to Mecca and perform Hajj. Secondly, he should be financially capable. Thirdly, the way should be open, safe and secure, meaning, there should be no obstacles on his way to Makkah. A fourth condition has also been added: that a person who intends to travel to Makkah should have enough time to perform all the acts of worship in Hajj. Hajj is not obligatory on those who are physically incapable, for example one who is capable financially but he is physically emaciated and weak due to old age .

Similarly, there are people who are physically healthy and strong but financially unable to bear the Hajj expenses, such people are also not obligated to perform Hajj.

Generally speaking, he who has adequate provision for the outward and return journey as well as the expenses of performing the Hajj rituals on a par with his social status and has sufficient means of livelihood to maintain himself, his wife and children on returning home, for instance one who has a job or a profession through which to earn his living and whose journey is not harmful for such a person is described as financially capable. That is, he has the financial ability to perform Hajj and Hajj is obligatory on him. The third condition as I mentioned earlier is that the route must be open and safe. In other words, there must be no barrier on his way to reach Makkah. There might be a person who is financially and physically capable but there is an obstruction on his way. For example, if the way is closed or there is a serious risk, pilgrimage ceases to become obligatory for him. Similarly, one should have enough time, as it may happen that someone who is physically and financially capable and able to go will have too little time to enroll himself for pilgrimage. For example, if he received a property in the last days, let's say an inheritance and he became capable, but he has no time to enroll himself and go to Makkah, the obligation to perform pilgrimage ceases for him now. If in the ensuing years, he remains qualified as capable, it is obligatory upon him to go to Makkah and perform the pilgrimage.

Yes, people who travel to the Sacred House of God normally have a question in their minds about preparation for this journey. They ask "what are we to do in order to be prepared before making this journey?" I should tell you that one of the basic necessary requirements of this journey is awareness and knowledge of the rites, sacred places and their secrets. There are a lot of things to know about Hajj. However, in this program I will focus on certain specific issues such as the do's and don'ts of Hajj rituals, i.e. the obligatory acts and the forbidden ones. I wish to carry on my discussion on Hajj rules and rituals and be at your service as far as possible anywhere in Madina, Meeqat, Makkah, Arafaat, Mash'ar and Mina. As for other aspects of Hajj including its secrets and mysteries which are so many and of course as expansive as the ocean, you can study and discover them yourself. You must know that knowing these rites and their meanings and secrets helps a pilgrim to a great deal. Furthermore, since you will visit different holy places in Makkah and Madina, you must know these secrets as well as the historical events related to them. There are special books and cassettes about these subjects. Those who are interested in studying, they can read books and those who do not have time or patience to study books can listen to cassettes. Apart from studying books, there are certain important things which you should bear in mind even before embarking on the Hajj journey, and I will talk about them later. A sincere intention is more important than

everything else. Umra and Hajj are part of the obligatory duties which must be performed with the intention of seeking nearness to God. The most basic requirement of these rituals is sincerity. It has been narrated from our sixth Imam, Imam Sadiq (a.s.) who said:

«من حج لله فثوابه على الله الجنة و من حج للناس فثوابه على الناس»

He who performs Hajj purely for God, God will reward him a place in Paradise and he who performs Hajj rituals for people's sake or for someone other than God, the reward will be on the people's shoulder .

Therefore, sincerity is the first requirement. The second important thing is halal property which is to be spent for this journey. According to a tradition which says,

«من تجهز و كان فى جهازه علم حرام لن يقبل الله حجه»

He who takes preparation for Hajj and there is a sign of a haram object in his luggage or property, God will not accept his pilgrimage.

It has also been mentioned in a Hadith-e Qudsi (divine tradition), that God, the Almighty said, "Whoever performs these rituals with sincere intention and halal provision, I will grant him a place with the prophets, martyrs and the righteous ones". Another thing to mention here is "bidding farewell to relatives and asking them for forgiveness." It has been reported in a historical narration that Ali bin Yaqtin, who was working with Harun al-Rashid's government on Imam Kazim's orders, traveled to Makkah to perform pilgrimage. He went to Madina to visit the Imam but the Imam (a.s.) did not let him in. He inquired about the reason and the Imam (a.s.) said that since you did not receive one of my followers in your place of work and you offended him we will not let you in and your Hajj pilgrimage will not be accepted. Upon hearing this, Ali bin Yaqtin went back to Kufah, obtained the offended man's pleasure and returned to Makkah to perform the Hajj rituals .

Another recommended act done is making a "Will" about our matters of concern, our properties or anything else. However, it does not in any way mean that we should prepare ourselves for death nor does it mean that we should think about it. The pilgrimage journey is a good pretext for giving advice on matters of worship and financial affairs and the likes of such things. Validity of prayer is another important issue that has to be taken into account. We have three kinds of prayer in this journey. One is prayer of tawaf of Umra, another is tawaf of Hajj prayer and the third is Tawaf-un Nisa prayer. In any case, one's prayers must be valid and in order. In case

you are suspecting the correctness of your prayers, you can ask an A'alim to check it with you. If there is an error in them, it will be removed .

Give Sadaqa and recite du'a (supplication) when you start your journey. Also try to choose good companions for yourselves. When you enter Saudi Arabia, those of you who belong to " Madina First" will go to Madina and stay there for some days; thereupon you will travel to Makkah while those pilgrims who are, so to speak, "Madina Last" will go from according to the technical term, with the "Late Madina", they will go from Jaddah to Juhfa where they put on the Ihram and begin performing the rituals en route to Makkah.

In the city of The Holy Prophet

I am now in Madina talking to you from nearby the grave of the Holy Prophet (pbuh) and Baqi' cemetery. I am praying to Almighty Allah to grant you success in visiting these holy places. Normally the pilgrims who come here to perform Hajj rituals stay in the city of the Holy Prophet for some days. This is the city of migration and Jihad, the city of love and martyrdom. You as pilgrims do not have anything to do here with respect to Umra and Hajj but you will become familiar with parts of the history of the early period of Islam and the life of the Holy Prophet (pbuh) and his devout companions because Madina, being the city the Prophet, is a big tableau which bears clear and vivid pictures from the early history of Islam. Fortunate are those who look at this tableau well, contemplate and ponder over it and take for their entire lives a lesson from it and from these great men of God who are His successors on earth.

When you are in Madina, you will offer your prayers in Masjid-un Nabi, the Prophet's Mosque. This is a mosque which is next to Masjidul Haram (Grand Mosque) in terms of greatness, dignity and significance. According to a tradition, each prayer offered in this mosque is equal to 10 thousand Rak'ats (units) of prayer. Likewise, you will offer your prayers in other mosques like Masjid-e Quba (the Quba Mosque), the first mosque built in Islam. According to a narration:

«من تطهر في بيته ثم أتى قبا و صلى في مسجده كانت له عمرة»

he who performs wudhu, goes to Quba and prays in Quba mosque, his prayer would be equivalent to an Individual Umra. You will also go to Qiblatain Mosque (or Mosque of the Two Qiblas) where the changing of Muslims' Qibla from Masjidul Aqsa to Masjidul Haram took place. You will offer your prayers there and pray for the freedom of Quds. You will also pray in other mosques such as Mubahala

Mosque, Qoma Mosque, Khandaq Mosque, Fathm Mosque, Hazrat Ali Mosque and Salman Mosque. Whenever you are entering these mosques, if you do not have an obligatory prayer to offer, you should offer two Rak'ats of mustahab prayer known as Tahiyat Prayer which is offered as a sign of respect for the mosque. You should offer your Qaza (missed) prayers, if you do not have an obligatory prayer to offer. You should make your minds now that when you are traveling to these places, you will offer your Qaza prayers in these sacred places. It would be even much better to offer your Qaza prayers in Masjid-un Nabi and Masjidul Haram, because by doing so not only have you fulfilled your duties but you have also gained a lot of reward. I request you to join the glorious congregational prayers held in Masjidul Haram and Masjid-un Nabi and gain the reward and you will do so, insha Allah. Try to schedule your time in such a way that when it is time for prayer in Madina or Makkah you are not busy doing anything anywhere in bazaars and markets. You must keep exact prayer timings in your mind. Most people know these timings but what you may have to do is get yourself ready for congregational prayer when prayer time is nearing. The clerics who are accompanying the groups will explain relevant rules and procedures of congregational prayer. You will come to learn that there is not too much difference between the prayers .

Apart from prayers, you will also visit sacred places during your stay in Madina. One of the most sacred places you will visit is the grave of the Holy Prophet (pbuh) which has a lot of merits and rewards. You will also visit Baqi' cemetery which is open for men only twice every day. It is open once in the morning after Fajr (dawn) prayer and in the evening after Asr prayer. The gate is open for one or two hours. Men can enter the cemetery and visit the graves of Awlia i.e. the righteous men of God. Ladies are not allowed to enter and they do not have to persist. They can however visit the cemetery from a close distance at other times. They are allowed to visit Masjid-un Nabi and the tomb of the Holy Prophet after Fajr and Zuhr prayers. Ladies should make good use of their times so they should set their hours in such a manner that they can visit the tomb of the Holy Prophet - peace be upon him and his progeny.

When you are in Madina, try not to do anything that would cause misconception for people of other sects who might as a result be induced to insult the Shiites. You do not have to tie protection ropes (known as Dakhil) to the rails and iron bars near the graves or elsewhere nor do you have to write Areeza letters and throw them unto the graves. You should not also pick up soil from graves or pray near the Baqui' cemetery or inside. I request you also to offer your Ziarat prayers inside Masjid-un

Nabi which has more reward. Do not come out of the mosque when it is time for prayer. Also, when the people are moving toward the mosque for prayer, you should not walk in the opposite direction .

It is narrated that as many as ten thousand companions and followers of the Holy Prophet (pbuh) are buried in this cemetery. To name a few of them, they are, Abbas bin Abdul Muttalib, Prophet's uncle, Fatima bint Asad, Prophet's step-mother, Ummul Banin, Imam Ali's wife and Abulfazl's mother, aunts, cousins and wives of the Holy Prophet (pbuh), Abdullah bin Ja'far Tayyar, Ibrahim, the 16 months old son of the Prophet of God, Halima Sa'diyah, the foster mother of the Holy Prophet and great companions such as Sa'd bin Mu'adh, Uthman bin Maz'un, Miqdad bin Aswad, Bilal Habashi and many more whose graves are unknown but their names are mentioned and remembered in history .

If you are staying in Madina for at least ten days, you must offer complete prayers, otherwise you are a traveler and you should offer the four rak'at prayers as two rak'ats, meaning that you must offer them in short. However, when you are not sure as to whether or not you will stay in Madina for ten days, you should ask your group cleric about this. According to some jurists, you can offer prayers in full anywhere in Madina but the most common view among the scholars is that you, as travelers, are free to choose between offering complete and short prayers in Masjid-un Nabi. During your stay in Madina, do not forget to recite the Holy Quran. Whether you are in the Prophet's mosque or in your place of residence, avail every opportunity to recite the Holy Quran and preserve its respect. When you are offering congregational prayer here, the congregational prayer is slightly different. The difference is not major and the cleric who is accompanying your group will guide you and tell you about the differences.

Umra Ihram

I am talking to you from near Shajarah Mosque which is located in Zul-Hulaifah a few kilometers south of Madina. Shajarah Mosque is one of the designated Miqats (stations) used by pilgrims going to Makkah. This is where they put on Ihram (the white garb). Of course, the Holy Prophet (pbuh) has set other such places also for wearing Ihram and they are Juhfa, Yalamlam, Qarnul Manazil and Aqeeq Valley. The pilgrims who travel as "Madina First" are those who first come to Madina to worship and visit the holy sites. They leave for Makkah after some days of stay in Madina and wear the Umra Ihram en route to Makkah. However, those who are with

"Madina Last" first travel to Makkah, do the rituals and then visit Madina. These pilgrims first go to Juhfa whereupon they wear the Ihram and move to Makkah.

As I told you earlier also, Shajarah mosque is located in Zul-Hulaifah. Zul-Hulaifah is derived from the word "Halfa" which means knotgrass reed or a vascular plant that grows in water. That is because this is a fertile area located by the Aqeeq Valley which has stationary water in most seasons. Zul-Hulaifah's another name is Aabaar Ali (Ali's wells). It is said so because, according to historians, some of the wells which the Commander of the Faithful, Ali (a.s.) dug with his own hands were located in this area. Shajarah means 'tree' because when traveling to Makkah, the Holy Prophet of Islam wore Ihram garb under a tree here in this area. A mosque was built in the same place where the tree stood and under which the Holy Prophet (pbuh) had put on the Ihram. The mosque was called Shajarah Mosque which has lately been reconstructed and extended as you can see in the image. Some people wear Ihram in Madina but they have to come to make niyyat and say the Labbaiks in Shajarah Mosque. Some others come to the mosque and wear Ihram here inside the mosque depending on which is more convenient. Perhaps, it might be more comfortable to wear Ihram before coming to the mosque and there would be no problem in doing so provided that the niyyat and Labbaik are said here. All pilgrims, who are traveling to Makkah to perform Umra, enter Shajarah Mosque. Some of them come here with their Ihram garbs on and some wear their Ihram garbs here. They shout labbaik with the niyyat (intention) of wearing the Ihram of Umrat-ut Tamattu' so they say:

لبيك اللهم لبيك، لبيك لا شريك لك لبيك، ان الحمد و النعمة لك و الملك لا شريك لك لبيك

Labbaik Allahumma labbaik, labbaik la sharika laka labbaik, innal hamda wanni'mata laka walmulka la sharika laka labbaik

They are in the state of Ihram after saying the labbaik. Tamattu' rituals have just started. They go to Makkah to perform the rest of the pilgrimage rituals like tawaf (circumambulation), tawaf prayer, Sa'y between Safa and Marwah and taqseer. We are also preparing to wear Ihram and enter the mosque so as to form the intention of performing Umra of the obligatory Hajj. We will then say labbaik and move on to Makkah to perform the rest of the Hajj rituals. As you see a number of pilgrims have already worn Ihram and are ready to enter the mosque and make their niyyat and say labbaik. Some pilgrims have worn Ihram in Madina but they are not considered to be in the state of Ihram until they enter this mosque, set their minds on performing Umrat-ut-Tamattu' and say labbaik.

Men should take off all of stitched or sewn clothes including their underwear and caps and must wear slippers and the two pieces of cloth, which are usually white. It is better that the cloth be white and the slippers must be such that they do not cover the entire upper feet .

Normally, the pilgrims tie a towel or a piece of cloth around their waists and put another on their shoulders to get prepared for Umrat-ut-Tamattu'. They enter the state of Ihram as soon as they recite labbaik with the intention of starting Umrat-ut-Tamattu'. Niyyat is the intention which one passes through his mind but sometimes the clerics in the groups help the pilgrims recite the niyyat expressly as such: "I am becoming Muhrim for Umrat-ut-Tamattu' with the intention of attaining nearness to Allah" He who is a proxy must make niyyat on behalf of his mandator. Similarly, if a person is performing an obligatory Hajj, he must make the niyyat of obligatory Hajj and he who is performing a mustahab Hajj should make the niyyat of mustahab Hajj. While keeping the niyyat in mind, the pilgrims start Umrat-ut-Tamattu' by saying,

Labbaik Allahumma labbaik, labbaik la sharika laka labbaik, innal hamda wanni'mata laka walmulk la sharika laka labbaik

meaning (Here I am at Your service, O Lord! Here I am at Your service: You have no partner. Here I am at Your service, All the praise is Yours, so is the bounty, and to You belongs all property; there is no partner to You. Here I am at Your service(.

Women are not obligated to wear any specific clothes. They can wear sewn clothes and there would be no problem in doing so. However, the clothes they wear should be clean and acquired from their own property. They should bear all conditions necessary for prayer clothes. The women should not cover their faces and they must recite labbaik with the intention of entering Ihram for Umrat-ut-Tamattu'. Upon reciting labbaik they are considered to be in the state of Ihram so they should avoid doing things which are forbidden for them. The pilgrims will then move to Makkah to perform the remaining rituals of Umrat-ut-Tamattu' such as tawaf (circumambulation), tawaf prayer, Sa'y between Safa and Marwah and taqseer. The pilgrims remain in the state of Ihram insofar as they have not done taqseer. When taqseer is done all obligations of Umra are finished and the pilgrims can take off Umra clothing and wear their ordinary clothes. We are now insha Allah going to Makkah to perform the rest of the acts related to tawaf and other rituals and I will be back to you there in Makkah - insha Allah.

Prohibitions during Ihram

Once Ihram is worn, the rituals of Umrat-ut-Tamattu' are started and certain things become forbidden which we must avoid until taqseer which is the last obligation of Umrat-ut-Tamattu'. However, some of the prohibited acts during Ihram are forbidden in general, even when you are out of Ihram also. Other forbidden acts during Ihram are either permissible or mustahab in normal circumstances. The secret in avoiding these acts during Ihram is that we should practice self-restraint so that we can stay away from sins throughout our lives. That is, one should avoid doing those acts which are forbidden during Umra or Hajj. The sin of those acts which are always forbidden is greater, if committed during Ihram. One must therefore be careful not to commit them. If a person exercises self-restraint, God willing he will be able to avoid sins throughout his entire life .

Forbidden acts are divided into three categories. Some of them are forbidden for both men and women. Some others are forbidden for men only and the third category is forbidden for women only. As for the first category which is forbidden for both men and women, it involves many acts which may happen to you. I will explain them for you as you need to know them. You can read their details in books written about Hajj rituals or your group cleric might explain them in the sessions they hold for you. Many of the prohibited acts may never happen with you. However, one of those things which is likely to occur is the use of perfume and scents. For example, you might use aromatic soaps which you should not. Similarly, you should not wear clothes that had come into contact with perfume or the likes of such things. You should not use perfume or wear it in any manner nor should you use sweet smelling toothpaste, shampoo and cream. This is the first thing which may happen with you .

The second forbidden act during Ihram is looking in the mirror. You might be on buses, in a hotel, corridors and toilets with a mirror in front of you which you must be careful not to look in. You must know that if you do something inadvertently and unintentionally, there would be no objection in it, such as if it so happens that you do not notice a mirror and you see yourself in it .

Another forbidden act during Ihram is removal of hair from the body. A pilgrim must not remove, pluck, or scratch off hair from his head, face or any other parts of his body. However, if hair drops off by itself in the course of wudhu or ghusl made for entering Masjidul Haram or for circumambulation, there would be no objection in it .

Another forbidden act is cutting nails. Cutting nails with nail cutters or scissors or any other means in a state of Ihram is forbidden and must be avoided. Also, it is forbidden for one who is in the state of Ihram to swear in the name of Allah. You must be careful not to swear in Allah's name. For example, do not say "Wallah-e, Billah-e" or the likes of such words. Similarly, Fusuq is haram for a pilgrim in the state of Ihram. Fusuq means lying, boasting and showing off one's social status to others. If one gives a boastful and denigrating order to another person, it is haram, but if an order is not considered to be so, there would be no objection in it. For example, if a person sitting at a table asks another person to give him a cup of water or pass him a salt shaker, there would be no problem in it. Applying oil, cream and the likes of such things to the body is haram for both men and women. A husband and wife are forbidden to each other. Meaning, they cannot look at each other lustfully nor can they derive any sexual pleasures from each other. They are temporarily in the ruling of a brother and a sister. They are not strangers to each other but they cannot touch each other with lust or with the intention of seeking other sexual pleasures .

There are also some other forbidden acts which both men and women should be mindful of. For instance, uprooting grass and plants or cutting down and breaking trees in the area of the Haram are forbidden, though such a thing does not happen normally. Hunting is also one of the things which does not happen in the area of Haram at present, yet there might be locusts or some insects which a pilgrim should be careful not to kill. These were some of the acts which are prohibited for both men as well as women. But there are some acts which are prohibited for men only. One of them is covering of the head. It is not permissible for a male pilgrim in a state of ihram to cover his head, or part of it, by way of shawl, towel, cap, and the like. It is also forbidden for a male pilgrim in Ihram to wear shoes, socks or stockings, if they cover the upper part of the foot. You must bear in mind the difference between wearing and covering. Covering is used for the head and wearing for foot. It is, therefore, forbidden to cover the head with whatever things that may cover it. For example, putting a towel or a blanket over your head is considered covering your head and it is forbidden but if the blanket falls over your feet or because of cold weather inside a bus you yourself pull it over them, there would be no objection in doing so. Likewise, if the cloth of the ihram, worn around the waist, covers the foot, there is no objection in it .

Another prohibited act for men only is being under a shade which is confined to while walking or covering the distance between Miqat and Makkah and from

Makkah to Arafaat in the state of Ihram. This also does not happen with Iranian pilgrims, who are moved overnight from Miqat to Makkah and from Makkah to Arafaat. Of course, there are some exceptional cases which the group leaders will explain to you and will guide you about - insha Allah .

Another prohibited act for male pilgrims is wearing sewn clothes during Ihram. As I told you earlier also, men should take off all sewn clothes, including their underwear. This also is not a problem for pilgrims normally because they use a belt to hold the Ihram cloth around the waist. The belt tied over the Ihram cloth around the waist has a sewn pocket for money, which is an exception and is free of any objection .

As for the prohibited acts for women only, one of the acts which is forbidden for a woman is wearing ornamental jewelry like rings, bangles and the like, although it is not necessary for them to take off what they had been wearing in the past. Ladies who have been wearing rings and bangles in the past are not obligated to remove them during Ihram but they must not wear anything for adornment. Men also should not wear rings as an ornament to beautify themselves but if they have been wearing rings in the past, it is not necessary to remove them during Ihram. If a pilgrim wears an Aqeeq (carnelian) ring during Ihram to gain its reward, there would be no objection in doing so .

Another prohibited act for women is covering the face. They should not cover the part of their faces that are washed during wudhu. They should know that while traveling on a bus to Makkah, it is not permissible for them to put their veils on their faces nor are they allowed to do this during tawaf and its prayer. Normally, they are used to pulling down their veils over their faces but they should be careful not to do so during Ihram. However, if they want to hide their faces from strangers, the veils should be at a distance from their faces. For example, sometimes ladies put on caps with a front-side brim. Sometimes the veil falls over the brim so that the front part of the face is not visible. In any case, women's faces should not be covered during Ihram as I explained .

This was a brief explanation of the prohibited acts during Ihram, be it the Ihram of Umra or Hajj. The rulings are the same and I am not going to repeat them again. These acts are forbidden until you perform taqseer as the last obligatory ritual of Umrat-ut-Tamattu'. On completion of taqseer, one is out of the state of Ihram and all that is forbidden during Ihram becomes lawful. But those acts which had been forbidden in the past also like lying, cursing and swearing remain forbidden as ever before, and those acts which had been halal before Ihram but were rendered haram

due to Ihram become halal after taqseer. I request you to go through books written on Hajj rituals so that you come to know more. You might also find more detailed rulings during the sessions which are held by group clerics.

Tawaf

I am talking to you from inside Masjidul Haram and conveying you my greetings from near the Ka'bah. We wore the Ihram cloths in Miqat and came over to Masjidul Haram (the Sacred Mosque) to perform Umra of the obligatory Hajj known as Umrat-ut-Tamattu' and the rest of the obligatory acts such as tawaf (circumambulation) around the Ka'bah, tawaf prayer and Sa'y between Safa and Marwah. If you don the Ihram garbs at Juhfa or in Shajarah Mosque, it is recommended that you recite labbaik along the way until you reach a distance where you are about to see the houses of the city of Makkah. There you should stop saying labbaik and recite it no more. While entering the Haram, it is good to recite a du'a (supplication), if possible. It should be noted that when you are entering The city of Makkah, you often enter it through Tan'eim, an area within the Haram boundaries. The city of Makkah has extended and exceeded the Haram boundaries. In any case, upon reaching Makkah you will come to Masjidul Haram at an appropriate time in order to perform tawaf of Umrat-ut-Tamattu'. You must however take a few things into consideration before coming to the mosque :

It is mustahab (desirable) to perform Ghusl for Ihram and other obligatory acts. It is recommended to perform Ghusl with the intention of mustahab Ghusl before entering Masjidul Haram and performing tawaf because tawaf and its prayer have to be performed in the state of wudhu. Also you should take a rosary with you for the mustahab zikrs (recitations) during Sa'y and tawaf. If you can, you should also take a (plastic) bag with you for your slippers so that they do not get lost. It is also good to take a du'a book with you.

When you are going to Masjidul Haram you can enter the mosque through any of its gates. It is desirable to recite a du'a (supplication) for entering the mosque but if you do not recite one, it is no problem. Upon entering the mosque, it is desirable to perform Sajda-e Shukr to thank Allah for granting you success in performing these rituals. It is recommended to offer two Rak'ats of Tahiyat prayer as a sign of respect for the mosque, but if you fail to offer the prayer, there is no problem. Then we begin tawaf (circumambulation). Before explaining to you the rules of tawaf, I would like to introduce you to the locations which have something to do with tawaf. As you look at the Ka'bah, it has four corners, each with a different name. The corners are

known as Rukn. Now when it comes to the corner in which the Black Stone is placed, it is called the Black Stone Corner, which is the starting and finishing point of tawaf. In the same direction you can see a line of pilgrims who are beginning to perform tawaf. As you move forward, you reach another corner where Hijr Ismail (the Enclosure of Ismail) is located. This corner is known as al-Rukn al-Iraqi (the Iraqi Corner) because it is in the approximate direction of Iraq. As you proceed you reach another corner known as al-Rukn ash Shaami (the Syrian Corner) because it is in the general direction of Syria. The next corner which is corner before the Black Stone corner is al-Rukn al-Yamani, the southern corner facing Yemen. This is the corner which split open with God's miracle allowing Fatima bint Asad to give birth to Hazrat Ali (a.s.) inside the Ka'bah. These were the corners of the Ka'bah which I introduced .

Next is Maqam (the station) of Ibrahim which is a stone bearing a divine miracle, the trace of Hazrat Ibrahim's foot step. The stone is being kept in the courtyard of Masjidul Haram inside a crystal box with a small protective shield thirteen meters away from the Ka'bah. As you see in the picture, the Black Stone Corner is close to the gate of the Ka'bah. The space between the gate and the Black Stone is called Multazam and the semicircle between the Black Stone and Maqam of Ibrahim and Hijr Ismail is known as Hakim, a place where sins fall away. al-Hajarul al-Aswad, which means "black stone", was not black in the beginning, but it has turned black with the passage of time. It is a sacred stone which was sent down from Heaven. It is placed one meter above the ground in one of the corners of the Ka'bah and it is the starting point for tawaf. You also see Hijr Ismail and Mercy Drain. The half circle which apparently looks to be the Ka'bah yard is called Hijr Ismail (the Enclosure of Ismail). Ismail's mother is said to be buried here. In order to prevent pilgrims from walking on his mother's grave, Ismail (peace be upon him) put a stone enclosure around the grave. Then a wall was built up. For that reason the pilgrims doing tawaf must not walk into the enclosure. Another important place is the place near al-Rukn al-Yamani which is next to Hijr Ismail and is opposite the Ka'bah gate, meaning the Ka'bah gate is on the other side of the Ka'bah opposite to the Rukn. In the past there had been a gate over there whose mark is still visible. This specific area is called Mustajar. Zamzam is situated on that side. Zamzam is the spring or well which is still present as well, of course. It is said that Zamzam water bubbled out under Hazrat Ismail's feet when he rubbed them against the ground. The water is still there and people drink it .

This was a brief introduction to the sacred places. Now I am going to explain to you the manner and rules of performing tawaf, the second obligatory act of Umrat-ut Tamattu'. To be precise, there are three conditions for tawaf and they are either related to the tawaf itself or to the performer. First of all, one who performs tawaf must be in the state of Taharat (ritual purity). That is to say, he should not be under the obligation to perform a ghusl and he must be in the state of wudhu. As I said earlier, wudhu is required for Umra and Hajj obligations such as tawaf and its prayer. Other obligations do not require wudhu although it is mustahab to be in the state of wudhu. So Taharat is necessary for a pilgrim who is performing tawaf. He must be in the state of wudhu. His clothes and body must be clean. Of course, Ihram clothe is clean but it should be mubah, which means that it should be purchased with one's own halal income. The body must also be clean from impurities. Likewise, the clothes which you will wear while performing the Hajj rituals must be mubah. That is, it should not be usurped property nor should they have been purchased with money whose Zakat or Khums have not been paid. The tawaf performer must circumambulate the Ka'bah with the intention of performing tawaf and seeking nearness to God. The intention of seeking nearness to God is a necessary part of all the acts of Umrat-ut Tamattu' as well as Hajj .

As for the conditions which deal with the tawaf itself, first one must circumambulate the Ka'bah seven times continuously. The circumambulation must commence at al-Hajar al-Aswad (The Black Stone) and complete at the same corner. The al-Hajar al-Aswad Corner is usually crowded because a lot of people are trying to kiss the stone at the corner. There is a black line stretching from the corner to the end of the courtyard of Masjidul Haram. Those who perform tawaf can find the line in front of their feet and begin their circumambulation from the line and end at it. Also there is a green light on the wall of Masjidul Haram facing the Black Stone as a sign for those who perform tawaf at night. Tawaf has to be started from here and ended at the same point. It is not necessary to join the line of tawaf performers from here. When you are coming into the mosque, come with the crowd and walk slowly without the intention of tawaf until you reach the line opposite to the Black Stone or opposite to the green light. Once there, make the niyyat of tawaf and start making seven rounds. It is not necessary to stop when a round is complete. It is simply desirable to make a gesture with your hand, say Takbir, and kiss your hand. Finally, complete the tawaf from the point you had commenced at.

Tawaf and Tawaf Prayer

We are next to the queue of performers of tawaf in Masjidul Haram. In the previous session we explained to you some of the issues related to tawaf, and we said the second of the obligatory acts related to the tawaf of Umrat-ut-Tamattu'. Tawaf comprises certain acts that are either related to the person performing tawaf or to the tawaf itself. In the previous session we said the person performing tawaf must have ritual purity and wudhu; his body and clothes must be pure; and his clothes must be mubah, which means they should be acquired by lawful means. Likewise, he must have the niyyat (intention) of tawaf. He must know that he is performing Umrat-ut-Tamattu' with the intention of gaining closeness to God. Those acts related to the tawaf itself are :

First, the tawaf consists of seven rounds. That is to say, we must circumambulate the Ka'bah seven times, not less and not more. Normally everyone knows that tawaf is supposed to start from the Black Stone, that is to say, right from where the Black Stone is and its sign is this that it is usually crowded with people who want to touch the Black Stone. Secondly, along the floor of Masjidul Haram is a dark colored stone of twenty centimeters reaching up to the end of the Masjidul Haram. This is another good sign and the performers of tawaf can look in front of their feet and when they reach this dark line, they should make their niyyat and start performing tawaf. Another sign is that at night there is a green fluorescent light opposite to the Black Stone. The other thing to be mentioned is that during tawaf, the left shoulder should face the Ka'bah. That is to say, you must not perform tawaf with your face or back towards the Ka'bah and you must not circumambulate in a receding manner. Also, during tawaf you have to go round the Ismail Enclosure or what is known as Hijr Ismail. As you can see, the performers of tawaf are circling the Ismail Enclosure also. That is to say, they move around that half circle where the golden drain is located. They do not enter the enclosure itself. It is necessary to move around the Ka'bah and the Enclosure of Ismail.

Another issue is that during tawaf you have to be outside of the Ka'bah, and this is usually the case. However, there is a projection near the base of the Ka'bah which is known as Shadharwaan. One must circumambulate keeping clear of the Holy Ka'bah and its projection. In the course of tawaf, one should not extend one's arm towards the Shadharwaan or the wall of the Holy Ka'bah to touch a corner. If he does so, his tawaf would become a matter of Ishkaal (objection).

Another issue is that according to the verdicts of some Marjas (Jurists), tawaf has to be performed between the Maqam of Ibrahim and the Ka'bah. However, according to the verdicts of other jurisprudents, there is no problem if tawaf is performed from a

bit further away. As for those who cannot circumambulate from the said distance due to a reason like heart illness or thickness of the crowd and suchlike, they are permitted to perform tawaf from a further distance and there would be no Ishkaal (problem) in doing so. This issue will be explained to you by the clerics helping the caravans. These are issues which were related to tawaf. There are some other things of which I have to remind you. When you wish to begin tawaf, there is no need for you to enter the crowd from the point which is opposite to the Black Stone. You can enter the crowd at any point and follow it until you reach the Black Stone, and when you reach it, you make your intention and commence your tawaf. You don't have to stop moving when you want to make your intention; make it as you walk. And when you finish tawaf you do not have to come out from the same place you joined the crowd. Move out wherever you feel free but then when you are moving with the crowd and you have finished your tawaf, you should no longer retain the intention of tawaf. Your intention should be to move out of the crowd. Go behind the Station of Ibrahim to perform the prayer of tawaf. The other thing is that during tawaf, do not go for mustahab acts like kissing the Black Stone, kissing the Ka'bah and praying in Hijr-e Ismail. You can do these acts later when you have finished your tawaf. When the tawaf is finished, you have to pray two Rak'ats with the intention of tawaf prayer for Umrat-ut-Tamattu' behind the station of Ibrahim. As I mentioned earlier, when the tawaf has been completed you easily move with the people performing tawaf. As you move out, try to go behind the Station of Ibrahim so that it is in front you when you are facing the Ka'bah. If you stand near the Station, there would be no problem in it but usually you cannot manage to stand there because the station is overcrowded. As you can see right now, there are people performing tawaf from behind the Station so you cannot stand and offer tawaf prayer over there. There is no problem if you come further behind and stand at a place where it will be said you are behind the Station of Ibrahim and praying.

Yes, if there is less of a crowd and neither you nor the crowds are disturbing the other, it is better to pray near the Station of Ibrahim. But when there is a pressing crowd of tawaf performers do not stand in their way because the crowd will not let you pray either. Tawaf prayer consists of two Rak'ats like the morning prayer; it has no Azaan or Iqama. You read Surah Hamd and any other Surah correctly, just like any other prayers .

Try to offer your prayers correctly and if you think you have some problems with your prayer, you must tell your caravan cleric to help you correct them. Here I should remind of another thing also; those who are representing others in the Umra

and Hajj should be able to pray correctly and if they cannot pray correctly, their representation is not correct. They should perform all acts related to the Hajj in the right manner. I should reiterate that if their prayers are not correct, they should correct them before offering them. We said that these two Rak'ats can be prayed with any Surah after Hamd but it is mustahab if in the first Rak'at you recite Surah Tawhid and in the next you recite Surah Kafirun. There is no problem if you do not include the Qunut but if you do, recite a du'a that you can recite correctly. The next obligatory act which we will perform, after tawaf and its prayer, is Sa'y between Safa and Marwah.

Sa'y between Safa and Marwah

We have come to Safa to perform sa'y between Safa and Marwah. Safa and Marwah are two small mounts located at a short distance from each other. As you can see, they have built a hall between these two mounts, a hall with 20 meters width and 400 meters length stretching from nearby Masjidul Haram. At present, the Safa and Marwah mounts have been removed and there is very little sign of them. The finishing point of Marwah is now macadamized and there is nothing visible from Marwah except for the gradual ramp that starts from Safa. However, sa'y has to be done between Safa and Marwah. There are a few important issues with regards to sa'y which I have to explain here.

Sa'y consists of seven laps. The first round starts at Safa and ends at Marwah. The second round is a reversal of the first, the third is like the first, and so on until the seventh round ends at Marwah.

In each round one should cover the whole distance between the two mounts; there is no need to climb any of them. Part of the mount is steep and another part is macadamized. You can start sa'y from the macadamized area and turn at the same point for each round; the sa'y would be in order. As you can see, when walking towards Marwah one must set his face to it. The same procedure should apply to Safa. It is not permissible to turn one's back to Marwah, when proceeding to it, or turn one's back to Safa when returning from Marwah. He should not walk backwards or in a zigzag manner nor should he proceed to either destination sideways. He should walk with a normal speed. There would be no objection in walking fast or slowly but it is better to walk with a moderate speed. Brisk walking is not mustahab for women nor is it obligatory for men. If they forget to walk briskly, they should not return to do it because if they walk back, their sa'y would become objectionable. Again, if they walk briskly beyond the line, there would be no objection in it. It is

mustahab to walk briskly both going to and coming from Marwah. If a woman walks briskly inadvertently, there would be no problem in it. Performing sa'y is not very difficult. It is an act in which one either never has doubts or doubts very little because when you are going to Marwah the number is odd and when you are returning from Marwah to Safa, the number is even. Sa'y is finally completed at Marwah. If you get tired while doing sa'y, you can take a rest for a while either at Safa or Marwah or even in the middle of the two destinations. What is important is that you should continue sa'y from the same place where you had stopped. You can even stop sa'y to attend a congregational prayer, but then you should remember to continue sa'y from the same place you had left at. Sa'y is completed at Marwah and when all of the seven rounds are complete you should perform taqseer. That is, you should trim part of your nails and do a small hair cut with the intention of completing the last mandatory ceremony of Umrat-ut Tamattu' with the purpose of getting nearness to God. Most pilgrims have scissors and nail cutters with them. That is good, if one has these things. However, if you don't have them, you can ask another pilgrim to give you his scissors or nail cutters, but you should note that you must not trim others' hair or your own unless you have performed your own duty of taqseer which is the last of the obligatory acts of Umrat-ut Tamattu'. Taqseer has no specific location. That is to say, it is not necessary to perform taqseer right over there at Marwah. You can go anywhere out of here and do taqseer; you can even do it in your place of residence without objection. In any case, as long as you have not done taqseer, you are considered to be in the state of Ihram. The obligations of Umrat-ut Tamattu' end with taqseer. Upon doing taqseer all those acts which had become haram due to Ihram become permissible but certain acts like abusing, lying etc remain forbidden always as before. However, there are specific rules for the Haram which have to be observed. For instance hunting in the Haram area and picking the Haram plants are forbidden under any circumstance; these rules are specific to the Haram itself .

Finally, I have to remind you of a recommended act during sa'y. That is, when you are performing sa'y, it is recommended to recite supplications and to praise God. There are narrated supplications and zikrs (short praise words) which you can read. For example, it is suggested to say "Allahu Akbar" a hundred times, "La ilaha illallah" a hundred times and "subhanallah" a hundred times. We request you to pray for us and we are also praying for you at this holy place called Safa being adjacent to the House of God. We hope God will grant everyone success to perform these rituals .

Having done taqseer the pilgrims will wait until the days of Hajj arrive. That is to say they will wait until the eighth day of Zil-Hijjah or the night of the ninth day when they will wear the Ihram again and leave for Arafat to perform the second part of the rituals.

Ihram of Hajj

Good afternoon, it is the eighth day of Zil-Hijjah. The pilgrims are now preparing to perform the rituals of Hajj-ut Tamattu'. The first of the obligatory rites was Umrat-ut Tamattu' which ended with taqseer. The pilgrims remain in Makkah for some days during which they perform recommended acts such as prayers and circumambulations of the Ka'bah, and they also recite Quran and indulge in supplications. During the time between Ihram of Umra and that of Hajj the pilgrims must not shave. They must not perform Umra-e Mufradah (Individual Umra) either. Moreover, it is not permissible for the pilgrims to uproot trees or pick shrubs and plants from the Haram area. They are also not allowed to hunt in the Haram premises as long as they are in the city of Makkah. The eighth day of Zil-Hijjah is called the day of Tarwiah (fetching water) because in the early time water had been of special importance in Arafat, Mash'arul Haram and Mina. When the pilgrims would meet each other, they would say "al-rawyah min-al Maa" That is, 'did you have water'? Today is called the day of Tarwiyah or the day of fetching water for Arafat, Mash'ar and Mina .

As far as the Ihram is concerned, some pilgrims wear the Ihram on the eighth day of Zil-Hijjah, others wear it on the night of the ninth day of Zil-Hijjah and some in the morning of the ninth day. They begin performing their Hajj duties when they have put on the Ihram because it is with the Ihram that certain mandatory rites begin to be performed which include:

Ihram in Makkah, Wuqf at Arafat on the ninth day, Wuqf at Mash'arul Haram on the night of Eidul Adhaa (which is the night before the Eid day). Then on the Eid day you will stone the Aqabah pillar which is called Jamaratul Aqaba, the last of the three pillars. After that you will sacrifice an animal and do taqseer or shave your head. Then on the eleventh and twelfth nights of Zil-Hijjah, the pilgrims must stay in Mina and then perform ramy (stoning) on the eleventh and twelfth days. There are some obligatory acts which have to be done in Makkah. These obligations are technically called 'post-Mina obligations' which include the tawaf of Hajj, its prayer, Sa'y between Safa and Marwah, Tawaf-un Nisa and its prayer. This was a list of the entire Hajj obligations which the pilgrims are supposed to perform after wearing

their Ihram clothes. Wearing Ihram is the first duty. You can see pilgrims who have put on Ihram and who have already said Labbaik. They are now going to leave for the plain of Arafaat to perform the remaining mandatory acts .

The issues related to Ihram of Hajj are similar to those of the Ihram of Umra. As I told you earlier also, there are three things which are to be taken into consideration with respect to wearing Ihram. The first of the three things is wearing the Ihram clothes, the second is niyyat, or intention and the third is saying labbaik. It is recommended to perform ghusl before wearing the Ihram. It is necessary for men to take off all sewn garments or pieces of clothes including underwear. They should not wear anything other than the two pieces of Ihram cloth which you have been seeing in the pictures also. One piece of cloth is put on the shoulder and the other is put on the body and tied at the waist.

Women can put on their ordinary clothes but they can wear special white dresses here, as they usually do. However, they should set their minds on doing Hajj-ut Tamattu and with this same intention they have to say 'labbaik'. Our niyyat should be purely for the sake of gaining proximity and closeness to God. The niyyat is often called out loud by the caravan leader and those who hear him respond to the call. The niyyat is normally said thus: "I am wearing Ihram of Hajj-ut Tamattu' qurbatan ilallah (with the intention of seeking nearness to God)". When you have set your mind like this, you will then say "labbaik" as such:

«لبيك اللهم لبيك، لبيك لا شريك لك لبيك، ان الحمد و النعمة لك و الملك لا شريك لك لبيك»

Labbaik Allahumma labbaik, labbaik la sharika laka labbaik, innal hamda wanni'mata laka walmulka la sharika laka labbaik.

Upon reciting this statement you enter the state of Ihram. All those acts which were forbidden during the Ihram of Umra are forbidden during Ihram of Hajj-ut Tamattu' also and one who is in the state of Ihram should not do them. Upon wearing Ihram the pilgrims depart Makkah for Arafaat to perform the remaining obligatory acts. There are two basic differences between Ihram of Umra and Ihram of Hajj. The first difference is in the intention. When you wear the Umra Ihram, your intention is to perform Umrat-ut Tamattu', whereas the second Ihram is worn with the intention of performing Hajj-ut Tamattu'. The second difference is in the places of Ihram. The Ihram of Umra is worn at one of the Miqats (stations) like Juhfa or Shajarah Mosque whereas the Ihram of Hajj-ut Tamattu' is worn in the city of Makkah preferably inside Masjidul Haram. However, since Masjidul Haram is overcrowded it is very difficult to don the Ihram inside the mosque. A very few people do enter the mosque

sooner than the others and succeed in wearing their Ihram garbs in there. Again for those who wear Ihram inside the mosque it is better to wear them and say "labbaik" near the Maqam of Ibrahim or inside Hijr Ismail (the Ismail Enclosure).

Well, now that we are in the state of Ihram we leave for Arafaat to perform the second of the obligatory acts of Hajj-ut Tamattu' which is wuquf (staying) at Arafaat. The pilgrims who are going to Mina today or in the coming night or tomorrow morning have nothing obligatory to perform with regards to wuquf until mid-day tomorrow. Wuquf starts tomorrow the ninth of Zil-Hijjah, from mid-day and continues until sunset. I will talk about Wuquf later - insha Allah. Peace and mercy of Allah be upon all of you. Here I request the pilgrims to repeat the "Labbaik" once again:

أبيك اللهم أبيك، لبيك لا شريك لك لبيك، ان الحمد و النعمة لك و الملك لا شريك لك لبيك»

Labbaik Allahumma labbaik, labbaik la sharika laka labbaik, innal hamda wan-ni'mata laka walmulka la sharika laka labbaik.

Wuquf at Arafaat

Today is the 10th day of Zil-Hijjah and we are here on the plain of Arafaat. There is a pretty special atmosphere here. Perhaps every pilgrim or every Muslim, who until yesterday was in Makkah offering prayer in Masjidul Haram, circumambulating the Ka'bah, doing Sa'y, offering prayers behind Maqam of Ibrahim and performing recommended acts, may ask this question as to why all the pilgrims are coming out to this flat land. Why do they have to be at a fixed place at a fixed time. Perhaps, all of you know that Wuquf (staying) is one of the important fundamentals of Hajj. It cannot be given up nor can it be done by proxy. Those who are unable to perform ramy can choose a substitute to do ramy on their behalf. Pilgrims who do not go or do not want to go to the slaughterhouses can ask someone else to perform the 'sacrifice ritual' on their behalf. As for Wuquf at Arafaat and Mash'arul Haram, it cannot be done by proxy. Everyone has to come here himself. Even those in poor health who are clad in the Ihram of Hajj have to be brought here. They have to be here from mid-day till sunset and that is all for Wuquf; nothing else need be done. What is important is being here in the congregation, the mammoth gathering of a white army of Muslims. Here the number of pilgrims and their very presence count a lot. This is a place of worship and invocation also. This is the place where sins are forgiven and effaced. Of course, there are other places for worship and invocation also like the Ka'bah, the Enclosure of Ismail, Maqam (station) of Ibrahim. But why

here? Why should it be in a place where Muslims' power, majesty and grandeur have to be exhibited? This is where the Muslims camp and from here after sunset they set out together towards Mash'arul Haram. Upon reaching Mash'arul Haram, the pilgrims collect pebbles for themselves.

Therefore, every pilgrim and every Muslim individual must ponder the secrets of these rituals. Why are a large sum of Muslims' money and financial resources are used annually for this ceremony, a ceremony whose rules, manners and ritual sequence are precisely described? Anyhow, today is the day of Arafaat; it is a day in which all of the pilgrims must stay on the plain of Arafaat from mid-day until sunset. Like all other pilgrims we also wore Ihram clothes yesterday in Makkah and we came to Arafaat last night. Today we have come to be here with the niyyat of Wuquf from mid-day till sunset. As I mentioned earlier, one of the obligatory acts and, of course, the second of the acts is wuquf, meaning staying here and being present in this very place.

However, there are many recommended acts that we are advised to do and many supplications to read. Normally, the pilgrims offer prayers, recite narrated supplications and murmur their secrets and wishes to God. One of the most well-known supplications is that of Imam Husain (a.s.) which the Imam read on the plain of Arafaat near the Mount of Mercy on its left side. Also, it is good to recite Imam Zainul Abedeen's famous supplication.

As I said, we must be here in Arafaat from mid-day until sunset. As you can see Arafaat is like a wide desert with clear boundaries. There are yellow signboards all around the plain of Arafaat with the message, "Beginning of Arafaat". When you exit the land of Arafaat, there is another signboard which reads "End of Arafaat". During Wuquf, the pilgrims must not walk out of the Arafaat premises. Since time is golden and very precious, you must not waste it doing unvaluable or less valuable tasks. Time is short; do not walk idly within the tents, camps and in the streets. Avail the opportunity as far as you can. Do not lose it for you cannot compensate it in the same year. No one other than God knows who might come here in the following years. Therefore, make the best use of your time and be busy praying and worshipping God. There is one more reason: if you walk among the tents, there is a likelihood of getting lost because everyone is wearing white, the tents are all white and the streets are similar to one another. So you might get lost and lose your group as well. There are two places in Arafaat; one is Jabal Al-Rahmah (the Mount of Mercy) and the other is Namrah Mosque. We advise you not to go to these places without consulting your caravan leaders. In addition, climbing up the Jabal Al-

Rahmah is undesirable when you are within the time of Wuquf. As for Namrah Mosque, there is much distance between the Iranian caravans and the mosque. Part of the mosque exceeds the boundary of Arafaat. Therefore, do not go to the mosque on your own without prior coordination because you might get lost or step out of the boundaries of Arafaat at Wuquf time. We will be here from mid-day until sunset. When maghrib sets in we will then move to Mash'arul Haram where we will stay for the night. Tomorrow morning we will set out for Mina which is in the same direction as Arafaat and Mash'arul Haram or Muzdalifah because first the pilgrims come to Arafaat, whereupon they will move to Mash'arul Haram to stay there for the coming night. Then tomorrow morning they will leave for Mina to perform the rituals which they are supposed to do.

Wuquf at Mash'arul Haram

Good evening. Tonight is the night of Eidul Adhaa. I am speaking from Mash'arul Haram where we are to perform Wuquf which is the third obligatory act of Hajj-ut Tamattu'. This place has a second name also. It is called Muzdalifah. When leaving Arafaat you see signboards which read "Beginning of Muzdalifah" and when you are leaving Muzdalifah for Mina on the way there are signboards which read "End of Muzdalifah". All pilgrims depart Arafaat after sunset and they come here to stay for the night in obedience to God. They are here from dawn to sunrise with the intention of Wuquf. Tomorrow morning, everyone will set out for Mina to perform the rituals of Eidul Adhaa .

The distance between Arafaat and Mash'arul Haram is approximately five kilometers but it is not very far from Mash'arul Haram to Mina. There is only the Muhassar valley in between, which is not more than 300 meters. The three places, Arafaat, Mash'arul Haram and Mina are located one after the other. As I mentioned earlier, first the pilgrims go to Arafaat, then they come to Mash'arul Haram to stay here tonight. Then tomorrow after sunrise they will move simultaneously to Mina. Arafaat is out of Haram boundary whereas Mina and Mash'arul Haram are within the boundary of Haram. What is obligatory on the pilgrims is being here and staying at this place. The pilgrims' intention must be absolute obedience to God. As part of the obligatory acts of Hajj, it is necessary to be here from the morning Adhan until sunrise with the intention of Wuquf (staying). Our intention to stay here for tonight in obedience to God's order is sufficient in terms of the niyyat which is one of the necessary acts of Hajj Al-Tamattu'. If our intention is to be here for Wuquf as an obligatory act of Hajj Al-Tamattu'and if we then fall asleep, there would be no

problem even if we wake up after the morning Adhan. We will leave for Mina after sunrise to perform the rituals of Eidul Adhaa .

It is mustahab to praise and glorify the oneness of Allah here in this place. The Holy Quran also states that when you enter Mash'arul Haram you should engage in supplications. You can recite short zikrs (words of prayer) like Allahu Akbar, La ilaha illal lah and Subhanallah. There are short supplications which can be read at Mash'arul Haram. Another mustahab act to do here is to collect pebbles for tomorrow which is the Eid day and for the eleventh and twelfth day. The pebbles will be used for stoning the Jamarat (pillars). Although pebbles have to be collected from the Haram area there would be no problem, if they are collected from the city of Makkah .

It is permissible to collect pebbles at Mash'arul Haram and there would be no objection in doing so. However, pebbles cannot be collected from Arafat because, as I mentioned earlier, Arafat is located outside of the Haram boundary. It is recommended to collect the pebbles from Mash'arul Haram on Eid eve, i.e. this very night. Since recently some barriers have been put up at some places it is difficult for pilgrims to get access to mountains and surrounding areas where pebbles could be found. For this reason there would be no problem, if they collect pebbles anywhere in the city of Makkah. However, if pilgrims are staying at a place in Mash'arul Haram where they have access to pebbles, they should collect them on Eid eve. It is mustahab to collect them in pebble form not as rocks. Although breaking a rock into pebbles is free of objection it is better to collect pebbles. It is better for the stones to be the thickness of a finger. They should not be so small as to be considered gravel nor should they be so large as to hurt people if they do not hit the target. The stones should not be flat, either, and they must not be so small as to become invisible for you when you are throwing them at the pillars.

It is not necessary to collect the pebbles by yourself. That is to say, if someone else collects them and gives them to you, there would be no objection in doing so, though it is desirable to collect the stones yourself and not to break a rock to make small pebbles. There would be however no objection to breaking a rock if one fails to find pebbles. This was a brief explanation about wuquf (staying) at Mash'arul Haram. Tomorrow morning, we will proceed to Mina after sunrise, which is determined through the announced timings, because there are high mountains here and sunrise cannot be ascertained until the sun rises high in the sky. When it is sunrise time, you should wait for some minutes as a measure of precaution.

Obligations of Eidul Adhaa Day

This morning we left Mash'arul Haram for Mina after sunrise. We are now here in Mina to perform the Eidul Adhaa day rituals like ramy of Jamratul Aqabah and shaving or cutting of hair. These are the necessary acts which have to be done on the Eid day. First we will do ramy of the Aqabah pillar, then we will offer the sacrifice and finally we will do taqseer or shave our heads .

I need to tell you something about ramy of the Aqaba pillar. When you enter Mina from the Mash'arul Haram side and proceed forward, as you are seeing the pilgrims some of whom are now going to stone the pillar and some others are returning, you find three stone pillars near the end of Mina area next to Khif Mosque. The first pillar is called Oula, the second one is called Wusta or middle pillar and the third one is called Aqaba or Kubra pillar. On the Eid day, we have to pass by the first and second pillars and throw pebbles only at the Aqabah pillar which is the third one.

I should like to explain to you some issues in connection with the pebbles and the manner of stoning the pillar. As I mentioned earlier, the pebbles should neither be so small as to be considered gravels nor should they be so big as to be considered large stones. They should be of the thickness of a finger. Bigger or smaller than that is not appropriate. Another thing is that the pebbles should be collected from within the Haram boundary, not from outside of the boundary. The city of Makkah and parts of the surrounding areas are included in the boundary of the Haram. That is to say, if pebbles are collected from the city of Makkah or from Mash'arul Haram and Mina, there would be no objection, though it is desirable to collect the stones from Mash'arul Haram while staying there on Eid eve. The next relevant issue is that the stones you are going to use for shooting the pillar should be unused. That is to say, they should not have been used previously for the same purpose. That is why it is good to collect pebbles from Mash'arul Haram. Do not use pebbles that have been poured near the pillars because they might be used pebbles. One more issue to explain with regard to pebbles is that the pebbles should be mubah, meaning they should be your own pebbles. Of course, if someone else collects pebbles and gives them to you there would be no problem in using them. But be careful not to pick up others' stone bags mistakenly, as this might happen with some of you. It is not necessary for the pebbles to be ritually clean but if they are, it would be better. And one who is doing ramy is not required to be in a state of ritual purity but to be in the state of wudhu is mustahab. The next question is how many pebbles are required to hit the pillar. The answer is that it is necessary to stone the pillars with seven pebbles, not more or less.

However, if you have thrown seven pebbles and you entertain a doubt as to whether or not all the seven pebbles hit the pillar, you must throw more stones until you are sure that seven pebbles have hit the pillar. It is however not necessary that the seven stones hit the pillar one after the other. For example, you have thrown three pebbles and you throw the fourth but it does not hit the pillar, so you throw the fifth stone. The fifth stone is considered as the fourth stone and there would be no objection in this. In addition, it is necessary that the stones must reach the Jamrah by being aimed at it and not merely deposited there. Thus if you go near the pillar and put your stones over there, it would not be sufficient. Usually such a thing does not happen because you have to throw your stones owing to the overwhelming crowd .

You should know that that it is mustahab to shoot the pillars with your back towards the Qibla. To do so is desirable and not obligatory. For doing this you will have to pass the pillar and go to the other side because Qibla is in this direction and you will have to throw your stones from the other side. Since the Jamrah is overcrowded on Eid day, there would be no problem if you shoot the pillar from any direction. It doesn't matter if you don't perform this mustahab act. It is however recommended to say Takbir (Allahu Akbar) each time you are throwing your pebbles at the Aqabah as well as the other pillars because saying Takbir is a way of expressing love and unity with the monotheists and hatred towards the polytheists and the party of Satan. These three pillars including Jamrat-ul-Aqabah, which we are going to stone, are symbols of Satan which tempted Hazrat Ibrahim (a.s.) when he was going to sacrifice Hazrat Ismail (a.s.). The prophet pelted stones at Satan and as far as he could, he repelled him. In reality we are doing this in order to fight the satanic forces. Whether we are in Arafaat or in any other part of Makkah we have to engage in supplications and recitation of the Holy Quran and detach ourselves from God's enemies. There is a famous report that the Bara'at chapter of the Holy Quran was recited for the pilgrims by Imam Ali at the behest of the Holy Prophet (pbuh) either in Arafaat or in Mina .

After stoning Jamrat-ul-Aqabah, we must sacrifice an animal in the way of God and then we must do taqseer. Therefore, to conclude, the obligations of the day of Eidul Adhaa include stoning Jamrat-ul-Aqabah, sacrifice and taqseer or shaving. As for sacrifice, I will talk about it from within the slaughterhouses. As you know the pilgrims must slaughter an animal in the way of God as one of the obligatory acts of Tamattu' Hajj. The animals which they slaughter can be a camel, a cow or a sheep. Normally, the pilgrims sacrifice sheep. There are certain conditions with regard to the animals which are sacrificed there. Normally, the people who go to the slaughterhouses are well acquainted with the conditions. They know how old an

animal is and whether it is healthy or not. The important thing to note here is that every pilgrim can do the sacrifice through a proxy, so he can authorize someone else to go to the place of sacrifice and slaughter an animal on his behalf. Ladies are absolutely not allowed to enter in the slaughterhouses. The place is too small to incorporate all men as well. Therefore, it is not possible for all male pilgrims to go to the slaughterhouses. What they often do is authorize a few people from each caravan to sacrifice animals on behalf of each pilgrim. May God reward those who undertake such a responsibility. I would like to request sincerely those who might go to the slaughterhouses to learn, in a private meeting with the caravan cleric, all the conditions that an animal should have. You must learn the necessary conditions related to slaughtering the animal. It is necessary that you slaughter an animal in the direction of Qibla and do not forget to recite "Bismillah". Take care of everything. The pilgrims who have done ramy (stoning) must inform those who are supposed to perform sacrifice on their behalf. You must not shave or do taqseer as long as you have not been informed of the completion of the sacrifice on your behalf. That is to say you should wait until those who have gone to the slaughterhouses inform you that they have done sacrifice on your behalf. Thereupon, if your duty is to shave your head, you will do so and if your duty is to do taqseer, you will do taqseer. The rituals of Eidul Adhaa day are completed with shaving or taqseer. According to many grand jurists those who are performing Hajj for the first time irrespective of whether they are performing Hajj for themselves or on another's behalf must shave their heads. Others give the option of either shaving the head or doing taqseer. In any case, shaving is preferred and more virtuous.

Mina Obligations

Today is the eleventh of Zil-Hijjah and yesterday was the Eid day. I am speaking from among a gathering of the pilgrims of the House of God who are staying in Mina. As you know, the pilgrims wore the Ihram garbs in the evening of the eighth of Zil-Hijjah. They left Makkah for Arafat. Yesterday which was the day of Arafah, the pilgrims were in the plain of Arafat or the "land of cognition". Then the pilgrims simultaneously came out of Arafat for Mash'arul Haram which is also called Muzdalifah. Muzdalifah literally means a place where people converge all at once. This morning all the pilgrims departed Muzdalifah for Mina and performed ramy, sacrifice, shaving and taqseer as the obligations of the day of Eid-ul Adhaa. You can see the pilgrims some of whom have shaved their heads and some who are not performing Hajj for the first time have done taqseer. Some of the pilgrims might have done ramy, but they have not been able to sacrifice an animal, they will do so

tomorrow, God willing. At the end of the Eid day on the eleventh and twelfth nights of Zil-Hijjah the pilgrims must stay in Mina from the beginning of the night until midnight. This act is called "Baitutah" in Arabic which means overnight stay in Mina. Midnight has to be calculated from sunset to sunrise. The time in between sunset and sunrise is considered midnight. The pilgrims have to stay in Mina during the night's first portion. According to some jurists those of the pilgrims who, due to some problems, fail to be here during the first part of the night can stay in Mina during the night's second part. The caravan leader or cleric however will guide you about calculating midnight time. He will also let you know the rulings of various prominent jurists .

I have to tell you that in addition to staying here until midnight on the eleventh and twelfth nights of Zil-Hijja, it is necessary for every pilgrim to set his mind on performing this act of worship in the hope of attaining closeness to Allah (Niyah of qurbah). It is not necessary to say aloud one's intention of staying in Mina. To bear in mind that he will stay here tonight and tomorrow night is sufficient. The act of staying here, as I said, is an obligatory duty which should be performed with the intention of seeking nearness to God. Tomorrow night which is the twelfth night of Zil-Hijjah, you will stay here in the same manner.

Tomorrow the eleventh, and day after tomorrow the twelfth of Zil-Hijjah the pilgrims will stone the three Jamarahs. They will stone them in the same manner that they stoned the Jamratul Aqaba. On the day of Eidul Adhaa the pilgrims had to cross the Oula and Wusta Jamaras and stone the last pillar known as Jamratul Aqabah. However, tomorrow they will have to stone all the three pillars beginning with Oula Jamrah. They have to hit the pillar with seven stones. Then they should move on to the Wusta Jamrah, i.e. the middle pillar and finally the Aqabah pillar, hitting each Jamrah with seven stones .

We are now near the Jamarat, the three pillars which we have to stone to fulfill another obligatory duty of Hajj. As I mentioned earlier, today the eleventh and tomorrow the twelfth of Zil-Hijjah, we are going to stone the three pillars each with seven stones. As we move in the direction of the pillars from the place we stayed, we first come across Khif Mosque. Just as we pass the mosque, we reach Oula Jamrah, the first pillar to be pelted with seven stones. Then as you proceed you reach the middle pillar which we also pelt with seven stones. Finally, there is the Aqabah Jamrah which has to be hit with seven stones as explained before. I also told you that it is mustahab to say Takbir each time you throw a stone at the pillars. It is also mustahab to stone the first and second pillars while you are facing Qibla. You are

actually facing the Qibla when you are coming along the way to the pillars. However, unlike the first and second pillars, it is mustahab to stone the Aqabah pillars with your backs towards the Qibla. Since it is a mustahab act, it does not matter if you cannot stone the pillars from the preferred directions .

When the pilgrims offer their morning prayers, they will set out for stoning the Jamarat, i.e. the three pillars. The distance between the places where the pilgrims stay and the Jamarat is a bit long. So the pilgrims must note that Jamarat is located between two ranges of mountains. The time of sunrise is not very clear to the eyes, so make sure to act according to the announced time of sunrise. If you are not sure, act on precaution and wait until you are sure that the sun has risen. You have time from sunrise to sunset to throw your stones. You have an entire day to fulfill this obligation but you must not leave or delay throwing the stones until nightfall. On the twelfth day of Zil-Hijjah the pilgrims can go to Makkah. You must note that you can go out of Mina after the Zuhr Adhan. You might hear the call for prayer from the nearby mosque and you might not, but you must exercise precaution in this regard so that you will not have acted against your duty. To be brief, the pilgrims, who have performed rami before noon, can leave Mina after Zuhr Adhan. They should not leave the area before this time .

I should tell you one thing more as well: if a pilgrim does not go out of Mina on the twelfth day and stays here at sunset until nightfall, he can stone the Jamarat again on Zil-Hijjah 13th. Usually this does not happen because the caravan leaders make the schedules in such a manner that you complete the stoning before Adhan and depart Mina for Makkah after Zuhr Adhan. Let me tell you in brief once again that Mina obligations include three acts on the Eid day. They are stoning the Aqabah pillar, sacrifice and shaving or taqseer. These obligations have to be performed on the Eid day. Two other acts are related to staying in Mina and two others are related to the eleventh and twelfth days of Zil-Hijjah which involve throwing seven stones at each of the three pillars. Although the Makkah obligations can be performed after the Eid day obligations they are called 'the obligatory acts after Mina' which include tawaf of Hajj or the pilgrimage tawaf.

You can also perform some of the obligatory acts like Sa'y between Safa and Marwah, tawaf of Hajj, tawaf prayer and Tawaf-un-Nisa on the Eid day when you have finished shaving or taqseer. But normally one is tired and the way to Makkah is crowded and you cannot perform all these mandatory acts in one day. Having shaved your head or done taqseer all those things that were forbidden because of Ihram become permissible for you once again. For example, looking into a mirror, plucking

one's hair, wearing rings for ornamental purposes and suchlike, which were forbidden during Ihram, all become halal after shaving or taqseer except for using scents like aromatic soap and toothpaste which remain haram. Also, husband and wife remain haram for each other until the Hajj obligations are completely over, whereupon they will become halal for each other as before. And those acts which were forbidden before Ihram like lying and cursing etc., remain permanently forbidden .

The duty of the pilgrims for the eleventh and twelfth nights of Zil-Hijjah is to stay in Mina only. They are not obligated to do anything else. To be in Mina on these nights is an obligation which the pilgrims have to fulfill. Of course, there are many mustahab acts that can be performed at Mina, the land of aspirations and wishes. Mina is the place where Hazrat Ibrahim (a.s.) brought his dear son, Ismail, to be sacrificed. He acted according to his duty and did what he was asked to do. This is the place where he repulsed satanic temptations and fought Satan. Nowadays, when we are going to the Jamarat and pelt the three pillars with stones, we are actually pledging to Ibrahim that we will also fight satans - regardless of whether they are jinn satans or human satans - who are the enemies of Islam and Muslims which we have to fight. Outwardly we are pelting stones at some pillars but there is an inner aspect in it which should have an impact on us .

Here we are to ask whatever wishes we have entertained in our hearts. We should engage in supplications and prayers during these two nights. It does not a problem if we are gone to sleep during "baitutah" (overnight stay) during these two nights. In any case, this is where you should avail the time and opportunity, as it is only once in a whole year.

Makkah Obligations

I am in Masjidul Haram, speaking to you from near Ka'bah and praying to Almighty Allah to grant you success in visiting this holy place. Well, following the obligations of Mina we have now come to Masjidul Haram to perform some of the obligatory acts which are called 'Makkah obligations'. These obligatory acts are tawaf of Hajj, tawaf prayer, Sa'y between Safa and Marwah, tawaf-un Nisa and its prayer. We have three kinds of tawafs and three prayers in total. They are tawaf of Umrat-ut Tamattu', tawaf of Hajj-ut Tamattu' and Tawaf-Un-Nisa. Each of the tawaf has a prayer which has to be offered immediately after the tawaf is complete. There are two main differences among the these tawafs and their prayers. The first difference is in the intention; we perform the first tawaf with the intention of tawaf of Umrat-ut Tamattu'

and offer its prayer with the intention of prayer of Umrat-ut Tamattu'. Likewise, we perform Tawaf-un Nisa and offer its prayer with the intention of Tawaf-un Nisa and Tawaf-un Nisa prayer. The second difference is that we wear Ihram when performing Umrat-ut Tamattu' but we do not wear it during tawaf of Hajj and Tawaf-un Nisa as well as their prayers. That is because when we shaved or did taqseer in Mina we took off the ihram clothes. We came to Makkah to perform the remaining obligatory acts like tawaf of Hajj, its prayer, Sa'y between Safa and Marwah, Tawaf-un Nisa and its prayer. I explained to you the rules in connection with these obligations. There is no difference in the law related to circumambulation. However, you must perform tawaf with ritually pure clothes and you must complete seven rounds of circumambulation (tawaf) each beginning at the Black Stone and ending at it .

While doing tawaf the left shoulder should face the Ka'bah. You must not enter Hijre Ismail (the Enclosure of Ismail). Makkah obligations do not differ from those of the Umra circumambulation and its prayer except for the niyyat .

After tawaf of Hajj and its prayer you are going to perform Sa'y between Safa and Marwah, which also includes seven rounds. Sa'y starts from Safa and ends at Marwah. After Sa'y you are going to perform Tawaf-un Nisa and offer its prayer. There are some relevant issues which I should explain. As I told you earlier, Makkah obligations can be performed after the obligatory rituals of the Eid day. That is to say when on the Eid day we have done rami of Jamaratul Aqabah, and done sacrifice and taqseer or shaving we can come to Makkah to perform the post-Mina duties. According to most jurisprudents we have time to carry out these duties until the end of the month of Zil-Hijjah. However, as long as we have not done these obligatory acts, we have to avoid some of the prohibited acts which I have referred to in my speech already. When we have shaved or done taqseer many of the prohibited acts which were prohibited under Ihram become permissible like looking in the mirror, plucking hair, walking in the shade and suchlike except for using scents and for husband and wife who remain forbidden for each other. Using scents becomes permissible when tawaf of Hajj, its prayer and sa'y between Safa and Marwah have been completed. But husband and wife remain forbidden for each other until they have performed Tawaf-un Nisa and offered its prayer. The next issue to mention is that tawaf and its prayer should take place one after the other. There should not be a gap between them. However, there would be no objection in delaying the Sa'y between Safa and Marwah, though it should be accomplished before the end Zil-Hijjah .

The next issue to explain is Tawaf-un Nisa and its prayer. Tawaf-un Nisa is not a duty of men only. Women also should perform Tawaf-un Nisa. They will be haram for each other as long as they have not performed it. Even if an unmarried boy or girl does not perform this tawaf and offer its prayer, he or she cannot marry in the future. Therefore, it is obligatory upon every married and unmarried individual to perform Tawaf-un Nisa and read its special prayer .

The pilgrims should return to Mina on the 10th day to stay in Mina on the night of the eleventh day of Zil-Hijjah. They should do rami on the eleventh and twelfth day. Again they have to stay in Mina for the twelfth night. The pilgrims can also return to Makkah on the eleventh day of Zil-Hijjah but they should return to Mina to stay there on the twelfth night. However, if Makkah obligations are performed after the twelfth day of Zil-Hijjah, the entire rituals come to an end after Tawaf-un Nisa and its prayer .

To conclude, we put on the Ihram on the eighth or on the night of the ninth of Zil-Hijjah or in the morning of the same day and left Makkah for Arafat where we stayed from mid-day till sunset. Then we departed for Mash'arun Haram to be there at night. On the Eid day we went to Mina, we stoned Jamratul Aqabah, sacrificed, and then shaved our heads or did taqseer. Then on the night of the eleventh and twelfth we stayed in Mina. We stayed for one half of the nights with the intention of "baitutah (overnight stay). Then on the eleventh and twelfth days we hit the three Jamras (pillars) with stones. After all these obligations we came back to Makkah to perform tawaf of Hajj and offer its prayer followed by sa'y between Safa and Marwah and finally Tawaf-un Nisa and its prayer.