

Pilgrimage - Hajj

Hajj is a worship act. It means to visit the holy house of Allah in Mecca at a certain period of time - in the month of Dhu-hijjah and complete certain rituals according to the Islamic Laws.

WHO HAS TO HAVE HAJJ

One who has the following qualifications must necessarily visit the house of Allah and complete hajj rituals:

MATURITY .1

That is being fifteen complete lunar years old in the case of a male and nine years in the case of females.

OF SOUND MIND.2

FREE OF BOND .3

AND HAVE THE REQUIRED ABILITY.4

which consists of:

Financial ability and opportunity for traveling to Mecca which in turn consists of the following factors:-

- (a) Physical ability; thus, a person suffering from illness or a weak one because of old age has no hajj obligation.
- (b) There must be enough time to go there and complete the prescribed hajj rituals within their due time:
- (c) One must be sure of the safety about his life, honor, and belongings on the way to Mecca, during hajj and back home:
- (d) One must have enough money for the traveling and transportation expenses.
- (e) Besides the money for hajj expenses one must have other money or means to make a living afterwards and maintain his dependents during hajj and after it.

A person who is qualified as above is not allowed to postpone his hajj from the year he has been accountable for the duty. It is preferable to visit the Holy House of Allah, although one does not have the means mentioned above or has already performed hajjatul Islam (the hajj which is necessary only once in life time). It should be done in one and the same year be performed repeatedly if possible. A person without financial ability is allowed to have preferable hajj. The same is true of one who performs a preferable hajj with borrowed money, provided, he is confident of his ability to pay it back afterwards. During hajj one should also preferably extend his expenses.

KINDS OF HAJJ

:Al-Tamattur .1

meaning advantageous.A

:I-Qiran .2

meaning combined.

:Al-Ifrad .3

meaning individualistic.

THE ADVANTAGEOUS HAJJ AND ITS COMPONENTS

This kind of hajj is the duty of those who live beyond a distance of 16 Farsakhs (48 miles nearly) from Mecca. It consists of two distinct worship acts:

- (a) 'umrah (b) hajj

The 'umrah must be performed before the hajj.

(1)

THE 'UMRAH

It has the following five rituals each with certain particularities.

:EHRAM .۱

Ehram must be had from one of the prescribed places called 'Miqats', which will be described later:

- (a) It consists of wearing two pieces of clothe.
- (b) Intention.
- (c) Saying Talbiya (answering the call of Allah).

:TAWAF .۲

It means walking seven successive times around the Holy House (Ka'ba) in obedience to God.

:PRAYER .۳

After Tawaf one must say a two rak'at prayers behind Maqam Ibrahim (Abraham's standing place).

:SA'AY .۴

It means walking seven times between Safa and Marwa (names of two certain places).

:TAQSIR .۵

It means to cut some hair from one's beard mustache or head, or cut some nails:

After completing the above five rituals of 'umrah one is allowed to use and do all that is prohibited in the state of Ehram because of the same except shaving of the head in some cases. With this the first part of advantageous hajj called 'umrah' comes to end:

As the month of Dhilhajj comes nearer, a pilgrim must get himself ready to fulfill the second part of the Advantageous hajj.(2).

THE HAJJ

It consists of thirteen compulsory worship acts:

:EHRAM .۱

It must be actualized by wearing two pieces of clothe, intention and reciting the Talbiya on ninth of Dhilhajj anywhere in Mecca, preferably at Maqam Ibrahim:

:STAYING IN ARAFAT .۲

It is necessary to stay in Arafat (name of a place 4 Farsakhs far from Mecca) from noon or an hour later on ninth of Dhil'hajj till sunset of the same day:

:STAYING IN MASH'AR .۳

It is necessary to stay in Mash'ar (also name of a place between Arafat and Mecca) from dawn to sunrise on tenth of Dhil'hajj.

THE RITUALS IN MINA

:RAMY .۴

It is necessary to throw seven pebbles successfully on the Jamarah of Al-aqabah (a block of stones) in Mina on tenth of Dhilhajj.

:SACRIFICE .۵

It is necessary to shave one's head or cut some hairs of the head, mustache, beard or cut some nails in Mina after the sacrifice offering on the same day. With this all that is prohibited in the state of Ehram become allowed except women perfumes, sexual intercourse or marriage.

:PILGRIM TAWAF .V

When one is back in Mecca from Mina he has to walk seven successive times around the Ka'ba (the House of Allah) on 10th, 11th, or 12th Dhillhajj.

:TAWAF PRAYER.A

It is necessary to say two Rak'at prayer soon after Tawaf behind Maqam of Ibrahim.

:SA'AY .9

It is necessary to walk between Safa and Marwa seven times after Tawaf. After this, the use of perfume also becomes allowed.

:TAWAF OF WOMEN AND ITS PRAYER .11 ,1*

This Tawaf and prayer are the same as other Tawaf's and prayers. After this, one will be allowed to have sexual intercourse and to marry someone.

:THE NIGHTS IN MINA .12

It is necessary to stay in Mina for the eleventh and twelfth of Dhillhajj and also the thirteenth night, in case, one violates the law by hunting or does not leave Mina on 12th of Dhillhajj before sunsets.

:RAMY .12

It is necessary to throw seven pebbles, in the same way mentioned before, on the three Jamarat on the 11th and 12th days of Dhillhajj and also on 13th of Dhillhajj, provided, one has stayed that night at Mina.

DETAILS

MIQATS

Miqats indicate certain places on the way towards Mecca where from a pilgrim has to form Ehram and they are ten in number:

1. The Mosque of Shajara (Abar Ali) for those coming towards Mecca from Medina.
2. The wadi of 'aqia for those coming from Iraq and Najd.
3. Al-Juhfa for those coming from Syria, Egypt, and Morocco.
4. Yalamlam for those coming from Yemen.
5. Qarnul Manazil for those coming from Ta'if.
6. Mecca for the Ehram of the Advantageous hajj.
7. Houses; the houses of the people who live within sixteen Farsakhs from Mecca, for such people themselves.
8. Ja'rana for the people of Mecca for the Ehram of the Individual and Combined hajj.
9. The places equidistant with the mosque of Al-shajara towards Mecca.
10. Adna alhil is the Miqat for the Ehram of the Individual 'umrah performed after combined and Individual hajj's and also for the Ehram of all kinds of the Individual 'umrahs performed by those living in Mecca.

SOME PRECEPTS OF MIQATS

It is not allowed to have Ehram before reaching a Miqat, nor it is sufficient to pass the Miqats in the state of Ehram except in the following cases:

(1) If one vows to have Ehram in some other place before reaching a Miqat, he need not to renew it on reaching a Miqat, he need not to renew it on reaching a Miqat not it is necessary to pass one of the Miqats, regardless, he is going to perform a compulsory hajj or a preferable one, the Ehram is for 'umrah of Tamattu'a or for an Individual one. The Ehram for hajj must be had in the hall months.

(2) If one is going to perform an Individual 'umrah in the month of Rajab and there is fear of missing it if the Eham is postponed to Miqat, he is allowed to have Eham before reaching the Miqat, although one would have such 'umrah in the month of Shaban, regardless, it is compulsory 'umrah or a preferable:

A pilgrim is not allowed to have Eham before reaching Miqat, the same is true of passing a Miqat without Eham.

EHRAM ON THE AIRPLANE

Since Jedda is not one of the prescribed Miqats and nor the idea of equidistant meets the need, therefore pilgrims landing at Jedda have either to go to one of the Miqats for their Eham, in case it is possible, or vow to form Eham in their country or in the plane at a distance considerably apart from Jedda and from the Eham at the place indicated in the vow.

In case, none of these is done and it is not possible to go to a Miqat, one has to have Eham by vow and renew it near haram outside if (adnal hil).

THINGS PROHIBITED IN THE STATE OF EHRAM

(1)

HUNTING

Hunting the animals living on land inside haram or outside it, but there is no harm in fishing or slaughtering domestic animals as fowl, cow, camel, and turkish cock:

The expiation for killing an ostrich is a camel, for a wild cow a cow, for deer or rabbit a sheep and also for a fox according to a precautionary measure.

(2)

SEXUAL INTERCOURSE

It is forbidden during the rituals of 'umrah of Tamattus, Individual 'umrah and hajj and after hajj before saying the prayer of the Tawaf of women:

The expiation, in case the rule is ignored, is one camel or a cow or a sheep respectively, in case one cannot manage for the ones coming first. The parties must depart each other during hajj and when returning home if there is not person with them.

(3)

KISSING

If one kisses his wife with lust in the state of Eham and in doing so if semen discharge takes place, he has to expiate it with a camel of complete five years, and if it is without lust the expiation is one sheep.

(4)

TOUCHING WOMEN

It is not allowed to touch one's wife with lust in the state of Eham and the expiation for doing this is one sheep but there is nothing on him without lust.

(5)

LOOKING TO WOMEN

If in playing and amusing oneself with his semen discharge takes place he is to expiate it with one camel of complete five years and if one looks to a stranger woman with lust or without it and semen discharge follows he has to expiate it with a camel or a camel of complete five years if he is a rich one and a cow for that of a middle class and one sheep if he is a poor one.

(6)

MASTURBATION

It has the same precept as sexual intercourse and if it done in the state of Eham for hajj before staying in Muzdalefa, his hajj becomes void and he has to complete it and also attain next year. The expiation for this is the same as that for sexual intercourse but if it is because of looking at a women or imagining, although one has to also expiate for it, his hajj or 'umrah apparently remains valid but to observe precaution is better.

(7)

MARRIAGE CONTRACT

No matter one makes it for himself or on behalf of someone else who is also in the state of Eham or without it, in all cases the contract will be void.

(8)

PERFUMES

It is allowed to use perfumes such as saffron incense, musk, and al-wars, ambergris by smelling or rubbing, drinking or wearing clothes having perfumes. There is no harm to eat sweet smelling fruits, but one must refrain smelling when eating them.

An expiation of one sheep becomes due to eating some sweet smelling things willfully. There is no harm to smell perfumes applied to the Holy house, and in the state of Eham one is not allowed to keep his nose closed from bad smells but may pass such things quickly.

(9)

WEARING SEWN CLOTHES

A shirt, gown, trousers, buttoned. It is not allowed to wear clothes, coats of mail and all clothes having sleeves. There is no harm in covering one's body with such clothes when sleeping except the head.

Women are allowed to wear sewn clothes except gloves and the expiation for violating this rule is one sheep. Providentially, the same is true if it done willfully.

(10)

APPLYING COLLYRIUM

This may be of the following forms;

(a) If it is of the black color and one intends thereby a form of make-up. The absolutely is prohibited and it must be expiated with one sheep.

(b) If it is of black color and is applied without intending to have a make-up, (c) or is not of the black color one but is intended to be for make-up in both cases, providentially, it should be avoided and expiated if done.

(d) If it is neither one of the black color nor is meant to be for make-up, in this case there is no harm.

(11)

MIRROR

In the state of Eham it is not allowed to look before mirror for make-up. The expiation, if done, providentially, is one sheep, but there is no harm if it is not meant to be for make-up, such as looking in to the side mirror of a vehicle when driving and wearing specs not meant to be as make-up.

(12)

SOCKS & BOOT

Wearing boots and socks is not allowed for men, but there is no harm for woman to wear them; if because of necessity they are used, providentially, their front portion should be torn out and the expiation for this rule being violated, providentially, is one sheep.

(13)

LYING AND ABUSING

Although to speak lie or abuse some one is unlawful all the times, but in the state of Eham it is more strongly forbidden.

(14)

SWEARING

Swearing by the name of Allah such as saying no by Allah or yes by Allah is not allowed. Providentially, one should also not swear by some words other than these expressions mentioned. The following cases are exceptional.

- a. That it is intended to prove thereby some right or to make the wrong public to others.
- b. That it is not meant to swear thereby, but is merely expressing respect and love.

There is no expiation for a right swearing, provided, it is not more than twice, otherwise, the expiation is one sheep. If it is a wrong swearing, the expiation is one sheep for the first time; for the second two sheep and a cow for the third time.

(15)

KILLING INSECTS

It is forbidden to kill the insects originating from one's own body such as a louse or throw it down, but there is no harm to transfer them from one place to the other and the expiation for this rule being violated is to give a handful of food to a poor.

(16)

MAKE-UP

In the state of Eham to wear a ring as an ornament is prohibited and the same is true of all kinds of adorning ornaments. The expiation for this rule being violated is one sheep.

(17)

OINTMENT

In the state of Eham it is not allowed to apply ointments although it would not be sweet smelling, but there is no harm if it is applied to cure some illness. The expiation if the rule is violated willfully and knowingly is one sheep.

(18)

REMOVING HAIRS

A person in the state of Eham is not allowed to remove hairs from his own body or some one else, regardless, the other person is also in the state of Eham or not except in the following cases.

(a) That there is multitude of lice in the hairs, or hairs are removed, (b) because of other necessity such as headache (c) or that it has grown on the eye lids and one suffers pain.

For shaving one's head without necessity, the expiation is one sheep, three days fasting or feeding six poor each day with one and a half kilo of food, if it is done because of necessity. The same is true if hairs of one or both arm pits are pulled out. If some hair of the beard or other parts of the body are pulled out the expiation will be a handful of food to be given to a poor.

(19)

COVERING THE HEAD

Men are not allowed to cover their heads, even partly, by any means, such as mud or to carry some thing on one's head, but in case of headache, there is no harm to tie with an handkerchief and the same is also true of the ears. The expiation is one sheep if this rule is violated.

(20)

COVERING THE FACE

In the state of Eham women are not allowed to cover their faces with a mask or veil, not even partly. There is no harm to cover when sleeping and also whatever they cover from their faces in order to be sure of covering their heads for prayer. They must cover their faces from the strangers by hanging their head-covering over their faces down to the nose or chin and let not it touch their face.

(21)

SHADOW

Men are not allowed, in the state of Eham, to seek for shadow and shelter to protect himself from the natural phenomena such as sun rays, cold and hot weather by using an umbrella or some other such means. The expiation for ignoring this rule is one sheep, regardless, it is done voluntarily or involuntarily, the expiation always follows the number of violations. Providentially, one should pay one expiation for each day although, apparently, for every Eham there is only one expiation.

(22)

BLEEDING

It is not allowed to bleed one's body in the state of Eham, although it is done by itching or use of the tooth brush, except in cases necessary as to relieve pain etc. The expiation for this rule being ignored, providentially, is one sheep.

(23)

CUTTING THE NAILS

Cutting the nails both as a whole or partly is not allowed, except in case it causes pain if not cut. The expiation for each finger nail being cut is a handful of food. If all the nails of hands are cut at the same place, the expiation will be one sheep, if it is not done in two separate places; that of hands in one and that of the feet in another place, the expiation will be two sheep.

(25)

TO CARRY WEAPON

It is not allowed to carry weapons during Eham such as a sword and spear etc., that are called arems, but their is no harm to carry it in case being removed will be necessity. The expiation for this rule providentially, one sheep.

There are things prohibited for both a person in the state of Eham and one without Eham.

a. Hunting as described before.

b. Uprooting whatever grows in haram, but there is no harm if some plant is uprooted in passing it by in haram, in usual way.

The following are exceptional.

a. Al-dhkar.

b. Palm trees and fruit bearing trees.

c. The grasses that are usually given to animals.

The expiation for uprooting or cutting a tree is the cost of that tree, and for the grasses there is no expiation.

The expiation can be paid anywhere in Mecca or at home except the expiation because of hunting.

RULES OF HAJJ IN DETAIL

1. EHRAM FOR 'UMRAH

In Eham there are three things compulsory.

.INTENTION .)

a. Meaning to perform one's duty of 'umrah or hajj intending to seek thereby nearer to Allah and identify the act he will perform although it would be a general outlook of the same if he does not know it in detail, but he must gradually learn the necessary particularities of every part of the act when doing it, from a law hand-book or a guide:

In performing some act, the purpose and aim must solely be to achieve the consent of Allah and seeking thereby to get nearer to Him, as it is the case with all the worship acts conditioned with 'intention'.

b. The intention must exist when commencing the act i.e. to form Eham.

c. The Eham must be specified as being for 'umrah or hajj, that of Tamattu'a, Individual combined, that it is his own duty or is having on behalf of some one else and that is hajjatul Islam (that is to be performed only once in life time by a person well qualified for the same) or because of a vow or is the remedy of some compulsory hajj made void previously, or a preferable hajj.

Eham without an intention as above will be considered null and void.

Preferably, to fulfill the above task one may express his mind and intention in these words:

"I am having Eham for the 'umrah of Advantageous hajj as my duty, seeking thereby nearer to Allah and His consent."

But one is not bound within the boundaries of words although one should be careful about the above mentioned particularities of intention in his mind and heart.

TALBIYA .T

It means to recite the following:

Labbaik Allahumma Labaik, Labbaik La Sharika Laka Labbaik, Innal Hamda Wan Ne'amata Laka Wal Mulka, La Sharika Laka Labbaik:

One must himself pronounce and recite the Talbiya correctly if possible, a person who does not know should point for this with his finger and move his tongue. Without Talbiya Eham does not come into existence, because it is the same in Eham as Takbiratul Eham in prayer.

For example, if one specifies his intention for Eham, wears the two pieces of Eham clothes and uses or does things forbidden in the state of Eham, he has committed no sin and is responsible for no expiation.

A person in the state of Eham for 'umrah of Advantageous hajj coming towards Mecca from Madina must, providentially, stop reciting Talbiya when he reaches the 'aqaba of Almadhenin and one in the state of Eham of an Individual 'umrah should stop reciting Talbiya when he enters haram and on sighting the Ka'ba if he has left Mecca for the same and at noon of the ninth of Dhilhajj, if he is in the state of Eham of any kind of hajj.

THE CLOTHES OF EHRAM.T

It is necessary to wear the two pieces of clothes for Eham after taking off whatever is not allowed to wear in the state of Eham, and hang one on his shoulders and tie the other around his loin, but not by knots or buttons and lets it cover his leg downwards his feet.

The conditions for the clothes for Eham are the same as those of clothes for prayer.

a. That it must not be pure silk, (b) and not part of the inedible animals, (c) or golden, (d) or usurped, (f) and that they must be clean Women in the state of Eham are not allowed to wear pure silk clothes. No formal purification ablution or bath is needed for Eham.

THINGS PREFERABLE IN EHRAM

It is preferable to clean one's body, cut the nails, shorten the mustache and remove hairs of the arm-pits and private parts, all before Eham.

It is preferable to comb the hair and the beard from the beginning of Dhil-Qa'ad for one who is going to have hajj and a month before for one who is going to perform an Individual 'umrah.

When taking a bath one should say this:

In the name of God and with the help of God I take this bath. Lord, make it for me a light, a purification, a fortress and security from all fear. Lord, make it for me a cure for all sickness and flaws. Lord, purify me and my heart. Lord, open my breast and let my tongue speak of Your love, praise and glory for all powers comes only from You. I am certain that my religion totally depends on my submission to Your will and following the noble traditions of Your Messenger (peace be upon him and his family).

When wearing the two pieces clothes for Eham say this:

All praise belong to God Who has granted me the means to cover my private parts, fulfill with my obligations, worship in my Lord and use them when obeying His commands. All praise belong to God to Whom I have decided to proceed and Who will receive me, Whom I want and Who will grant me peace. He is my protector, hope, savior, stronghold, fortress and my only means of protection in my hardships and happiness.

The clothes for Eham should be cotton:

The Eham should be actualized after the noon prayer or after some other compulsory prayers if this is not possible it should be done after a preferable prayer of two or three Rak'ats. After prayer this should recited:

Lord, I beg you to consider me of those who have obeyed Your call, have faith in Your promise and have obeyed Your order. Lord, I am Your slave in Your possession. I can not defend myself without Your help and obtain nothing unless You grant me. You have sanctioned for men the duty of hajj. Lord, O need Your help to fulfill this duty in accordance with Your holy Book and the noble traditions of Your holy Prophet (s.a.w.). Lord, grant me strength in my weakness and accept my worship through your kindness and forgiveness. Lord, consider me of Your well received guests with whom You are well pleased and whom You have invited and decreed to be Your guests. Lord, help me to complete my duty of hajj and 'umrah. Lord, I want to enjoy the rest after 'umrah according to the guidance of Your holy Book and the traditions of Your holy Prophet (s.a.w.). Lord, if any obstacle will prevent me from fulfilling my duty, accept me excuse for all power and my fate are in Your hands. Lord, if I will not be able to have a hajj, I will have a 'umrah. I will keep my hairs, skin, flesh, blood, bones, the marrow of my bones and nerves away from women, clothes and perfumes in obedience to Your command, seeking thereby the reward of the life hereafter.

TAWAF.T

This is the second compulsory act of 'umrah. If it is missed knowingly or because of ignorance of the rule, the umrah becomes nil and void, and as a result one's Eham also becomes void.

The following are conditions for Tawaf:

a. 'Intention' with the same particularities as mentioned in Eham. For Tawaf it can be express in words as:

"I am going to complete the Tawaf (seven successive times walking around the Ka'ba) of the 'umrah of the advantageous hajj because of the duty I owe, and seek thereby nearer to and consent of Allah"

b. Formal purification by having Wudu, ablution, or Ghysl in case it becomes necessary, because of menstruation etc. Without purification Tawaf is not valid, no matter it is missed knowingly of because of ignorance or forgetfulness.

INVALIDITY OF TAHARAT

If during Tawaf one's formal purification becomes invalid it may have the following forms:

1. That one's Taharat (formal purification) becomes void before the first half of Tawaf. In this case, Tawaf becomes void and it must be completed again after having a formal Taharat.

2. That this happens after completing the fourth circle of walking around the house and it is not made void intentionally, in this case, one should discontinue his Tawaf, have formal Taharat and complete it from the point he had left for Taharat.

That this happens after the first half of the Tawaf and before completing the fourth circle of walking around the house, after the fourth circling, but if it is made void intentionally. In this case, providentially, he has to do the same as,

"I perform what I owe"

without specifying the second Tawaf as a complementary to the first or an independent Tawaf.

CONCERNING WOMEN

One whose period comes during 'umrah when starting in the state of Eham, if she has enough time to complete her 'umrah after recovery, she has to wait. After bath she must fulfill her duty. If there is no time, the case may have the two following possibilities:

1. That it happens when she is going to have Eham. In this case, her hajj becomes an Individual (Ifrad) hajj. After fulfilling the rituals of this hajj she has to perform individual hajj and 'umrah if possible.

2. That her monthly period commences when she is already in the state of Eham. In this case, she has the choice either to have an Individual hajj as in (1) or complete the acts of the 'umrah of Advantageous hajj without Tawaf, have Eham for her hajj and when she comes back from Mina after completing other rituals, performs her Tawaf of 'umrah before that of his. In case, she does not have complete recovery even after returning from Mina, she has to appoint someone as her agent to complete a Tawaf on her behalf and she must herself complete the other rituals.

The day, she examines herself to see whether she has recovered or not, that day will be counted part of her monthly period with the same rule as the other of the period:

c. It is necessary that one's body and clothes be clean. One has also to avoid that much of uncleanness which has no effect to one's prayer.

d. It is necessary that one's body and clothes be clean. One has also to avoid that much of uncleanness which has no effect to one's prayer.

e. It is also necessary that one must be circumcised.

COMPULSORY MATTERS IN TAWAF

(a) . It is necessary to begin from the Black stone such that the whole body would pass it and (b) end each circle of walking around the House at the same place. (c) The Ka'ba during Tawaf must be one's left side including Hejr of Esmael. (d) One must not enter the Ka'ba and the ledge around it. (e) That one must walk seven times successively around the Ka'ba.

RULES OF DOUBTS IN TAWAF

One who doubts after Tawaf about the number of the circles of walking around the House he does not need to pay any attention to his doubt.

In case, one is sure of walking seven times, but doubts whether some additional ones are made or not, he must follow the rules about such doubt except if the doubt is before completing the last circle of walking around the House, in which case, apparently, the whole Tawaf will be void.

If the doubt is about the number of circles of walking around the House, that is, a certain circle is the sixth or the last one, the fifth or the sixth one and so on, in such cases, the whole Tawaf will be considered invalid.

BOUNDARIES OF TAWAF

a. If one crosses the boundary inside and enters Ka'ba, his Tawaf becomes void and he has to complete it again, it is better in this case, to complete it and have another again, if the violation takes place after the first half.

b. If one enters the ledge around the Ka'ba the circles of walking made outside the boundary will not be considered part of Tawaf, he, providentially, should complete it after retaining the missing parts and complete another Tawaf again. Providentially, during Tawaf one should not stretch his hands from near the ledge towards the wall to touch the corners.

c. One's entering the Hejr of Esmael (a (c) shaped wall on one side of the Ka'ba) invalidates that circle in which the accident has taken place, thus, he has to complete this circle of walking and it would be better to complete this Tawaf and have another again.

PREFERABLE MATTERS IN TAWAF

a. Mo'awia reports from the sixth Imam (a.s) who said that during Tawaf one should say this:

Lord, I beg You through Your name which gives power to the creatures to walk on the earth and because of its glory the Throne and the angels stand in awe. Lord, I beg You through Your name with which Moses prayed to you on the right side of Mount Tur and You answered his prayer and granted him Your love. Lord, I beg You through Your name for which You forgave all the short-comings of Moses and granted him favors. Lord, I beg You through Your such glorious names to grant me such and such...(ask God for you needs).

b. Whenever reaching on front of the door of the Ka'ba one should say Durood and between the yamani corner and the Black stone say this:

Lord, grant us good in this life as well as in the hereafter and save us from the torment of Hell fire.

c. During Tawaf one should say this:

Lord, I desperately need You. I am afraid and seek refuge in You. Lord, do not deform my body or change my name.

THE PRAYER IN TAWAF

It is in the third compulsory act of 'umrah. It consists of two Rak'ats with the same form as that of morning prayer. It must be said after Tawaf in a loud or low voice depending upon the pilgrim's choice and it must be said near the standing place of Abraham.

To give up this prayer intently and knowingly causes one's hajj to become void, because it also causes the dis-validity of Sa'ay which depends on the validity of prayer of Tawaf.

This prayer must be said soon after the Tawaf with no delaying in between for a considerably long time that may commonly be called separation. If the prayer is forgotten and is remembered after Sa'ay one has to say it and he does not need to make Sa'ay again, although it is providential to have another Sa'ay again. If he remembers it during Sa'ay, he should leave the Sa'ay and say the prayer at the Maqam of Abraham then complete his Sa'ay from the point he had left. In case, one remembers it when he is out of Mecca, he must come back to complete it in the prescribed place. If this is not possible, he has to do it at the place it is remembered.

One who makes a mistake in the pronunciation of the prayer and he is not able to correct it, there is no doubt that in whatever manner he is able to pronounce it will be enough for the prayer of Tawaf or any other prayer.

The intention for this prayer can be expressed in words as this, "I pray the two Rak'at prayer of the Tawaf of the 'umrah of advantageous hajj because of the duty I owe, seeking thereby nearer to and consent of Allah.

SA'AY

It is the forth compulsory act of the 'umrah of the advantageous hajj. If it is intentionally given up, it causes the hajj to become void, regardless, one knows this rule or is ignorant of the same.

Sa'ay must be made in order to seek thereby near to and consent of Allah. Covering of the private parts and formal Taharat for both minor or major impurity are not compulsory, although is better to observe.

Sa'ay must be completed after Tawaf and its prayer, in case otherwise, one has to perform it again after Tawaf and its prayer.

Sa'ay begins from Safa and ends in Marwa, back to Safa and so on seven times, ending lastly at Marwa.

It is necessary to face either direction he is going to, if this order is not observed, it does not suffice for Sa'ay, but there is no harm in turning a bit either side or looking behind.

Sa'ay must not, providentially, without some good excuse be delayed after Tawaf and its prayer more than usual, in case, of severe heat or tiredness it can be postponed till night but not intentionally for the next day.

In general rules of doubt about the trips of Sa'ay is the same as those of the circles of walking around the Ka'ba, that is, a doubt about its number causes it to become void.

PREFERABLE MATTERS IN SA'AY

One should preferably proceed to Safa from the gate opposite the Black-stone calmly and respectfully, climb Safa look towards the Ka'ba, face the corner of the Ka'ba at which the Black-stone is fixed, praise Allah, remember His Bounties and say this following Du'a seven times:

God is greater than everything else. God alone deserves all praise. God is the only Lord.

Then say this following Du'a three times:

God is the only Lord. He is one and nothing else is like Him. All praise and kingdom belong to Him. He is the one Who gives life and causes things to die and Himself is ever-living. All good is in His hands and He has power over all things.

Then after saying Durood three times say this:

God is greater than everything else; He has shown us the right path. It is only God Who deserves all praise; He has granted us preference over others. It is only the Eternal and Ever-living God Who deserves all praise.

Then say this three times:

I testify that God is the only Lord and Muhammad is His servant and messenger. We worship no one other than Him. We remain true to Him in our religion even though the Pagans may dislike it.

Then say this three times:

Lord, I beg You to grant me forgiveness, good health and certainty in this life and in the life hereafter.

Then say:

God is greater than everything else. God is the only Lord. Only God deserves all praise. All glory belong to God.

Each one-hundred times then say this:

God is the only Lord. He is One. His promise is always true and He helps His servant. He by Himself alone over-powers all parties. He alone deserves all praise and to Him belongs the kingdom. Lord, make death a blessing for me and grant me blessings after I will die. Lord, I seek refuge in You from the darkness and the loneliness of the grave. Lord, place me under the shadow of Your Throne on the day when there will be no shadow except Yours.

One should repeatedly entrust Allah with his faith, his soul and family and say this:

I entrust God, the Beneficent the Merciful, Who never ignores His trust, with my religion, myself and my family. Lord, help me to live by the guidance of Your holy Book and the noble traditions of Your holy Prophet. Lord, make me die as one of the followers of Your holy Prophet and protect me against the blasphemies.

The sixth Imam (a.s) has said if you want wealth stay at Safa for a long time.

:TAQSEER

It is the fifth compulsory act of the 'umrah of Advantageous hajj, meaning to cut some nails of hands or feet, the hairs of head, beard or mustache with an intention that can be expressed in these words, "I cut some of my hair or nails to fulfill the duty I owe because of the 'umrah of the advantageous hajj in obedience to Allah."

In order to legally come out of the state of Eham of the 'umrah of the Advantageous hajj, the only prescribed way is Taqseer. To shave one's head is not enough for this, rather it is forbidden, in case, one shaves his head he must expiate it with one sheep, provided, it is done willfully and knowingly, also in all cases, providentially.

It is not necessary to haste for Taqseer soon after Sa'ay. One is allowed to do it anywhere he wants.

If it is given-up willfully, in doing so, one's 'umrah becomes void and apparently, his hajj becomes an Individual hajj (Ifrad). As a result he has to complete another individual 'umrah after this and providentially, attain another hajj next year. If it is given-up because of forgetfulness and one has made Eham for his hajj, his 'umrah will be valid and providentially, one sheep for this should be given in expiation.

The Tawaf of women is not an essential part of the 'umrah of the advantageous hajj, but there is no harm if one performs it in addition to the other rituals of 'umrah.

HAJJ RITUALS IN DETAIL (٢)

EHRAM .١

The best time for this Eham is eighth of Dhilhajj, although it also is allowed to form Eham three days before this, specially, the aged ones and people suffering from illness who are afraid of crowds, they are allowed to form Eham and leave for Arafat before others. The best place for this is standing place of Abraham (Maqamo Ebrahim).

The Eham for hajj as regards all its particularities is the same as that of 'umrah. The only difference between the two is the intention; there it is for 'umrah and here it is for hajj.

When this Eham is formed, providentially, no preferable Tawaf should be made before leaving for Arafat, otherwise, this being done, providentially, one should renew the Talbiya.

If Eham is given-up deliberately and knowingly, it is necessary to retain it. If before the time for Arafat there is no possibility to form this Eham, his hajj becomes void and he has to make another hajj in future.

One who gives-up Eham because of forgetfulness or ignorance of the rule and then remembers or comes to know of the rule, he must go back to Mecca, even though he may have reached Arafat to assume Eham. In case, there is no time or there is some other good excuses, he has to form it wherever he is.

The preferable matters in this Eham are the same as those of the Eham for 'umrah, except that one should recite the Talbiya in a low voice here until he reaches the Abtah (name of a place).

:STAYING IN ARAFAT .٢

It means to be present there from noon or an hour later on ninth of Dhilhajj till the sunset of the same day, regardless, one is riding, or is on foot and whether one would be present there stationary or moving.

It is necessary that staying must be voluntarily, not in a condition like sleeping there all the time or fainted, otherwise, it will not be considered staying.

In case, one willfully misses to stay in Arafat or because of forgetfulness or some other good excuse, he must replace it by an emergency staying, that is, to stay there sometimes at night of the tenth of Dhilhajj. If one willfully misses to stay in Arafat or because of forgetfulness or some other good excuse, he must replace it by an emergency staying, that is, to stay there sometimes at night of the tenth of Dhilhajj. If one willfully ignores the emergency staying also, his hajj becomes void.

PREFERABLE MATTER OF ARAFAT

There are numerous, a few are as follows:

Formal Taharat, bathing at noon, devoting oneself in praying to Allah, staying at the left-side-slope of the hill, praying noon and after noon prayers together with one Adhan and two Eqamahs reciting the prescribed and not prescribed Du'as, for example the famous prayer of Imam Husain (a.s) on this day, and the Du'a of the forth Imam (a.s) are the best ones.

:(MASH'AR (MUZDALIFA .٣

This is the third compulsory act of Advantageous hajj. A pilgrim must stay there from dawn to sunrise on tenth of Dhilhajj, but what is the necessary part of Advantageous hajj is to be present there for a while within the above period of time, the rest being given-up, although willfully, does not effect the validity of one's hajj, however, one has committed a sin. If one leaves Arafat for Mash'ar after sunset, he should pass the night at Mash'ar, although there is no proof for this to be compulsory.

One who does not stay at Mah'ar the whole period between dawn to sunrise, his hajj will be considered void, except for women, children, those afraid of some thing, the weak ones as old people and the sick one. They are allowed to stay there at night and leave for Mina before the dawn of the tenth of Dhilhajj. One who passes the night of 'id at Mash'ar and leaves it before dawn because of being ignorant of the rule, apparently, his hajj will be valid, but he has obeyed to pay an expiation of one sheep.

One who intentionally misses to stay there or because of forgetfulness or other good excuses, he must have an emergency staying, that is, to stay there for a while after sunrise until noon of the tenth of Dhilhajj.

PREFERABLE MATTER FOR MASH'AR

One should leave Arafat in a state of serenity, ask forgiveness from Allah, walk slowly towards Mina, postpone the evening prayers to pray it at Mash'ar and pray them together with one Adhan and two Eqamahs even if it may take place after the one third of the night has been passed. A person who is performing hajj for the first time, should preferably walk there on foot, and that the whole night should be passed worshipping and reciting the prescribed and not prescribed Du'as. That one should stay with Taharat until dawn with which he can pray the morning prayers.

One should pick-up seventy pebbles for throwing at the Jamarat and walking in a little haste for a hundred steps when passing the Wadi of Mohassar.

COMPULSORY RITUALS IN MINA

:JAMARA OF AL-AQABA.Ÿ

This is the forth compulsory act of hajj on the tenth of Dhilhajj and has the following conditions.

- a. 'Intention' seeking thereby nearer to and consent of Allah.
- b. Seven pebbles must be thrown on the Jamarah.
- c. They must be thrown one by one, not two or more together.
- d. Each pebble must hit the Jamarah.
- e. Each pebble must reach it by throwing directly.
- f. This act must be completed between sunrise and sunset but those who are allowed to leave Mash'ar before dawn they may do it at night, the tenth of Dhilhajj.

SOME OTHER RULES

A doubtful hitting of a pebble must be considered void, except if the doubt arises when one is already performing some other compulsory act which depends, because of the rule among the acts, on the same or the doubt arises at night.

Throwing things other than pebbles is not sufficient.

:CONDITIONS FOR THE PEBBLES

- a. They must be of the haram land and it is better that they should be taken from Mash'ar.
- b. They must not be already used in the act, providentially. The pebbles should be of several colors and about the size of a finger-tip. The person throwing should be on foot and have a formal Taharat.

If it is not thrown on 'id day because of forgetfulness or ignorance of the rule, it must be done till thirteenth of Dhilhajj whenever remembered after thirteenth, one should return to Mina to complete it and himself or his proxy attain this ritual next year.

If it is not done on 'id day because of forgetfulness or ignorance and is remembered after Tawaf, in retaining it one does not need to have Tawaf again, although it is more providential, but if it is missed willfully and knowingly, apparently, one's Tawaf will be void and one himself must have Tawaf again after the forgotten throwing of pebbles is completed.

SACRIFICE-OFFERING .O

This is the fifth compulsory act of hajj.

a. It must be done with 'intention', as all the other acts.

b. It must take place during the day with the exception of those who are afraid for some reason, who is allowed to do it at night. It must be done after throwing pebbles, but if it is made before throwing pebbles because of ignorance or forgetfulness, the act will be all right and there is no need to do it again. It is not necessary that one himself complete it. If it is done by one's proxy, still it will be acceptable. Providentially, the sacrifice should be offered on the 'id day. In case, it is not done because of forgetfulness or other good excuses or ignorance of the rule, it must be managed for until the end of the Tashriq (11th, 12th and 13th) days. If the excuse would continue, it can be postponed until the end of Dhilhajj. If it is remembered or one comes to know of the rule after Tawaf and it is ignored, a new Tawaf is not necessary, although it will be more providential, but if it is given-up willfully and knowingly, the Tawaf already made, apparently, will become void and one must have it again after managing for the offering of sacrifice.

THE SACRIFICIAL ANIMAL

If it is a Camel it must be five years old. Cow and a goat must be two years old, providentially. A sheep must be seven months old, providentially, one year old.

In case, one comes to know of the absence of any of the above conditions about the sacrificial animal, he has to offer another one.

It must physically be a perfect one, thus, a blind, a lame and ear-cut or its inner horn broken. Apparently, the emasculated one is not sufficient for the offering.

It must not be weak or sick animal. If one cannot manage for an offering nor for its price, he must, instead of this, fast three days; seventh, eighth and ninth of Dhilhajj and seven days at home, providentially, in successive order. The flesh of the sacrificial animal must, providentially, be divided into three shares; one for the pilgrim himself, one for the faithful ones and one share for the poor's. In case of the poor's share it can either be given to him or his proxy. If after slaughtering the sacrificial animal it is picked-up by thieves or taken away by some one before the shares are given to proper recipient, the person offering sacrifice has no responsibility, but if he himself willfully misses the chance to give shares to proper recipients and gives to an improper recipient, he providentially, is responsible for the two-thirds.

TAQSEER OR SHAVING.F

This is the sixth compulsory act of hajj. It should, providentially, be done after Ramy (throwing pebbles) and offering, with the 'intention' before it, as that of the other acts. It should, providentially, be done during the day. Women must only do Taqseer. Men may do Taqseer or preferably shave their head, but in case of one who for the first time is performing hajj and one who has twisted or knotted his hair, should necessarily shave their head. One who knows that because of shaving his head will bleed, he first has to do Taqseer, then shave his head. In case, one because of forgetfulness or ignorance of the rule misses this act until he is out of Mina, he must go to Mina for Taqseer or shaving. His hair must be despoised in Mina. If he comes to know of the rule or remembers it after hajj rituals, apparently, he does not need to renew his Tawaf, although he should renew and the Sa'ay also. It is preferably to bury one's hairs in the tent in Mina, in case of shaving, and shorten the beard and mustache and cut the nails after shaving.

TAWAF OF HAJJ, ITS PRAYER AND SA'AY(٩ ,٨ ,٧)

They are the 7th, 8th, and 9th compulsory acts of hajj. They are the same as regards forms and conditions as the Tawaf, prayer and Sa'ay of 'umrah.

The Tawaf of hajj must be completed after shaving or Taqseer. If intentionally and knowingly it is completed before, it must be made again after them. This Tawaf must not be postponed until after eleventh of Dhilhajj.

It is not allowed to perform the Tawaf of hajj, its Prayer and Sa'ay before staying in Arafat and Mash'ar. However, the aged ones and women fearing their monthly period are allowed to perform the Tawaf of hajj and its Prayer before staying at Arafat and Lash'ar and to complete Sa'ay in its due time.

THE TAWAF OF WOMEN AND ITS PRAYER .۱۱ ,۱۰

They are the tenth and eleventh compulsory acts of hajj. When they are performed, a pilgrim becomes free to take part in sexual affairs.

One who is allowed to complete Tawaf and Sa'ay before that two staying's, the use of perfumes for him is not allowed until he or she completes Ramy, offering and shaving. One who completes the Tawaf of women before the two staying's because of some good excuse, he is not allowed to take part in sexual affairs before completing the rituals in Mina.

NIGHTS IN MINA .۱۲

It is the 12th compulsory act of hajj. A pilgrim must pass the 11th and 12th nights of Dhilhajj in Mina. As all the worship acts it must be fulfilled intentionally. It is not necessary to be there the whole night. It is also sufficient to pass either halves, but it is better not to enter Mecca in the later half of the night. One who is leaving Mina in the afternoon of the 12th of Dhilhajj, but cannot get out of it because of rush before sunset, he must, if possible, also pass the coming night there. In case, otherwise, he may go out and providentially, give one sheep for each night. Providentially, it is true also if missed because of forgetfulness or ignorance of the rule.

:RAMY OF JAMARAT .۱۳

It is the 13th compulsory act of hajj. The pilgrims have to perform this act in Mina on 11th and 12th days of Dhilhajj and also on 13th Dhilhajj if he has passed that night also there. The pebbles must be thrown on the Jamarat by their prescribed doer, that is, beginning from the ones coming first from Mina towards Mecca - called al-jamara al-uwla, then the one next to it called al-jamara al-wusta and lastly the nearest to Mecca - called al-jamara al-'aqaba.

Each Jamara must be stoned by seven pebbles in the same way as described before. Because of some good excuse it is also allowed to do it at night coming after the day, the prescribed time for the act.

KINDS OF 'UMRAH

- a. Compulsory
- b. Preferable
- c. Individual
- d. Advantageous

As in hajj, 'umrah also becomes immediately a compulsory duty when one becomes qualified for it; qualification may serve for both hajj and 'umrah or 'umrah alone.

(UMRAH MUFRADA (individual 'umrah'

ITS ACTS:

(1) Eham, (2) Tawaf, (3) Prayer, (4) Sa'ay, (5) Taqseer or Shaving, (6) Tawaf of Women and (7) its Prayer.

It is the same as advantageous 'umrah except the following:

- a. That the Tawaf of Women (Tawafunnisa) is part of individual 'umrah.

- b. The time for advantageous 'umrah is confined with the hajj months but this 'umrah can be completed at any time in the year. The best time is the month of Rajab then Ramadan.
- c. The only way to come out of the state of Eham there is Taqseer and here one may either Taqseer or shave.
- d. Advantageous 'umrah and hajj must be performed in the same year but the individual 'umrah and hajj can be performed in two years separately.
- e. Sexual intercourse committed during individual 'umrah intentionally and knowingly before Sa'ay turns it void and then one has to wait for a month to attain it again.
- f. eham for this 'umrah can be performed from Miqats or form out side haram if one is in Mecca, preferably from Hudibia (Adnal heel). Ja'arana or Tan'im. It is a sin to enter haram without Eham, therefore on entering Mecca 'umrah becomes compulsory except for those whose entry is frequent. One who has already completed hajj or 'umrah also can enter haram again on leaving it before a month without Eham.

Individual 'umrah completed in hajj months can be turned into that of Advantageous, provided, one is still in Mecca, regardless, the hajj is compulsory or preferable. Preferably, Individual 'umrah should be completed repeatedly, better once every month or more in the hope of its acceptability, but not between Advantageous 'umrah and hajj.

ZIYARAT OF MA'SUMIN

After hajj it is very important to visit the Holy Shrines of the Holy Prophet, his beloved daughter and the twelve Imams (a.s.).

For further details about Ziyarat of Ma'sumin one may refer to special books written on this subject, like Mafatih Al-jinan.

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Translated by Sh. Muhammad Sarwar