

A GUIDE BOOK FOR WOMEN ON
Rites of Hajj

*"There is nothing better than a Woman who has achieved
Perfection in her spiritual being!"*

According to the Rulings of
Grand Ayatollah Ali Al-Husayni Al-Seestani



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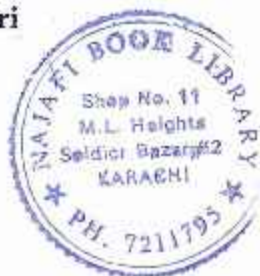
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*"There is nothing better than a Woman who has achieved
Perfection in her spiritual being!"*

According to the Rulings of
Grand Ayatollah Ali Al-Husayni Al-Seestani

Written by **Razia Batool Najafi**
Translated by **Huma Hasan Jafri**



Dear Sister In Islam,

.....

*May Allah (SWT) grant you the Great Opportunity of
Pilgrimage to the House of Allah (SWT) – with Deeper
Understanding and Higher Spirituality in your A'amals
(Inshallah)*

Iltemas-e-Du'a, from

.....

A Guidebook for WOMEN series ©

*"There is nothing better than a Woman who has achieved
Perfection in her spiritual being!"*

In the course of time, we have come across books of Guidance & Wisdom that concentrate on Islamic Rituals that aim to educate all Muslim Brothers & Sisters on a general level.

However, *The Guidebook for WOMEN series ©* aim to provide a concise manual on different Islamic Rituals & Issues, especially for WOMEN - in order to perfect their Ibaadah.

After all, the 'adhmah (greatness) of Women can only be reached when they follow Seerat-e-Faatimat uz Zahra (AS) by means of educating themselves further and gaining more Ma'rifat & Spirituality in their Islamic rituals.

It is important to realize that Allah (SWT) has given WOMEN such a grand status that, despite being an equal to a MAN, her Spirituality significantly affects and transfers on to everyone around her - her Family, Husband, Children, Friends, Colleagues, Neighbors, and many more.

Hence, these series of Guidebooks aim to Answer all the Questions a Woman would have in relation to Islamic Issues - in order to help them gain more Ma'rifat & Spirituality in their Religious acts, and include it as a normal practice in their everyday life. (Inshallah)

Wassalam O'Alaikum Wa rahmatullahi wa barakaatuh
'Aalima Razia Batool Najafi
(President)
World Ahlebait Women's Organization
Qum-e-Muqaddas

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PREFACE

Bismillahir Rahmaanir Raheem

The verbal meaning of *Hajj* is INTENTION. In other words, through the act of performing Hajj, one declares that Allah (SWT) is the Ultimate Authority. This visit to the House of Allah (SWT) is the most sacred journey of one's life. It is a move from self interest towards the Almighty. It may appear that during Hajj the physical self alone is moving, but in reality Hajj is a journey of the soul. During this journey one adapts the appearance of apostles hoping that this will have an effect in changing the inner soul. In addition this journey removes any fear of worldly poverty. One dirham spent on this journey brings the reward of many dirhams spent else where.

Unique characteristics of the Ka'ba

- ◆ It is the House of Allah (SWT).
- ◆ Prophet Abraham (A) constructed it.
- ◆ Prophet Ishmael (A) helped his father in its construction.
- ◆ Prophet Adam (A) paid many holy visits to this place.
- ◆ Prophet Abraham (A) faced the most important test of his life at this place.
- ◆ Prophet Ishmael (A) offered His sacrifice at this location.
- ◆ Prophet Mohammad (S) was granted Prophethood here.
- ◆ Imam Ali (A) was born in this sacred house.

Our journey is to offer our pledge to these Infallibles.

- ◆ O! Father of humanity we will not let Satan misguide us!
- ◆ O! Friend of Allah (SWT) we are answering your call to us!
- ◆ O! The offspring of a great and valiant mother, Ishmael (A), we are ready to sacrifice every thing in the path of Allah (SWT)!
- ◆ O! The Greatest Prophet of Allah you invited people towards the Right Path from Mount Safa, but few answered your call. We positively accept your call!

- ◆ O! The first Imam (A) people are circumambulating your birth place but have forgotten you, but we have once again come to offer allegiance to you!

THE CHALLENGE:

Hajj is a challenge against all worldly powers. However high their expenditure, and how powerful their propaganda, no power can ever arrange such a grand religious and spiritual gathering: A gathering where people from all over the world, wearing death-like shrouds, answer the call of Allah (SWT). They gather with all their love and devotion in great numbers answering the call of the Almighty (SWT) - despite varying weather conditions, heat, open plains, stuffy tents and living conditions that are often under the open sky.

MEETING WITH ALLAH (SWT):

Hajj is an opportunity of meeting the greatest love of our life at the house of He who does not need a dwelling. Every day Muslims prostrate towards this house from thousands of miles away. When one offers daily prayers, an image of the house of Allah (SWT) lingers in the mind but today - as a favor of Allah to his sinful creations - the sinners can see it in front of their eyes! Subhanallah.

STONES:

The sites of hajj are such sacred ground that even some of the stones found here have hidden secrets. Among them are the stones of guardianship (wilayat) and immunity (bara'at)

People circumambulate the stone of friendship (*HAJR-E-ASWAD*). They try to touch and kiss it because it is a stone sent down from the heavens. This is one of the grand symbols of Almighty Allah (SWT) on the earth. As our Prophet (SAW) has said:

الحجر الاسود يمينا الله في ارضه (1)

"Hajar-e-aswad represents the hand of Allah (SWT) on the earth."

Touching this stone is like shaking hands with Allah (SWT). On the day of Judgment it will be a witness for those who have touched it.

One would offer allegiance that

"O! Almighty you have given a chance to our sinful souls to come and cleanse ourselves of all past sins."

This is why it is recommended to recite the following prayer when touching the stone:

امانتى اديتها و ميثاقى تعاهدته لتشهد لى بالوافاءة

"O! Hajr-e-aswad I have given you my trust and fulfilled my promise, now you be the witness of my faithfulness."

The second stone symbolizes *bara'at*, or steering clear of Satan. Pilgrims are required to hit it with seven pebbles. In order to reach it, pilgrims must struggle through a huge crowd and then aim precisely at their target. It is not an easy task. Perhaps Allah (SWT) wants us to realize that since this battle against Satan, with all its difficulty, is but symbolic and keeping satanic thoughts away from us throughout our lives and staying on the Right Path are even more difficult and indeed represent the greatest struggle (*Jihad*).

PERSONALITY OF WOMAN AND HAJJ

1. HIJR-E-ISMAEL: *The Hijr of Prophet Ishmael (AS) & Lady Hager*

When circumambulating House of Kaba it is a must to pass outside Hijr-e-Ismael (AS) otherwise Hajj will become invalid. This shows the holiness of this Hijr.

This is a symbol for a great mother from the history. Lady Hager along with her baby son stayed in this desert putting her trust in Almighty. She wanted to be close to Allah (SWT).

The son of this great lady was also willing to offer a great sacrifice. Because of all her sacrifices and the son's for the love of Almighty, Allah (SWT) also made it compulsory to circumambulate from outside Stone of Ishmael (AS).

In a monotheist society a person is valued on the bases of purity, good deeds and closeness to Allah (SWT). Color, creed and sex do not count. Whoever is willing to sacrifice every thing for God like Hager, He also elevates them near to His house.

Circumambulating the graves of both mother and son is a part of pilgrimage rites. The reason is that steadfastness pays. They spent their whole life in the service of Allah (SWT) and as a reward they are sleeping next to the House of Allah (SWT).

2. SA'EE: *Between Safa & Marwa, and Lady Hager*

After circumambulating and offering Salaat for it the next rite is *sa'ee* (Striving). Here again one is reminded of this lion hearted lady. Allah (SWT)'s words come to ones mind:

اذكروني اذكرکم (-----)

"You think of Me and I will not forget you."

The Greatness of Allah (SWT) made Lady Hager's action eternal. Now it is our duty to remember her effort whenever we perform this rite and try to follow in her footsteps.

3. ARAFAT: Recognition & Lady Eve

Arafat means acquaintance or recognition. The reason why this plain is called Arafat is that when Prophet Adam (AS) and Lady Eve came down from heaven they met each other after a long wait at this place. They recognized each other and redeveloped their acquaintance.

4. FIRST CONGREGATIONAL PRAYERS: Salaatul Jama'at in the Holy Mosque and Lady Khadijah

Whenever the pilgrim views the impressive gathering of thousands in the congregational prayers, he is reminded of the first such prayer in Islam. The one where Mother of all *momineen* (True believers) along with Imam of all *momineen* offered her prayers behind Prophet Mohammad (SAW).

The fruit of that small congregation can be seen in the gathering of this huge congregation of thousands from all over the world.

5. GIVING BIRTH TO IMAM ALI (AS): Inside the Holy Kaba and Lady Fatima Bint-e-Asad

While circumambulating pilgrims try to kiss the walls of *Holy Kaba*. They try to rub their sins away and make themselves pious by rubbing with its walls. This site reminds one of a Great mother. *Kaba* is also like a mother. Makkah is given the name of 'UMM-UL-QURA' (Mother of all cities) because of *Kaba*. Like a mother gathers all her children into her arms without any distinction, so does *Kaba* welcomes all pilgrims

without the distinction of rich or poor, old or young, black or white, men or women.

The mother of whom we are reminded is the mother of our first Imam (AS), Lady Fatima Bint-e-Asad. A lady of such high pity that she became a guest of Allah (SWT) in His own house. It was in preparation of welcoming one of the Greatest personalities on earth. A special door was opened in the wall of *Kaba* for the arrival of Door of Knowledge.

CONDITIONS FOR PILGRIMAGE

The holy Quran and the traditions of the Ahlul Bayt (A) say that any mature person who fulfills certain conditions is required to perform Hajj.

Hajj is a pillar of Islam. If all the conditions are fulfilled but still pilgrimage is not performed then it is considered to be a major / great sin. Not accepting it as an obligatory part of Islam is blasphemy.

Allah (SWT) says in Qur'an:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ
الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ (1)

"In it are clear signs, the standing place of Abraham, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) every one who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds."

(1) سورة آل عمران 97

Sheikh Kulaini quotes from Imam Jaffer-e-Sadiq (AS):

"If a person dies without performing his obligatory pilgrimage and there was no valid justification for this omission, neither was he an invalid nor the ruler of the time stopped him from this trip, then it will be as if he died the death of a Jew or Christian."

A person who has enough means has to perform one obligatory Hajj in his lifetime. This holy trip is called "*HAJJUT-AL-ISLAM*". As soon as one has enough funds, pilgrimage becomes obligatory, and he should go the same year. If this is not possible, then he must go the following year.

RULES FOR PILGRIMAGE

CONDITIONS:

1. One should be mature (*baligh*).
2. One should be sane.

Therefore an insane or under age person cannot perform obligatory pilgrimage. If an under age child performs pilgrimage then it will be valid but not considered "HAJJUT-AL-ISLAM".

3. One should be free, that is a female slave cannot perform obligatory pilgrimage even if she has the means.
4. Means:
 - a. **Financial.** Sufficient finances to fulfill one's needs.
 - b. **Physical health.** One should be healthy and strong enough to perform all the rites without any difficulty.
 - c. **Situation.** One should have enough time to reach Makkah and perform all the rites. If the previous conditions are fulfilled, but one faces problems in this one, then pilgrimage does not become obligatory.
 - d. **Peaceful situation.** The conditions in all the Holy places to be visited should be peaceful.

QUESTIONS AND ANSWERS:

Q1. Is a husband's permission needed for an obligatory pilgrimage?

Ans: If a (house wife) has enough financial resources and she fulfills all other conditions then for an obligatory pilgrimage the husband's permission is not required and he does not have the right to stop her from performing her religious duty. But for a recommended pilgrimage the husband's permission is needed.

Q2. During the *iddah* (waiting period) of revocable divorce is it necessary to get the husband's permission for an obligatory pilgrimage?

Ans: The husband's permission is not required for an obligatory pilgrimage but it is required for a recommended one.

Q3. If a lady owns expensive jewels and gold is she supposed to sell them and get funds to perform the obligatory pilgrimage?

Ans: If she needs those items and the sale will cause problems for her then she should not sell them to raise funds for the obligatory pilgrimage.

Q4. Can a wife demand from her husband the payment of her *mahr* (Dowry money) or return of a loan that she has given him for funds for her obligatory pilgrimage?

Ans: Yes a wife can ask for her *mahr*. But if such a demand will result in divorce or enmity then she should refrain from doing so. But if the result is only mild displeasure then she must ask for her money.

Q5. If a wife received her *mahr* at the time of marriage, and spent the money on buying clothes, jewelry and household goods, even though the money was sufficient to make Hajj obligatory on her, is Hajj still considered obligatory on her?

Ans: If the utilization of *mahr* for the obligatory pilgrimage instead of above mentioned items will cause hardship then she can not do so. Otherwise she will be considered to have enough funds and therefore capable of performing pilgrimage.

Q6. If a relative or son is willing to finance the obligatory Hajj but the lady concerned finds it insulting, is it necessary for her to accept the offer?

Ans: If it is very degrading then she should not accept the offer otherwise she has to take up the offer.

Q7. A girl of marriageable age has enough funds to perform obligatory pilgrimage but this will delay her marriage. Is it correct to go for Hajj in such a case?

Ans: She should perform obligatory Hajj and delay the marriage. But in case the consequences will be (far reaching) then marriage is more important.

Q8. Someone fulfills all conditions required for Hajj, but has to sit for an examination during the pilgrimage dates, and missing them will affect her whole future. What should she do?

Ans: If she is sure she will be able to perform pilgrimage the following year then she can delay her Hajj (Can anyone be sure of such a thing?) But if missing examination will result in irreparable damage then she can delay her obligatory pilgrimage.

Q9. If a husband gives his wife enough funds for pilgrimage and she knows that no *khums* (1/5 of savings) has been paid on it, can she accept it?

Ans: If a wife receives any funds from her husband for pilgrimage she can use it even if she knows that *khums* has not been paid on it. The same rule applies for funds she receives for other expenses.

Q10. Is it permissible for a husband to give his Syeda wife a part of *sehm-e-sadat* for pilgrimage expenses?

Ans: He can not do this. However if Hajj has become mandatory on his wife for some reason, and he still has to pay her household expenses, and if *sehm-e-sadat* is due on the money

which he has allocated for her household expenses, only that he can give to her.

Q11. If a husband puts away some money with his wife's pilgrimage in mind, but she dies before going for the Holy trip, will pilgrimage become obligatory on her (i.e. will some one else have to perform Hajj on her behalf) even though the money was not her own?

Ans: Even if the money was her own but she could not go because the opportunity to travel did not arise, then the conditions were not fulfilled and obligatory Hajj never became mandatory upon her.

Q12. If a wife has enough funds but her husband passes away near the time of Hajj, and she is in *iddah* is Hajj mandatory for her?

Ans: Yes Hajj will be mandatory for her if she fulfills all other conditions.

Q13. Is it a must for a lady to travel with a *mahram* (male relative whom she can not marry) for pilgrimage?

Ans: If she considers it safe to travel without a *mahram* then she can do so. If not, then she will have to pay for a *mahram* or some one else to travel with her. If she can not afford this then the conditions are not fulfilled, and Hajj is not mandatory on her.

Q14. If a child provides funds for his mother's pilgrimage does she need her husband's permission?

Ans: No she does not need to ask for husband's permission.

Q15. If a pregnant or breast feeding mother may harm herself or her child during her journey, will she be considered as fulfilling the conditions necessitating Hajj?

Ans: No she can not go for Hajj in such a situation.

Q16. If one is in disagreement with the business partner over business affairs, is it permissible to use funds from the business without the partner's permission for Hajj?

Ans: No, one can not do this.

CONCLUSION:

The following conditions will make it mandatory for a woman to perform her obligatory Hajj.

FINANCE:

She possesses sufficient wealth, because she has a right to spend them the way she wants.

JEWELS:

If she possesses jewels of which she has no need. For example because of old age if she does not use them then she can sell them and perform pilgrimage.

MAHR:

The amount of *mahr* is enough to meet the expenses of pilgrimage or at the time of marriage the husband promised his wife to take her for pilgrimage then it is mandatory on him to do so.

INHERITANCE:

If she inherits money after the death of her husband or any other relative then she is considered as having met the financial condition.

GIFT:

If her husband, father or any other relative is willing to provide funds then pilgrimage becomes obligatory.

HAJJ BY APPOINTING A DEPUTY (Niyaabat)

If another person performs pilgrimage on some one else's behalf because of some particular circumstances, it is called Hajj by Proxy and the person is called a proxy, representative, agent or deputy.

CONDITIONS FOR AN AGENT OF A HAJJ BY PROXY:

1. *Baligh* (adult): A child can not be a proxy in an obligatory pilgrimage. Even if he is *mumayyaz* (mentally and physically mature but not biologically) he can not be someone's representative. But in a recommended pilgrimage if the guardian permits then a *mumayyaz* child can be a representative.
2. He should be mentally sane.
3. He should be follower of twelve Imams.
4. He should be trustworthy.
5. The agent should not be under obligation to perform any other pilgrimage.
6. He should be well versed in all the rites of pilgrimage or under guidance of someone who is well versed.

CONDITIONS FOR THE ONE FOR WHOM HAJJ BY PROXY MAY BE CARRIED OUT:

1. He must be Muslim.
2. He must have either died.
3. Or he must be elderly or an invalid with no chance of recovery.

CONCLUSION:

It is not necessary for the agent to be of the same sex as the person on whose behalf he is performing Hajj. Therefore a male can perform Hajj for a female or vice versa.

QUESTION AND ANSWERS:

Q1. If a lady is representing a man for *Hajj-ut-Tamatu* and there is a chance that because of menstruation dates she might not be able to perform *Umra-ut-Tamatu* and she will be forced to change the pilgrimage to *Hajj-e-Ifraad*, will such an agent be suitable?

Ans: If the person for whom she is proxy is sure that the lady is capable of performing *Hajj-ut-Tamatu* then the representation is valid and her act will be acceptable even if she was forced to perform *Hajj-e-Ifraad* because of her condition.

Q2. After the mandatory stop in Mash'ar can the agent leave Muzdalafah at night?

Ans: Yes an agent can do so.

Q3. If a lady agent can not perform the rite of *Rami of Jamarat* (hitting Satan symbol with pebbles) can she ask someone else to do it for her?

Ans: If she knew at the time when she took the responsibility of proxy pilgrimage that she would not be able to perform this rite on 10th of Dhil Hajjah (12th month of Islamic year), neither during the day nor night, then her proxy on the basis of *ehtyat-e-wajib* (obligatory precaution) is considered to be void. But if she is unable to do so on the 11th and 12th then her proxy is valid. Furthermore, if circumstances arise that make her unable to do so after becoming the agent then her proxy is valid.

UMRA-E-MUFRADA

MIQAT FOR UMRA-E-MUFRADA:

If the pilgrim is in Makkah then the *miqat* (a special place designated by the sacred rules of Islam for wearing ihram) is Hidaybiyyah, Ja'ranah or Tan'eem.

RULES FOR UMRA-E-MUFRADA:

1. Ihram.
2. Tawaf (circumambulation).
3. Salaat for tawaf.
4. Sa'ee between Safa and Marwah.
5. Taqseer (cutting the hair of the head).
6. Tawaf-un-Nisa.
7. Salaat for tawaf-un nisa.

CONCLUSION:

The main difference between *Umra-e-Mufrada* and *Umra-ut-Tamatu* is that there is no *tawaf-un-nisa* in *Umra-ut-Tamatu*. The second difference is that *miqat* for *Umra-ut-Tamatu* is from the five main designated places.

REPETITION OF UMRA-E-MUFRADA:

A person is not allowed to perform two Umras in the same month (either for himself or for some one else). But if the Umras are for two different people then it is permissible.

QUESTIONS AND ANSWERS:

Q1. Can a women during menstruation wear ihram for *Umra-e-Mufrada* and if so, how?

Ans: She can do it outside the mosque and perform *niyyat* (intention).

Q2. If a woman has already worn ihram for *Umra* and her period begins, and it will not end during her stay in Makkah, what should she do?

Ans: Tawaf and its prayer must be performed by a representative on her behalf, but she can perform the rest of the rites herself in this condition.

Q3. If on returning home she finds out that the tawaf for *Umra-e-Mufrada* was invalid and it is not possible to return to Makkah then how does she shed her ihram?

Ans: As an obligatory precaution she has to perform the tawaf herself. To have a proxy perform the tawaf will not suffice.

TYPES OF PILGRIMAGE

There are three types of pilgrimages:

1. Tamatu.
2. Ifraad.
3. Qiraan.

The first is the obligation on those who reside more than 48 miles from Makkah and the other two are prescribed for those who reside within 48 miles of Makkah.

HAJJ-UT -TAMATU:

This is divided into two parts.

1. Umra-ut-Tamatu.
2. Hajj-ut-Tamatu.

PHILOSOPHY OF UMRA-UT-TAMATU:

The first part of pilgrimage is *Umra-ut-Tamatu* the reason might be that during the *Umra* the cleansing of soul begins and during the pilgrimage rites it reaches its zenith. A person's soul heats up during *Umra* and pilgrimage cooks it completely. A hot thing can become cold but a cooked thing can not become raw.

If while performing *Umra* the body made the soul do *tawaf* then during the pilgrimage the soul should guide the body during *tawaf*.

PHILOSOPHY BEHIND MIQAT

When the pilgrim leaves her home to travel to the place where she has to wear her ihram she should fill her mind with the thoughts of Day of Judgment and the terrible scenes that will be witnessed on that day.

As Allah (SWT) says in the Holy Qur'an:

ان يوم الفصل ميقاتهم اجمعين(1)

"Surely the day of separation is their appointed term of all of them."

MIQAT:

Miqat is a special place designated by the sacred rules of Islam for wearing **ihram** (special dress for Pilgrimage). It differs according to the landing city of pilgrims.

There are nine places which can be used as **Miqat**.

1. **Masjid-ush-Shajarah:** It is called **Thul Hulaifah**. It is the **Miqat** for pilgrims coming into Makkah from Madina. Here the ihram is worn inside the mosque. Ladies in menstruation and in jenabat can wear it while passing through the mosque or even outside the mosque. Wearing ihram is permitted for a woman during menstruation.
2. **Waadil-Aqeeq:** It is the **miqat** of pilgrims arriving from Iraq and Najd.
3. **Qarn-ul-Manaazil:** This is used by pilgrims coming from Ta'if.
4. **Yalamlam:** This is a mountain and is **miqat** for pilgrims coming from Yemen.
5. **Johfa:** This is for pilgrims arriving from Syria.

(1) سورة دخان 40

6. **The proximity of any of the above quoted Miqats:** If a person takes a route which does not cross any of the mentioned Miqats, he or she must wear ihram from any place which is parallel to the Miqat.
7. **MAKKAH:** This is the Miqat for *Hajj-ut-Tamatu*, as well as *Hajj-ul-Qiraan* and *Ifraad* for the residents of Makkah, and its neighborhood.
8. The pilgrim's home is the Miqat for those who are nearer to Makkah than the Miqat as it is permissible for them to wear ihram from their homes and are not obliged to return to a Miqat.
9. **Adnal Hil like Hudaybiyyah, Ja'ranah, or Tan'eem:** It is the Miqat for *Umrat-e-Mufradah* after the *Hajj-ul-Qiraan* or *Ifraad* and all *Umra-e-Mufradah* by those in Makkah.

If a lady having menstruations and not knowing the rule did not don her ihram at the Miqat and entered the Haram, then as an obligatory precaution she should return to one of the Miqats and wear her ihram. If it is not possible to go to a Miqat then on the basis of precaution she should go as far away as possible from the Haram and as a precaution wear ihram there.

RITUALS OF UMRA-UT-TAMATU:

1. Ihram.
2. Tawaf (Circumambulation).
3. Salaat for Tawaf.
4. Sa'ee between the hills of Safa and Marwa.
5. Taqseer (Cutting one's hair).

QUESTIONS AND ANSWERS:

Q1. If a pilgrim forgets to wear ihram or because of unconsciousness or lack of knowledge does not wear it, what should she do?

Ans: If it is possible to return to one of the Miqats then it should be done. If it is not possible and the pilgrim has already entered the *Haram*, then she should leave the *Haram* and go as far as possible and wear the ihram. If it is not possible to go out of the *Haram* then the ihram may be worn there. If the pilgrim has not yet entered the *Haram* but the return to Miqat is impossible then she should go as far away as possible and wear the ihram.

Q2. Can a lady during menstruations enter a mosque to wear ihram and does she need ablutions before entering the mosque?

Ans: No she can enter the mosque without ablutions to wear ihram.

PHILOSOPHY OF IHRAM

Donning of ihram is leaving the material world behind and migrating to the elevated presence of Allah (SWT).

It is a reminder of shrouds which every human has to wear after death.

It also reminds us that this is a practice session for the Day of Judgment.

The pilgrim must shed her pride and dress in the clothes which will take her closer to Allah (SWT).

Those waiting for Imam-e-Zamana (AJTF) are awaiting a Reformer and so should be obedient and patient. Likewise those entering Haram of Allah (SWT) should be in ihram.

PHILOSOPHY OF THE COLOUR "WHITE":

The color of ihram is white which represents purity. We came to the world pure and should endeavor to leave it in the same condition.

Two faults are always associated with Muslims: One, that they are not peace loving and the other that they are not neat and tidy. Both these issues are answered by the rituals of ihram.

"Cleanliness is half faith." Reality of this tradition can be observed in pilgrimage.

Why has Islam selected white color out of so many available?

White represents purity as well as peace and tranquility. That is why this color is recommended for daily prayers, for ihram and even for shroud.

White color keeps away bugs and insects. That is why patients beds are covered with white sheets and doctors and nurses wear white uniforms. Islam emphasized on this color from the beginning.

This color not only helps in outer cleanliness it also encourages inner purity. It forces a person to think that as this dress is pure and clean so should our inner self be. We should try to keep all negative thoughts away from our minds and keep them pure like our dress.

QUESTIONS AND ANSWERS:

Q1. If a lady sees blood while wearing ihram or after wearing it and has no idea when it will end; will her obligatory pilgrimage be *Hajj-ut-Tamatu* or *Hajj-e-Ifraad*?

Ans: If the lady sees the blood while wearing ihram then whichever pilgrimage she was planning on doing, that is, *Tamatu* or *Ifraad*, she should do *niyyat* (intention) for that. Then if her bleeding ends she can perform ghusl (purifying bath) and if possible perform *Umra* otherwise she will have to perform *Hajj-e-Ifraad*. But if she sees the blood after wearing ihram then she should keep her intention, that is, not change it to *Hajj-e-Ifraad*. Then if she is able to perform ghusl in time she can perform *Umra* otherwise change her intention to *Hajj-e-Ifraad*.

Q2. If a lady dons ihram with the intention of *Hajj-e-Ifraad* thinking that she could not possibly perform *Hajj-ut-Tamatu*, but on reaching Makkah realizes that it is possible for her to perform *Umra-ut-Tamatu*. Then what should she do?

Ans: She can change her intention to *Hajj-ut-Tamatu*.

Q3. If a lady enters *Masjid-ush-Shajarah* during her period, wears ihram and leaves from the same door, is her ihram correct?

Ans: Yes her ihram is correct. However entering the mosque in her condition is considered a *haram* act.

Q4. Is it obligatory for a lady to wear socks when in ihram?

Ans: Yes it is obligatory, because she is not allowed to expose her feet in front of *na mehram* men.

Q5. A lady wears ihram during her period. After doing ghusl she performs *Umra-ut-Tamatu*. Then in *Arafaat* (9th of Dhil Hajjah) she again spots blood (which normally ends before the ten days of menstruation, what should she do?)

Ans: She has performed her *Umra-ut-Tamatu* between two cycles of menstruation. There is a difference of opinion between scholars about this situation. The majority say that this short period between the two cycles is also considered part of the menstrual period. But there is a group who think that this is a *pak* (Islamically Clean) period.

Thus according to the majority of scholars, because the woman was still in her menses, her obligatory pilgrimage changes to *Ifraad* and after completing her pilgrimage rites she must perform *Umra-e-Mufrida*.

According to the second group of scholars however, because the woman was considered *pak* between the two cycles, her umra is valid and she can continue with *Hajj-ut-Tamatu*.

According to precaution she should follow the decree given by an Islamic Jurist whom she follows.

OBLIGATORY ACTS FOR IHRAM:

1. *Niyyat* "I am wearing the ihram for *Umra-e-Tamatu qurbatan ilallah* (To be near Allah SWT).
2. Reciting *Talbiyah* (Response to God's command). That is, to utter the following: "*Labbaik, Allahumma labbaik, labbaik, 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).

It is highly recommended to add the following: "*Innal hamda wannimata laka wal mulka, la sharika laka*". It is also permissible to add to this "*labbaik*" and say, "*la sharika laka labbaik*", meaning (All the praise is Yours, so is the bounty, and to You belongs the property; there is no partner to You. Here I am! at Your service).

One may question if a lady can recite *Talbiyah* out loud? Shari'ah says she can and there is no harm in doing so.

RECOMMENDED ACTS FOR IHRAM:

1. Having a ghusl for ihram before wearing it. Even ladies having menstruations should have a bath.
2. The ihram should not be made of pure silk. Infact it is better to avoid all garments of pure silk during ihram. But if there is no other choice then it can be used.
3. Cutting one's nails or removing underarm or bikini line hair.
4. Wearing one's ihram after *Zohr* (Afternoon) prayers. If this is not possible then it is better to wear it after any obligatory prayer. Otherwise one can pray six *Raka'at* (Unit) recommended prayers or two *Raka'at Salaat-e-Nafla* and then wear the ihram. In the first *Raka'at* one should recite Sura Fatiha followed by Sura Ikhlas from the Qur'an and in the second one recite Sura Fatiha and then Sura Hajj.
5. Recitation of special duas is recommended while having a bath, donning ihram and after offering Salaat.

UNDESIRABLE ACTS DURING IHRAM:

1. Using black cloth for the ihram.
2. Using yellow colored pillow cases and bed sheets.
3. Using dirty clothes as one's ihram.
4. Applying henna shortly before wearing ihram, so that the smell and color are still there when one wears the ihram.
5. Dipping one's body in water.
6. To answer someone else's call with *Labbaik*.

PHILOSOPHY OF CIRCUMAMBULATION (TAWAF)

ONENESS OF ALLAH (SWT) {TAWHID}:

Circumambulation around *Kaba* does not mean that the body goes around in circles. The real reason for this rite is that the heart and soul of the pilgrim should move around the House of Allah (SWT) and his love for Allah (SWT) should become so great that no worldly attraction should distract him from this path. Neither east nor west should distract him only *Tawhid* should attract him.

UNITY:

The pilgrims were residing in different countries of the world. They all gathered in Makkah then moved to *Masjid-e-Haram* and with great love and enthusiasm started circumambulating around *Kaba*. This makes them realize that they were like a drop of water but now this gathering has made them part of a huge ocean.

ACT OF ANGELS:

The angels circumambulate in the heavens likewise pilgrims do it on the earth. Earth dwellers are compared to heaven dwellers, because pilgrims circumambulate around *Kaba* on the earth and exactly above this is *Bait-ul-Mamur* in the heavens where angels are doing the same.

During circumambulation it is a must that *Kaba* should be towards ones left side. The reason might be that the heart is also on the left side of the body. Heart is the House of Allah (SWT) so it should always be completely attentive to House of Allah.

RULES OF CIRCUMAMBULATION:

Circling seven times around *Kaba* is called one *Tawaf*. There are several conditions for *tawaf*.

1. **Niyyat: Tawaf** is invalid if there is no intention to perform it for the purpose of attaining closeness and obedience to Allah (SWT). In addition one must mention for which *Umra* or Hajj tawaf is being performed and whether it is an obligatory or recommended tawaf.
2. **Taharah (Cleanliness):** Cleanliness from both major (such as jinabat, haidh and nifas) and minor causes of impurities (such as urine and excrement) is compulsory. If one performs tawaf despite such uncleanness, whether deliberately, out of ignorance, or inadvertently, the tawaf is invalid.

If in the course of tawaf, the pilgrim who is in a state of ihram, passes wind, urine or stool, the following rules must be taken into consideration:

- If he does so before completing the fourth round, the *tawaf* is invalid and he must repeat it after performing *Wudhoo* (Ablution);
- If it occurs involuntarily after completing the fourth round, he must interrupt the *tawaf*, perform *Wudhoo* and complete the *tawaf* from where he had interrupted it;
- If the occurrence, after completing the fourth round was by choice, as a matter of precaution he must complete the *tawaf* after performing *Wudhoo*, and repeat the tawaf for a second time as well.

RULES FOR A MENSTRUAL LADY DURING CIRCUMAMBULATION:

If a lady begins her menstrual cycle during tawaf and sees blood before the fourth round then her *tawaf* is invalid. But if she sees it after the fourth round then the tawaf is valid and after her ghusl of haydh she can complete the remaining rounds. As a precaution she should complete the rounds and do another *tawaf* if there is enough time. But if her schedule is tight then she should perform *Sa'ee*, cut her hair and wear the ihram for Hajj, and on return from Mina before performing the tawaf for

Hajj she should do her Umra *tawaf* with *Qadha* (Delayed performance) intention.

After performing the tawaf and its prayers, a lady finds out that she is having menstruation but has no idea when it started, that is:

- a- Before the tawaf.
- b- Before the special prayers for the tawaf.
- c- During tawaf
- d- During the prayers.
- e- After the prayers.

In such a case she should take it as definite that the tawaf and its special prayers were performed in acceptable conditions. If she has definite knowledge that her menstruations started before or after her prayers then she should perform ghusl of haidh and say her special prayers. But if there is not enough time then before performing the tawaf of Hajj she should offer delayed prayers.

After completing tawaf but before offering its prayers, if the menstruation starts then the tawaf will be considered correct and she will offer its prayers after her menstruation cycle ends and she has had her ghusl. But again if there is not enough time then she should perform *Sa'ee* between Safa and Marwa and have her hair cut and offer the tawaf prayers with delayed intention before doing the tawaf for Hajj.

If a lady at the time of *Umra-ut-Tamatu* spots blood before wearing ihram or while wearing it or after having done so, but before performing tawaf, then if there is sufficient time then she should wait for her cycle to end, do her ghusl, and then perform all the rites of *Umra-ut-Tamatu*. But if there is not enough time then she has two choices.

1. If she spotted blood before donning ihram or while donning it then her *Hajj-ut-Tamatu* will be changed to *Hajj-e-Ifraad* and if possible she should perform *Umra-e-Mufrida* after completing the pilgrimage rites.
2. If she spots blood after donning ihram then as a compulsory precaution she should change her intention of *Hajj-ut-Tamatu* to *Hajj-e-Ifraad*. But she should perform Sa'ee of Safa and Marwa and cutting of hair which are part of *Umra-ut-Tamatu*, wear ihram for Hajj perform her Mina rites, then perform tawaf and its prayers for *Umra-ut-Tamatu* with delayed intention, before performing the tawaf for Hajj.

But if she knows for sure that her cycle will not end even after completion of Mina rites then she should let an agent perform tawaf and prayers but perform the *Sa'ee* and cutting of hair herself.

There is sufficient time for a woman to perform all the rites of *Umra-ut-Tamatu* but she does not take the opportunity to do so, even though she is sure that later she will not be able to perform the *Umra-ut-Tamatu* rites because of lack of time and her menstrual cycle, and then what she feared actually occurs. That is her menstrual cycle begins and there is not sufficient time left to perform all the rites of *Umra*, then her *Umra* is invalid and her ihram also become invalid. She can not change her *Hajj-ut-Tamatu* to *Hajj-e-Ifraad*. But as a precaution she should perform all rites of pilgrimage with the intention of *Hajj-e-Ifraad*, keeping sincere hope in heart towards their acceptance. Infact as a precaution she should perform tawaf, prayers for it, *Sa'ee* and cutting of hair for both *Umra-e-Mufrida* and *Hajj-e-Ifraad*.

QUESTIONS AND ANSWERS:

Q1. During tawaf the area between *Rukn-e-Yamani* and *Maqam-e-Ibrahim* is very crowded and there is a lot of contact with men, because of this is it permitted to perform circumambulation on the outer side of *Maqam-e-Ibrahim*? (As

contact with men is less likely in this area)

Ans: If the contact between men and women performing circumambulation is the one which is unavoidable in a big crowd then it is permitted. But if it becomes too intimate then it is not permitted. So because of unavoidable contact one cannot perform circumambulation on the outer side of *Maqam-e-Ibrahim*.

Q2. Is there any difference between covering the parts of body during Prayers and during Tawaf?

Ans: Yes there is some difference. Those parts of the body which must be covered in prayers, like one's hair, arms down to the wrists, legs down to the ankles, if revealed during tawaf do not make the tawaf invalid. But as a recommended precaution it is better to take care that they are covered as in prayers like prayers.

As an obligatory precaution it is not permitted to cover ones face with a veil while performing tawaf even if the lady is not in ihram. For example when she performs the tawaf of Hajj after the rites in Mina on the day of *Eid-al-Adha*, she should not use a veil. If she wants she can pull down her head covering to hide her face but it should not touch her face.

Q3. What happens if during tawaf, a lady's (beauty spots) are revealed or a little hair is revealed?

Ans: Her tawaf is valid but she has committed a sin.

Q4. What happens if a lady spots blood after realizing that her *Umra-ut-Tamatu* circumambulation has become invalid?

Ans: In such a case the same rule applies as the one where blood is spotted before starting circumambulation.

Q5. If a lady is using precautionary medication to stop her menstrual cycle but sees some spots on her due date, which do

not have the properties of menstruations, what should she do? She is aware that stopping the use of medication will start her cycle.

Ans: Such spotting will not be considered as menstruation. It will be treated as *istihaza* (yellowish or brown spotting) and the rules of *istihadha* will apply to her.

Q-6 If a lady is unsure whether to use medication in order to be able to perform tawaf and its prayers herself, or to assign the rites to an agent is it a must for her to use medication?

Ans: If there is no danger of any harmful effect on her health then use of medication is obligatory.

Q7. While performing recommended tawaf if there is a contact with men and gaze falls on male bodies, is the tawaf valid?

Ans: Circumambulation is valid, but the lady should not touch or gaze intentionally.

RULES FOR A LADY HAVING ISTEHADHA:

There are three types of menstruations.

- 1- *Qalila* (Little blood)
- 2- *Mutawassita* (Medium blood)
- 3- *Kathira* (Excessive blood)

If a lady starts light bleeding of her menstrual cycle during circumambulation after the fourth round then after washing her private parts and performing wudhu she should complete her rounds. But if it happens before the fourth round then the entire tawaf will have to be performed again.

Only a lady having light bleeding can enter *Masjid-ul-Haram* without ghusl.

CONCLUSION:

A woman with light bleeding should follow the rules that apply to one's daily prayers, and wash the private parts for every tawaf, using fresh sanitary towels and performing wudhu. Then for tawaf prayers she should again perform wudhu.

A woman with medium bleeding should perform one ghusl for tawaf and its prayers. But wudhu for both rites will be performed separately.

A woman with heavy bleeding should perform separate ghusls for tawaf and its prayers. She does not have to do wudhu but if there is any act which causes minor impurity then she has to do wudhu also.

Q. If a lady having menstruations who is supposed to perform ghusl and wudhu before every tawaf and prayers for it, offers obligatory prayers during tawaf with the same wudhu and continues her rounds after her prayers again with the same wudhu, is her action valid?

Ans: In such a condition neither her tawaf nor her obligatory prayers are valid.

BODY AND CLOTHES SHOULD BE FREE OF ALL IMPURITIES:

As a compulsory precaution it is better to avoid even those impurities which do not matter in obligatory prayers. For example a blood spot less than a dirham size, cap, socks, handkerchief or ring which is not ceremonially pure.

BODY COVERING:

The whole body has to be covered except for face and hands up to wrists.

Q. What is the rule about performing circumambulation wearing dress or outer covering made of see-through (transparent) cloth?

Ans: It is a sin to wear dress made from see-through or transparent cloth; and complete covering is obligatory during circumambulation.

OBLIGATIONS IN CIRCUMAMBULATION:

There are eight obligations to be fulfilled in circumambulation.

1. It must be commenced at *Hajar-ul-Aswad* (The Black Stone).
2. At the end of the whole round, it should end here also.
3. At all times, during the circumambulation, the Holy Kaba must be to the left of the pilgrim.
4. Hijr Ismail must be included in tawaf; that is to say, a pilgrim must turn around the Hijr without entering it or climbing its wall.
5. One must circumambulate keeping clear of the Holy Kaba and its projection is known as Shadharwaan.
6. One must circumambulate seven times continuously. Less than seven rounds will invalidate the *tawaf*; if more than seven rounds are made deliberately, the *tawaf* will be invalid too.
7. The seven rounds must follow each other without considerable interruption between them.
8. The circumambulation must be performed by free movement of the pilgrim. If he was made to move by being pushed by the crowd this will not be acceptable.

As is widely held, circumambulation is performed between the Holy Kaba and *Maqame* (the station) of *Ibrahim (A.S.)* - a distance of twenty six and a half arm lengths (about 12 meters). As one has to go around the wall of *Hijr Ismail*, the distance is reduced to six and a half arm lengths (about 3 meters). However, if one moves outside this ambit, it is acceptable, though *makrouh* (Not desirable), particularly if one is unable to remain within the limits, or harm could befall him, if he did so.

Nevertheless, where possible, observing precaution is recommended.

As soon as a lady realizes that her menstruations have started she must leave *Masjid-e-Haram*. Rules for her circumambulation have been mentioned before.

PRAYERS FOR CIRCUMAMBULATION:

The third obligation in *Umrat-ut-Tamatu* consists of two units of prayers to be said after circumambulation. It is performed like morning prayers except that the worshipper has the option to say it aloud or in a whispered way. It is obligatory to say it close to *Maqam-e-Ibrahim* (A.S.). Evidently, it must be said at its rear. If it is not possible to do so then as a precaution one must offer two sets of prayers. One set one may say on any of its both sides and in addition another set far from the *Maqam* but at its rear.

If this is not possible, any of the two is sufficient. However, if this is not possible, then one may, as a matter of precaution, say it anywhere in the Mosque, and as close to the *Maqam* as possible. This is so when the tawaf is obligatory, but when it is optional, one may pray anywhere in the Mosque.

SA'EE:

This is the fourth obligation in *Umrat-ut-Tamatu*. In *sa'ee* too, intention to seek nearness to Allah (SWT) is obligatory but there is no obligation to cover the private parts, [although exposing one's genitals in a public place is not allowed], or for purity from urine or excrement, although it is preferable (*al awla*) to be ritually clean during *sa'ee*.

Sa'ee is to be performed after circumambulation and its prayer. If it is performed before the circumambulation or prayers, it is obligatory to repeat it after performing both.

Niyyat (Intention) to attain closeness to Allah (SWT) is essential in *sa'ee* performed for Umrah or Pilgrimage, whichever is applicable.

Sa'ee 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*. One can delay performance of *sa'ee* till night without any valid reason, but as a precaution it is better not to delay. A lady having menstruation who employs an agent for circumambulation and its prayers should perform the *sa'ee* herself because this area is not part of mosque.

Q. If a lady after her purifying bath performs circumambulation and its prayers, then starts *sa'ee* but between rounds realizes that she is still having menstruations, is her *sa'ee* valid?

Ans: No it is invalid. She should perform her circumambulation again offer its prayers and then perform *sa'ee*.

TAQSEER (CUTTING OF HAIR):

It is the fifth obligation in *Umrat-ut-Tamatu*. It must be embarked on with the *niyyat* (Intention) of closeness to Allah (SWT). It is materialized by cutting some hair of the head.

- Cutting is a must, plucking is not valid.
- As it is widely held, it is accepted by cutting the nails of hand or foot, as an alternative. However it should, as a matter of precaution not be performed independent of cutting the hair first.
- A lady can only do *taqseer* for another if she has already done it for herself.
- It is not obligatory to perform *taqseer* there and then. In fact if there is a danger of exposing hair in front of men then it is better to do it on reaching their accommodation.
- If a pilgrim, knowingly and deliberately, engage in a sexual act after *sa'ee*, but before *taqseer*, he is liable to bear a

kaffarah (Penalty) of a camel. However, if she did so in ignorance of the rule, she should be relieved of the penalty.

CHANGE OF HAJJ-E-TAMATU TO HAJJ-E-IFRAAD:

One of the essential parts of *Hajj-e-Tamatu* is *Umra-e-Tamatu*. A lady who has to perform *Hajj-e-Tamatu* but because of menstruation or lack of time could not perform *Umra-e-Tamatu*, then she should change her intention to *Hajj-e-Ifraad*, because for this type of pilgrimage *Umra* is not required. She should stay in Arafat with other pilgrims, go to Muzdalfa and perform all rites of Mina. But sacrificing of sheep is not obligatory for her. On return to Makkah she should perform circumambulation of *Ziarat* (visit to Holy place) and its prayers, *sa'ee* and *Tawaf-un-Nisa* (The circumambulation which makes husband and wife valid for each other) with its prayers. Then she can shed her ihram. She should return to Mina spend night there and perform all rites which are done on 10th, 11th and 12th of Dhil Hajjah.

HAJJ-E-TAMMATU

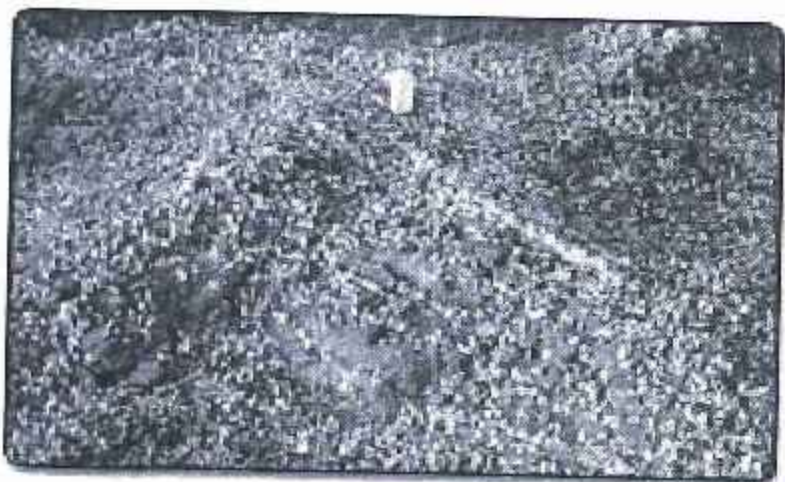
For Hajj-e-Tammatu, the First obligatory act is donning of ihram.

IHRAM FOR PILGRIMAGE:

After completing *Umra* rites every pilgrim has to don ihram for *Hajj-e-Tammatu*. The only difference between Pilgrimage ihram and *Umra* ihram is intention and place, rest is same.

Ihram can be donned any where in Makkah, but highly recommended place is *Masjid-e-Haram*. Offer two units of prayers near *Maqam-e-Ibrahim* or *Hajr-e-Ismaeel* and then don ihram.

PHILOSOPHY BEHIND STAY IN ARAFAT PLAIN:



The name Arafat has been derived from word '*araf*', which means acquaintance, recognition or knowing. There are many different reasons for the use of this name.

1. Prophet Adam (AS) and Lady Eve (AS) met each other after a long wait at this plain.
2. Prophet Abraham (AS) dreamed about offering sacrifice of Prophet Ismaeel (AS) at this plain.
3. Imam Jaffer-e-Sadiq (AS) said: Angel Gabriel (AS) brought Prophet Adam (AS) to this plain and told Him, "*After the sun set confess your sins.*" So as Prophet Adam (AS) became acquainted with His sins here that is why it is called Arafat.

These are the few commonly held beliefs for why this place has been given this name. Now we will discuss the philosophy behind the selection of this particular plain.

This plain is very close to nature. No high rise buildings or material wealth or comforts are found here. Therefore it presents the picture of what we will have to face on the Day of Judgment when we are gathered in front of Allah (SWT) for question and answer.

Prophet Mohammad (S) said, "*Day of 'Arafah is a very difficult day for Satan.*"

When God's servants leave all the material life behind and become fully focused on their creator, then why will not this day become a difficult one for Satan.

CONDITIONS FOR STAY IN ARAFAT:

The second obligation in *Hajj-ut-Tamatu* is the stay at Arafat. The objective of performing this act of worship has to be the intention of attainment of closeness to Allah (SWT). The requirement is the presence in Arafat, regardless of whether the pilgrim is riding, walking, sitting or moving.

Stay at Arafat should, as a matter of precaution, be from the beginning of *zawaal* (Time when the sun set begins) on the ninth of Zil Hijjah till sunset.

The stay there for this period is obligatory and whoever fails to do so, by choice, commits a sin. However, it is not one of the fundamentals of Pilgrimage, i.e. if one fails to be there for a portion of the required time, one's Hajj is not invalidated.

There are two types of stays:

1. *Wuquf-e-Ikhtiari* (Optional stay): Stay during the day time.
2. *Wuquf-e-Iztirari* (Compulsory stay): A short stay on the Eid night.

If for some valid reason or lack of knowledge one does not perform *Wuquf-e-Ikhtiari* then she must do *Wuquf-e-Iztirari* and her Pilgrimage will be valid.

PHILOSOPHY OF STAY AT MASH'AR:

Allah (SWT) says in the Holy Qur'an:

﴿ فَإِذَا أَقَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ﴾ {198}

[Shakir 2:198] so when you hasten on from "Arafat", then remember Allah near the Holy Monument.

How to remember Allah (SWT)?

The open plains and desert of Mash'ar, complete silence of night and sky full of shining stars, makes one remember ones creator. There was a tent city in the plain of Arafat, the artificial lights were shining, but here it is just open space with dark of night on all sides.

Yes as one rite of Pilgrimage follows another, it becomes simpler. The pilgrim starts feeling closer to nature closer to his Creator. Meaningful thoughts and inner light make him aware of the meanings of his creation. The meaning of Mash'ar is awareness or perception.

We can say that Arafat was one grade and Mash'ar is a higher grade. That grade we attended in the day time and now we are in the night class. Both classes are held in plains. In the first class there was roof to sit under, food to eat and lights to brighten the surroundings. But the second class is held in a plain where there is no food to eat no lights to guide one. There is a danger of getting lost. Pebbles have to be collected. The pilgrim is already very tired. Yesterday in the plain of Arafat hands were holding supplication book, now hands are full of pebbles which will be used for attacking the enemy.

Oh! The pilgrim of the House of Allah (SWT) if you have been lacking in deeds, do not stay behind in supplication.

If back home the world, friends and foes, neighbors and co-workers, teachers and class mates distracted you here there is no one to do so. The Greatest Host has brought you to this land where the earth is full of tears of all Holy Men of history. The atmosphere here is witness to the grieving and crying of passionate followers of Allah (SWT). Be appreciative of this Holy place and wake up from your slumber.

CONDITIONS FOR STAY AT MASH'ARIL-HARAM:

The third obligation in *Hajj-ut-Tamatu* is stay at Muzdalifah which is also known as *Mash'aril-Haram*.

When a pilgrim leaves Arafat, some part of the night of 10th Dhil Hajjah she must spend in Muzdalifah. She should, as a matter of precaution, stay till sunrise with the intention of closeness to Allah (SWT).

Ladies can stay for a short period and before sunrise depart for Mina.

If some one can not perform optional stay then compulsory stay is enough.

Wuquf-e-Ikhtiari (Optional stay): It starts from 10th Dhil Hajjah night and ends at sun rise.

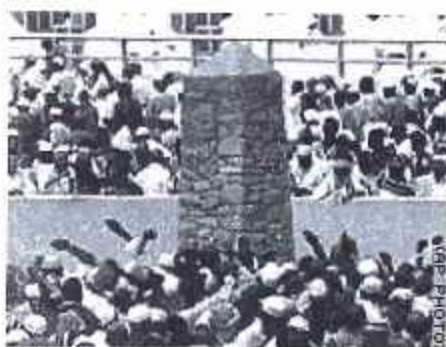
Wuquf-e-Iztirari (Compulsory stay): On the Eid day between sun rise to sun set a short stay.

OBLIGATORY ACTS IN MINA

When a pilgrim departs from Muzdalifah, it is obligatory to proceed to Mina to discharge one's obligations which are three:

1. Stoning **RAMI-E-JAMRAT** (Symbol of Satan).
2. Sacrificing an animal at Mina.
3. **Taqseer** (Cutting of hair).

PHILOSOPHY BEHIND RAMI-E-JAMRAT:



PROPHET ABRAHAM (AS) AND SATAN: Imam Musa-e-Kazim (AS) said, *"At this place Satan appeared in front of Prophet Abraham (AS) and tried every thing to put doubt in His mind. But Prophet (AS) threw stones at him which made him run away"*. This

deed became so popular with Allah (SWT) that it was made a rite of Pilgrimage.

At three different points Prophet Abraham (AS) threw seven pebbles each time to disappoint Satan.

LADY HAGER AND SATAN:

The Satan came to Lady Hager (AS) and said, "Today your son will be killed." She replied, "A father can never kill his son." Satan said, "Abraham thinks it is God's order to kill his son." The brave lady answered, "If it is an order from God Almighty then I am happy with it." This answer disappointed Satan very much.

Then Satan went to Prophet Ishmael (AS) and tried to put doubts in His mind. But the strong son of a brave mother stayed steadfast in His resolution. The Satan again went back to Prophet Abraham (AS), who again threw pebbles at him.

This incident teaches us that Satan tries to misguide one sometimes through the spouse, at others through offspring and sometimes approaches directly. Only strong faith in Allah (SWT) can save one from this evil influence.

Stoning *Jamratil-Aqabah* (Big Satan):

This is the fourth obligation in Pilgrimage on the day of the Eid of sacrifice. Certain conditions have to be observed:

1. The intention should be the attainment of nearness to Allah (SWT).
2. Seven stones must be thrown, not more or less; it is not permitted to throw anything other than stones.
3. The stones must be thrown one after the other and not two or more at a time.
4. It is necessary that the stones hit the *Jamrah*.
5. The stones must reach the *Jamrah* by being aimed at it and not merely deposited there. So any stones not thrown intentionally will not be counted.
6. The throwing of the stones and hitting the *Jamrah* must be done by a pilgrim himself. So, if the stone was in his hand but he was jostled around, resulting in the stone reaching the *Jamrah*, the obligation is not fulfilled.
The same rule applies, if the *Jamrah* is obstructed by a man, a woman, or an animal whose movements result in the stone hitting the *Jamrah*. However, there is no objection to its hitting something before reaching the *Jamrah*.
7. The stone must be thrown by hand.
8. The throwing of stones must be carried out between sunrise and sunset. Women and others who are permitted to leave Muzdalifah at night may perform *rami* at the *Jamrah* at night during Eid. eve

CONDITIONS FOR PEBBLES:

1. They must have been picked within the boundaries of the *Haram* but not from the Holy Mosque or the Mosque of Khief, and better still, they be picked in Muzdalifah.
2. As a matter of precaution, they must not have been used for this purpose before.

Ladies can throw stones during the day time as well as night time. It is not obligatory to be not having menstruations for performing this rite.

SACRIFICE OF ANIMAL:

This is the fifth obligation in *Hajj-ut-Tamatu*. It is necessary to set one's mind on performing this act of worship in the hope of attaining closeness to Allah (SWT).

The best sacrifice for a pilgrim performing *Hajj-ut-Tamatu* is a camel. The second best is an offering of a cow or a bull, a sheep or a goat can also be used.

Sacrifice cannot be offered before the Eid day. As a precaution it is recommended to offer sacrifice after throwing pebbles at Satan.

It is obligatory that the offering be made at Mina. If it is not possible, because of the rush, and because Mina is not capable of accommodating the multitudes of pilgrims, it could be made at *Wadi Muhassar*.

TAQSEER (CUTTING OF HAIR):

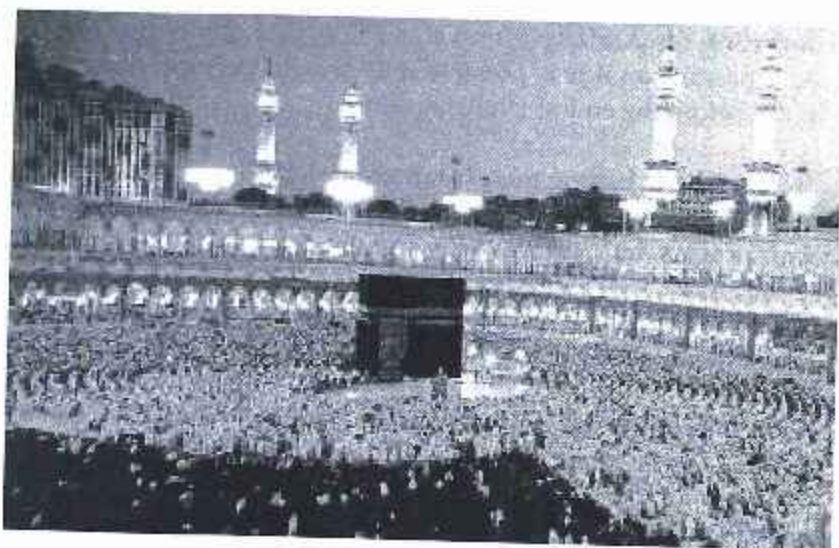
It is the sixth obligation in the obligatory Pilgrimage. It is necessary that the intention for carrying it out should be to attain nearness to Allah (SWT).

After cutting of hair all those acts which were prohibited in ihram will be permitted - except for use of perfume and sexual

relations. As a precaution, hunting should also be avoided. Infact not only sexual relations but also other physical contacts which were prohibited during ihram will stay. But after cutting of hair a woman can have a *nikah pronounced* (Matrimony) and she can even witness a *nikah*.

It is obligatory to perform cutting of hair in Mina.

rites to be performed in Makkah:



After performing all three rites of Mina it is obligatory to return to Makkah and perform following rites. These are seventh, eighth, ninth, tenth and eleventh obligations of Pilgrimage.

1. Circumambulation of Pilgrimage.
2. Prayers for it.
3. *Sa'ee* between Safa and Marwa mountains.
4. Circumambulation of *Nisa* (Woman).
5. Prayers for it.

Circumambulation of Pilgrimage, prayers for it, *Sa'ee*, Circumambulation of *Nisa* and its prayers are all to be performed in the same way as has been explained in *Umra* chapter, the only difference is intention. Here all intentions are done keeping Pilgrimage rites in mind for closeness to Allah (SWT).

Those ladies who are afraid of being in menstruation on return to Makkah, and fear that they will not be able to extend their stay over there, can on donning the Pilgrimage ihram and before departing for Arafat perform these five rites mentioned above. As a precaution if it is possible they should perform these rites again before the end of Dhil Hajjah.

A lady who is having menstruations and cannot extend her stay in Makkah should use an agent for both circumambulations and their prayers, but perform *Sa'ee* herself.

Use of perfume and sexual relations will remain prohibited for above mentioned ladies till they have performed *Taqseer*.

After Pilgrimage circumambulation, its prayers and *Sa'ee* use of perfume is permitted, but sex is still prohibited.

It is recommended to perform Pilgrimage circumambulation on the day of sacrifice. As a precaution it should not be delayed later than 11th of Dhil Hajjah.

PHILOSOPHY BEHIND CIRCUMAMBULATION OF NISA

The importance that Islam places on blissful married life and its effect on the family institution can be seen in its making circumambulation of *nisa* an obligatory act of Pilgrimage.

Allah (SWT) has made the husband promise to treat his wife well in Chapter 'Woman' of Holy Qur'an:

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ {19}

[Shakir 4:19] treat them (wives) kindly.

As soon as the ihram for Pilgrimage is donned the husband and wife become prohibited for each other. A *nikah* bounds a man and a woman into a married couple, in the same way circumambulation of *nisa* and its prayer again reinstate the relationship of the couple. As if the marriage took place only that day. Allah (SWT) allows them to have a fresh start. Where ever they erred in their duties to each other in the past all that has been pardoned and they have been given a chance to start a new relationship. While kissing and touching the **Black Stone** they promise Allah (SWT) that from now on they will be very careful in performing all their duties in their married life and their family unit will run on the constitution given by Allah (SWT).

CIRCUMAMBULATION OF NISA (WOMAN):

Tawaf-un-Nisa is obligatory on both males and females. If a man fails to perform it, his wife becomes unlawful for him. If a woman fails to perform it, her man becomes unlawful for her. An agent performing *Tawaf-un-Nisa* will do so on behalf of the principal and not himself.

Though this is an obligatory rite but is not among the basic elements (*arkan*) of Pilgrimage. That is, failure to perform it, even deliberately, does not invalidate the Hajj.

If a lady's menstruations start and her companions could not wait for her becoming clean, it is permissible for her to abandon *Tawaf-un-Nisa* and leave with them. In such a case, she should, as a matter of precaution, hire an agent to perform circumambulation and say its prayer on her behalf.

If, however, the menstruation commences after she had performed the fourth round, it is permissible for her to abandon the remaining rounds of circumambulation and depart with her companions. She should, as a matter of precaution, hire an agent to perform the remaining rounds and say the prayer on her behalf.

QUESTIONS AND ANSWERS:

Q1. If the wife is *Ithna Asheri Shia* (Believer in twelve Imams) and the husband belongs to another sect, therefore does not perform circumambulation of *nisa*, should she not let him approach her till he has performed it?

Ans: It is not obligatory for her.

Q2. A pilgrim after return from Makkah gets married and bears a child, suddenly he/she remembers that circumambulation of *nisa* was not performed, what is the position of the marriage and the child?

Ans: The marriage contract is valid because after cutting of hair the only prohibited act left is having sexual pleasure but *nikah* is permitted, there child is also legal.

Q3. If some one enjoys marital bliss with his wife before circumambulation of *nisa*, what should he do to compensate this act?

Ans: If there is a discharge then he has to give a camel as a fine, and if he cannot afford that then he should give a sheep. But if there is no discharge then he should just ask for pardon from Allah (SWT).

Q4. If a lady performs circumambulation of Pilgrimage and its prayers before proceeding for stays in Arafat and Mash'ar, and then her menstruations start, can she appoint an agent for performing circumambulation of *nisa* and its prayers?

Ans: No she cannot do this. She has to perform this rite on Eid day after taking a purifying bath and performing the supplications of that day. But if her companions cannot wait for her then she should leave with them and as a precaution appoint an agent to perform circumambulation of *nisa* and its prayers.

CONDITIONS FOR SPENDING THE NIGHTS AT MINA:
The twelfth obligation in Pilgrimage is to spend the nights of the eleventh and twelfth of Zil Hijjah in Mina. It is necessary to form the intention of closeness to Allah (SWT).

If, on the Eid day the pilgrim leaves for Makkah to perform *tawaf* and *sa'ee*, it is obligatory on her to return to Mina to spend the night there. The one, who has not refrained from hunting, while in a state of ihram, must also spend the night of the thirteenth in Mina. As a matter of precaution, so must one who has not abstained from sex while in a state of ihram. Apart from these two categories, the remaining pilgrims can leave Mina after *Dhuhr* (Afternoon prayers) of the twelfth; if, however, they delay their departure till night falls, they must spend the eve of the thirteenth in Mina till dawn.

RAMI (STONING) OF JAMARAT (SYMBOLS OF SATAN):
The thirteenth obligation in Pilgrimage is *rami* of the three *jamarat*, the First (*Oola*), Middle (*Wusta*) and Last (*Aqabah*), on the eleventh and twelfth of Zil Hijjah.

The nights on which it is obligatory to stay in Mina, during their day time *rami* is performed.

It must be done in person; hiring an agent is not permitted, except for a good reason.

It is obligatory to start *rami* of the First *Jamrah*, then the Middle and finally the Last.

All conditions are same as has already been mentioned in the stoning of *Jamrah-e-Aqabah*.

PHILOSOPHY BEHIND PROHIBITIONS IN IHRAM

To take ones heart and soul very close to House of Allah (SWT) some prohibitions are placed on oneself.

House of Allah (SWT) is a centre of peace and love; it represents protection from all evils. All those acts which cause discord are prohibited in ihram. One has to avoid dispute, lying, pride and all forbidden acts in the House of Allah (SWT) because one is in the presence of God Almighty.

This is a peaceful heaven and weapons represent enmity and discord, which are the acts of hell dwellers.

It is prohibited to stop growth of any living creature in this heaven. That is cutting or plucking of trees, plants and flowers is not permitted. Any mischief-maker on this earth is hell bound. Heaven dwellers always want to keep alive and take care of any thing which is a symbol of Allah (SWT).

If one wants to smell the heavenly perfume then she will have to keep away from the perfume of this world, which only helps in increasing the animal instincts.

To reach the zenith of Godly love one has to stay away from the love of their spouse also. Even being a witness to a marriage is not allowed, because this might distract one from the complete adoration of Allah (SWT).

The eyes should be devoted to looking for Allah (SWT). To keep oneself steadfast in this search one should stop viewing even their own image in the mirror.

One should completely forget about dressing up and using adornments. The whole effort should be focused on the effort that Allah (SWT) should consider us suitable enough for heaven.

PROHIBITIONS DURING IHRAM:

Once ihram is worn twenty five things become forbidden. Some of these are common between men and women, while others are specific to one gender.

COMMON PROHIBITIONS BETWEEN MEN & WOMEN:

1. Hunting.
2. Sexual intercourse.
3. ??Kissing a woman.
4. Touching a woman.
5. Looking at a woman and flirting with her.
6. Masturbating.
7. Reciting *nikah*.
8. Wearing perfume.
9. ??Wearing antimony/eyeliner (*surma*).
10. Looking in the mirror.
11. ? Bursting out in anger Outrage (*Fusouq*).
12. Quarrelling.
13. Killing insects found on humans, [such as lice].
14. Beautifying oneself.
15. Applying oil.
16. Removing hair from one's body.
17. ? Causing blood to come out of one's body Bleeding one's body.
18. Cutting one's nails.
19. Extracting a tooth, according to some scholars.

If during an *Umrat-ut-Tamatu* a pilgrim intentionally has sexual intercourse with his wife, and if he does so after performing *sa'ee*, the *Umrah* is not invalidated. However, there is an obligatory penalty upon him which should, as a matter of

precaution, be the sacrifice of a camel or a cow.

?If the intercourse takes place before *sa'ee* is completed, the penalty will still be as stated above. But as a matter of precaution, he must finish his *Umrah*, the pilgrimage that follows it, and repeat both of them in the ensuing year.

If a pilgrim, in ihram for Hajj deliberately has sexual intercourse with his partner before his stay at Muzdalifah, his Hajj is invalidated. If the lady is also in ihram and she knowingly and voluntarily condoned the act, her Hajj is also invalidated. Moreover, there is a penalty on each of them (which is described below), They must have to complete the remaining ceremonies and repeat the Hajj in the following year, whether the Hajj was obligatory or optional. However, if the woman was compelled into the act, her Hajj is not invalidated, and there will be no penalty on her. Her husband, who coerced her into it, should pay double the penalty.

The penalty for the intercourse is sacrificing a camel, but if one cannot afford it, it is a sheep. It is also mandatory that the husband and wife live separately during the remainder of the pilgrimage - being together only in the presence of a third person - until they complete all the pilgrimage rituals, including those at Mina. ??Then They may/should return to the point where the intercourse took place. Should they choose to use a different route, they are free to meet, only when they have finished all the required acts of worship.

They should also be separated, during the repeated Hajj in the following year on arrival, until they reach the place where the intercourse took place in the preceding year. Indeed, as a matter of precaution, the separation should be maintained until the completion of all the acts of pilgrimage, ??and the return to the place where the act took place.

If a person, in ihram, intentionally had sexual intercourse after his stay at Muzdalifah, but before completing the fourth round of *Tawaf-un-Nisa*, the above-quoted penalty is obligatory on him; however, his pilgrimage is valid. But if the act is after the fourth round then there is no penalty.

If a person knowingly has sexual intercourse during *Umrat-ul-Mufradah*, he is liable to the penalty previously discussed. His *Umra*, however, is valid if the sexual act took place after *sa'ee*; otherwise it is invalidated as well. It is then mandatory on him to remain in Makkah for another month, and proceed to one of the *Meeqats* to wear ihram again in order to repeat his *Umra*. It is not sufficient to wear ihram from *Adnal hil*. As a matter of precaution, he must also complete the *Umra* that was rendered invalid.

If a pilgrim, relieved from his ihram, has sexual intercourse with his wife who is still in ihram, she becomes liable to a penalty of a camel, which must be borne by the husband.

If a wife was forced to have sexual intercourse, then she is not obliged to pay any penalty, but as a precaution her husband has to give a penalty.

If a pilgrim, in a state of ihram, has a sexual intercourse with his wife out of ignorance or due to an oversight, his *Umra* and Hajj are valid and there will be no penalty on him.

KISSING A WOMAN:

It is not permissible for a pilgrim, in a state of ihram, to kiss his wife with passion. If he does so and as a result ejaculates, he is liable to a penalty of sacrificing a camel. If he did not ejaculate, the sacrifice of a sheep will suffice.

If the kissing was without passion, the same penalty shall be due, as a matter of precaution.

If a person, who is not in the state of ihram, kisses his wife, who is in a state of ihram, he must, as a matter of precaution, pay the penalty of sacrificing a sheep.

TOUCHING A WOMAN:

It is not permissible for a pilgrim, in ihram, to touch, carry, or cuddle his wife with passion. If he does so, whether he ejaculates or not, he becomes liable to a penalty of sacrificing a sheep. However, if he touches, carries or cuddles her without passion, no penalty is incurred.

LOOKING WITH DESIRE:

It is not permissible for a person, in the state of ihram to embark on foreplay with his wife. If he does so and ejaculates, he is liable to a penalty of sacrificing a camel. However if he is unable to pay this penalty, he may replace it with a sheep. He should also avoid looking at her with desire, if this eventually leads to ejaculation. That said, it is advisable not to embark on this road whether or not looking at her resulted in ejaculation, as a matter of precaution.

NIKAH (MARRIAGE CONTRACT):

It is forbidden for a pilgrim, in a state of ihram, to officiate the marriage contract himself or another person, irrespective of whether or not the other person is also in a state of ihram, and whether the intended marriage is permanent or temporary. In all these cases, the marriage is invalid.

If a pilgrim, in the state of ihram, gets married, and the marriage is consummated, the person who conducted the ceremony, husband, and wife should each pay a penalty, which is a camel. That is, if they were aware of the situation and the rules. If some were aware and others not, the ignorant party shall not incur the penalty. There is no difference as to the extent of the penalty whether the person, who conducted the marriage ceremony, and the woman, were in a state of ihram or not. If marriage is not consummated then there is no penalty.

USE OF PERFUME:

It is forbidden for a person, in ihram, to use perfume, be it by way of wearing, smelling, applying, or eating it.

By perfume we mean every substance intended for one's body, clothes, and food, such as musk, oud, waras, amber, saffron and the like.

However, it is evident that, one must also refrain from all kinds of scent and perfume, like rose and jasmine. There is one exception, though, which is '*Khalooq-ul-Kaba*', which is extracted from saffron and other materials, and is applied on the Holy Kaba.

It is forbidden for a pilgrim, in the state of ihram, to close his nose to bad smell, although there is no objection to moving away quickly from the smell.

If a person, in ihram, deliberately consumes an item of perfumery, or wears clothes that have traces of scent on them, she should, as a matter of obligatory precaution pay penalty of a sheep.

APPLYING ANTIMONY (SURMA):

Applying antimony in two situations need consideration:

1. Application of black collyrium (kohl) for beautification is totally forbidden. As a precaution even if not intended for beautification, it is forbidden.
2. Application for beautification of collyrium (kohl) which is not black, and its equivalent, without intention of beautification is not objectionable and carries no penalty. But if intention is beautification then it is better avoided.

Use of antimony for treatment is permitted. There is no penalty on the use of antimony. But in the first case where its use was forbidden, it is preferable to sacrifice a sheep.

Q. Is the application of lamp black or soot (*Kajal*) also forbidden?

Ans: The same rule applies here as for antimony.

LOOKING IN THE MIRROR:

It is forbidden for a pilgrim, in a state of ihram, to look in a mirror for the purpose of beautification. However, there is no objection to looking in a mirror for any other reason. For example, a driver looking in the mirror to check the rear view; a pilgrim may need to look into a mirror to tend an injury in his face, or to ensure that there is nothing on the face to obstruct ablution water reaching the skin.

(All other reflective surfaces are treated in the same way as a mirror.)

If one has looked into the mirror for beautification, it is recommended to renew the *talbiyah*.

There is no objection to wearing medical spectacles. However, as a matter of precaution, one should refrain from wearing them, if it is widely the view that they may be considered among beautification objects.

OUTRAGE (FUSOUQ):

It is forbidden for a pilgrim in a state of ihram to quarrel with others, tell lies, swear or show pride. These are forbidden acts in any case, but in ihram they become more sinful.

To show pride of ones position, wealth, connections etc and try to put down other pilgrims is completely forbidden.

There is no penalty for *fusouq*. However, the pilgrim should seek Allah's forgiveness, and as a precaution should sacrifice a cow.

QUARREL:

It is forbidden for a pilgrim in a state of ihram to quarrel with others, particularly to swear by Allah (SWT) in order to prove

something. Apparently, the prohibition is not exclusive to "*La Wallah*" (No, by Allah) or "*Bala Wallah*" (Yes, by Allah), but includes all types of swearing in the name of Allah in any language, even though it does not include *la* or *bala*.

However, swearing by other than Allah (SWT), for example Qur'an etc, is not taken into account.

There is no penalty for taking an oath, if it is true. However, the pilgrim should seek Allah's forgiveness, if he has done so only twice; otherwise there is a penalty of a sheep.

If the oath is untrue, the penalty is a sheep for the first time, two sheep for the second and a cow for the third time. That is the maximum penalty. However, if he had paid the penalty and took yet another false oath, the penalty is incurred in the same order.

KILLING OF INSECTS FOUND ON THE BODY:

It is forbidden for a pilgrim, in a state of ihram, to kill lice on one's body or throw them from one's body or clothes, as a matter of precaution. Yet, there is no objection to moving them from one place to the other.

If they are killed, the penalty should, as a matter of precaution, be one fist full of grain. As for mosquitoes, gnats and the like, it, as a matter of precaution, is better to avoid killing them, so long as they do not harm the pilgrim. It is permissible, though, to kill them to protect one, although one should, as a matter of precaution, avoid doing so.

SELF BEAUTIFICATION:

Those acts of beautification which are common for men and women,

As a matter of precaution, a pilgrim, in a state of ihram, should avoid whatever is considered to be beautification, whether or

not he has the intention to beautify himself, including applying henna in the usual way.

However, it is permissible to use that which is not considered as beautification and is used for treatment, or the like. It is also permissible to apply it before wearing ihram, even though its effect continues while the pilgrim is in a state of ihram.

It is permissible for a pilgrim, in a state of ihram to wear a ring, not for beautification but as a recommended act, for safe keeping, or for the purpose of counting the rounds of circumambulation. However, as a matter of precaution, wearing it for ornamental purposes must be avoided. There is no penalty on beautification in all these situations.

QUESTIONS AND ANSWERS:

Q1. While in ihram is any other dye besides henna permitted?

Ans: No beautification is permitted.

Q2. While in ihram can lotion or cream be applied to face and hands?

Ans: If it is not considered as beautification, does not have perfume in it and will not be considered as oiling the body, then it can be applied.

APPLYING OIL:

It is not permissible for the pilgrim, in a state of ihram, to apply oil to the body, even if there is no perfume or scent in it. But for eating purpose that oil can be used which has a pleasant smell. Medicinal or non-medicinal oil can be used for treatment.

If the oil, which contains perfume, is applied deliberately, the penalty is a sheep; if it is applied out of ignorance, as a matter of precaution, a poor person should be fed as the penalty.

REMOVAL OF BODY HAIR:

It is forbidden for a pilgrim, in a state of ihram, to shave or pluck, even a single hair of hers, or another one's, whether the other person is in ihram or not.

If there are plenty of lice and the pilgrim is troubled by them; then it is permitted to shave off hair.

If the hair drop off by themselves in the course of ablution or bath, then there is no problem.

If a pilgrim, in a state of ihram, shaves his head without any valid reason, the penalty is a sheep. If, however, he does so out of necessity, the penalty is a sheep, fasting for three days, or feeding six poor persons, each receiving a kilo and a half of food.

REMOVAL OF BLOOD FROM THE BODY:

As a matter of precaution, it is forbidden for a pilgrim, in a state of ihram, to remove blood from her body. However, there is no objection to using *miswak* (A bark used for cleaning teeth), even if it results in bleeding. The penalty for bleeding, without a valid reason is a sheep, as a matter of optional precaution.

CUTTING NAILS:

It is forbidden for a pilgrim, in a state of ihram, to cut her nails or part thereof, unless it is causing distress to her. For example, if part of the nail has become blunt and causes pain to the entire nail, it is permissible to cut it.

The penalty for cutting one nail is *mudd* (750 gms) of food; for cutting all hand nails in one session, it is a sheep. The same rule applies to cutting feet nails. If hand and feet nails are cut in one go, the penalty is a sheep. If hand nails are cut in one session and feet nails in another, the penalty is two sheep.

EXTRACTION OF TEETH:

Some scholars are of the opinion that extracting a tooth by a person, in a state of ihram, is forbidden, even if no blood comes out in the process. They prescribe the penalty to be a sheep. Although there is no doubting the reasoning for this view, it is not far from being the correct one.

POSSESSION OF WEAPONS:

It is forbidden for a person, in a state of ihram, to wear arms, or carry them in a way that suggests that she is armed, as a matter of precaution.

As a matter of precaution, the penalty for carrying arms, without a valid reason, is a sheep.

PROHIBITIONS SPECIFIC TO LADIES:

WEARING OF JEWELRY FOR BEAUTIFICATION:

It is forbidden for a lady, in a state of ihram, to wear ornamental jewelry. Even if her intention is not to make herself beautiful, but the jewelry is serving this purpose, then as an obligatory precaution it should not be worn.

A woman can continue wearing those pieces of jewelry which she customarily wears and was using before entering the state of ihram. However, she should not show them off to her husband, or, as a matter of optional precaution to any male, among her *mahrms* (Father or brother). ?? (if she were to do the above? Is it a sin? There is no penalty on beautification in all these situations.

Q. Is there a limit for the amount of regularly worn jewelry a woman is permitted to wear during the state of ihram?

Ans: No there is no limit. She can continue wearing whatever she is accustomed to.

COVERING ONE'S FACE:

It is not permissible for a lady who is in the state of ihram to cover her face with a veil, a drape (*niqab*), a hand fan, or anything of the sort. As a matter of precaution, she should not cover her face, or for that matter any part of her face, with any form of covering. However, she can cover her face while sleeping. Also there is no objection to covering a part of the face during one's prayers.

??In the state of ihram, women can ?? cover their faces by pulling the end of their head cover (*hijab*) from the head onto the nose and it is apparent that there is no need to hold the end of the veil

away from the face by hand or otherwise, though it is better to do so as a matter of precaution.

As a matter of optional precaution the penalty for covering the face is sacrificing a sheep.

QUESTIONS AND ANSWERS:

Q1. Is a lady in ihram permitted to dry her face with a towel?

Ans: As an obligatory precaution it is better to avoid this, even if the towel does not cover the whole face.

Q2. While wearing *maknah* (Head covering) is it likely that a woman's face will be covered for a few seconds, what is the rule for this?

Ans: There is no harm in this. But as an obligatory precaution a Hijab which covers the forehead completely should be avoided.

Q3. Is the chin a part of the face, and should this also stay uncovered in ihram?

Ans: What ever portion is washed in ablution is called face, rest is not.

Q4. If a lady pulls down her head covering to hide her face from strangers and the cloth sticks to her face, is there any penalty for her?

Ans: No there is no obligatory penalty.

Q5. Can a lady in ihram sleep face down, in a position where her face is covered?

Ans: She can sleep in such a position. But as a precaution it should be avoided.

Q6. If the husband has come out of ihram according to his *Mujtahid's* (Religious Jurist) ruling but the wife is still in ihram according to her *Mujtahid's* ruling, (and they conduct a marriage at this point?) is their marriage contract valid? If the wife is not aware of the ruling, is it husband's duty to inform her?

Ans: Marriage contract is valid for husband but invalid for wife, whether the wife is aware of the rules or not. As an obligatory precaution if the wife is unaware then the husband should inform her.

Q7. If a man enters a marriage contract being unaware that he is not out of ihram, is the wife illegal for him for life?

Ans: No she is not illegal for life.

PROHIBITIONS SPECIFIC TO MEN:

1. Covering the upper part of the feet.
2. Wearing clothes that are stitched.
3. Covering the head.
4. Finding shelter in a shaded place during the journey.

MISCELLANEOUS ISSUES

Q1. What is the rule about taking a piece of the cloth of the *Ka'ba*?

Ans: If it was give by the administrators of the *Ka'ba* then it is permitted. But if it was taken without permission then as an obligatory precaution it should be returned.

Q2. If the earth from the grave of Lady Khadijah (SA) is taken as a (Holy) gift, what is the ruling for this? Will it have to be returned because (of being from the *Haram*)?

Ans: It is not permissible to take anything without permission from *Masjid-ul-Haram*, the *Kaba* and other mosques in the *Haram* area. It is permissible to take earth from other Holy places.

Q3. Is it allowed to pray behind Imam of Kaba?

Ans: If the words are pronounced then it is permitted.

Q4. Is it permitted to prostrate (*Sajdah*) on the floor of *Masjid-ul-Haram* and *Masjid-e-Nabawi*? What is the ruling for prostrating on the carpets present there?

Ans: Yes it is permitted to prostrate on the floor (??). However, prostrating on the *Masjid-e-Nabawi* carpet is only allowed with *taqqiyah* (Dissimulation) intention.

Q5. Should complete prayers be offered in Makkah and Medina or they be *qasar* (special shortened prayers offered during a journey)?

Ans: In the (original)ancient parts of Makkah and Medina one has the choice to offer either complete or *qasar* prayers.

Q6. If a lady performed Hajj wearing nail polish, being unaware of the ruling that this prevents water from reaching her nails during wudhu and ghusl, what is the ruling for her?

Ans: In such a case her Hajj was invalid and as a penalty she has to sacrifice a camel.

GLOSSARY

- Abraham** The English name of Hazrat Ibrahim (AS)
- Arafaat** An area about 25 km. away from Mecca, Saudi Arabia; to stay here is one of the wajib ahkam of Hajj to stay on the 9th of Zilhajj between Noon up to Sunset.
- Baitul Mamur** The House of Allah (SWT) that exists up in the Heavens, which is circumambulated by Angels.
- Baitullah** The House of Allah (SWT) in Makkah (The Holy Kaba)
- Baligh** Reaching the stage of Bulooqh - which means, the appearance of one of the signs of maturity in a human being
- Circumambulation** To perform Tawaaf: Circling around the Holy Kaba during Hajj or Umra. 7 rounds equals one Tawaaf
- Dhuhr** The Afternoon prayer comprising of four units (rak'ats). The time for it sets in when the Sun starts declining and ends a little before sunset.
- Eidul Adha** The Eid celebrated on 10th Zilhajj every year - representing the completion of Hajj as well as the acceptance of Sacrifice of Prophet Ibrahim (AS)
- Fusouq** Outrage - one of the prohibited acts in the state of Ihram

Hajarul Aswad	The Black Stone - a stone of Jannah, attached on one corner of the Holy Kabah, which also marks the starting and ending line for Tawaaf
Hajj	A wajib act for all Muslims; to go for Pilgrimage to the House of Allah (SWT) in the month of Zilhajj, with additional, significant rites to perform.
Hajj-e-Tamattu	The second part of hajj for those who are not living in or nearby Makkah
Hajj-e- Ifraad	A type of hajj, which is applicable to those who live in Makkah or at a certain distance from it.
Hajj-e-Qiraan	The performance of hajj and umrah at the same time.
Hajjatul Islam	The first Wajib Hajj performed by a person - thus fulfilling this Furoo'-e-Deen for the sake of Allah's pleasure
Halaq	The act of shaving one's head, as part of rites performed in Mina (for Men)
Haraam	Acts that are strictly forbidden in Islam
Haram	A Holy sanctuary
Harwala	The act of speeding up and jogging between the boundary with green lights in Sa'ee (For men)
Haydh	Menstruation

Iddah	The waiting period of a woman who either becomes a Widow or Divorcee
Ihram	The spiritual state of being prohibited from certain acts; the physical state of adorning a white dress, representing purity and unity - worn as part of Hajj and Umra
Infallible	The sinless; referring to the 14 Ma'sumeen
Ishmael	English name for Prophet Ismael (AS)
Istihadha	A female bleeding which is neither nifas nor haydh and flows for less than 3 days or more than 10 days
Jabalur Rahmah	The Mount of Mercy that is situated on the plains of Arafat
Jamaraat	The three stone pillars in Mina - representing Satan. To stone these pillars is one of the rites of Hajj
Jamaratul Aqaba	The biggest stone pillar amongst the Jamaraat
Jamaratul Sughra	The smallest stone pillar amongst the Jamaraat
Jamaratul Wusta	The medium sized pillar amongst the Jamaraat
Kabah	The first house built by Hazrat Ibrahim and Ismail for the worship of Allah in Mecca. Also the Muslims face this direction while praying and this is known as the House of Allah (SWT) - centered in the Masjidul

	Haraam in Makkah
Kaffarah	Penalty
Khalooq-ul-Kaba	The scent extracted from materials like saffron, and applied on the cloth of the Holy Kabah
Khums	Islamic tax: 1/5 of one's annual savings
Lady Hager	English name for Bibi Hajra
Mahr	Dowry
Mahram	A male or female relative whom one cannot marry due to the closeness of their relationship. Also, the people around whom one is not obliged to observe Hijab
Makruh	Undesirable acts
Maqame Ibrahim	The standing place of Prophet Ibrahim (AS), monumented with a stone that retains his foot prints
Marwah	The second hill to walk between for Sa'ee (i.e. Sa'ee is performed between Mount Safa and Mount Marwah). Also, the rounds of Sa'ee ends on the Mount of Marwa
Mash'arul Haraam	Another name for the plains of Muzdalifah
Masjidul Haraam	The Holy mosque where the Holy Kaabah is situated. The thawaab of reciting one unit of Salaat in this mosque is equivalent to reciting 100,000 units salaat elsewhere

Masjidul Khief	A mosque that was the Musallah of many Prophets in History; situated between Muzdalifah and Mina
Masjidun Nabawi	The Mosque of the Holy Prophet (S) in Madinah
Mina	The place outside Makkah on the way to Arafat, where Hajj pilgrims stay on the 11th and 12th night of Zilhajj; also where Rami of Jamarat is done, and qurbani of Animal
Miqat	A special place designated by the sacred rules of Islam for wearing ihram
Muhrim	A person who is in the state of Ihram
Mummayaz	Mentally and physically mature but not biologically (transitional stage towards Bulugh)
Mustahab	Recommended acts in Islam
Muzdalifah	The place between Arafat and Mina; one of the places where Wuquf is Wajib on the night of the 10th of Zilhajj - during Hajj rites
Na Mahram	A person with whom one can get married and hijab is to be observed like cousin brother, etc
Nisa	Arabic word for 'Women'
Niyaabat	The act of representing someone in an act - when being appointed as a proxy (deputy)

Niyyat	Intention
Pak	Clean
Qadha	Delayed performance
Qurbatan Ilallah	Intention of 'Seeking Closeness to Allah (SWT)'
Rami	To stone
Sa'ee	The wajib act of Hajj and Umra which involves recalling and imitating the act of Bibi Hajra (AS) - that of running between Mount Safa and Marwah 7 times in search of water for Prophet Ibrahim (AS)
Safa	The starting point from where one starts Sa'ee
Salatul Nafila	The recommended prayers that are performed BEFORE the daily DAY-TIME Wajib prayers; and performed AFTER the daily EVENING Wajib prayers
Sehm-e-Saadaat	The descendants of the family of the Prophet (S) and the Aimmah (AS)
Shi'a Ithna Asheri	The Shi'as who believe and follow in the 12 Holy Vicigerents (Imams) of the Holy Prophet (S)
Surma	Antimony used for beautification of eyes
Taharah	Cleanliness and purity
Talbiyah	The call that Pilgrims make to Allah (S) - as

a message or plea for Acceptance of their venture (of pilgrimage); recited as "Labbaik Allah humma Labbaik; labbaik Allah shareeka laka Labbaik; innal hamda wan ne'mata, laka wul mulk, la shareeka lak"

Taqseer

Act of clipping one's nails and hair-ends after Sa'ee; also performed by Ladies after Qurbani (whilst the men perform Halaq)

Tawaaf

Circumambulation of the Holy Kabah - such that one Tawaaf equals seven rounds around the Kabah

Tawaaful Wida

The Farewell Tawaaf - performed out of respect of bidding farewell to the Holy House of Allah (SWT) and returning from the Spiritual world towards the Material world

Tawaafun Nisa

Literally means: Circumambulation of Women; however it is wajib on both men and women - and it is the tawaf after which the relations with the spouse of the person performing hajj return to normal

Tawhid

Oneness of God; this is the foundation of Muslim Belief

Umra

The minor Pilgrimage to the House of Allah (SWT). This can be performed anytime during the year and has less rites to be performed as compared to the rites of Hajj

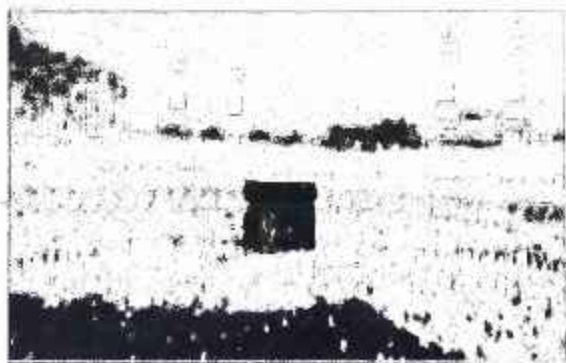
Umra-e-Mufrida

The Umra for people residing in Makkah or areas close to it; this is also the Umra for which there is no Tawaafun Nisa

Umra ut Tamattu	The first stage of Hajj; the wajib Umra that acts as a rehearsal and stepping stone to the spirit of Hajj-e-Baytullah
Wajib	Compulsory & Obligatory acts in Islam
Wajib-e-Ayni	A Wajibat which is obligatory for every individual
Wajib-e-Fawri	A Wajibat which becomes obligatory as a result of performing another Wajibat
Wajib-e-Kifai	A Wajibat which is obligatory upon all present until one person fulfils it
Wajib-e-Takhiri	Translated as Optional Wajib
Wudhoo	The minor ablution; a process of cleansing ourselves spiritually, and also a weapon to defend ourselves from the evils of Satan
Wuquf	A period of stay
Wuquf-e-Ikhtiyari	Optional stay
Wuquf-e-Iztirari	Compulsory stay
Zam Zam	The water flushed out by the foot of Hazrat Ismail when Hazrat Hajra was not able to find water for him
Zawwal	Time when the sun begins to set
Ziarat	To make a visit to a Holy place







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