

(2) Staying at Arafah until sunset for the one who is there during the daytime.

(3) Spending the night— at least until after midnight— before the Day of Sacrifice at Muzdalifah.

(4) Residing in Mina during the days of *Tashreeq*.

(5) Throwing the pebbles in their proper order.

(6) Shaving or cutting one's hair.

(7) Performing the farewell circumambulation.

The Obligatory Acts of the Umrah

The obligatory acts of the umrah are two:

(1) Entering into the inviolable state— for those who live in Makkah it is from wherever they are and for those from outside it is at the appointed locations.

(2) Shaving or cutting the hair.

Important Notes

If a person fails to perform one of the essential acts, his rites are not complete unless he performs it.

If a person fails to perform an obligatory act, this must be compensated for by sacrificing an animal.

If a person fails to perform a recommended act, there is nothing he must then do.

Topic Four:

Acts Forbidden for One in the Inviolable State

The forbidden acts are deeds that if the person making hajj or umrah does any of them, it is obligatory upon him to make a sacrifice, fast or feed others. The following are forbidden for the male or the female in the inviolable state:

- (1) Cutting one's hair on any part of the body.
- (2) Trimming the finger or toe nails.
- (3) Covering the head [for men] and covering the face for women, unless men who are not related to them should be passing by.
- (4) Wearing sewn clothing by men, such as a long shirt or pants.
- (5) Using perfume.
- (6) Killing land game that is [normally] permissible to eat.

(7) Getting married.

(8) Having sexual intercourse; if this were done before the "first lessening of the restrictions,"¹ all the rites then become void. They must then sacrifice a camel and continue in their hajj and make up the hajj in the following year. If that were done after the "first lessening of the restrictions," then the rites do not become void but they must sacrifice a sheep.

(9) Having contact with women in a manner less than sexual intercourse; if the man ejaculates, he must sacrifice a camel. If he does not, then he must sacrifice a sheep. In either case, though, the rites of his hajj have not been voided.

The ruling for women is the same as for men concerning these issues except that she is allowed to wear sewn clothing. She may wear whatever she wills as long as it is not a display of beauty. She covers her head but uncovers her face, not covering it unless there are men who are not related to her present.

The "first lessening of the restrictions" occurs after a person has performed any two of the following three acts: (1) the circumambulation, (2) the throwing of the pebbles or (3) the shaving or cutting of the hair.

If a woman gets her menses while she was intending to perform the hajj followed by the umrah with a break in between and she fears that she will miss the hajj, she enters

¹ This is defined below.

into the inviolable state with her menses and she makes her rites as the hajj combined with the umrah. The menstruating woman and the woman with post-partum bleeding perform all of the rites of the hajj save for the circumambulation of the House of Allah.

It is allowed for the pilgrim to slaughter livestock and similar animals. Furthermore, he may kill any harmful animals, such as lions, wolves, tigers, cheetahs, snakes, scorpions, rats and any harmful animal. He may also kill water animals and eat them.

It is forbidden for a pilgrim or a non-pilgrim to cut the shrubbery of the inviolable sanctuary or to cut its grasses, except for *idhkhar* which is type of grass that may be cut. It is forbidden for him to kill game animals. If he does so, he must fulfill the penalty or "ransom". It is also forbidden to hunt the game of Madinah or to cut its shrubbery, although there is no penalty or ransom in that case.

If someone has a valid excuse and is forced to do one of the above mentioned forbidden acts, except for sexual intercourse, such as shaving one's hair or wearing sewn clothing, he may do so but he has to fulfill the penalty. He has a choice between (a) fasting three days, (b) feeding sixty poor people, each one with a *mudd* (what two hands cupped together can hold) of wheat, rice or so on or (c) slaughtering a sheep.

If a person does any of the above mentioned forbidden acts due to ignorance, forgetfulness or coercion, then there is no sin upon him and no penalty. This is based on Allah's statement,

رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا

"Our Lord! Do not take us to task if we forget or fall into error" (*al-Baqarah* 286). [This is a supplication that is confirmed in a hadith that Allah has responded to positively.]

If a pilgrim kills a land game and there is a comparable animal that he can sacrifice, he has the choice between getting such an animal, sacrificing it and distributing its meat among the poor who live in the area of the Grand Mosque, or taking the value of the animal and buying food to feed the poor, with each of them receiving a *mudd*¹ worth of food, or fasting one day for every *mudd* of food that he would have given. If there is no comparable animal to the one killed, he has a choice between buying its value's worth of food and distributing it among the poor who live in the area or fasting one day for each *mudd* of food that he would have given.

The ransom or penalty for engaging in contact with women without ejaculation is the same as the penalty for the one who has a valid excuse to violate one of the acts: he either fasts, feeds the poor or slaughters a sheep.

If a person has sexual intercourse during the hajj and before the "first lessening of the restrictions," he must sacrifice a camel. If he is not able to, he must fast three days during the hajj and then another seven upon his return to his land. If the act was after the "first lessening of the restrictions," then his ransom is the same as the one who has a valid excuse to violate one of the acts of hajj, as described above.

The one who performs the hajj with the umrah, in either fashion, and who is not from the Makkah area, must sacrifice a sheep [as part of the rites of hajj]. Another option is for seven people to join together in the sacrifice of a camel or cattle. If one is not able to perform the sacrifice, he must fast three days during the hajj and then another seven days when he returns to his home.

The one who is prevented from reaching Makkah and performing his hajj must make a sacrifice. If he is not able to, he must fast ten days before he leaves the inviolable state.

¹ A *mudd* is what a man with normal sized hands can hold with his two hands held together in the shape of a bowl.

If someone violates the restrictions more than once but with acts all of the same violation and he had not yet performed the ransom, then he performs the ransom only once— with the exception of killing more than one game animal. However, if he violates the restrictions more than once by doing different violating acts, such as cutting his hair and then clipping his nails, he must then perform the ransom for every separate type of violation he did.

Topic Five:

The Specific Times and Locations for Entering into the Inviolable State

There are specific times and specific locations for entering into the inviolable state.

The specific time for entering into the inviolable state is during the “months of Hajj,” which are Shawaal, Dhu-l-Qaaidah and Dhu-l-Hijjah.

The specific locations for the people who want to make hajj or umrah are five. They are:

(1) Dhu-l-Halaifah: This is the appointed place for the people of Madinah and those who pass through it. It is 435 kilometers from Makkah. It is the appointed place that is the furthest from Makkah.

(2) Al-Juhfah: This is the appointed place for the people of al-Shaam (Syria, Palestine, Jordan, Lebanon region) and Egypt and those who are from the same direction or pass through those areas. It is a village close to Raabigh. It is 180 kilometers from Makkah. Today, people enter the inviolable state at Raabigh.

(3) Yalamlam: This is the appointed location for the people of Yemen and surrounding areas and those who pass

through that area. Yalamlam is a valley about 92 kilometers from Makkah.

(4) Qarn al-Manaazil is the appointed location for those coming from or through Najd or Taaif. Today, it is known as *al-Seel al-Kabeer*. It is 75 kilometers from Makkah. The place to enter into the inviolable state is at the top of Qarn al-Manaazil.

(5) Dhaat Irq: This is the appointed location for those from or going through Iraq, Khurasan, central and north Najd and the surrounding areas. It is a valley and is also called al-Dhareebah. It is about 100 kilometers from Makkah.

Those are the appointed places for the people of those areas or others who transverse through those lands wanting to make hajj or umrah.

Whoever is living already within the appointed places enters the inviolable state wherever he wills, to the point that the people of Makkah enter the state within Makkah itself. If a Makkan wants to make hajj, he enters the inviolable state within Makkah. If he wants to make umrah, he goes outside of the limits of the sacred mosque and enters the inviolable state there.

If a person does not exactly pass through one of the appointed locations, he enters the inviolable state at a location parallel to the closest appointed spot. He enters the inviolable state as he passes that location whether it be by plane, car, bus or whatever.

It is not allowed for a person making hajj or umrah to pass beyond the appointed locations without entering into the inviolable state. If a person passes through them without entering into the inviolable state, he must go back to them and enter into the inviolable state from there. If he does not go back and he enters into the inviolable state from wherever he is, he must sacrifice an animal and his hajj or umrah will be valid. If he enters the inviolable state before reaching the appointed locations, his act is valid but reprehensible.

Topic Six:

The Sacrifice and *Aqeeqah*

The Sacrifice

This is the camel, cattle or sheep/goat that is sacrificed on the Day of Sacrifice or days of *Tashreeq* (11th through 13th of Dhu-l-Hijjah) with the intention of a sacrifice. This is a sunnah or recommended act.

The Timing of the Sacrifice

The sacrifice is to be done from after the Eid Prayer on the Day of Sacrifice until the end of the days of *Tashreeq* (the 13th of Dhu-l-Hijjah).

It is recommended to divide the slaughtered animal into three portions: the person eats one-third, gives one third away as a gift and gives the last third away as charity. There is great merit to the sacrifice as the wealth is spread around and the poor are benefited and their needs are met.

An animal does not suffice as a sacrificial animal or the animal of the hajj unless it be a female camel of at least five years old, a cow of at least two years old, a fat sheep of at least six months or a goat of at least one year.

It is sufficient for one person to slaughter a sheep or for seven to join together in a camel or cow. It is permissible for a sheep, camel or cow to be slaughtered on behalf of oneself or the members of one's family. The slaughtered animal must be free of any types of defects.

It is recommended to slaughter on behalf of the living and permissible to do so on behalf of someone who has died. For the one who [although is not performing the hajj but] is

going to perform the sacrifice, it is not permissible for him to remove any of his hair or skin during the first ten days of the month of Dhu-l-Hijjah. It is recommended for him to fast those days and to increase his good deeds therein.

The *Aqeeqah*

The *aqeeqah* is the animal that is slaughtered at the time a child is born. It is a recommended act. For a boy, two sheep should be slaughtered; for a girl, only one sheep is slaughtered. This slaughtering is to take place on the seventh day and the child is also named on that day, has his hair cut and the weight of his hair in silver is given in charity. If that day is missed, it is to be done on the fourteenth day. If that day is also missed, it is done on the twenty-first day. After that, it is done at any time. It is recommended not to break the bones of the animal. The *aqeeqah* is a way of expressing thanks to Allah for the continuous blessings one receives as well as the child just received.

Chapter Six: Jihad

Definition

Jihad (جهاد) is to expend every effort and ability in fighting against the disbelievers.

The Wisdom Behind Its Legislation

Jihad is the apex of Islam and the most virtuous of the voluntary deeds. Allah has legislated it to meet the following goals:

- (1) To make the word of Allah supreme and all religion only for Allah.
- (2) For the happiness of mankind and to release them from darkness into light.
- (3) To establish justice on the earth, by establishing the truth and eradicating falsehood and preventing oppression and evil.
- (4) To spread the religion, protect the Muslims and foil the stratagem of the enemies.

The Legal Status of the Jihad

Jihad is a communal obligation. If enough members of the community fulfill this responsibility, the rest of the members are absolved of any responsibility. However, under