

At Mina

All the schools are in agreement that the rites after the halt at al-Mash'ar al-Haram are those of Mina, and that departure from Muzdalifah is after the sunrise, and one who leaves before sunrise, passing beyond its limits, according to al-Khu'i, must sacrifice a sheep as *kaffarah*.

At Mina one performs several rites which continue from the Day of Sacrifice (*yawm al-nahr*), or the day of 'Id, until the morning of the thirteenth or the night of the twelfth. The *wajibat* of Hajj are completed in Mina. The three days following the day of 'Id (the 11th, 12th, and the 13th) are called "*ayyam al-tashriq*."¹

Three rites are obligatory at Mina on the day of 'Id:

- (1) *ramy* of the Jamrat al-'Aqabah;
- (2) *al-dhabh* (slaughtering of the sacrificial animal);
- (3) *halq* or *taqsir*.

Agreeing that the Prophet (S) performed first the *ramy*, then the *nahr* (or *dhabh*) and then the *taqsir*, the schools disagree whether this order is obligatory and if it is impermissible to change that order, or if the order is only *mustahabb* and may be altered.

According to al-Shafi'i and Ahmad ibn Hanbal, there is nothing upon one who changes the order. Malik says that if someone performs *halq* before the *nahr* or the *ramy*, he must make a sacrifice; and if he was performing *Hajj al-qiran* then two sacrifices. (Ibn Rushd's *al-Bidayah*). According to the Imamiyyah, it is a sin to change the order knowingly and intentionally, although repetition is not required. The author of *al-Jawahir* says, "I have not found any difference of opinion on this point", and *al-Madarik* states that the jurists are definite on this point.

Now we shall deal with each one of these rites under a separate heading.

¹ There is disagreement about the *Ayyam al-Tashriq* as to whether they comprise two or three days. As to their naming, it is because during those days the pilgrims used to dry strips of the meat of the sacrificed animals in the sun.

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