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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 al-Jamrat (Symbol of Satan).
2. Sacrificing an animal at Mina.
3. Taqseer (Cutting of hair).

Philosophy Behind Rami al-Jamrat

Prophet Abraham (as) and Satan

Imam Musa al-Kazim (as) said, "At this place Satan appeared in front of Prophet Abraham (as) and tried everything 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-Aqabtah (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 an 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 Muassar.

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. In fact 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.

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