

The Guiding Stars
in Maliki Jurisprudence

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In the name of Allah, the Most Gracious, the Most Merciful.

Introduction

Praise be to Allah, Lord of all worlds, and prayers and peace be upon Muhammad, peace be upon him, and upon his family, his companions, and those guided by his teachings until the Day of Judgement.

To proceed: This is the second part of the book "The Guiding Stars in Maliki Jurisprudence," designated for second-year secondary students at Al-Azhar Institutes. The eagerness of my fellow professors and the insistent demand of students and the public have prompted me to expedite its publication.

I present it to all, praying to Allah, the Exalted, that it may be beneficial as its predecessor was. May He accept our deeds, done purely for His Noble Face, and reward us for them on the Day of Judgement. He is sufficient for us, and the best of guardians.

The Author

Hajj and Umrah

Definition of Hajj

Linguistically, Hajj means to intend to travel to a specific destination. Legally, it involves being present at Arafat for a moment during the night of sacrifice, performing Tawaf around the Kaaba seven times, and Sa'i between Safa and Marwah, all in a state of Ihram.

Ruling

Hajj is the fifth pillar of Islam, and it is an individual obligation upon everyone who meets the following conditions of obligation once in a lifetime immediately, while some jurists contended: or when possible. Anything beyond one Hajj or Umrah is recommended.

The proof of its obligation comes from the Quran, Sunnah, and consensus - Allah the Almighty says: "And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way."

And the Prophet ﷺ said, "Islam is built upon five [pillars]," and he ﷺ said, "O people, Allah has ordained Hajj upon you, so perform Hajj." A man asked, "Every year, O Messenger of Allah?" He remained silent until the man repeated it three times. Then the Messenger of Allah said, "If I said yes, it would become obligatory, and you would not be able to do it." This Hadith is narrated by Muslim,

As for the consensus: scholars unanimously agree upon its obligation. Whoever denies its obligation or doubts it is considered an infidel. As for those who acknowledge its obligation but refrain from performing it, Allah is sufficient for them.

The Merits of Hajj and Umrah

The Prophet, peace be upon him, said: "The Umrah to the next Umrah is an expiation for what is between them, and an accepted Hajj has no reward except Paradise."

And he, peace be upon him, said: "Whoever performs Hajj and does not commit any obscenity or wickedness will return [free from sin] as the day his mother gave birth to him." Both hadiths narrated by both Al-Bukhari and Muslim.

The Wisdom Behind the Legislation of Hajj

Hajj serves as a profound gathering attended by many, reminding participants of the Hereafter. It involves detachment from worldly ties, humility, and submission to Allah. It also facilitates the exchange of material and moral benefits, promotes acquaintance, and fosters friendship among the Islamic nations, thereby strengthening bonds and unifying communities so they may witness the benefits for themselves and remember Allah.

Conditions for Hajj

There are four categories of conditions:

The condition for obligation is solely capability, which means the ability to reach Mecca and the ritual sites without undue hardship, ensuring safety for oneself and one's possessions of value. For women, this includes the requirement of a husband traveling with her or a non-marriageable male relative (by blood, nursing, or marriage). As the Prophet said, "A man should not be alone with a woman unless she has a Mahram with her." Thus, one who does not feel safe regarding their person or possessions from an enemy or plunderers is not obligated to perform Hajj unless the harm is suspected or is not severe. However, if the theft or oppression is repeated or if the oppressor resumes their actions, the obligation of Hajj is lifted even if the total loss is minimal.

Capability does not necessarily mean having provisions and a means of transport; a trade that does not demean its practitioner (something forbidden), and the knowledge or expectation of its profitability during the journey, such as veterinary services, barbering, tailoring, and paid service, can substitute for provisions. The ability to walk, even if one is blind and can navigate

independently or with a guide, even for a fee, can substitute for transport. Distance is not exempt from the obligation unless one fears for their life or the inability to leave provisions for dependents like children, or fears poverty for themselves, thus negating the obligation of Hajj. If a person only possesses what would be sold in bankruptcy, such as real estate, livestock, decorative clothing, essential scholarly books, or a craftsman's tools, they are obligated to perform Hajj, as they are considered capable.

Capability is considered only for the journey to Mecca if one can sustain life there; if one cannot stay in Mecca, capability for the return journey is also considered, without the necessity of returning to one's specific hometown with the accompaniment of a mahram: A woman may not travel except with a mahram, agreed upon except for the obligatory Hajj - specifically, where a safe group suffices.

The second type of condition is related to compliance and validity and it is only one, Islam. Hence, Hajj is not valid from a disbeliever, neither as an obligatory act nor as a voluntary act, even if it was obligatory upon him.

Third: The condition of its validity as an obligatory act only, also one, is the intention of performing the obligatory Hajj. If one intends it as a voluntary act, it is valid as such but does not fulfill the obligation.

Fourth: Conditions for both obligation and validity as an obligatory act are two: being free and being of accountable age at the time of entering Ihram. Thus, Hajj is not obligatory on a slave, a child, or someone mentally incapacitated, although it is valid from all if performed but does not count as the obligatory Hajj. The Prophet صلى الله عليه وسلم said: "Any child who performs Hajj and then reaches puberty must perform another Hajj, and any slave who performs Hajj and then is freed must perform another Hajj," reported by Al-Tabarani with a sound chain. Hajj becomes obligatory when the person in Ihram at the time of entering Ihram is a free, accountable individual and does not intend it as a voluntary act but an intention for an obligatory act or with general intent.:

Ihram for the Non-Discerning: A guardian may enter Ihram on behalf of someone non-discerning (a child, even if nursing, or someone deeply insane with no hope of recovery) near the sacred boundary out of recommendation, not obligation. Crossing the Miqat without Ihram incurs no penalty in such cases, but upon entering Ihram, stripping the non-discerning of sewn clothing is required.

For the insane expected to recover, waiting is obligatory without Ihram until there's fear of missing Hajj (by the dawn of the Day of Sacrifice). Then, a guardian may enter Ihram on their behalf, recommended as for the deeply insane. If they recover in time to perform Hajj, they should enter Ihram themselves without penalty for crossing the Miqat due to their excuse. For those unconscious, no one can enter Ihram on their behalf, even if Hajj might be missed, as the duration of unconsciousness is uncertain.

Discerning Child

A discerning child may enter Ihram with their guardian's permission, similar to a slave or a married woman. If they proceed without permission, the guardian can annul it through intention, shaving, or trimming, if the wife did not enter Ihram for the Hajj of Islam. There's no obligation for a discerning child who reaches maturity, unlike a slave who is freed or a woman who becomes widowed; they must make up the Hajj if they annulled it, and they are also obligated to perform the Hajj of Islam. A foolish adult, similar to a discerning child, if entering Ihram for other than the Hajj of Islam, their guardian can annul it, and they are not obligated to make it up.

Obligations and Recommendations for a Guardian with a Discerning Child in Ihram

A guardian must instruct a discerning child in what they can perform of Hajj's utterances and actions, obligatory in the obligatory and recommended in the recommended. Acts like stoning the Jamarat, sacrificing, walking in Tawaf and Sa'i are valid through proxy, unlike acts that cannot be delegated, such as Talbiyah, prayer, and washing, which are then exempted. A guardian must ensure the discerning child, others, and the deeply insane attend the legally required sites like Arafat, Muzdalifah, Mina, and the sacred monument, obligatory in the obligatory and recommended in the recommended.

Hajj and Umrah on Behalf of Another

According to the relied upon position in the madhhab (school of thought), representation for a living person, whether healthy or sick, is absolutely prohibited in both obligatory and voluntary acts, whether for a fee or free of charge, except for a deceased who has bequeathed it, in which case it is permissible with dislike. Hiring oneself for acts of worship like Hajj, recitation, leading prayers, or teaching religious knowledge other than the Quran is disliked unless the compensation comes from an endowment or public treasury.

Representation in the vicinity of the sanctuary for someone who cannot discern, and the ruling regarding entering Ihram on behalf of someone who has little hope of recovery, or for a completely incapacitated person, is as previously mentioned. If one recovers in time for Hajj, they should enter Ihram themselves without any penalty for crossing the Miqat due to their excuse. Otherwise, it is not valid.

Pillars and Obligations of Hajj

The pillars of Hajj are divided into four categories: entering into Ihram, performing Sa'i between Safa and Marwa, being present at Arafat for a part of the night of sacrifice, and performing Tawaf al-Ifadah. A pillar is something without which the actualization of Hajj or Umrah is not achieved, and an obligation is something whose omission deliberately without necessity is prohibited and does not invalidate the ritual but is compensated for with a sacrifice (dam).

The First Pillar: Ihram

Definition: Ihram is the intention to undertake one of the rituals: Hajj or Umrah, or both together, or the intention for an unspecified ritual. It is not required that the intention be accompanied by a statement like the Talbiyah, or an act like heading towards Mecca, according to the prevalent

opinion. However, it has been said that Ihram is not established without an intention accompanied by a statement or act.

Authorized Time Legally: From the first night of Eid al-Fitr until the dawn of the Day of Sacrifice, at a moment that allows one to be present at Arafat. The location varies depending on the individual's situation for those in Mecca who are not performing Ifrad (single ritual of Hajj without Umrah), the Ihram is entered from Mecca unless combining rituals, in which case one must exit to the Hill to enter Ihram, as being in the state of sanctity requires one to be outside the boundary for those combining rituals. Ibn Abbas (may Allah be pleased with him) reported that the Prophet designated Dhul-Hulaifah as the Miqat for the people of Madinah, Al-Juhfah for the people of Sham (Syria), Qarn al-Manazil for the people of Najd, and Yalamlam for the people of Yemen, saying: "These are for them and for anyone coming from other places who intends Hajj or Umrah; and for those who live within these boundaries, their Miqat is from where they start, even for the residents of Mecca, from Mecca itself." This is agreed upon. Aisha (may Allah be pleased with her) reported that the Prophet also designated Dhat Irq for the people of Iraq. This was narrated by Abu Dawood and Al-Nasai, and it is disliked to enter Ihram before reaching these spatial and temporal Miqats.

Obligation of Ihram for Entering Mecca

Every free, accountable individual wishing to enter Mecca is obligated to enter it in a state of Ihram for one of the rituals. It is not permissible to cross the Miqat without Ihram, except for those frequently traveling for trade, like selling fruits and firewood, or those who leave Mecca and return to a place within the distance not qualifying for shortening prayers (Qasr) without staying there long. In such cases, they are not obligated to enter Ihram, similar to the exemption for slaves, children, and the mentally incapacitated.

Ruling for Those Who Pass the Miqat Without Ihram

If someone crosses the Miqat without entering Ihram and has no excuse, it is obligatory for them to return to the Miqat and enter Ihram from there. If they enter Ihram after passing the Miqat, a sacrifice (dam) is required, and returning does not exempt them from this obligation. If one cannot return due to the fear of missing Hajj, fear for their safety or property, they should not return but are still required to offer a sacrifice, unless they miss Hajj because dawn on the Day of Sacrifice arrives before they reach, in which case they may exit their state with an Umrah, and no sacrifice is required. If they do not perform Umrah and continue in their state of Ihram for the next year, the obligation of the sacrifice remains.

Types of Ihram and Their Requirements, and the Best Among Them

There are four types of Ihram:

1. Ifrad (Singling Out): Entering Ihram for Hajj only. After completing the Hajj rituals, one may perform Umrah.
2. Qiran (Combining): Has two forms:

- First, entering Ihram for both Hajj and Umrah together from the beginning, with the intention and utterance being obligatory if stipulated and recommended if pronounced.
- Second, entering Ihram for Umrah first and then intending Hajj before completing the Umrah or during its Tawaf if the Umrah is valid at the time of adding Hajj. The Tawaf which combines Hajj with Umrah should be completed as a voluntary act (nafl), and its two Rak'ahs prayed, but Sa'i for this Umrah is not performed then because the Tawaf becomes non-obligatory due to the inclusion of Umrah in Hajj. The obligatory Tawaf for both is Tawaf al-Ifadah, without another arrival Tawaf, as one is considered a resident of Mecca after renewing the intention for Hajj there. Sa'i must follow an obligatory Tawaf, thus postponed until after Tawaf al-Ifadah. In both forms, Umrah is included in Hajj, so the actions (Tawaf, Sa'i, and shaving or trimming hair) are combined, as indicated by the Prophet's statement to Aisha (may Allah be pleased with her): "Your Tawaf around the Kaaba and between Safa and Marwah suffices for both your Hajj and Umrah," reported by Muslim. Adding Hajj after Tawaf is disliked, especially after the bowing, as it would complete most of its pillars.

3. Tamattu' (Enjoyment): Entering Ihram for Umrah during the Hajj months, then exiting Ihram and entering a new Ihram for Hajj from Mecca. This type is considered the most beneficial and recommended because it allows for performing Umrah and Hajj separately within the Hajj season.

Adding Umrah to Hajj (combining them) after performing Tawaf is not valid because the strength of Hajj does not allow for the addition of other rituals. If Umrah is invalidated by sexual relations or ejaculation before combining, it becomes invalid, and it must be completed in its invalidated state, followed by making up for it later.

Tamattu' (Enjoyment): It involves a pilgrim completing the Umrah during the Hajj months and then performing Hajj from the same year, even with partial completion of its rituals, even just one pillar. The essence of Tamattu' is performing Hajj and Umrah in the same Hajj season, which requires a sacrifice (dam) as part of its obligations.

The basis for Tamattu' comes from Allah's command: "And complete the Hajj and 'umrah for Allah. But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals," and for Qiran (Combining), from the hadith of Aisha (may Allah be pleased with her), which mentions the Prophet's wives performing Qiran, and also by analogy with Tamattu'.

For both Qiran and Tamattu', two conditions are required for the obligation of the sacrifice:

1. The individual must not be a resident of Mecca or equivalent areas at the time of entering Ihram for both. The area considered equivalent to Mecca is where a traveler would shorten prayers until passing it. If one is a resident of Mecca or its equivalent when performing both rituals (even if originally from elsewhere), no sacrifice is required, as the benefit of removing one of the journeys is not applicable to them. The obligation for the sacrifice in Qiran and Tamattu' arises because it is intended for those whose families are not present at the Sacred Mosque, indicating residents of Mecca and similar areas. Since the sacrifice is meant for

the needy of Mecca, it is not obligatory on them. A sacrifice is recommended for those with families both in and outside Mecca, especially if their stay in Mecca is longer.

A third condition for the obligation of the sacrifice for Tamattu' is that the individual does not return to their home country. If an obstacle prevents someone from performing Hajj in the same year after entering Ihram for Umrah or after combining the rituals, and they exit their Ihram due to this obstacle (e.g., being prevented by an enemy), no sacrifice is required on their part.

The Fourth Type: General Intent (Ihlaq)

Ihlaq involves intending to perform the ritual prescribed by Allah in His sanctuary without specifying whether it's Hajj or Umrah or intending to perform both together. If someone enters Ihram with a general intent without considering whether it's for Hajj, Umrah, or both, the Ihram is valid, but clarification is necessary, and no rites should be performed until the intent is specified. It's recommended to direct such a general intention towards Hajj to align with the tradition of the Prophet as evidenced by the hadith reported by Anas: Ali came to the Prophet and was asked, "With what intention have you donned the Ihram, O Ali?" He replied, "I have intended what the Prophet has intended." And the Prophet had intended Hajj alone. However, directing the intention towards Qiran (combining Hajj and Umrah) is considered more precautious because it encompasses both rituals, though it's not the primary approach due to its contradiction with the textual evidence.

Conditions for the Validity of Sacrifice and Renewing Intentions

1. If someone forgets their specified intention, performing Qiran and offering a sacrifice is recommended. They must renew their intention for Hajj as it's obligatory, enhancing the initial intention. If they initially intended Umrah, adding Hajj makes them a Qarin (one who combines Hajj and Umrah), and renewing the Hajj intention doesn't harm them. They are only absolved from the Hajj intention if it's possible they initially intended Hajj, and the renewal serves as a confirmation.

Performing Rites According to Intent:

The discrepancy between the verbal expression and the internal intention does not affect the validity of the ritual. For instance, if one intends Hajj but verbally states Umrah, or vice versa, the actual intention in the heart is what matters, similar to prayer. It's preferable not to verbalize the intention for the ritual, focusing instead on the heart's intent.

Rejecting one of the rituals after initiating Ihram, even partway through, doesn't invalidate the Ihram; the person remains in a state of Ihram for the intended ritual. This contrasts with rejecting prayer or fasting, which invalidates those acts. The emphasis here is on the continuity of the initial intention and the flexibility within the rites to accommodate changes or clarifications of ●

The Best Type of Ihram According to Our View Is Ifrad

Ifrad is considered the best form of Ihram because it is supported by authentic narrations in Sahih Bukhari and Sahih Muslim that the Prophet Muhammad (peace be upon him) performed Hajj as Ifrad. Additionally, the Rightly-Guided Caliphs also performed Hajj by Ifrad and consistently followed this practice. This method continued to be the practice in Medina due to its simplicity, as Ifrad does not require compensating with a sacrifice, unlike its counterparts, Qiran and Tamattu'. Ifrad is preferable because it focuses solely on performing Hajj without the need to combine it with Umrah, simplifying the intention and actions required for the pilgrimage.

Conditions for the Validity of Ihram, Its Obligations, and Recommended Practices

Conditions for Validity:

1. **Discernment:** Ihram is not valid from those who cannot discern, such as a child or someone mentally incapacitated. Instead, their guardian must declare Ihram on their behalf as previously discussed.
2. **Combining a State of Ihram in Both the Sacred Precinct (Haram) and Non-Sacred Area (Hil):** If entering Ihram from a non-sacred area, one must not perform any of the rituals until entering the sacred precinct. Conversely, if declaring Ihram within the sacred precinct, one must first exit to a non-sacred area (Hil) to validate their Ihram. Otherwise, any act of worship performed without observing this condition is considered invalid and must be redone.

Obligations of Ihram

1. **Removing Stitched Clothing for Men:** Regardless of their obligation to perform Hajj, men must not wear stitched clothing.
2. **Reciting the Talbiyah.**
3. **Maintaining Ihram upon declaring it:** One must not exit the state of Ihram until completing the required rituals.
4. **Uncovering the Head for Men and the Face and Hands for Women:** Women should not cover their face and hands unless fearing fitnah (temptation), in which case they must cover in a manner that does not resemble adornment or attract attention.

These guidelines outline the spiritual and practical framework for Ihram, ensuring that pilgrims adhere to the conditions and obligations set forth for a valid and meritorious Hajj or Umrah experience.

The Sunnah Practices of Ihram

1. **Performing Ghusl (Ritual Bath) Before Ihram:**
Even for menstruating or postpartum women, based on Aisha's (may Allah be pleased with her) narration about Asma bint Umays giving birth near the tree. The Prophet Muhammad (peace be upon him) instructed Abu Bakr to tell her to perform Ghusl and then enter Ihram (reported by Muslim).
2. **Wearing an Ihram Garment:**

For men, this consists of wrapping an izar (lower garment) around the waist and draping a rida (upper garment) over the shoulders, along with wearing sandals.

3. Performing Two Rak'ahs After Ghusl and Before Entering Ihram:

This can be replaced by the obligatory prayer if its time has come, although performing these two Rak'ahs specifically is preferred. It is ideal for those riding to initiate Ihram once they are settled on their mount, and for those on foot to do so as they start walking.

Recommended Practices (Mustahabb) of Ihram

1. Removing Excess Hair Before Ghusl:

This preparation step is encouraged to maintain cleanliness and readiness for entering a state of Ihram.

2. Reciting the Talbiyah as Taught by the Prophet:

“Labbayk Allahumma Labbayk, Labbayk La Shareeka Laka Labbayk. Innal-Hamda Wan-Ni'mata Laka wal-Mulk, La Shareeka Lak” (Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Indeed, all praise, grace, and sovereignty belong to You. You have no partner).

3. Renewing the Talbiyah After Each Prayer:

Also upon changing one's condition, such as standing, sitting, or meeting companions, and adjusting the volume of the Talbiyah to be moderate.

4. Continuously Reciting the Talbiyah:

Especially upon arriving at the Ka'bah for Tawaf, where it is recommended to pause the Talbiyah until after completing Tawaf and Sa'i, resuming it thereafter (as an obligation) and renewing it (as a recommendation) until reaching the plain of Arafat post-noon on the Day of Arafah, at which point it is to be discontinued permanently. According to Malik, the Talbiyah is ceased upon throwing stones at the Jamrat al-'Aqabah, as narrated from the practice of Fadl ibn Abbas when he was with the Prophet during the stoning, indicating the conclusion of this specific act of worship.

The Second Pillar: Sai (Striving) Between Safa and Marwa

Definition: Sai involves walking between Safa and Marwa seven consecutive times, starting at Safa and ending at Marwa. The obligation for Sai is based on the Quranic verse: “Indeed, As-Safa and Al-Marwah are among the symbols of Allah...” and on the prophetic tradition: “Take your rituals from me,” as the Prophet performed Tawaf and then Sai.

Conditions for the Validity of Sai, Its Obligations, and Recommended Practices:

Conditions for Validity

1. Preceded by a Valid Tawaf: Whether obligatory or voluntary.
2. Starting at Safa and ending at Marwa: This counts as one circuit. If one starts at Marwa, the circuit is invalidated because “Indeed, As-Safa and Al-Marwah are among the

symbols of Allah. So, whoever makes Hajj to the House or performs 'Umrah - there is no blame upon him for walking between them." (Reported by Muslim).

3. Continuity in Circuits: There should be no significant break between the circuits or between Tawaf and Sai. Minor interruptions for necessary activities like praying over a funeral, engaging in brief transactions, sitting, or talking are excused provided they do not unduly prolong the interval. If, however, the delay is significant, it invalidates the Sai unless it's for performing an obligatory prayer, given that the prayer does not delay beyond its prescribed time.

4. Completing Seven Circuits: If any circuit or part thereof is omitted, it must be completed if noticed shortly thereafter. Otherwise, one must start over, even if it requires returning from one's home country.

Obligations of Sai

- Performing it after an obligatory Tawaf: Such as Tawaf al-Qudum (arrival Tawaf) or Tawaf al-Ifadah.
- Prioritizing Sai in Relation to Standing at Arafat and Performing Tawaf al-Ifadah:
- Sai should be performed after Tawaf al-Qudum (if obligatory) and before the standing at Arafat. However, if Tawaf al-Qudum is not obligatory, Sai is to be postponed and mandatorily performed after Tawaf al-Ifadah.
- If Sai is performed before Tawaf al-Ifadah by mistake, it must be repeated after Tawaf al-Ifadah, without needing to repeat Tawaf al-Ifadah itself, provided the interval is short. A prolonged delay necessitates repeating both Tawaf al-Ifadah and Sai, as long as the pilgrim is still in or near Mecca. Offering a sacrifice (Hadi) is not required to compensate for the error. If one has traveled far from Mecca without returning to their home country, a sacrifice becomes obligatory, but returning to Mecca solely for the purpose of redoing Sai is not required since a pillar of Hajj was not omitted.
- Walking for Sai is obligatory for those who are able. Riding without a valid excuse requires the Sai to be repeated as long as the pilgrim is in or near Mecca, regardless of time passed. A sacrifice does not rectify this mistake. If one has traveled far from Mecca, they need not return for a redo but must send a sacrifice instead. If the Sai is correctly performed on foot after returning from one's home country, no sacrifice is due, and those physically unable to perform Sai are exempt from the repeat and sacrifice.

Sunnah Practices of Sai

1. Kissing the Black Stone before starting Sai and after the two Rak'ahs of Tawaf.
2. Immediate commencement of Sai after completing Tawaf and its subsequent two Rak'ahs, maintaining a minimal interval.
3. Climbing Safa and Marwa is Sunnah for men if the area is free of congestion; otherwise, women should stay at the lower end.
4. Men are recommended to hasten their pace between the two green markers during Sai.
5. Making du'a (supplication) throughout Sai without a specified limit.

Recommended Practices (Mustahabb) for Sai:

1. Drinking Zamzam water before starting Sai.
2. Maintaining a state of ritual purity; if Wudu is broken during Sai, it is recommended to perform ablution again and continue from where one left off.
3. Covering the awrah (private parts) properly throughout Sai.
4. Pausing at both Safa and Marwa.

The Third Pillar: Standing at Arafat

Definition

The standing (Wuquf) at Arafat involves being present in Arafat for a portion of the night before the day of sacrifice (9th Dhu al-Hijjah), including those who are unconscious or merely passing through, provided they are aware and have the intention. The obligation is evidenced by the Quranic verse: "Then when you depart from Arafat..." and by the Prophet's practice and his instruction: "Take your rituals from me." It is also supported by a narration in Ahmad and the Sunan compilers that the Prophet commanded a caller to announce: "Hajj is Arafat," indicating that anyone arriving at Arafat before dawn on the night following the Day of Arafah has indeed completed the Hajj requirement.

Conditions for Validity, Obligations, and Recommended Practices of Standing at Arafat:

Conditions for Validity:

The presence at Arafat on the night of the sacrifice does not require any specific conditions, even if one is unconscious. For those passing through without stopping and settling, the intent is crucial.

Standing on the 10th if Mistaken about the Date:

If pilgrims mistakenly stand at Arafat on what they believe to be the 9th Dhu al-Hijjah due to an error in moon sighting caused by weather or other valid reasons, and it later turns out to be the 10th because the month of Dhu al-Qi'dah was actually shorter, their standing is valid. This leniency does not apply if the mistake is intentional or if the error occurs on the 8th, 11th, or any other day.

Key Points:

- The essence of Hajj is the standing at Arafat, highlighting its significance within the pilgrimage rituals.
- The validity of the standing at Arafat extends to even those who are not fully conscious or are merely passing through, emphasizing the inclusivity and mercy inherent in the rites of Hajj.

- Mistakes in the date of standing due to genuine errors in moon sighting are accommodated, ensuring that the pilgrims' efforts are not invalidated by circumstances beyond their control.

Conditions, Obligations, and Recommended Practices for Standing at Arafat:

Conditions:

1. Awareness that the location is part of Arafat and having the intention to perform the standing (Wuquf). For those who settle and find tranquility anywhere within Arafat, knowledge and intention are not strictly required.

Obligations:

1. Tranquility (Al-Tuma'ninah): Achieving a state of calmness equivalent to the sitting duration between the two prostrations, whether one is standing, sitting, or riding.
2. Standing for a portion of the afternoon (after Zawal) on the day of Arafat.

Sunnah Practices:

1. Delivering two sermons after Zawal at the Masjid of Arafat, educating the pilgrims about the rites leading up to the Tawaf al-Ifadah.
2. Combining the Dhuhr and Asr prayers at Arafat with one Adhan and one Iqamah for each, known as Jam' Taqdim (combining at the earlier prayer time), applicable even for the residents of Arafat.
3. Shortening the prayers (Qasr) except for the residents of Arafat, who complete them. The Sunnah of shortening prayers at Arafat does not imply it's a travel distance for those from Mecca, Muzdalifah, and similar areas.

Recommended Practices:

1. Pilgrims proceed to Arafat for the standing after finishing the prayer and sermons. All of Arafat is a valid place for standing, but it is commendable to stand where the Prophet Muhammad (peace be upon him) stood, at the base of the Mount of Mercy located on the eastern side of Arafat.
2. Maintaining Wudu (ablution), being amongst people for increased mercy and closeness, and preferring to stand if able, unless there is a valid excuse. Engaging in supplication and seeking the best of this world and the hereafter until sunset.
3. It is recommended to break the fast to strengthen oneself for worship in this significant location.

After departing from Arafat, remembering Allah at Al-Mash'ar Al-Haram (Muzdalifah) is instructed as per the Quranic verse: "Then when you depart from Arafat, remember Allah at the

sacred monument.” This highlights the continuation of devotion and remembrance of Allah beyond the standing at Arafat, enriching the spiritual journey of Hajj.