



# Hajj & 'Umrah: *A Complete Guide*

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PREPARED BY MUFTI MUBASSHIR  
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# Preparation for *Iḥrām*

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Repent	Repent from all sins.
Resolve	Resolve outstanding differences and seek forgiveness from others.
Pay off	Pay off all debts or arrange repayment for the near future.
Make	Make sure wealth for <i>ḥajj</i> is from <i>ḥalāl</i> sources.
Memorise	Memorise some <i>du'ās</i> .

# Part A: *‘Umrah Guide*

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# What is *Ihrām*?

**Literal Meaning:** To declare something unlawful upon oneself.

**Common Understanding:** The clothing worn by an individual performing Umrah or Hajj.

***Shar'ī* (Legal) Meaning:** Entering into a state of adhering to certain prohibitions [of generally permitted aspects] with the intention of performing 'Umrah and/or Hajj.

***Important note:*** *The white clothing symbolises this state, but the restrictions don't apply until one specifically reads two rak' āts and reads the Talbiyah with the intention of performing 'Umrah/Hajj. Once this intention is made, one enters the state of *Ihrām*.*

# What should be done before *Ihrām*?

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- It is *sunnah* to take a bath - if this is not possible, *wuḍū'* will also suffice.
  
- It is *mustahab* [preferable] to:
  - Trim one's moustache
  - Clip nails
  - Remove any pubic hair
  - Apply perfume

# *Ihrām* Clothing

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## Male *Ihrām*:

- It is preferable to wear two white [new or washed] sheets of cloth – upper garment and lower garment
- Males should wear slippers/sandals which expose the instep/protruding bone.

# *Ihrām* Clothing

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## Female *Ihrām*:

- Women may wear an abaya and scarf
- They may also wear gloves, socks and shoes.
- The face must not have anything touching it physically. However, as it is part of the *ḥijāb*, a lady should cover her face with cap-fitted veils.

# Two *Rak'āt Iḥrām*

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It is *sunnah* to perform two *rak'āt* of *ṣalāh* before entering the state of *iḥrām*.



It is preferable to recite [Sūrah al-Kāfirūn](#) in the first *raka'ah* and [Sūrah al-Ikhlāṣ](#) in the second *raka'ah*.



# When should *Ihrām* be worn?

One must enter into the state of *ihrām* **before** passing the *mīqāt* boundary.

*Mīqāt* is the outer boundary from where those wishing to perform *Ḥajj* or *‘Umrah* must enter into the state of *ihrām*.

## Five *Mīqāt* Boundaries:

1. Dhul Ḥulaifah [North of Makkah]
2. Al-Juḥfah/Rabīgh [Northwest of Makkah] - this is applicable for those travelling from most Western locations
3. Yalamlam [Southeast of Makkah]
4. Qarn al-Manāzil [East of Makkah]
5. Dhāt al-Irāq [Northeast of Makkah in Irāq Direction]

# Entering the *Mīqāt* – *Du'ā'*

One may recite the following *du'ā'*  
before reciting the *Talbiyah*:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي

*Talbiyah* is the pilgrim's answer to Allāh's call to *Hajj*.

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ،  
لَا شَرِيكَ لَكَ

**Transliteration:** *Labbayk Allahumá Labbayk. Labbayka La Shareeka Laka Labbayk. Innal Hamda Wan-Ni'mata laka wal mulk. La Shareeka Laka*

**Translation:** “Here I am at Your service, O Lord, here I am. Here I am, there is no partner for You, here I am. Truly, all praise, favours and sovereignty are Yours. There is no partner for You.”

**Entering the state of *Ihrām* –  
*Talbiyah***

# *Talbiyah* Rules

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*Talbiyah* should be recited as much as possible.

Men should recite audibly, whilst women should recite quietly.

The *Talbiyah* should be read individually, not collectively.

# Forbidden Acts in *Ihrām* (1)

All types of sin [even more so in *ihrām* than normal]

Foul language, fighting, and quarrelling are strictly forbidden.

All forms of intimacy with one's spouse.

Wearing day to day clothes like jubbah, shirt, trousers, t-shirts, hat for men etc.

Using perfume/fragrances/scent.

Removal of body hair; to comb, pluck, trim or cut the beard hair.

# Forbidden Acts in *Ihrām* (2)

Clipping nails.

Wearing any footwear which covers the protruding bone.

For a male to cover the head with something that touches the head directly.

For a female to cover the face with cloth that touches the face directly

To hunt, to point out or to assist with hunting

To kill lice

**Note:** *Any of these acts done will result in penalty, even if forgetfully or mistakenly.*

# Permissible Acts in *Ihrām*

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Having a shower for purification or for coolness

Using unscented soap - however, it is preferable not to remove dirt

Injections

Applying/wearing Bandages

Wearing sunglasses and glasses

Wearing watches

Using a *miswāk*

It is permissible to wrap yourself in a blanket. The whole body can be covered except the face and head

To wear a belt

To kill scorpions, snakes, mosquitoes, wasps and flies

# ‘Umrah Summary

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1	<i>Ghusl</i> for <i>Ihrām</i>	<i>Sunnah</i>
2	Two <i>rak'āt</i> before <i>Ihrām</i>	<i>Sunnah</i>
3	<i>Ihrām</i> with intention and <i>talbiyah</i>	<i>Fard</i>
4	<i>Ṭawāf</i>	<i>Fard</i>
5	Two <i>rak'āt</i> after <i>ṭawāf</i>	<i>Wajib</i>
6	<i>Sa'ī</i>	<i>Wājib</i>
7	Shaving [ <i>ḥalaq</i> ]/trimming [ <i>qaṣr</i> ]	<i>Wājib</i>

***Sunnah:*** Noble practice of Nabī ﷺ; highly-rewarding  
***Fard/Wājib:*** Obligatory/Necessary



# Entering Makkah

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Makkah should be entered with great humility and respect in the heart; fully conscious of the Majesty of Allāh. It is not a sightseeing trip, as is imagined by some.

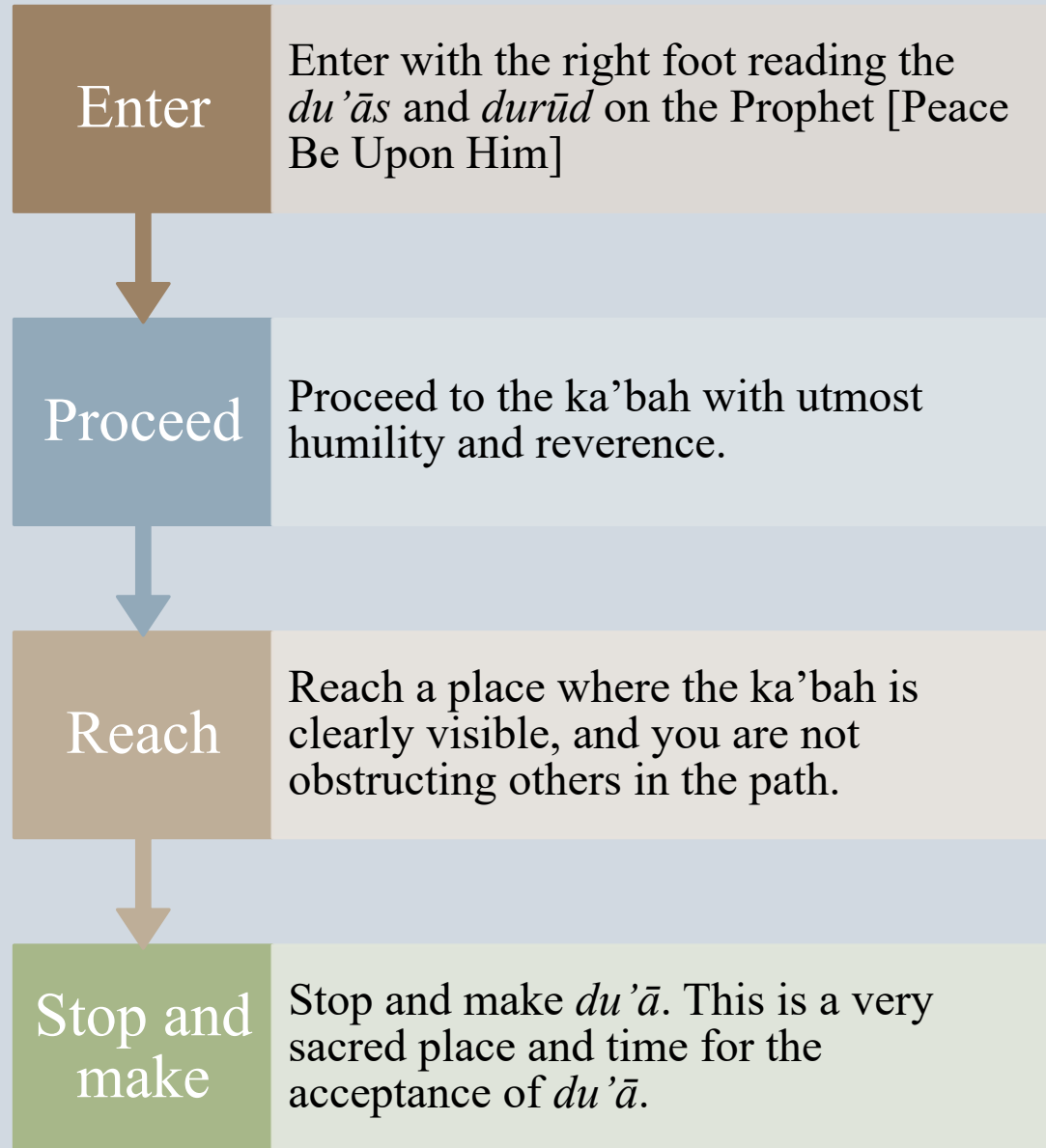
Upon entering Makkah, one will be taken to the hotel. Place baggage at the hotel.

If you are really tired, it is advisable to rest before *'Umrah*, as it requires a lot of energy.

For those travelling with the elderly and sick, you may consider performing *'Umrah* at night or off-peak to avoid congestion.

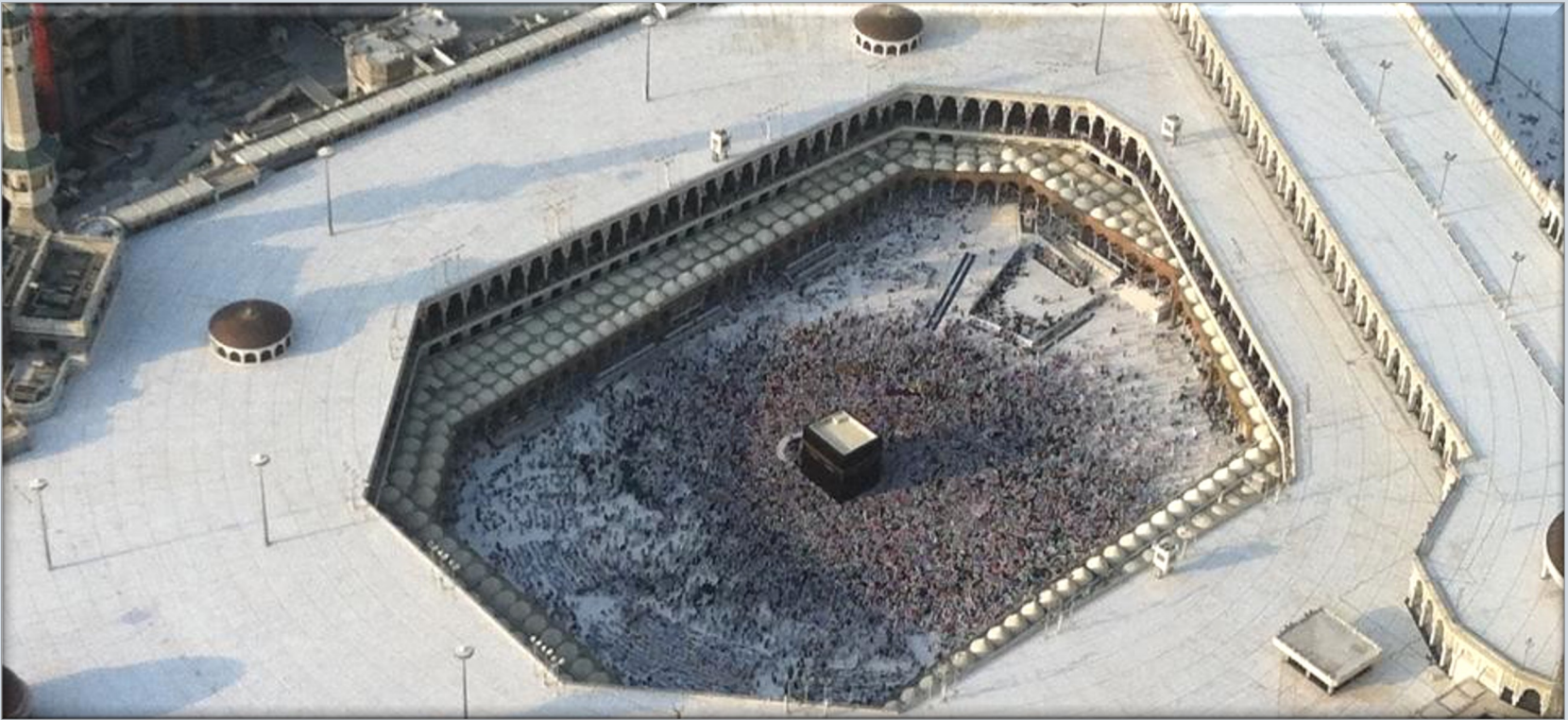


# Entering Masjid al- Harām





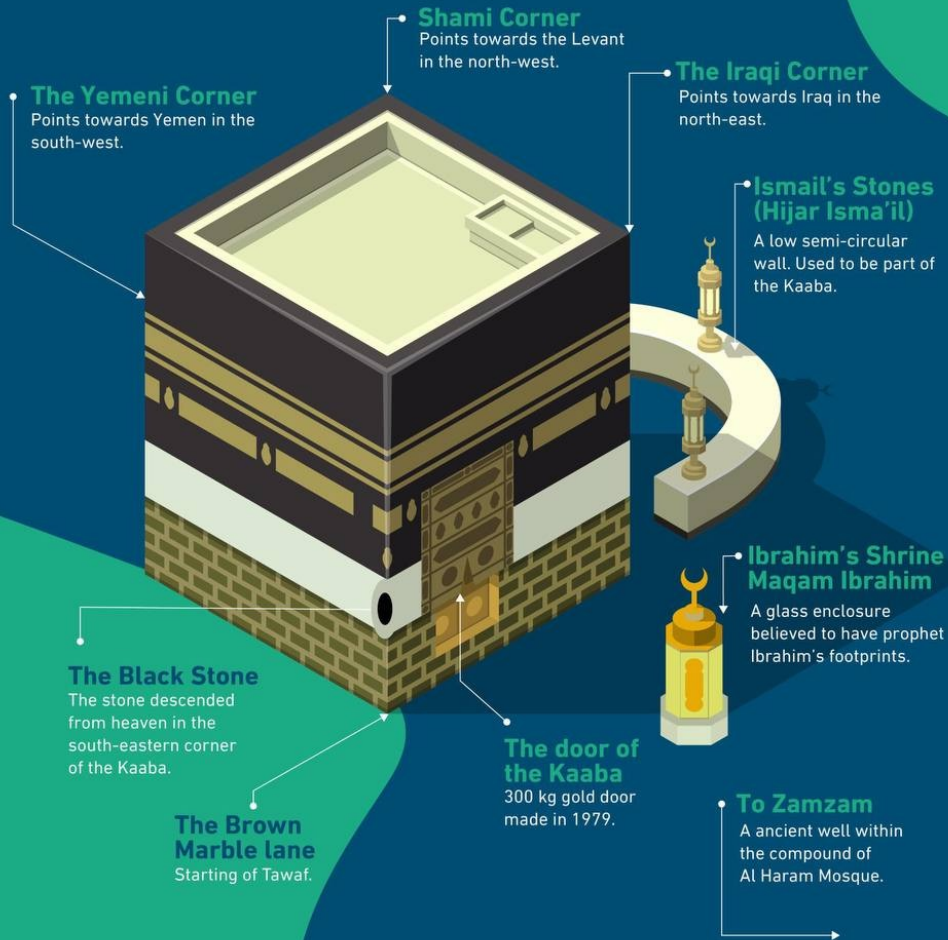
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# MASJID AL-HARĀM

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# DIAGRAM OF THE KAABA



# THE KA'BAH



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# Introduction to *Ṭawāf*

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*Ṭawāf* is a necessary part of 'Umrah and Ḥajj.

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Essentially, *ṭawāf* is to walk around the ka'bah seven times.

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It is *wājib* [necessary] to have *wuḍū'* when performing *ṭawāf*.

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To begin the *ṭawāf*, one should proceed to the corner of the ka'bah where the black stone [*Ḥajar-e-Aswad*] is.

*Refer to the diagram on the previous slide for further clarity. Also, the black stone is visible and clear so you can't miss it!*

# Preparation for *Ṭawāf*

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Men should uncover their right shoulder by tucking the *ihrām* sheet under their right arm. This is called *iḍtibā'*.

*Iḍtibā'* should be done seconds before the *ṭawāf*.

Once the *ṭawāf* is complete, one should cover his shoulder again.

Women must not uncover any part of their body.

The recitation of *talbiyah* ends with the commencing of *ṭawāf*.

# Starting the *Ṭawāf* - *Istiqbāl*

Step towards the black stone [*Hajar-e-Aswad*] with the body facing it.

Thereafter do *istiqbāl* – to raise hands like one does in *ṣalāh* whilst facing the black stone and say:

اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ

## Starting the *Tawāf* - *Istilām*

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After *istiqbāl*, one must do *istilām* – some form of contact directly/indirectly with the black stone.

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If one can touch it without difficulty [for oneself and others], then one should place both his hands on the stone and then place his lips in between, kissing it.

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No noise should be made when kissing the stone

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If one cannot kiss the stone, then merely touching the stone and kissing one's hands will suffice.

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In our era, due to the busy crowds and logistics, the above is very difficult.

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Accordingly, it is sufficient to be in line with the black stone facing it from a distance, with the palms of both hands raised towards the black stone, saying: بِسْمِ اللّٰهِ اللّٰهُ اَكْبَرُ and then kiss one's hands before putting them down.

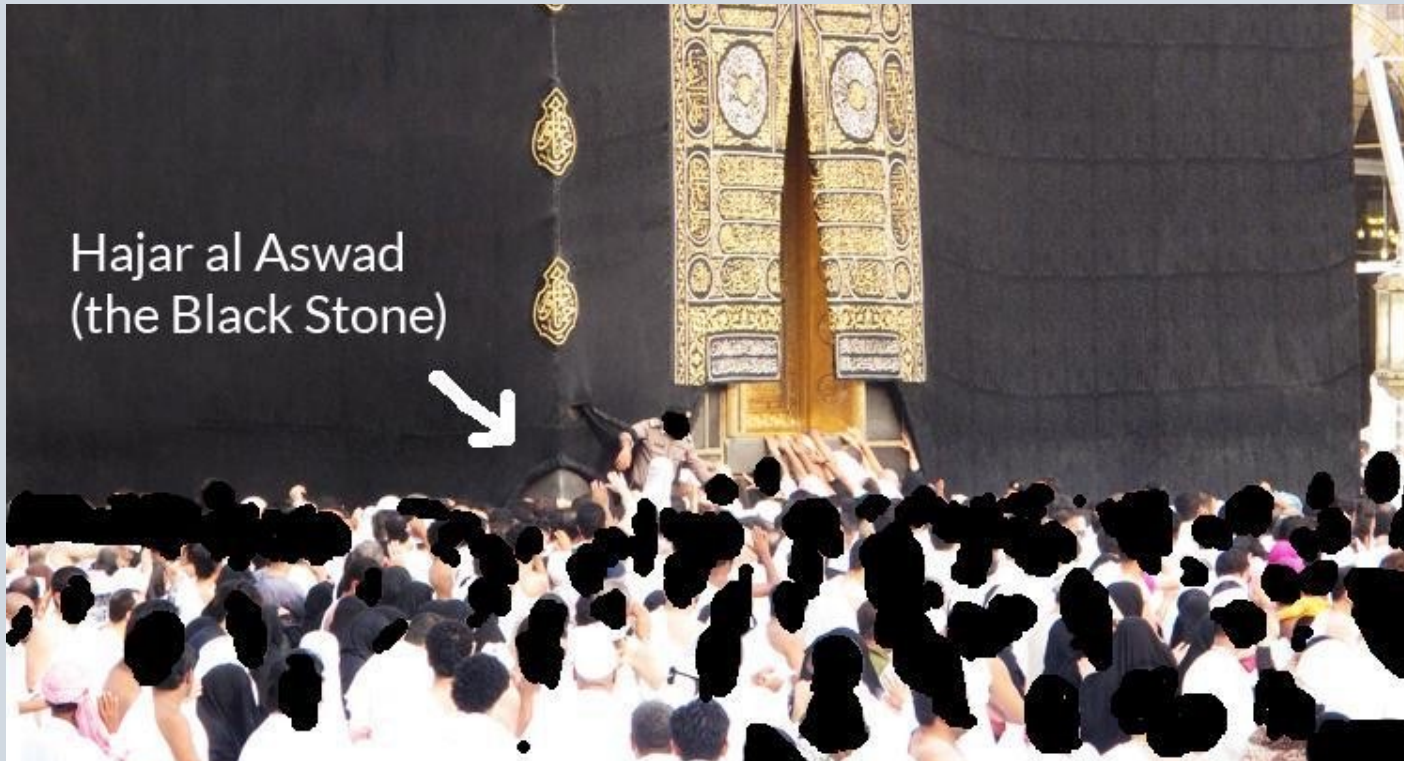
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*Istilām* will be performed a total eight times - start of every round plus once at end of the 7<sup>th</sup> round.





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# Facing *Hajar-e-Aswad*

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# Ṭawāf

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After performing *istilām*, one will begin *ṭawāf* [circumambulation] of the ka'bah.

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Males will walk slightly fast in the first three rounds. This is called *raml*. In the final four rounds, there will be no *raml*.

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If it is not possible to walk in such a pacy manner due to the crowds, or due to one having to look after family, one may walk normally.

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Females will not do *raml* – they will walk normally and modestly.

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*Raml* and *iḍtibā'* will only take place in those *ṭawāfs* where there is a *sa'ī* after that [more details to come in *Hajj*].

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In a *nafl ṭawāf* [not 'Umrah], there will be no *raml* or *iḍtibā'*.

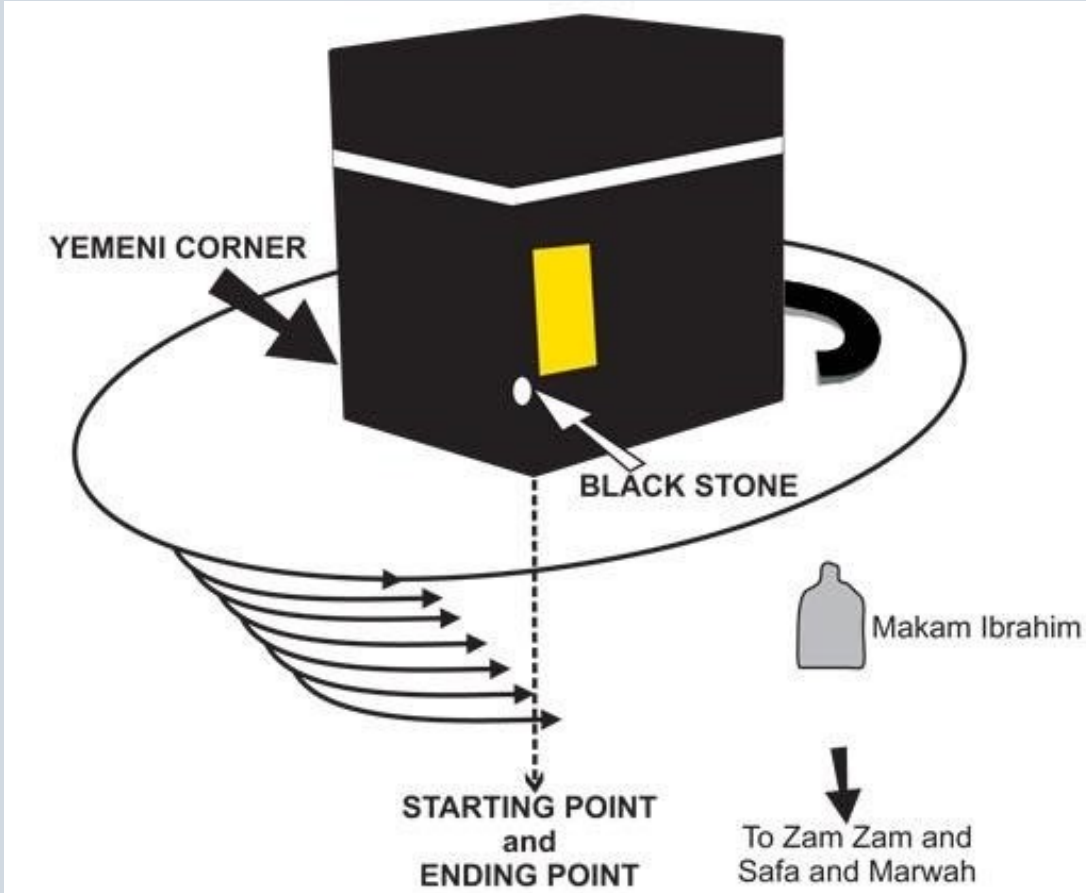


DIAGRAM ABOVE SHOWS SEQUENCE OF TAWAAF

# *Tawāf* Method Diagram

# Extra Rulings on *Ṭawāf* [1]

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One must walk around the *ḥatīm* and not cut through.

During *ṭawāf* recite *Qur'ān*, *dhikr* and make *du'ā*.

One should avoid talking whilst performing *ṭawāf*.

One should not read loud in a manner which disturbs others.

# Extra Rulings on *Ṭawāf* [2]

It is disliked to eat.

One may drink Zamzam in between if one feels thirsty.

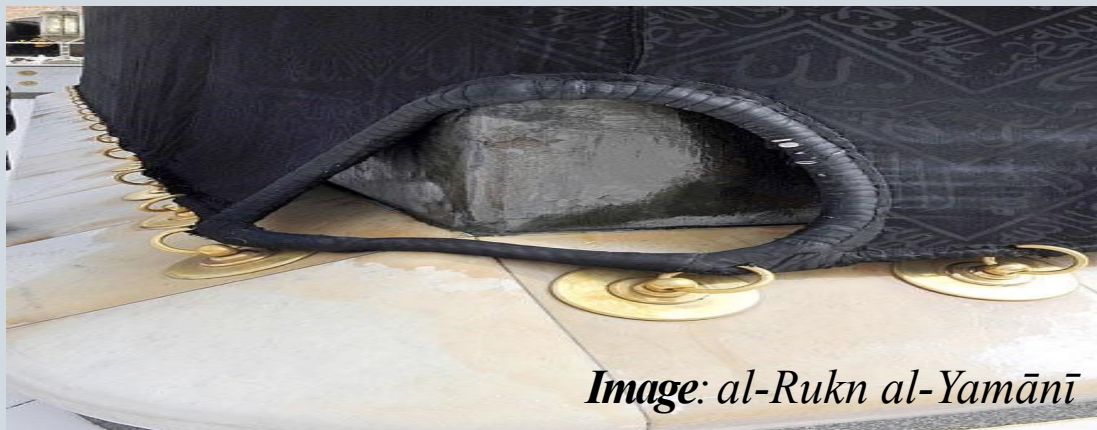
Whilst performing *ṭawāf*, if one's *wuḍū'* breaks, a *fard ṣalāh* starts or one needs to take a break, then it is permissible to pause the *ṭawāf* and then continue from the very place he stopped.

# Extra Rulings on *Ṭawāf* [3]

One will not gesture to any other corner of the ka'bah besides the corner with the black stone.

It is *mustaḥab* to touch the *Rukn al-Yamānī* [Yemenī Corner] if it is possible. If one cannot go near it due to the crowd, one should not gesture toward it.

The *Rukn al-Yamānī* should not be kissed.



*Image: al-Rukn al-Yamānī*



- The *ṭawāf* is completed upon making *istilām* of *Ḥajar-e-Aswad* [The Black Stone] at the end of the 7<sup>th</sup> round [eight *istislām* total]
- It is *wājib* to perform two *rak'āt* after *ṭawāf*.
- The two *rak'āt* should not be performed in the *makrūh* times for *ṣalāh* i.e., after the *Fajr* prayer, at sunrise, at the zenith, after the '*Aṣr* prayer and at sunset.
- It is preferable to perform these two *rak'āts* behind *Maqām al-Ibrāhīm*. However, if there is not sufficient space, one may perform these two *rak'āt* anywhere within the *Ḥaram*.

## Completing *Ṭawāf*

# *Sa'ī*

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*Sa'ī* is a *wājib* [obligatory] element in 'Umrah. It is performed after the *ṭawāf*. *Sa'ī* is to walk between *Şafā* and *Marwah* [two hills/mountains].

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*Sa'ī* is performed by walking between them both seven times starting at *Şafā* and ending at *Marwah*.

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*Sa'ī* takes place in a place called the *mas'ā*.

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After performing the two *rak'āt* for *ṭawāf*, one should go in line with the *Hajar-e-Aswad* again and do *istilām* for the commencing of *sa'ī*.

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He will then exit the masjid and head toward *Şafā* in the *mas'ā*.



# Method of Performing *Sa'ī*

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1. One will come to *Şafā*, face the *qiblah* and say:

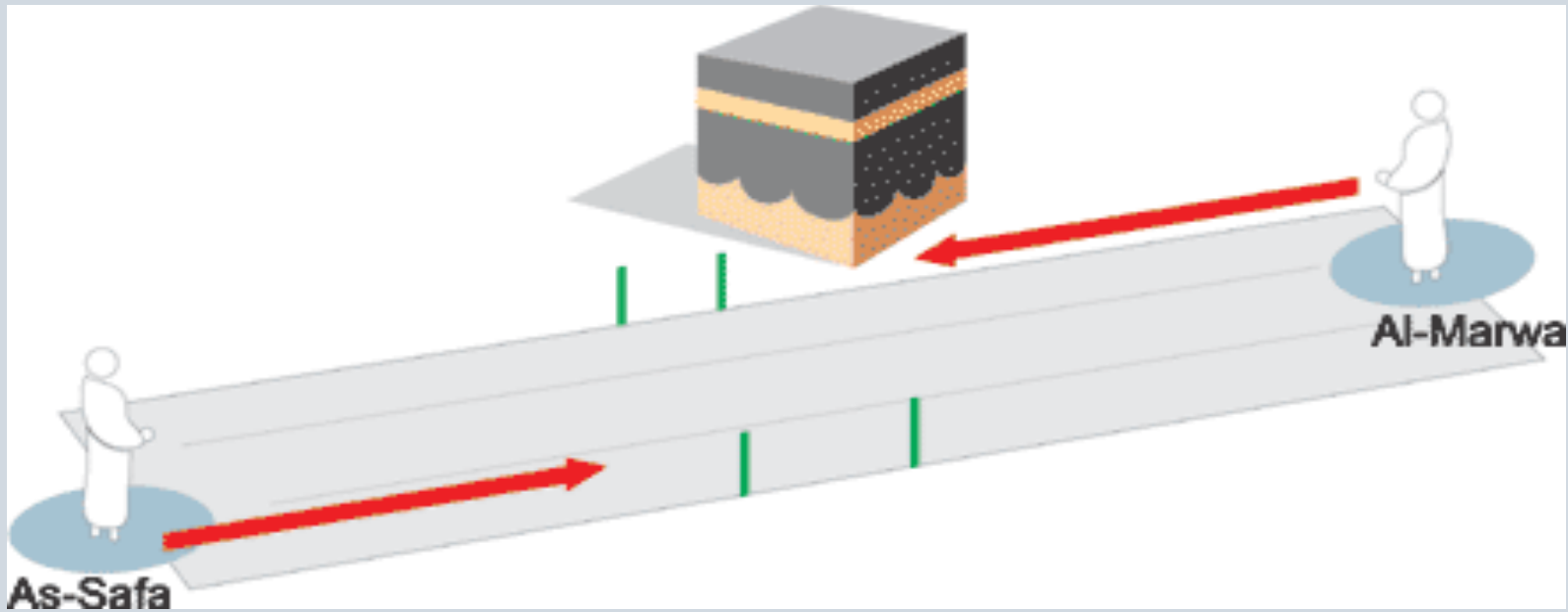
اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ

*Allahu Akbar la ilaha illah*

2. One should then make *du'a'* to Allāh.
3. Now head towards *Marwah*.
4. When the green light approaches,
  - i. Males should run until the next green light.
  - ii. Females should not run between the green lights.
5. When a person reaches *Marwah*, he has completed one lap.
6. At *Marwah*, once again, act on all the points above before heading towards *Safā*. This will be repeated until he finishes his 7th lap from *Şafā* to *Marwah*. Finally, make *du'a'* and it is *mustahab* to perform two *rak'āt* in the masjid.



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# Extra Rulings on *Sa'ī*

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It is not necessary to have *wuḍū'* when performing *sa'ī*.

One should engage in *dhikr* and *du'ā'*.

If *ṣalāh* starts or one needs to take a break, it is permissible to continue from where one paused.

# *Taḥlīq* [Shaving] or *Taqṣīr* [Trimming]

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Shaving or trimming the head is *wājib* [obligatory] for men to come out of *iḥrām*.

Shaving the head is better than trimming the hair.

All the hair on the head should be shaved or trimmed.

It is permissible to cut one's own hair or go to the barbers.

A woman must only cut an inch of her hair and no more. She can cut it herself.

Once a person cuts his/her hair, they are free from the laws of

‘Umrah is now complete, and one has now come out of the state of *iḥrām*.



# Rulings for Women on Menses [1]

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A woman on her menses will not perform the two *rak'āt* sunnah before *ihrām*. Rather, she will merely recite the *Talbiyah* and make an intention to come into the state of *ihrām*.

A woman can recite *Talbiyah* and any other *du'ās*.

Nonetheless, she cannot:

- a) Touch/recite the *Qur'ān*
- b) Perform *ṣalāh*
- c) Enter the masjid [including *Masjid al-Harām*]
- d) Perform *'umrah/ṭawāf* - if a woman entered *ihrām*, she would have to remain in this state until she performed *'umrah* [after her menses]



# Rulings for Women on Menses [2]

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If she could not perform *'umrah* due to the *hajj* days starting, and she is still in her menses, then she should release herself from the *Ihrām* of *'umrah* and now enter into the state of *Ihrām* for *hajj*.

She will now have to give a *damm* penalty and perform *qadā* of this *'umrah* later.

*'Umrah* should **not** be performed between the 9<sup>th</sup> -13<sup>th</sup> Dhul Hijjah by men and women.



*‘UMRAH*  
**COMPLETED**

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# Part B: *Hajj* Guide

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## Hadith 1

“

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ  
بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَالْحُجُّ وَصَوْمُ رَمَضَانَ

**“Islām has been built upon five [pillars]; the testimony 1) that there is no one worthy of worship besides Allah and that Muḥammad is the Messenger of Allah, 2) the establishing of Ṣalāh, 3) the giving of Zakāh, 4) Ḥajj and 5) the fast of Ramadān”**

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[ṢAḤĪḤ AL-BUKHĀRĪ, VOLUME 1, PAGE 11, ḤADĪTH 8, DĀR AL-MINHĀJ]



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## Hadith 2

“

عَنْ أَبِي هُرَيْرَةَ قَالَ  
سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَعْمَالِ أَفْضَلُ قَالَ إِيْمَانٌ بِاللَّهِ وَرَسُولِهِ قِيلَ ثُمَّ مَاذَا قَالَ  
جِهَادٌ فِي سَبِيلِ اللَّهِ قِيلَ ثُمَّ مَاذَا قَالَ قَالَ حَجٌّ مَبْرُورٌ

**The Prophet Ṣallallāhu ‘Alayhi Wasallam was asked, ‘What is the greatest of actions?’ He replied, ‘Belief in Allah and His Prophet,’ it was then asked, ‘What [is the greatest action] after that?’ He replied, ‘Jihād in the path of Allah,’ he was then asked, ‘What [is the greatest action] after that?’ He replied, ‘An Accepted Ḥajj**

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[ṢAḤĪḤ AL-BUKHĀRĪ, VOLUME 2, PAGE 133, ḤADĪTH 1519, DĀR AL-MINHĀJ]



## Hadith 3

“

بَشَّةُ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا أَتَتْهَا قَالَتْ  
يَا رَسُولَ اللَّهِ تَرَى الْجِهَادَ أَفْضَلَ الْعَمَلِ أَمْ لَا نَجَاهِدُ قَالَ لَا لَكِنَّ أَفْضَلَ الْجِهَادِ حَجٌّ مَبْرُورٌ

**It is narrated from ‘Ā’ishah, the mother of the believers, may Allah be pleased with her that she said, ‘Oh Prophet of Allah, we see Jihād as the greatest of actions, should we not perform Jihād?’ He replied, ‘No, rather the greatest form of Jihād is an accepted Ḥajj’**

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[ṢAḤĪḤ AL-BUKHĀRĪ, VOLUME 2, PAGE 133, ḤADĪTH 1520, DĀR AL-MINHĀJ]

# Hajj Summary [1]

1	<i>Ihrām for ḥajj</i>	<i>Fard</i>
2	Minā <i>Wuqūf</i> [8 <sup>th</sup> ]	<i>Sunnah</i>
3	‘Arafah <i>Wuqūf</i> [9 <sup>th</sup> ]	<i>Fard</i>
4	Muzdalifah <i>Wuqūf</i>	<i>Wājib</i>
5	Minā <i>Wuqūf</i> [10 <sup>th</sup> ]	<i>Sunnah</i>
6	<i>Ramī</i> of the big pillar	<i>Wājib</i>
7	Slaughter [ <i>naḥr</i> ]	<i>Wājib</i>
8	Shaving [ <i>ḥalaq</i> ]/Trimming [ <i>qaṣr</i> ]	<i>Wājib</i>

# Hajj Summary [2]

9	<i>Ṭawāf al-Ziyārah</i>	<i>Fard</i>
10	<i>Sa'ī</i> for <i>hajj</i>	<i>Wājib</i>
11	<i>Minā Wuqūf</i> [11 <sup>th</sup> ]	<i>Sunnah</i>
12	<i>Ramī</i> of all three pillars	<i>Wājib</i>
13	Leave <i>Minā</i> before sunset on the 12 <sup>th</sup>	Permissible
14	Stay in <i>Minā</i>	<i>Sunnah</i>
15	<i>Minā Wuqūf</i> [13 <sup>th</sup> ]	<i>Sunnah</i>
16	<i>Ramī</i> of the three pillars	<i>Wājib</i>
17	<i>Ṭawāf al-Widā'</i>	<i>Wājib</i>

# *Ihrām* for *Ḥajj*

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One should come into the state of *Ihrām* by the 8<sup>th</sup> of Dhul Ḥijjah, although it is better to do so prior.

It is preferable to come into the state of *Ihrām* in al-Masjid al-Ḥaram. However, it is permissible to do so from one's hotel also.

Wear the *Ihrām* clothing in one's hotel room. Proceed to the Masjid and make the intention of Hajj with the *Talbiyah*. Now, one will have to abide by the laws of *Ihrām*.

**NOTE:** In *Ḥajj Tamattu'* there is no *Ṭawāf al-Qudūm*

# Day 1: 8<sup>th</sup> Dhul Ḥijjah

## [*Yawm al-Tarwiyah*]

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One will perform Fajr *ṣalāh* in Makkah.

---

It is *sunnah* to leave Makkah for Minā after sunrise.

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It is permissible to go to Minā before sunrise but contrary to the *sunnah*.

---

One will perform Ḥuḥr, ‘Aṣr, Maghrib, ‘Ishā’ and the next day Fajr at Minā.

---

It is *sunnah* to spend the night at Minā and perform Fajr there.

---

If one has stayed in Makkah for 15 days, he will be a Muqēem and will thus perform his *ṣalāh* in full at Mina. On the other hand, if one has stayed less than 15 days at Makkah, he will be a *Musāfir* and will shorten his prayers at Minā.

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**NOTE:** The view of Mufti Mubasshir along with his senior Mufti Yusuf Ilovi [Kantharia, India] and various Muftis globally is that Minā is a separate place and is not part of Makkah Mukarramah. There is however a difference of opinion between competent Muftis in this regard. We advise one chooses a reliable Mufti and seek all Ḥajj-related verdicts only from him to protect from confusion.

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One should spend his day and night in worship. Recite the Qur’ān, engage in *dhikr*, perform *nawāfil* and make an abundance of *du’ā’*.

# Day 2: 9<sup>th</sup> Dhul Ḥijjah

## [*Yawm al-ʿArafah*] [1]

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One should perform Fajr at Minā. The *Takbīr Tashrīq* rulings will apply from Fajr.

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After sunrise, set off towards ʿArafah.

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It is *fard* to perform *wuqūf* (standing/stationing oneself) in ʿArafah from midday until sunset.

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One must stay within the boundaries of *ʿArafah* during this period.

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In terms of Zuhr and ʿAṣr, there are **two** possibilities:

- a) If one is performing alone or in the tents – both *ṣalāhs* should be performed in their respective times.
  
- b) If one is near Masjid Namirah, he can perform both behind the *Ḥajj Imām* and both *ṣalāhs* will be combined. Combining is only permissible behind the *Ḥajj Imām* here.



# Day 2: 9<sup>th</sup> Dhul Ḥijjah

## [*Yawm al-ʿArafah*] [2]

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One should remain engaged in *dhikr* and *duʿāʾ* in the plains of Arafāh.

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The *Talbiyah* should also be read time to time.

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Standing near *Jabal al-Raḥmah* (Mount of Mercy) is desirable. However, it is not necessary to be near it. One may stand anywhere in the plains of Arafāh.

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Climbing the mountain and offering *ṣalāh* on it is not established from the *sunnah* and it has no additional virtue.

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It is *wājib* to stay in ʿArafah until sunset. It is not permissible to leave before then.

---

After sunset one should leave immediately for Muzdalifah.

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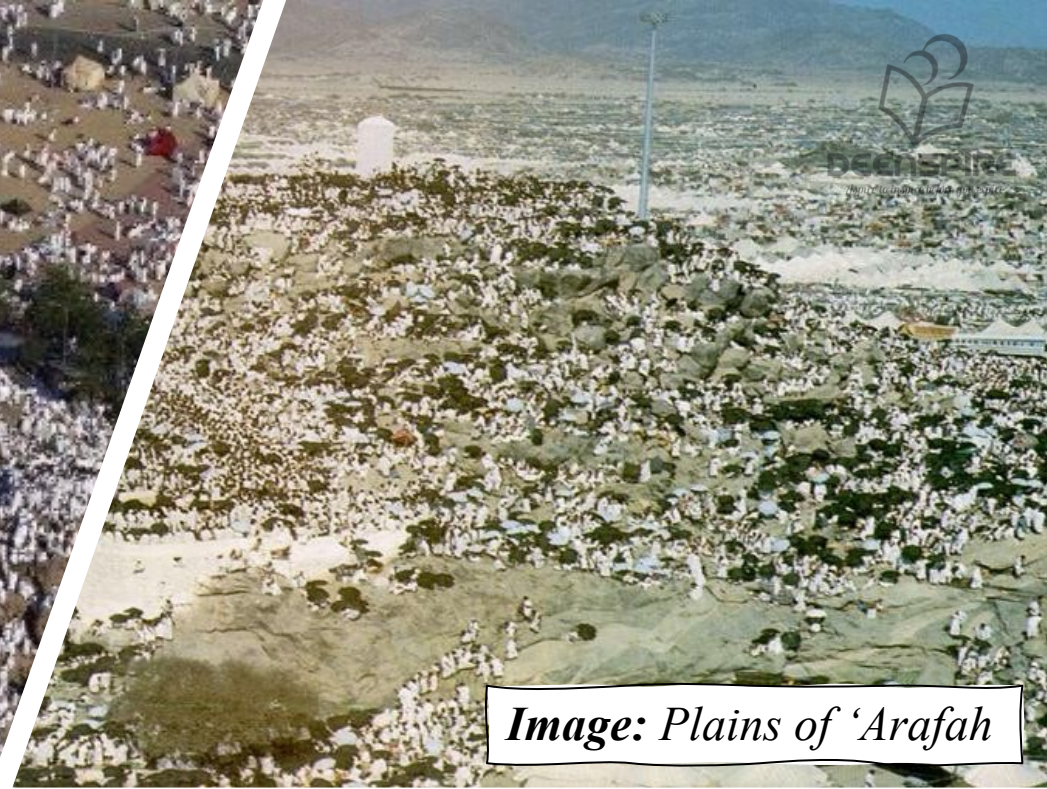
Do not perform Maghrib on the plains of ʿArafāt. Neither perform Maghrib or ʿIshāʾ en route Muzdalifah.

---

Maghrib will be performed with ʿIshāʾ at ʿIshāʾ time in Muzdalifah.



**Image:** *Jabal al-Rahmah*  
[Mountain of Mercy]



**Image:** *Plains of 'Arafah*



**Image:** *Entrance to 'Arafah*

# At Muzdalifah

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Whether performed in congregation or individually, Maghrib and ‘Ishā’ will be performed in the following manner: There will be one *adhān* and one *Iqāmah*, followed by the *fard* of Maghrib followed by the *fard* of ‘Ishā’.

Do not perform the *sunnah* of Maghrib in between. The *sunnah* of Maghrib, ‘Ishā’ and the Witr salah will be performed after the ‘Ishā’ prayer in order.

It is *sunnah* to spend the night at Muzdalifah.

Fajr [10<sup>th</sup> Dhul Ḥijjah] should be performed in the beginning time.

It is *wajib* to perform *wuqūf* between Fajr and sunrise.

One should remain engaged in *ṣalāh*, *dhikr*, *du’ā* all the time.



# At Muzdalifah – Collecting Pebbles

- It is recommended one collects pebbles from Muzdalifah to pelt the *jamarāt*.
- It is permissible to collect pebbles from anywhere in the *Haram*. However, one should not take the pebbles from around the *jamarāt* [pillars].
- In terms of quantity, the following table shows how many pebbles are needed for each day and the total pebbles needed for leaving on the 12<sup>th</sup> or staying for the optional *ramī* on 13<sup>th</sup>

DATE	NO. OF PEBBLES
10 <sup>th</sup>	7
11 <sup>th</sup>	21
12 <sup>th</sup>	21
13 <sup>th</sup> [optional]	21
Total [Leave on 12 <sup>th</sup> ]	49
Total [Leave on 13 <sup>th</sup> ]	70



DEENSPIRE  
*inspire you to live before you expire*



*[Images of Muzdalifah]*

# Day 3: 10<sup>th</sup> Dhul Ḥijjah

## [*Yawm al-’Naḥr*]

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A couple of minutes before sunrise, one should leave Muzdalifah and head for Minā.

---

There are **four acts** to be performed between the 10<sup>th</sup> and 12<sup>th</sup> of Dhul Ḥijjah:

1. *Ramī* (pelting) – 10<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup>
2. *Naḥr* (Animal sacrifice) – 10<sup>th</sup>
3. *Ḥalaq* or *Qaşar* (shaving or trimming hair) – 10<sup>th</sup>
4. *Ṭawāf al-Ziyārah*

---

It is *wājib* to perform *ramī* of the 10<sup>th</sup>, *naḥr* (slaughter) and *Ḥalaq/Qaşr* (shaving/trimming) in order.

---

*Naḥr*, *Ḥalaq/Qaşr* and *Ṭawāf al-Ziyārah* must be performed **within the three days** of 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup>.



# Overview to *Ramī* – Pelting of the Pillars [1]

---

Mina has **three tall pillars** known as *jamarāt*:  
*Jamarah al-Aqabah* or *Kubrā* (The big pillar)  
*Jamarah al-Wuṣṭā* (The middle pillar)  
*Jamarah al-Ṣuḡhrā* (The small pillar)

These pillars are not *shayṭān* and *shayṭān* is not trapped in these pillars.

These pillars mark the places where Ibrāhīm AS was tested by the whispers of *shayṭān*.

*Ramī* is *wājib*.

Men and women must pelt the pillars.

It is *sunnah* to say ‘Allāhu Akbar’ with every throw.





# Overview to *Ramī* – Pelting of the Pillars [2]

The recitation of the *Talbiyah* will end upon the first throw.

As long as the pebbles land within the enclosure, regardless of whether they hit the pillar or not, it counts as a valid throw.

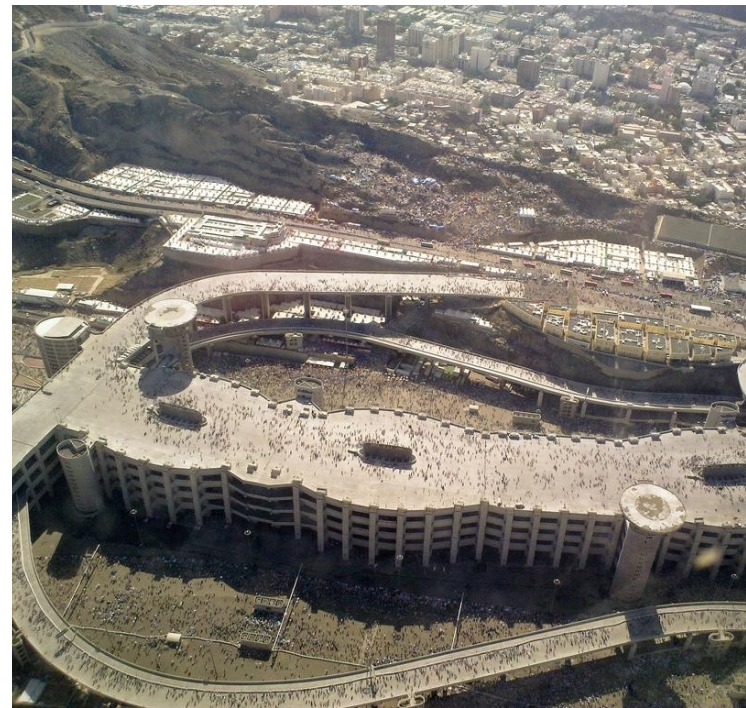
Do not stop to make *du'ā'* at the *jamarāt* after pelting. Keep moving.

It is *sunnah* to pelt with the right hand.

One should throw the pebbles one at a time and not all at once.



*Images: Jamarāt Bridge  
and Pillars*



# Day 3: 10<sup>th</sup> Dhul Ḥijjah

## [*Yawm al-'Naḥr*] - *Ramī*

On the 10<sup>th</sup> of Dhul Ḥijjah, only the *Jamarah al-Aqabah* (The Big Pillar) will be pelted seven times. Do not stop to make *du'ā'* after pelting the big pillar.

The times for pelting the *Jamarah al-Aqabah*:

Timing	Ruling
Before Sunrise	<i>Makrūh</i>
Between sunrise and Midday	<i>Sunnah</i>
Between midday and sunset	Permissible
Between sunset and Fajr of 11 <sup>th</sup>	<i>Makrūh</i>

As indicated in the table above, if there are heavy crowds, it is permissible to delay the pelting even after sunset; but it must be done before Fajr [11<sup>th</sup> Dhul Ḥijjah]

# Day 4, 5, 6: 11<sup>th</sup>, 12<sup>th</sup>, 13<sup>th</sup> Dhul Ḥijjah - *Ramī*

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On the 11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup> (if one stays), one will pelt each pillar seven times, beginning from the smallest [smallest, middle, big].

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After pelting on the 11<sup>th</sup> and 12<sup>th</sup>, return to one's tent upon completion and engage in worship.

---

The timing of the pelting on the 11<sup>th</sup> and 12<sup>th</sup> of Dhul Ḥijjah is as follows:

Timing	Ruling
Before <i>zawāl</i>	Not Permissible
Between <i>zawāl</i> and sunset	<i>Sunnah</i>
Between sunset and Fajr of next day	Permissible

# Day 4, 5, 6: 11<sup>th</sup>, 12<sup>th</sup>, 13<sup>th</sup> Dhul Ḥijjah – *Ramī* of 13<sup>th</sup>

It is desirable and virtuous to spend an extra night in Minā for the additional *ramī* on the 13<sup>th</sup>. Thus, if one does not leave Minā on the 12<sup>th</sup> and stays there until dawn (Fajr beginning), then *rami* becomes *wājib* to perform on the 13<sup>th</sup>.

It is desirable and virtuous to spend an extra night in Minā for the additional *ramī* on the 13<sup>th</sup>.

The timing of the pelting on the 11<sup>th</sup> and 12<sup>th</sup> of Dhul Ḥijjah is as follows.

Timing	Ruling
Fajr - Zawāl	Permissible but disliked
Zawāl - Sunset	Recommended
Sunset	End time for <i>ramī</i>

If one does not intend to stay for the additional *rami* on the 13<sup>th</sup>, leave before sunset of the 12<sup>th</sup> for Makkah. It is disliked [yet permissible] to leave after sunset.

Perform *ṣalāh* in their respective times, regardless of where you are.

# Day 4, 5, 6: 11<sup>th</sup>, 12<sup>th</sup>, 13<sup>th</sup> Dhul Ḥijjah - *Naḥr/Ḥalaq* or *Qaṣar*

---

It is *wājib* to perform an animal sacrifice before the sunset of the 12<sup>th</sup> of Dhul Ḥijjah in the *Ḥaram* Boundary.

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This sacrifice is known as *Dam al-Shukr* and is *wājib* upon those performing *Ḥajj Tamattu'* or *Ḥajj Qiran*.

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The nearest slaughterhouses are in Minā. One may slaughter the animal himself or have someone else slaughter it.

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*Ḥalaq* (shaving) / *Qaṣr* (trimming) is *wājib*.

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A person will be free from the restrictions of *Iḥram* [except intimacy with the spouse] when one performs either *ḥalaq* or *qaṣr*.

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The prohibition of intimate relations with one's spouse remains imposed until the completion of *Ṭawāf al-Ziyārah*.

# Day 4, 5, 6: 11<sup>th</sup>, 12<sup>th</sup>, 13<sup>th</sup> Dhul Ḥijjah - *Ṭawāf al-Ziyārah*

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*Ṭawāf al-Ziyārah* is a *fard*.

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It must be performed between the 10<sup>th</sup> and 12<sup>th</sup> of Dhul Ḥijjah.

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It is preferable to perform *Ṭawāf al-Ziyārah* after *Halaq/qasr*.

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Until *Ṭawāf al-Ziyārah* is not performed, one cannot be intimate with one's spouse.

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If a woman cannot perform *Ṭawāf al-Ziyārah* due to menstruation, then there is no penalty for her in delaying it even if she does it after its time has passed [sunset on the 12<sup>th</sup> of Dhul Ḥijjah].

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All the rules of *Iḥram* are uplifted after *Ṭawāf al-Ziyārah* [including intimacy with the wife]

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It is *sunnah* to go and spend the night at Minā.



# Day 4, 5, 6: 11<sup>th</sup>, 12<sup>th</sup>, 13<sup>th</sup> Dhul Ḥijjah - *Sa'ī*

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*Sa'ī* is a *wājib* element of Ḥajj

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The preferred time for this *sa'ī* is after *Ṭawāf al-Ziyārah*.

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If a person performs this *sa'ī* after *Ṭawāf al-Ziyārah*, he will perform *raml* in the first three rounds.

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This *sa'ī* can be performed in any of the Ḥajj days on the condition that it follows a *Ṭawāf*.





# Day 4, 5, 6: 11<sup>th</sup>, 12<sup>th</sup>, 13<sup>th</sup> Dhul Ḥijjah - *Ṭawāf al-Wadā'*

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*Ṭawāf al-Wadā'* is *Wājib*.

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It can be performed anytime after *Ṭawāf al-Ziyārah*.

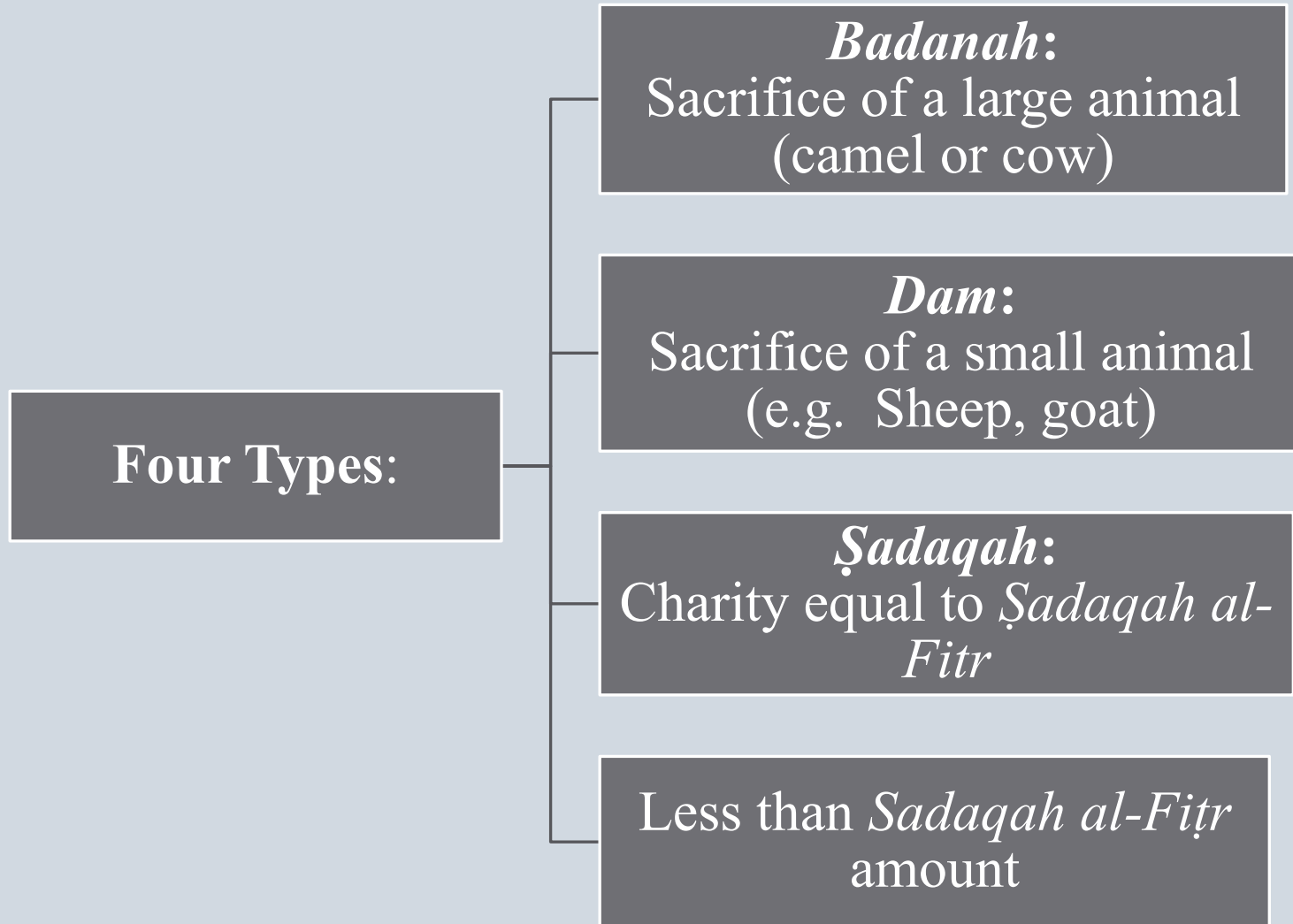
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If a woman is in her menses and cannot perform *Ṭawāf al-Wadā'*, she is excused from performing it and there is no penalty.

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Even after *Ṭawāf al-Wadā'*, one can enter the Masjid, perform *ṣalāh*, perform *ṭawāf* and even *'umrah*; there are no restrictions until one leaves for Madīnah or home.

# Penalties/Violations [*Jināyat*]





# ***Badanah* - Sacrifice of a large animal [camel or cow]**

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*Badanah* penalty will be binding by the following:

- Having intimate relations with one's spouse after 'Arafah *Wuqūf* and before *Halaq*.
- Performing *Tawāf al-Ziyārah* in the state of major impurity (where one is in need of a *fard* ghusl i.e., bath).

# *Damm* - Sacrifice of a small animal (e.g. sheep, goat)

The following will result in a *damm* penalty:

- Being intimate with one's spouse.
- A male wearing day-to-day clothing for the whole day or whole night. Likewise, half a day and a half night will result in *damm*.
- Shaving a  $\frac{1}{4}$  or more of the hair on the head or beard.
- For a male or female to cover the face for a whole day.
- Applying perfume to an entire body part or one's clothes.
- Clipping the nails of one hand or one foot.
- To omit *Tawāf al-Wadā'* [A woman is excused if she is in her menses. She does not have to give a *damm* penalty].
- To omit a *wājib* of *ḥajj*.

# Şadaqah – Charity equal to Şadaqah al-Fiṭr

The following result in *Şadaqah*:

- Shaving/cutting or trimming less than a  $\frac{1}{4}$  of head.
- Plucking/trimming/cutting three or more hair strands.
- Clipping one/two nails.
- Applying perfume to a little portion of the body.
- For a male wearing day-to-day clothing for a couple of hours.
- For males and females to cover their face for a couple of hours.
- For a male to cover his head for a couple of hours.
- To perform *Ṭawāf al-Wadā'* without *wuḍū'*.
- Leaving one pebble out from *ramī*.



# Less than *Ṣadaqah al-Fiṭr* - any amount

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The following result in giving less than the *Ṣadaqah al-Fiṭr* amount:

- Killing lice
- Killing a locust
- To pluck one/two hairs



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*aspire to inspire before you expire*

# *Hajj* COMPLETED

May Allāh grant you a safe journey and a *Hajj Mabrūr* [an accepted *Hajj* with ‘*Āfiyah* and *Khair*]. Ameen.

All *Hujjāj* and likewise, non-*Hujjāj* are kindly requested to remember the compiler in their pious *du'ās*.

**Jazākum Allāhu Khayran.**

**Mufti Mubasshir Talha**

**Lead, [Deenspire.com](http://Deenspire.com)**