



# *Rules & Regulations Of Ḥajj*

# DEFINITION OF 'IHRĀM

❑ **Literal:** Prohibited/Unlawful.

❑ **Shar'ī:**

➤ A **sacred state** that a Muslim is required to enter to perform *'Umrah* or *Ḥajj* **before passing the boundaries (Mīqāt)**.

➤ It is referred to as *'ihrām*' due to certain lawful things becoming prohibited and unlawful in such a state.

## THE WISDOM BEHIND 'IḤRĀM

- ❖ **The spirit of Ḥajj is to remain in an unkempt and un-groomed state.**
- ❖ **A person adopts the appearance of someone who is lost in the love of worshipping Allāh and has forgotten everything else.**

# THE WISDOM BEHIND 'IḤRĀM

- ❑ **'Iḥrām** is a state in which we minimize everything, both at the **spiritual and physical** level.
- ❑ **At the spiritual**, we cut out the *dunyā* as much as we can and focus on Allāh and His chosen act of worship at this unique time.
- ❑ **At the physical**, we cut out all our fancy clothes and beautification and extras that we usually wear. No hats, no make up, no perfume, no shirts, no trousers, no socks, no shoes. You will even get rid of your body hair as well beforehand and then shave/trim your heads later on too! You really are as bare and simple and even "rough" as possible, as numerous ahādith praise the Muḥrim (one who is in *'Iḥrām*) to be.

# THE WISDOM BEHIND 'IHRĀM

Ibn 'Umar رضي الله عنهما narrated that a person approached the Prophet صلى الله عليه وسلم and asked, “Who is a pilgrim?” He told him, “The one who is in a disheveled unkempt state [al-sha'th], the one who is un-perfumed (al-tafil).”

- **“Al-tafil”** means a person whose body odour has changed due to neglecting the use of perfume.

# THE WISDOM BEHIND 'IḤRĀM

- ❖ It is from among the etiquettes of entering Allāh Ta'ālā's court.
- ❖ We do not enter His court negligently.
- ❖ Rather, we enter after having set an intention for Ḥajj or 'Umrah and while reciting the *talbiyah* so that Allāh's Magnificence is manifested.
- ❖ The *'iḥrām* reminds us that we are bound to Allāh's commands and must act upon what He has commanded and refrain from what He has prohibited. Determining what is lawful and unlawful is not as we desire.

# CONDITIONS TO ENTER THE STATE OF IḤRĀM

**Intention**

**of 'Iḥrām for**

**Hajj or 'Umrah**

**Verbally OR in the heart**

+

**Talbiyah**

**Verbally**

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ،  
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ ،  
لَا شَرِيكَ لَكَ.

Any dhikr can suffice if one does not know the words of talbiyah.

**BEFORE CROSSING THE MĪQĀT.**



# WHERE & WHEN?

**During the months of *Ḥajj*:**

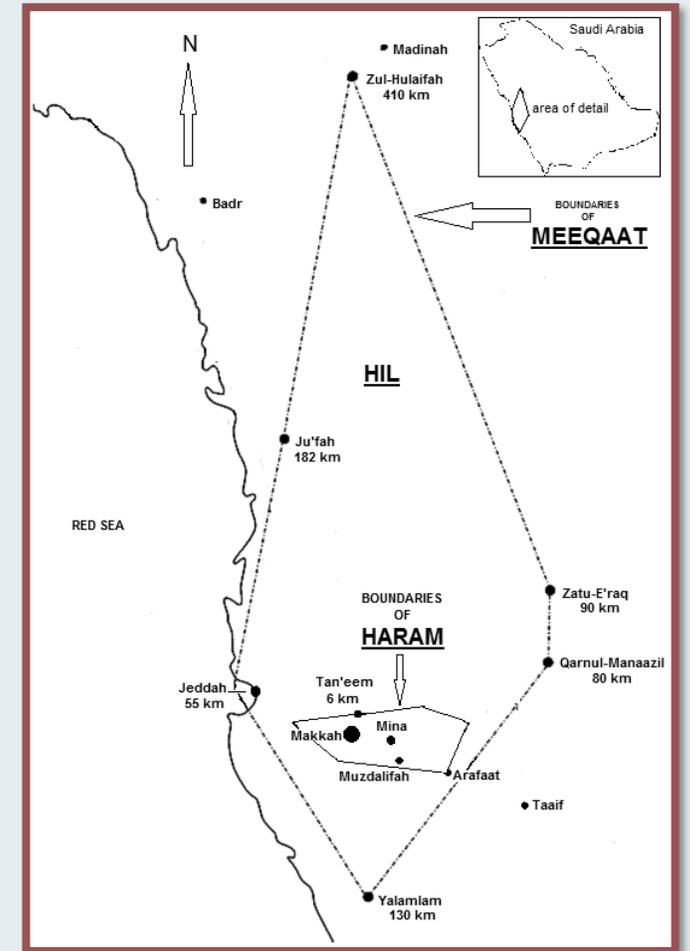
- ✓ *Shawwāl*
- ✓ *Dhul Qaʿdah*
- ✓ The first 10 Days of *Dhul Ḥijjah*

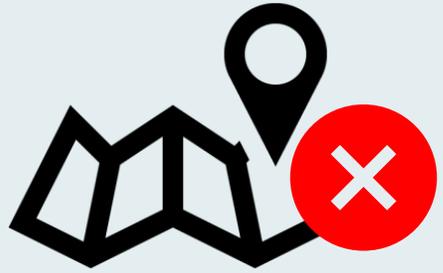


# WHERE & WHEN?

Before  
crossing  
the *mīqāt*.

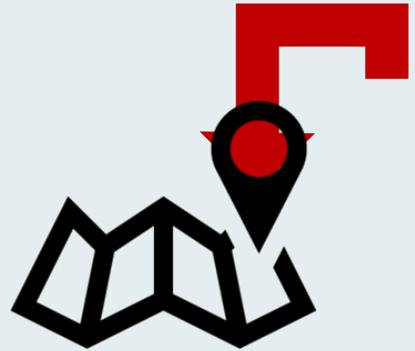
WĀJIB





# WHERE & WHEN?

## Failure to do so:



- *Wājib* to **return** to a *mīqāt* and enter into the state of *'iḥrām*.



- If one did **not** return:  
*dam* (penalty).



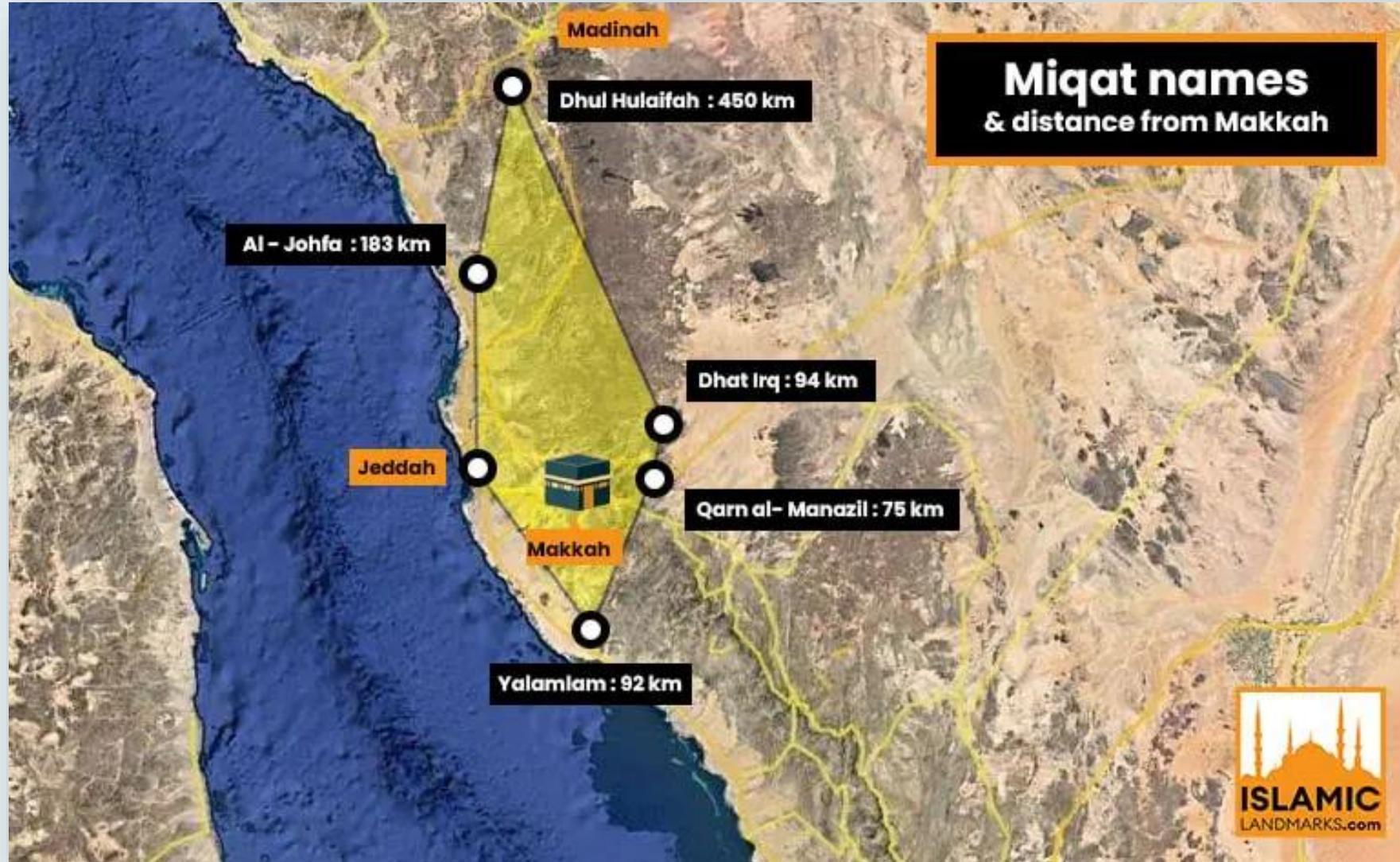
# MĪQĀT: BOUNDARIES

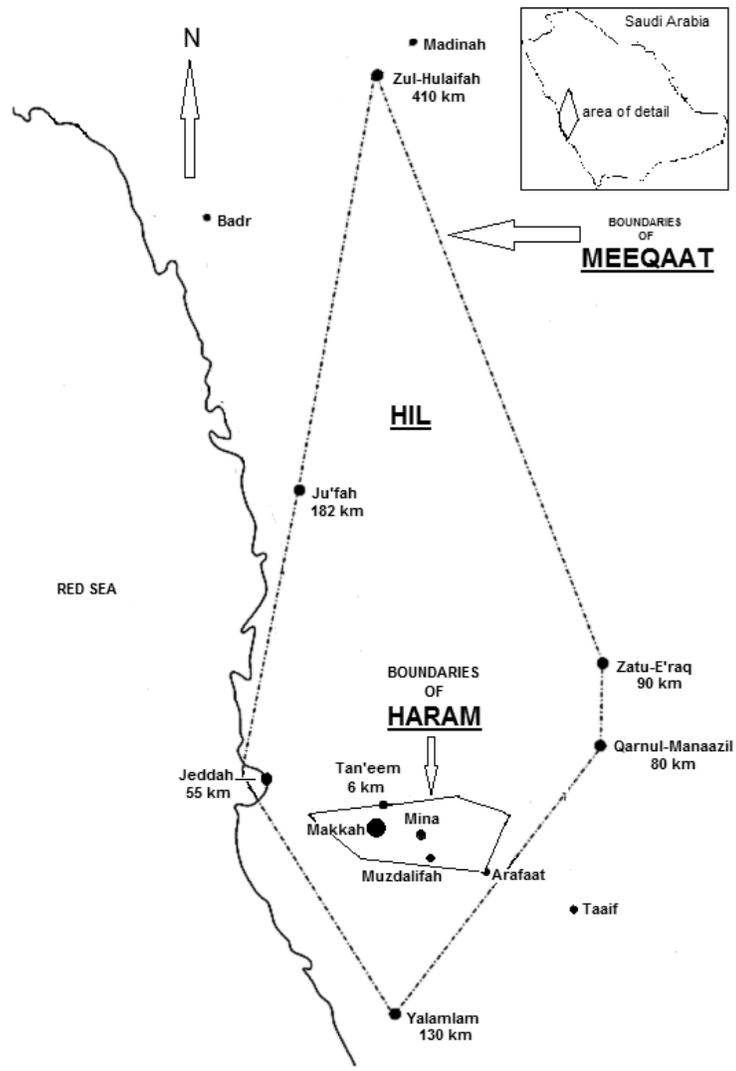
There are **5 boundaries** that are stipulated in the *ḥadīth*.

- 1. Dhul-Ḥulayfah** for the people of Madīnah.
- 2. Al-Juḥfah** for the people of Shām.
- 3. Qarn-al-Manāzil** for the people of Najd.
- 4. Yalamlam** for the people of Yemen.
- 5. Dhatu-‘Irq** for the people of ‘Irāq.



# MĪQĀT: BOUNDARIES

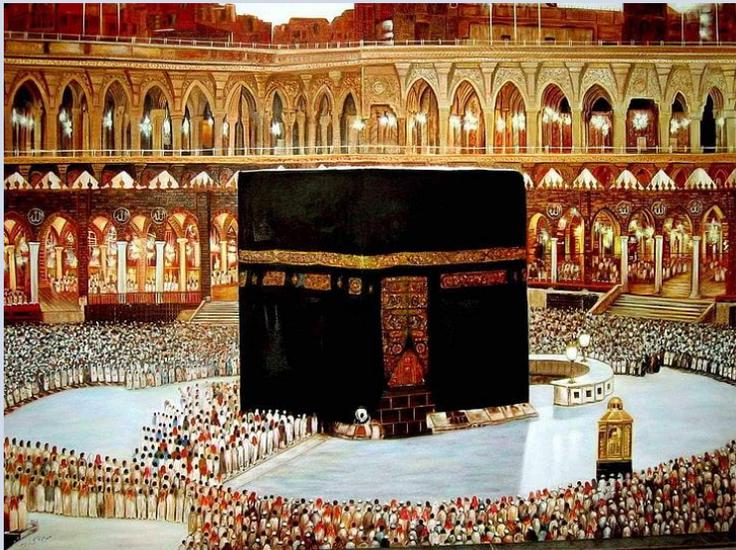






WHERE & WHEN?

**Makkah first**



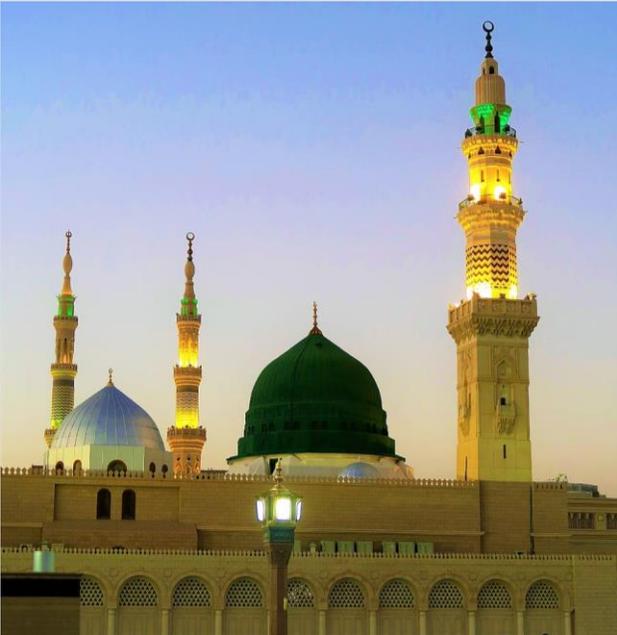
***’Ihrām* garments can be worn from home, at the airport restroom (if there is no difficulty caused) or whilst waiting in transit.**

**Intention and *talbiyah* can be delayed until there is adequate time to do so before crossing the *mīqāt*. This would be before arriving at Jeddah Airport.**

**Announcements in certain flights will be made before entering the *Mīqāt*.**



## WHERE & WHEN? **Madīnah first**



**'Iḥrām is not required before travelling to Madīnah.**

**It will only be required when one intends to leave Madīnah to go for 'Umrah.**

**Enter the state of 'iḥrām before crossing the Dhul Hulayfah Mīqāt.**

# HOW?

## PHYSICAL PREPARATION

**SUNNAH & MUSTAḤAB**

## INTENTION & TALBIYAH

**CONDITION-COMPULSORY**

**THIS MUST ALL BE DONE BEFORE CROSSING THE MĪQĀT.**

# HOW?

## STEP-BY-STEP

### PHYSICAL PREPARATION

**MUSTAḤAB**

**SUNNAH**

**WĀJIB/CONDITIONS/COMPULSORY**



**Engage in marital  
intimacy.**



**Clip the finger  
and toenails.**



**Remove all unwanted  
hair (pubic, underarm,  
moustache).**

# HOW?

## STEP-BY-STEP

### PHYSICAL PREPARATION

MUSTAḤAB

SUNNAH

WĀJIB/CONDITIONS/COMPULSORY



Perform *ghusl* (major ritual ablution) or *wuḍū'* (minor ritual ablution).



Apply perfume to the body.



Comb and oil the hair and beard.

# HOW? STEP-BY-STEP

## 'Ihrām Garments FOR MALES

MUSTAḤAB

SUNNAH

WĀJIB/CONDITIONS/COMPULSORY



- Remove any regular, stitched clothing that fits the shape of the body.
- Including underwear, gloves and socks.



### Don the garments of 'ihrām.

Two sheets:

- 'Īzār (lower piece of clothing).
- Ridā' (upper piece of clothing).

NO CLOTH TOUCHING FACE.

NO HEADGEAR.



**Wear 2 new or washed garments. White is best.**



**Wear footwear in which the upper central bone (instep) is visible.**

THIS BONE CANNOT BE COVERED.

# HOW?

## STEP-BY-STEP

### ʿIhrām Garments FOR FEMALES

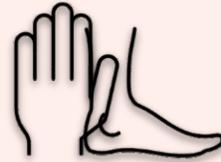
MUSTAḤAB

SUNNAH

WĀJIB/CONDITIONS/COMPULSORY



- **No specific garments.**
- **Normal stitched clothing.**
- **Modest.**



**Only hands to the wrists  
and feet to the ankles  
can be exposed.**



**Face is to remain  
untouched but a niqāb  
cap should be worn.**

# CLOTHING IN THE STATE OF 'IHRĀM



# HOW? STEP-BY-STEP ŞALĀH

MUSTAḤAB

SUNNAH

WĀJIB/CONDITIONS/COMPULSORY



**Perform two rak'ahs  
Sunnatul 'Ihrām.**



**1<sup>st</sup> rak'ah - Recite Sūrah Al-Fātiḥah and Sūrah Al-Kāfirūn.**



**2<sup>nd</sup> rak'ah - Recite Sūrah Al-Fātiḥah and Sūrah Al-'Ikhhlāş.**

# ṢALĀH OF 'IḤRĀM: RULINGS

- 1) **Males** should perform this ṣalāh with their headgear (*topī*).
- 2) After the ṣalāh:
  - a) **Males:** Remove headgear. Do not put on a *topī* for any ṣalāh until one is out of 'iḥrām.
  - b) **Females:** Keep the face open (i.e., do not allow a cloth to touch the face).

# ṢALĀH OF 'IHRĀM: RULINGS

- 3) If it is a *makrūh* or impermissible *ṣalāh* time at this stage when one is about to enter the state of 'ihrām, refrain from performing these 2 *rak'ahs*.
- 4) If a woman is menstruating:
  - ✓ She will not perform *ṣalāh*.
  - ✓ After a *ghusl* or *wuḍū'* she will sit towards the *qiblah* make the intention and recite the *talbiyah*.
- 5) If you simply make an intention after you perform the *farḍ ṣalāh*, then it will suffice for the two *rak'āhs*. However, it is still best to perform this *ṣalāh*.

HOW?  
STEP-BY-STEP  
THE NIYYAH  
&  
TALBIYAH

MUSTAḤAB

SUNNAH

WĀJIB/CONDITIONS/COMPULSORY

**Immediately after  
the *ṣalāh*,  
while sitting:**

- ✓ **Set an intention**
- ✓ **Recite the *talbiyah*.**

# HOW? STEP-BY-STEP THE NIYYAH (INTENTION)

MUSTAḤAB

SUNNAH

WĀJIB/CONDITIONS/COMPULSORY

**Set an intention (*niyyah*) for  
'Umrah or Ḥajj.** **IN THE HEART IS SUFFICIENT.**



Set an intention for the 'iḥrām with your tongue. Recite the specific *du'ā*'.

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ ، فَيَسِّرْهَا لِي ، وَ تَقَبَّلْهَا مِنِّي .

*Allāhumma in-nee 'u-ree-dul 'um-rata, fa-yas-sir-haa lee, wa ta-qab-bal-haa min-nee.*

“O Allāh, I intend to perform 'Umrah. Render it easy for me and accept it from me.”

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ ، فَيَسِّرْهُ لِي وَ تَقَبَّلْهُ مِنِّي .

*Allāhumma in-nee 'u-ree-dul ḥaj-ja, fa-yas-sir-hu lee, wa ta-qab-bal-hu min-nee.*

“O Allāh, I intend to perform Ḥajj. Render it easy for me and accept it from me.”

# TYPES OF 'IHRĀM (INTENTION)

- 1) 'Ihrām for Ḥajj alone – Ḥajj 'Ifrād
- 2) One 'Ihrām for 'Umrah and Ḥajj – Ḥajj Qirān
- 3) 'Ihrām for 'Umrah first and then a 2<sup>nd</sup> 'ihrām for Ḥajj – Ḥajj Tamattu'
- 4) 'Ihrām for 'Umrah alone.

Usually, we don the 'Ihrām of tamattu'.

# HOW? STEP-BY-STEP THE TALBIYAH

**MUSTAḤAB**

**SUNNAH**

**WĀJIB/CONDITIONS/COMPULSORY**



**Recite the *talbiyah*  
once verbally.**

**Recite the *talbiyah* 3 times consecutively  
each time you start to recite it.**

**Utter the specific words of *talbiyah***

**ANY DHIKR  
SUFFICES  
IF ONE DOES  
NOT KNOW THIS.**

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ،  
إِنَّ الْحَمْدَ وَالتَّعْمَةَ لَكَ وَ الْمُلْكَ ، لَا شَرِيكَ لَكَ.

**MALES: Loudly**

**FEMALES: Softly**

# THE TALBIYAH

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ،  
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ ، لَا شَرِيكَ لَكَ .

**Here I am O Allāh, here I am. You have no partner, here I am. Verily, all praise is for You, every bounty is from You and the dominion is Yours. You have no partner.**

# ḤIḤRĀM

- ✓ You are now in the state of *ḥiḥrām*.
- ✓ One must now refrain from all of the prohibitions.

# RULES REGARDING THE TALBIYAH

- 1) Other *‘adhkār*, such as, *lā ʿilāha ʿillal lāh, alḥamdulillāh* can also be recited.
- 2) It is permissible to recite the translation of the *talbiyah* in another language. However, reciting it in Arabic is the best.
- 3) The *talbiyah* should be recited verbally in such a manner that the words are pronounced correctly and in such a way that one can at least hear oneself.
- 4) It is *sunnah* for males to recite it loudly but not in such a way that it tires them.

# RULES REGARDING THE TALBIYAH

- 5) It is prohibited for women to recite it loudly. They should recite it softly in such a manner that a strange male cannot hear.
- 6) It should not be collectively recited. Rather, it should be individually recited.
- 7) One should not speak while reciting the *talbiyah*. Rather, it is preferable to recite it consecutively 3 times.

# RULES REGARDING THE TALBIYAH

## 8) **Start:**

When donning the *'iḥrām* before the *mīqāt*.

## **End:**

*'Umrah:* When starting *ṭawāf*.

*Ḥajj:* When starting the *ramī* of the *Jamaratul 'Uqbah* on the 10<sup>th</sup> of *Dhul Ḥijjah*.

# RULES REGARDING THE TALBIYAH

- 9) It is necessary to recite it once. It is *sunnah* to recite it more than once. It should constantly be recited in every moment/posture.
- 10) Reciting it is *mustahab* in certain times such as in the morning and evening, when ascending and descending a height and after *fard ṣalāhs*.

# PROHIBITIONS IN THE STATE OF 'IḤRĀM

- 1) Intercourse & everything connected or leading to it.
- 2) Arguing and using vulgar language.
- 3) Clipping the nails and trimming the hair.
- 4) Hunting or assisting in hunting.
- 5) Applying any type of fragrance - airplane wipes, soap, shampoo, ointments etc.

Toothpaste: *Makrūh*- severely disliked and should be avoided due to strong fragrance.

## PROHIBITIONS IN THE STATE OF 'IHRĀM

- 6) Touching the face with a cloth for males and females.
- 7) Covering the head. (For males.)
- 8) Wearing socks and gloves. (For males.)
- 9) Wearing sewn garments to fit the body. (For males.)
- 10) Wearing shoes or sandals that cover the bone in the center of the top of the foot (instep). (For males.)
- 11) Killing lice.

# MAKRŪH/UNDESIRABLE ACTS IN THE STATE OF 'IHRĀM

- 1) Removing dirt/filth from the body.
- 2) Combing the hair or beard.
- 3) Pulling the hair or beard vigorously.
- 4) Tying the upper or lower garment.
- 5) Inhaling the scent of perfume.
- 6) Inhaling the scent of fruits.
- 7) Sleeping face-down on a pillow.
- 8) Covering the nose, chin or cheeks with a cloth.

## PERMISSIBLE ACTIONS IN THE STATE OF 'IHRĀM

- 1) Bathing whether it is a *wājib* bath (*ghusl*) or its objective is to cool one's body.
- 2) Killing snakes, scorpions, flies, bugs and mosquitoes.
- 3) Using a *miswāk* (unflavored).
- 4) Slaughtering cattle, poultry, sheep, goats.
- 5) Rubbing the body gently. Absolutely no hair should fall.

## PERMISSIBLE ACTIONS IN THE STATE OF 'IHRĀM

- 6) Using odourless *surmah/kohl*.
- 7) Looking into a mirror.
- 8) Fishing.
- 9) Extracting a tooth, clipping a broken nail, taking an injection.
- 10) Using bandages to cover cuts or bruises.

# COMMON ITEMS THAT CAN AND CANNOT BE USED IN 'IHRĀM



<u>Permissible actions</u>	<u>Impermissible actions</u>
✓ Vaseline or fragrance free products	× Perfumed soap
✓ Injections	× Shampoo
✓ Wearing glasses	× Washing up liquid/powder
✓ Wearing a money pouch / belt	× Deodorant with fragrance
✓ Plaster / bandage	× Creams with fragrance
✓ Using an umbrella	× Applying scents / perfumes
✓ Carrying a backpack	× Scented tissues



*Penalties for Violations  
Made in 'Iḥrām  
(Jināyāt)*

# PENALTIES FOR VIOLATIONS MADE IN 'IḤRĀM

- 1. BADANAH:** Sacrifice of a large animal (camel or cow) in the *ḥaram*. (\$2400 USD)
- 2. DAM:** Sacrifice of a small animal (sheep, goat etc.) or one seventh share in a large animal in the *ḥaram*. (\$250/\$300 USD)
- 3. ṢADAQAH:** Charity equal to the value of *Ṣadqatul Fiṭr* (1.75 kg of Wheat) discharge anywhere. (\$25-\$30 Saudi Riyāls)

# CROSSING THE MĪQĀT WITHOUT ʾIḤRĀM

**DAM**

IF ONE CROSSES  
THE MĪQĀT  
WITHOUT  
ʾIḤRĀM

**NO DAM**

IF ONE RETURNS TO  
THE MĪQĀT, ENTERS  
ʾIḤRĀM AND  
CONTINUES WITH  
ʿUMRAH OR ḤAJJ

# STITCHED CLOTHING (Males)

**DAM**

WEARING STITCHED  
CLOTHING OR  
SOCKS FOR **MORE**  
THAN **12 HOURS**

**ŞADAQAH**

WEARING STITCHED  
CLOTHING OR SOCKS  
FOR **LESS** THAN **12**  
**HOURS**

**A HANDFUL  
OF WHEAT**

WEARING STITCHED  
CLOTHING OR  
SOCKS FOR **LESS**  
THAN **ONE HOUR**

# PERFUME

**DAM**

A **LARGE PORTION** OF A BODY PART OR **CLOTHING**. E.G., HEAD, FACE, PALM OF HAND, BEARD, SHIN, THIGH, REGARDLESS OF THE PERIOD OF TIME

**ŞADAQAH**

A **SMALL PORTION** OF A BODY PART OR **LESS** THAN A LARGE BODY PART  
E.G. NOSE, EAR, FINGER, WRIST OR PART OF HEAD REGARDLESS OF THE PERIOD OF TIME

**DAM**

**LARGE AMOUNT** OF PERFUME, REGARDLESS OF THE SIZE OF THE LIMB

# SHAVING/TRIMMING

DAM

IF A WOMAN **CLIPS**  
**ONE** FINGERTIP  
LENGTH OF  $\frac{1}{4}$  OF THE  
**HAIR** ON HER HEAD

ŞADAQAH

IF **MORE** THAN **3** **HAIR**  
**STRANDS** FALL OUT  
WHEN DOING WUḌŪ' OR  
FOR SOME OTHER  
REASON

DAM

TO SHAVE **ONE** OR  
**BOTH** COMPLETE  
ARMPIT, PRIVATE  
AREA OR NAPE

# NAILS

**DAM**

CLIPPING THE  
NAILS OF **BOTH**  
HANDS AND FEET IN  
**ONE GATHERING**

ONE HAND OR  
ONE FEET

**FOUR  
DAMS**

CLIPPING **ALL FOUR**  
OF THEM IN FOUR  
**SEPARATE**  
**GATHERINGS**

**ONE  
ŞADAQAH  
PER NAIL**

CLIPPING **LESS**  
THAN **FIVE**  
NAILS

# MALE/FEMALE COVERING 1/4 FACE OR MORE

**DAM**

WHOLE DAY OR  
WHOLE NIGHT  
(12 hours or more)

**ŞADAQAH**

LESS THAN A DAY  
OR LESS THAN A  
NIGHT  
(Less than 12 hours)

Less than 1/4 face

# CONJUGAL RELATIONS (DURING ḤAJJ)

ḤAJJ IS  
INVALID  
DAM

Qaḍā following  
year

BEFORE WUQŪF  
‘ARAFĀH

BADANAḤ

AFTER WUQŪF  
‘ARAFĀH BUT  
BEFORE ḤALQ AND  
ṬAWĀFUZ ZIYĀRAḤ

DAM

AFTER WUQŪF  
‘ARAFĀH AND ḤALQ  
BUT BEFORE  
ṬAWĀFUZ ZIYĀRAḤ

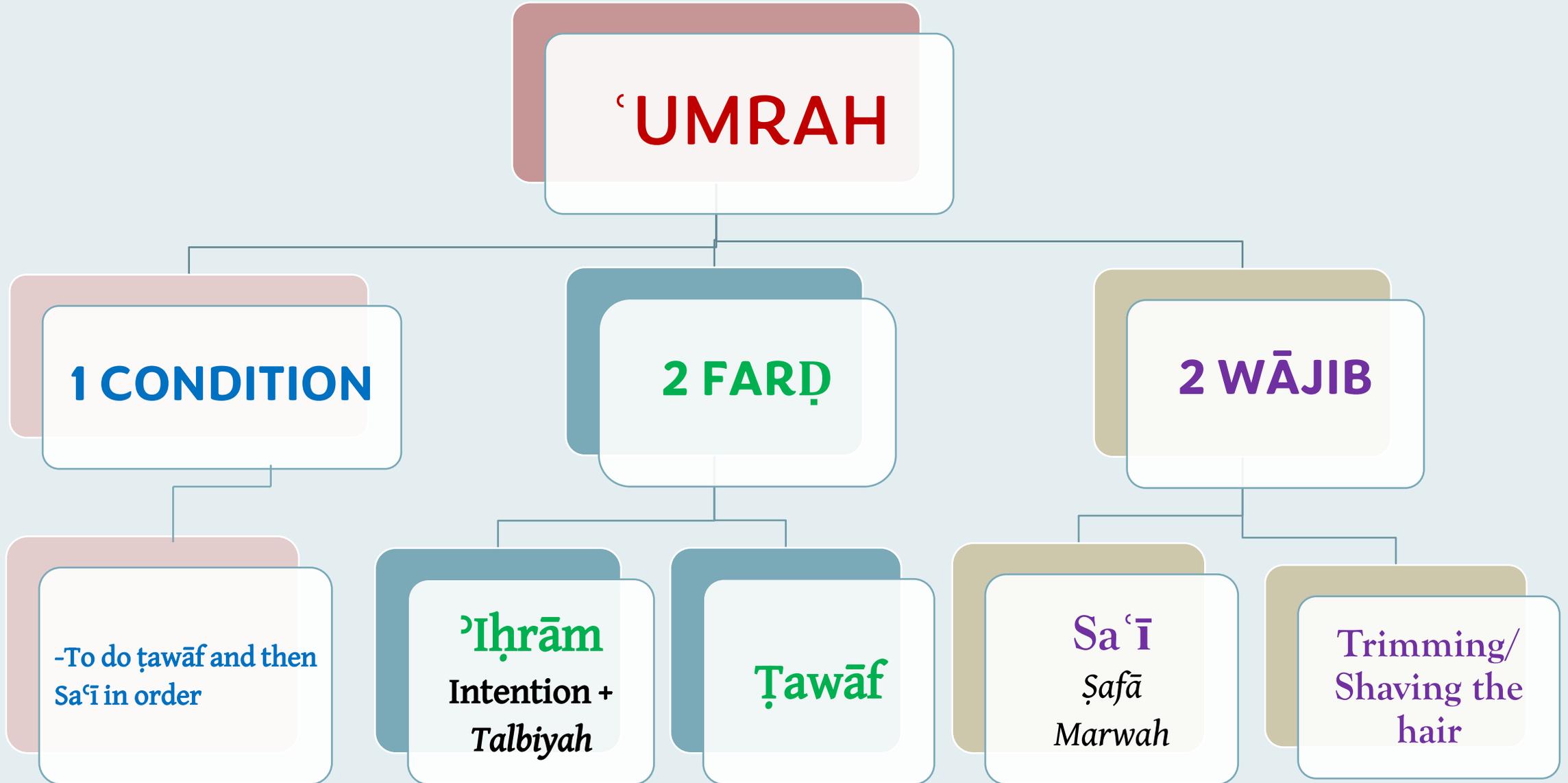
DAM

TO TOUCH OR KISS  
ONE’S WIFE WITH  
LUST, REGARDLESS  
OF WHETHER  
EJACULATED OR  
NOT



# *Rules and Regulations of 'Umrah*

❖ *Sunnah Mu'akkadah* once in a lifetime for those who possess the wealth.



# RULINGS REGARDING ṬAWĀF

## CONDITIONS



- Islām – to be a Muslim.
- To do ṭawāf in *Masjid Al-Ḥarām*.
- To have the intention of doing ṭawāf.
- To be in the state of *'iḥrām*. (For Ṭawāf *'Umrah*.)
- To be at its appointed time. (For Ṭawāf *Widā'* & *Ziyārah*.)
- To do it after *wuqūf 'Arafāh*. (For Ṭawāf *Widā'* & *Ziyārah*.)

# RULINGS REGARDING ṬAWĀF

## FARĀ'ID



- To complete most of its rounds (4 rounds).
- To do the ṭawāf around the *Ka'bah* and not inside the *Ka'bah*.
- To do the ṭawāf on your own.

# RULINGS REGARDING ṬAWĀF



## WĀJIBĀT

- Purity – to have *wuḍū'* and *ghusl*. (*Discharge breaks wuḍū'.*)
- To cover the *'awrah*.
- To walk if one is able.
- To start from one's right with the Ka'bah to one's left.
- To start from the *ḥajr 'aswad*. (*Some: Sunnah.*)
- To do *ṭawāf* outside of the *ḥaṭīm*.
- To complete all the seven rounds.
- To perform the two *rak'āhs ṣalāh* after *ṭawāf*.

**If any *wājib* is omitted, one must redo the *ṭawāf*.  
If not redone, *dam* will be due.**

# WĀJIBĀT OF ṬAWĀF

## PURITY

- 1) One should be in a state of ritual purity, free from all forms of ritual impurity (i.e., one should not require a *wuḍū'* or *ghusl*).
- 2) You cannot perform the *ṭawāf* if:
  - You need *wuḍū'*: after urinating, excreting, passing wind, vaginal discharge, bleeding or any other nullifier of *wuḍū'* occurred and you did not renew your *wuḍū'* as yet.
  - You are menstruating or experiencing post-natal bleeding.
  - You need *ghusl* (after sexual intercourse, menstruation, lochia).

**Ensure that the body and clothing are free from impurities. (Sunnah)**

# WĀJIBĀT OF ṬAWĀF

## PURITY

- 1) Being in the state of ritual purity is required for the entire duration of ṭawāf.
- 2) If *wuḍū'* is nullified during ṭawāf:
  - ✓ Before completing 4 circuits: Renew *wuḍū'* and restart.
  - ✓ After completing 4 circuits: Renew *wuḍū'* and continue from where one left off **OR** restart.

# WĀJIBĀT OF ṬAWĀF

## COVERING THE ʿAWRAH

- 1) **MALES:** Navel to the knees.
- 2) **FEMALES:** Entire body excluding the face, hands upto the wrists and feet below the ankles.
- 3) If  $\frac{1}{4}$  or more of any of the limbs which must be covered are exposed, it is necessary to repeat the ṭawāf. If not repeated: *dam* is due.

# WĀJIBĀT OF ṬAWĀF

## WALKING ONCE ABLE TO

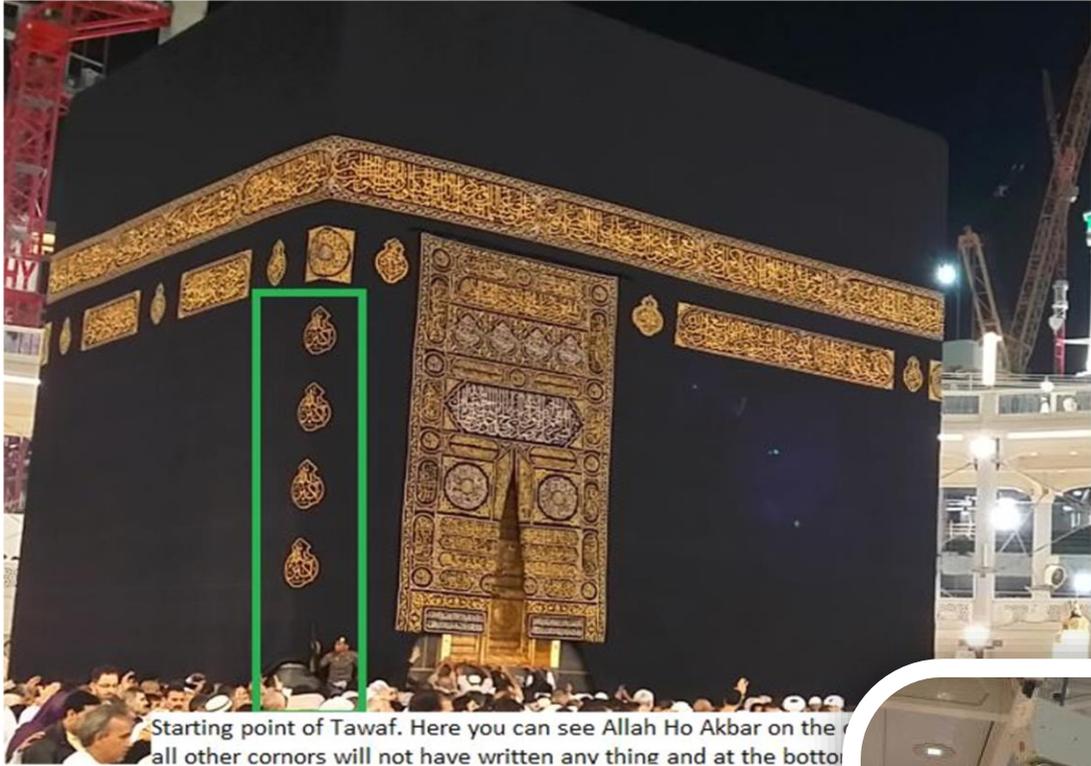
- 1) Once able, one must walk.
- 2) If one did not walk without a valid excuse:  
Redo.
- 3) If the ṭawāf is not redone : *dam* is due.
- 4) If a valid excuse: no need to redo nor any *dam*.

## STARTING POINT OF ṬAWĀF

Stand in front of the Ka'bah facing it, with the *Ḥajarul-ʿAswad* towards your right.

*(Wājib. Some: Sunnah)*

# TAWĀF STARTING POINT



Starting point of Tawaf. Here you can see Allah Ho Akbar on the all other corners will not have written any thing and at the botto



Green light showing starting point of Tawaf.



Green Lights, Starting point

# ŞALĀTUT ṬAWĀF

It is *wājib* to perform two *rak'āhs* *şalātut ṭawāf* after every *ṭawāf*.



- Do not perform it in a *makrūh* time.
- It is *sunnah* to perform this *şalāh* right away after the *ṭawāf*, to delay it is *makrūh*.
- To perform them behind Maqām-’Ibrāhīm. If unable to, then:
  - a. close to it, otherwise,
  - b. in the *Haṭīm*, if that is also not possible then,
  - c. anywhere in the *Ḥaram*.



# *Ṭawāf & Purity Penalties*

# ṬAWĀF AND PURITY

In any of the following cases, if the ṭawāfis repeated correctly, the penalties will be waived.

ṬAWĀF OF  
‘UMRAH

IF ANY CIRCUIT WAS  
PERFORMED WITHOUT  
WUḌŪ’ OR GHUSL

DAM

# ṬAWĀF ZIYĀRAH

**DAM**

IF **ALL OR MOST** OF  
IT WAS PERFORMED  
**WITHOUT WUḌŪ'**

**ŞADAQAH  
FOR EVERY  
CIRCUT**

IF **LESS THAN HALF** (3 OR  
FEWER CIRCUTS) WAS  
PERFORMED **WITHOUT  
WUḌŪ'**

**BADANAH**

IF **ANY** CIRCUIT OF  
IT WAS  
PERFORMED  
**WITHOUT GHUSL**

# FAREWELL ṬAWĀF OF ḤAJJ & ANY NAFL ṬAWĀF

**DAM**

IF THE ṬAWĀF  
WAS PERFORMED  
WITHOUT GHUSL

**ṢADAQAH FOR  
EVERY CIRCUT**

IF THE ṬAWĀF WAS  
PERFORMED  
WITHOUT WUḌŪ'

# RULINGS REGARDING ṬAWĀF



## SUNNAHS

- To do 'iḍtibā' (for men) during a ṭawāf which comprises of sa'ī after it.
- To face the ḥajr aswad in the beginning of ṭawāf.
- To start from the ḥajr aswad (some say it is wājib).
- To lift both hands, like in takbīr taḥrīmah in front of ḥajr aswad for 'istilām.
- To do 'istilām of the ḥajr aswad.
- To do raml in the first three rounds (for men).
- Not to do raml in the remaining four rounds (for men).
- To do 'istilām after ṭawāf and before sa'ī.
- To do all the rounds one after the next without delay.
- For the body and clothes to be clean from impurities.

# 'IDṬIBĀ': BEFORE STARTING ṬAWĀF

'Idṭibā': Expose the right arm by putting one's sheet below the right armpit and hanging it over the left shoulder.

This is only applicable to males.

*(Sunnah-all 7 circuits)*

# ’ISTIQBĀL

Stand opposite the Ḥajarul-Aswad, i.e., directly in line with it and face it. (*Sunnah*)

’*Istiqbāl* (*Sunnah*): Raise one’s hands to one’s ears just as one raises them when performing ṣalāh and recite:

بِسْمِ اللَّهِ ، اللَّهُ أَكْبَرُ ، وَ لِلَّهِ الْحَمْدُ .

*Bismil-lāhi, Allāhu akbar, wa lillāhil ḥamd.*

(*Mustaḥab*)

# ISTILĀM

Place one's palms on the *Ḥajarul 'Aswad* and kiss it.

If this is not possible:

Face one's palms towards the *Ḥajarul 'Aswad* and then kiss them.

*(Sunnah- beginning and end of the ṭawāf.)*

*(Mustahab-in middle circuits)*

**Only indicate with one's hands. Not with one's head, etc.**

# RULINGS REGARDING 'ISTILĀM



'*Istilām* means to touch and kiss the *ḥajr aswad*.



To touch and kiss the *ḥajr aswad* is a *sunnah* but to hurt others while trying to get there is *ḥarām*.



It is not permissible to touch it if it has perfume on it while you are in the state of '*iḥrām*.



It is not permissible to touch the silver ring while doing '*istilām*.



It is prohibited (*bid'ah*) to kiss any place other than the *Multazam* and the *ḥajr aswad*.

# RULINGS REGARDING ṬAWĀF

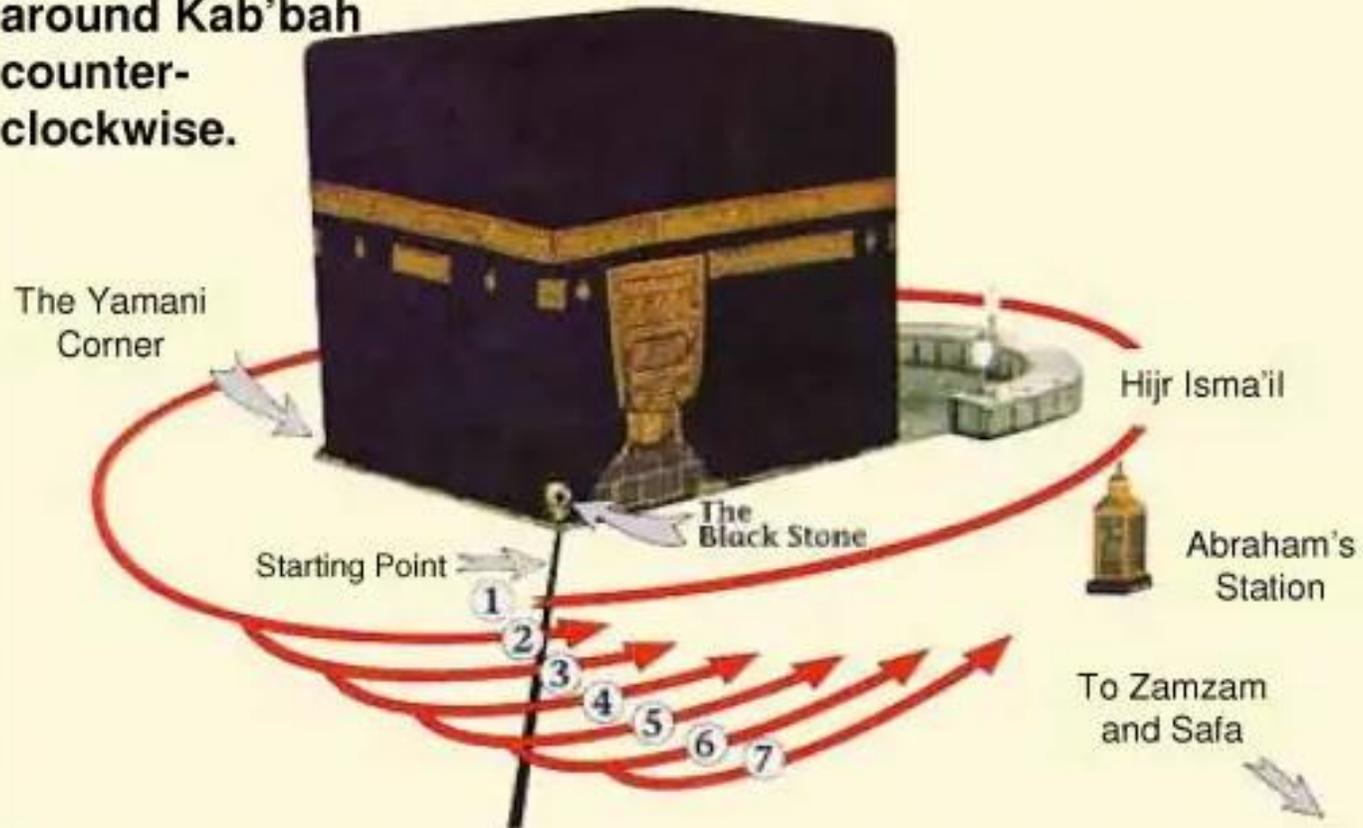


## PREFERABLE ACTS

- To kiss the *ḥajr aswad* three times.
- To recite the *sunnah du‘ā*’s while making *ṭawāf*.
- To perform the *ṭawāf* close as possible to the *Ka‘bah* (for men).
- To do *ṭawāf* at night (for women).
- Due to some reason If you leave a round of the *ṭawāf* in between or did something disliked, then to start over from the beginning;
- Not to talk.
- Not to indulge in things that takes away your concentration (taking pictures).
- To recite the *du‘ā*’s and *dhikr* silently.
- To do the *’istilām* of *Rukn Yamānī*.
- Not to look at things that will take your concentration away. (phone)

# Tawaf

Tawaf starts from Hajar-ul-Aswad (Black Stone) & circle around Kab'bah counter-clockwise.



If you cannot touch the *Rukn Yamāni*, then don't gesture towards it.

# RULINGS REGARDING ṬAWĀF

## PERMISSIBLE ACTS



- To give *salām* to someone.
- To say *alḥamdulillah* on sneezing.
- To ask or teach any ruling.
- To speak out of necessity or drink out of necessity.
- To wear clean shoes.
- To recite the Qur'ān in the heart.

# RULINGS REGARDING ṬAWĀF

## FORBIDDEN ACTS



- To do ṭawāf in the state of major ritual impurity.
- To perform ṭawāf without *wuḍūʿ*.
- To climb on someone's shoulders or ride without any valid *sharʿī* reason (wheelchair, scooter).
- To crawl in ṭawāf.
- To perform ṭawāf with one's *satr* exposed.
- To go through the *ḥaṭīm* while performing the ṭawāf.
- To leave out a round or half of a round.
- Buying and selling.

# RULINGS REGARDING ṬAWĀF

## UNDESIRABLE ACTS



- Useless talk.
- To recite *du‘ā’s* and Qur’ān aloud which would disturb others.
- To do *ṭawāf* in dirty clothing.
- To leave out *’iḍtibā* and *raml* (for men).
- To leave out the *’istilām* of *ḥajr aswad*.
- To face or back the *Ka‘bah* during the *ṭawāf* (except at the beginning).
- To have a long delay between any two rounds of *ṭawāf*.
- To do two complete *ṭawāfs* 7+7 together without performing the two *rak‘āhs ṣalāh* between them.
- To perform *ṭawāf* when *farḍ jamā‘ah* starts or at the time of *Khutbah*.
- To eat during *ṭawāf*.
- To perform *ṭawāf* when one has the urge to use the washroom.
- To do *ṭawāf* while one is hungry.
- To fold the hands, like in *ṣalāh* at the time of *ṭawāf* or to place the hands on the neck.

# RULINGS REGARDING ADDING OR SUBTRACTING ROUNDS OF ṬAWĀF



- If you have a doubt after the 7<sup>th</sup> round and you make an 8<sup>th</sup> round and then you realize that that was your 8<sup>th</sup> round, you will have to complete 6 rounds.
- If you do ṭawāf with a trustworthy person and she tells you that there is still 1 round remaining, then it is *Mustaḥab* to do one more round. If two people tell you, then it is *wājib* to perform the next round.
- If a person has a doubt regarding how much rounds they have completed in Ṭawāf Ziyārah or in the Ṭawāf of ‘Umrah then she should repeat the round within which is doubtful.
- If it is a *Nafl Ṭawāf* then she should follow her dominant thought.
- If your *wuḍū’* breaks during ṭawāf, stop, make *wuḍū’* and start from where you left off.
- If a *fard ṣalāh* starts while doing ṭawāf, stop, pray and then complete the remaining rounds.



# *Rules and Regulations of Sa'ī*

# RULINGS REGARDING SA'Ī



## FARD

- *Sa'ī* must be done between *Şafā* and *Marwah*.

## CONDITIONS



- To do *Sa'ī* on your own.
- To do *Sa'ī* after the completion of a *ṭawāf* or majority of the rounds of a *ṭawāf* (4).
- To start from *Şafā* and end at *Marwah*. If you start from *Marwah*, that round will not be counted.
- To complete at least 4 rounds.
- To do a *Sa'ī* in its time for a *Hājī* (in the months of *Hajj*).

# RULINGS REGARDING SA'Ī



## WĀJIBĀT

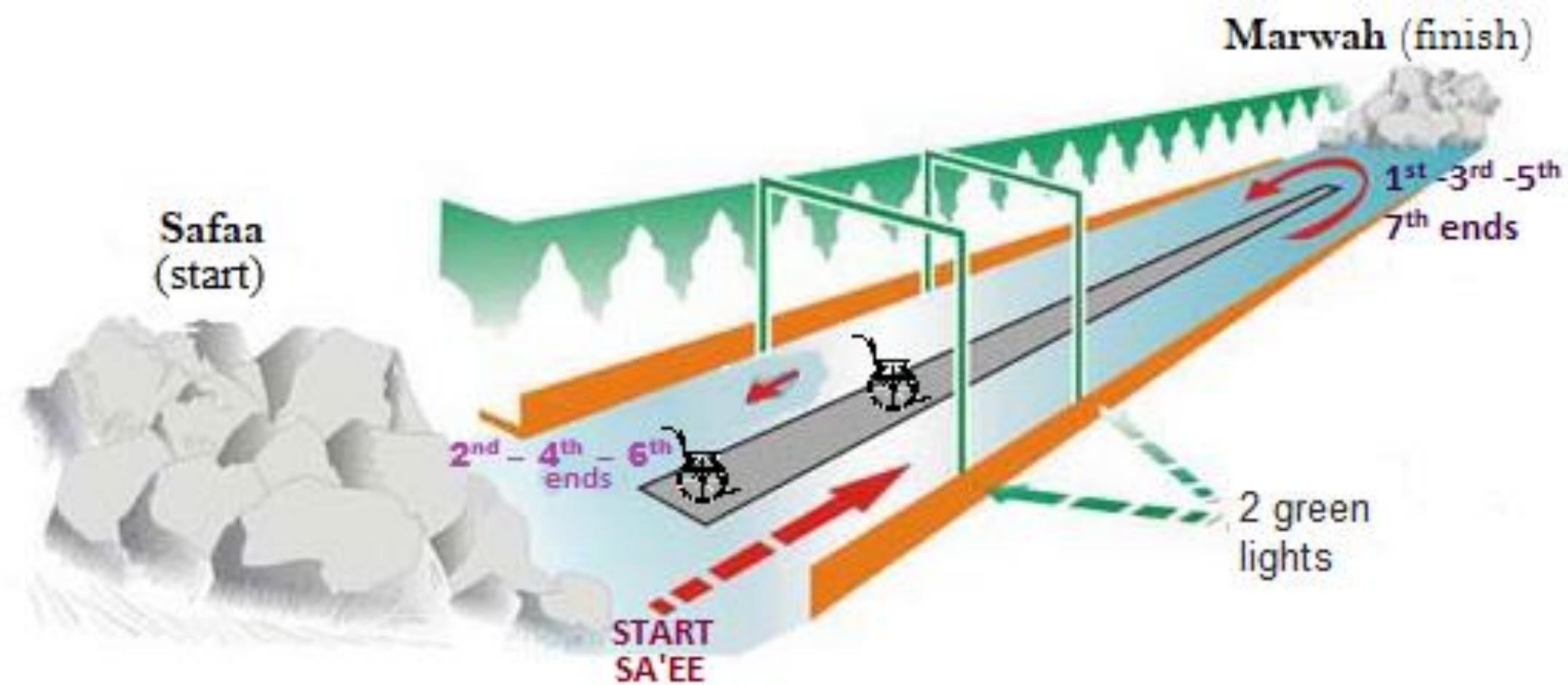
- *Sa'ī* must be done after such a *ṭawāf* which was performed in purity.
- *Sa'ī* starts from *Ṣafā* and ends at *Marwah*.
- To walk. If you didn't walk and used a wheelchair or any other vehicle without a valid excuse, then a *dam* (penalty) is *wājib*.
- To complete all seven rounds- First 4 are *fard*, next 3 are *wājib*.

# RULINGS REGARDING SA'Ī



## SUNNAHS

- To do *'istilām* of *ḥajr aswad* the 9<sup>th</sup> time after the *ṭawāf*.
- To do *Sa'ī* immediately after the *ṭawāf*.
- To face the *ka'bah* while on Mount *Şafā* and *Marwah*.
- To perform and complete the rounds one after the next without delay.
- It is *sunnah* to be clean from *ḥayḍ* and *janābah*.
- To jog between the green lights (males).
- To climb on the Mountains.



# RULINGS REGARDING SA'Ī

## PREFERABLE ACTS



- To make an intention.
- To remain on the mountains engaging oneself in *du'ā'*.
- To make *dhikr* and *du'ā'* three times with full concentration.
- If there was a big gap between the rounds, to start all over is *Mustahab*, once most of the rounds were not complete (4).
- To perform the *fard ṣalāh* if the *jamā'ah* has started and complete the remaining rounds thereafter.
- To perform two *rak'āhs* of *nafl ṣalāh* after the completion of the *Sa'ī* in the *maṭāf*.

# RULINGS REGARDING SA'Ī

## PERMISSIBLE ACTS



- To eat and drink without a gap between the rounds.
- To speak such that it does not make a person lose their concentration and cause a hindrance.
- To pause the Sa'ī and join *farḍ* or *janāzah ṣalāh*.

# RULINGS REGARDING SA'Ī

## UNDESIRABLE ACTS



- To buy and sell.
- To speak in such a way that you cannot recite your *du'ā's*.
- To delay the *Sa'ī* after the *ṭawāf* without any valid excuse.
- To open your *satar* (body parts that must be kept covered).
- To leave out jogging in between the green lights.(males)
- To delay the rounds of *Sa'ī*.

# RULINGS REGARDING TRIMMING THE HAIR (WOMEN)

After the completion of the *Sa'ī* to come out of the state of *'iḥrām* and become *ḥalāl*, one must trim their hair.



- It is *wājib* for a woman to cut a quarter of her head's hair the size of one fingertip (one twirl around your finger).
- It is *sunnah* to take all her hair and cut the required amount.
- It is *ḥarām* for a woman to shave her head.
- Cutting the hair should be done in privacy.

# RULINGS REGARDING TRIMMING THE HAIR (WOMEN)



The person trimming the hair must either be:

1. Not in a state of *'ihrām* themselves (e.g., a barber in his shop)
2. Another individual who has completed the rites of *'Umrah/Ḥajj* - even though they themselves haven't yet had their hair trimmed/shaved (e.g., husband who has completed *'Umrah* with you and has not yet been to the barber. He can trim your hair before having his cut.)
3. You yourself, once you have completed all the rites.

Someone in the state of *'ihrām* who has not yet completed their rites is not allowed to trim your hair ( e.g. husband who hasn't yet done his *ṭawāf* etc.)



# *Rules and Regulations of Ḥajj*

## FARD

- 1) *ʿIhrām* with *talbiyah* and intention.
- 2) Stopping (*wuqūf*) at the plains of *ʿArafah* on the 9<sup>th</sup> of *Dhul hijjah* between noon and sunset for one moment.
- 3) *Ṭawāf Ziyārah*, which is the *ṭawāf* on the 10<sup>th</sup> of *Dhul-Hijjah* after pelting, slaughtering and shaving/trimming.

## WĀJIB

- 1) Not to leave *ʿArafah* before sunset.
- 2) To stay (*wuqūf*) in *Muzdalifah*, between the *Subh ṣādiq* and sunrise of the 10<sup>th</sup> of *Dhul Hijjah*
- 3) Pelting of the *Jamarāt*.
- 4) Sacrifice of the animal (*dam ṣhukr*) if your *Ḥajj* is *Qirān* or *tamattuʿ*.
- 5) Cutting of the hair.
- 6) The above #3/4/5 to be done in order.
- 7) *Saʿī* after *Ṭawāf Ziyārah*.
- 8) *Ṭawāf Widāʿ*, farewell *ṭawāf* for those living outside of the *mīqāt*.



# *Rules and Regulations For Women*

# RULINGS FOR WOMEN & MENSTRUATION

- A menstruating woman can enter the state of *'iḥrām* merely by making intention and reciting the *talbiyah*. She can perform the *sunnah ghusl*, face the *qiblah*, make the intention, recite the *talbiyah* but she cannot perform the 2 *rak'ahs ṣalāh* for entering into *'iḥrām* nor enter the *Masjid* nor perform *ṭawāf* upon entering *Makkah*.
- Upon the completion of menses, a woman will do *ghusl* and then perform her *'Umrah*.
- Ensure not to use scented soap, shampoo, etc., when doing *ghusl* after menstruation as one will be in the state of *'iḥrām*.
- A woman will remain in the state of *'iḥrām* until the *'Umrah* is complete.
- A woman cannot perform *ṣalāh* and recite the *Qur'ān*- but can read the *talbiyah* and other *du'ā's*.

# RULINGS FOR WOMEN & MENSTRUATION

- If a woman could not perform *‘Umrah* since her menstruation did not stop before the days of *Ḥajj*, she will exit her *‘Umrah ṛiḥrām*.
- Then, enter the state of *ṛiḥrām* for *Ḥajj*.
- Then, do *ghusl* when she becomes pure and fulfil all *Ḥajj* rites.
- Exit the *Ḥajj ṛiḥrām*.
- Go to Tan‘īm, Masjid ‘Ā’ishah and enter *ṛiḥrām* for *‘Umrah*.
- Perform *‘Umrah* rites.
- Exit *‘Umrah ṛiḥrām*.
- *Dam* is necessary for exiting *‘Umrah ṛiḥram* initially without fulfilling it.

# RULINGS FOR WOMEN & MENSTRUATION

- A menstruating woman cannot perform *ṭawāf*.
- Menstruation starts before *ṭawāf*: Wait until pure.
- Menstruation starts during *ṭawāf*: Abandon *ṭawāf*, leave the *masjid*. Wait until pure to complete the *ṭawāf*.
- She can enter *iḥrām* and fulfil all other rites of Hajj.
- *Sa'ī* for 'umrah cannot be performed if *ṭawāf* was not yet performed.
- If menstruation starts after *ṭawāf*, she can perform *sa'ī* while menstruating but she cannot enter through the *masjid*.

# RULINGS FOR WOMEN & MENSTRUATION

- *Ṭawāf Ziyārah* is *fard*. If a woman is on her menstrual cycle, she can delay her departure and perform it after becoming pure. Without performing it, her *Ḥajj* will not be complete and sexual relations will not be permitted. Hence, she should ensure to perform it before leaving.
- She can take pills to stop menstruation.
- If she cannot extend her departure nor were the pills effective, she can perform *ṭawāf* while menstruating. But she must thereafter repent and give a *badanah* (camel/cow).

# RULINGS FOR WOMEN & MENSTRUATION

- If all the rites including *Ṭawāf Ziyārah* are fulfilled and menstruation begins before *Ṭawāf Widā'*, the obligation of this *ṭawāf* is waived for a menstruating woman.
- She does not need to wait or delay departure.
- No penalty is due for skipping it.

# RULINGS FOR WOMEN & MENSTRUATION

- Pills can be taken to stop or delay menstruation.
- However, if a woman still spots and bleeds or experience any irregularities, she can consult a scholar to determine whether it is *ḥayḍ* or *istiḥāḍah* so that the validity of her *ṭawāf*, etc. can be determined.

# WOMEN PRAYING BEHIND THE 'IMĀM

- Intention for performing *ṣalāh* behind the 'imām.
- Sections designated for women.
- Do not stand, men and women together.
- Remain quiet during *qiyām*.
- Women may also pray the *janāzah ṣalāh*.
- Memorize the *du'ā's* and learn the method.

*May Allāh Ta‘ālā grant us the true  
understanding & tawfīq to follow His  
commands and fulfil our Ḥajj and  
‘Umrah rites as He wishes.*

*Āmīn.*