



Rules & Regulations Of Ḥajrām



THE TALBIYAH

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

“I am here at Your service, O Allāh; I am here at Your service, I am here at Your service; You have no partner whatsoever; I am here at Your service. Truly all praise, favour and sovereignty is Yours; You have no partner whatsoever.”

Labbayk = I respond to Your call and I submit to Your command.

My focus, my submission, my goal, my love,
my sincerity are for you, my Lord!

TALBIYAH CONNECTS YOU TO NATURE

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

❖ **All of nature is responding to your talbiyah and is being a witness for you.**

Sayyiduna Sahl ibn Sa‘d  reported that Nabi  said:

“There is no one who recites the talbiyah except that everything to his right and left stones, trees, and even clumps of earth recite the talbiyah, until the whole earth joins in from this side to that.” (Ibn Mājah #2921)

WHO IS A TRUE PILGRIM?

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 [ash-sha‘ith], the one who is un-perfumed (at-tafil).” (Tirmidhī #2998)

- **Ash-Sha‘ith (Disheveled/Unkempt):** Refers to hair that is uncombed and messy.
- **At-tafil (Unperfumed):** means a person whose body odour has changed due to neglecting the use of perfume, oils, or deodorants while in the state of ‘iḥrām.

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.



'Ihrām does not mean to wear 2 pieces of cloth.

THE WISDOM BEHIND 'IḤRĀM

- ❑ 'Iḥrām is a state in which you minimize everything, both at the **spiritual and physical** level.
- ❑ **At the spiritual,** You are migrating to Allāh. You leave behind your sins, your disobedience, your heedlessness. You leave your family your worldly concerns and everything else. You come to your Lord with nothing from this world, to worship Him alongside His righteous servants, in the purest place on Earth. You cut out the dunyā as much as you can and focus on Allāh and His chosen act of worship at this unique time.
- ❑ **At the physical,** You cut out all your fancy clothes and beautification and extras that you 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 too! You really are as bare and simple and even "rough" as possible, numerous aḥādith praise the Muḥrim (one who is in 'Iḥrām) to be.

THE WISDOM BEHIND 'IḤRĀM

- ❑ 'Iḥrām is a simple garment. Think of the difference between what you wear when you visit a king in this world versus what you wear when going to the house of the King of all kings. Worldly king's look at physical appearances however Allāh looks at what lies within: **your sincerity, intentions and your heart**. You are standing in front of your Lord as you were born: stripped of wealth and clothed only in what covers your modesty.
- ❑ It is a reminder that you own nothing for yourself and are **in need of everything** from your creator.
- ❑ **Everyone is equal in front of Allāh**. The 'iḥrām is an equalizer. In it you are unable to differentiate a king from a beggar.
- ❑ By leaving behind comfort and luxury you humble yourself before Allāh and show that you are ready to face discomfort.

THE WISDOM BEHIND 'IHRĀM

- ❖ 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 'ihrām 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.

THE SPIRIT OF ḤAJJ

- ❖ **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.**

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 2nd 'ihrām for Ḥajj – Ḥajj Tamattu'
- 4) 'Ihrām for 'Umrah alone.

Usually, we don't do the 'Ihrām of tamattu'.



'IHRĀM: WHERE & WHEN?

During the months of Ḥajj:

- ✓ *Shawwāl*
- ✓ *Dhul Qa'dah*
- ✓ The first 10 Days of *Dhul Ḥijjah*

Entering the state of 'ihrām before this: *Makrūh Tahrimī*.

SUNNAH

CONDITIONS TO ENTER THE STATE OF 'IHRĀM

Intention

of 'Ihrām for

Hajj or 'Umrah

Verbally OR in the heart

+

Talbiyah

Verbally

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ، لَبَّيْكَ لَا شَرِيكَ لَكَ
لَبَّيْكَ ،

إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ ،

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

✓ **BEFORE CROSSING THE MĪQĀT.**



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.

Miqat names & distance from Makkah

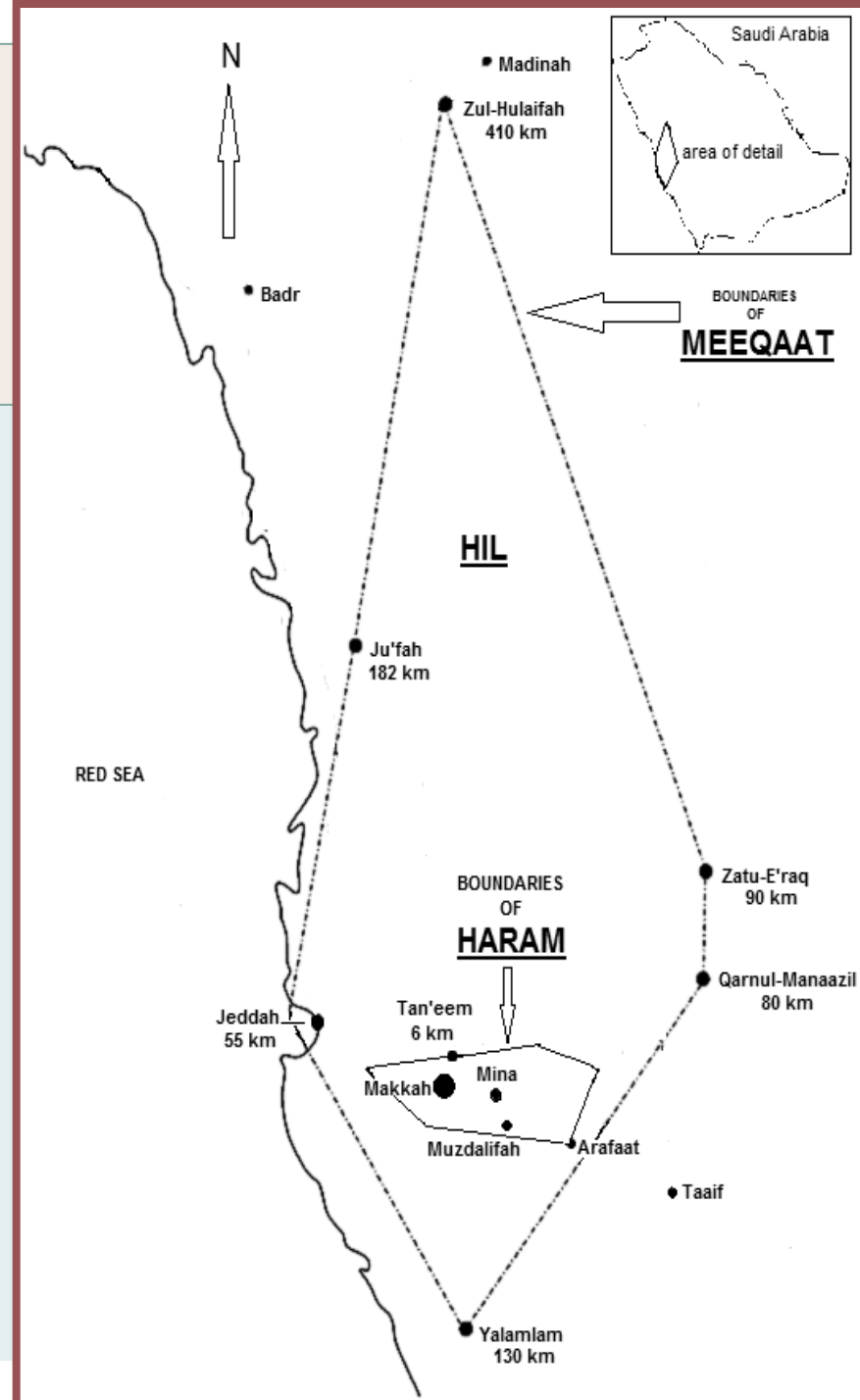




'IHRĀM: WHERE & WHEN?

Before
crossing
the *mīqāt*.

WĀJIB





’IḤRĀM: WHERE & WHEN?

Failure to do so:



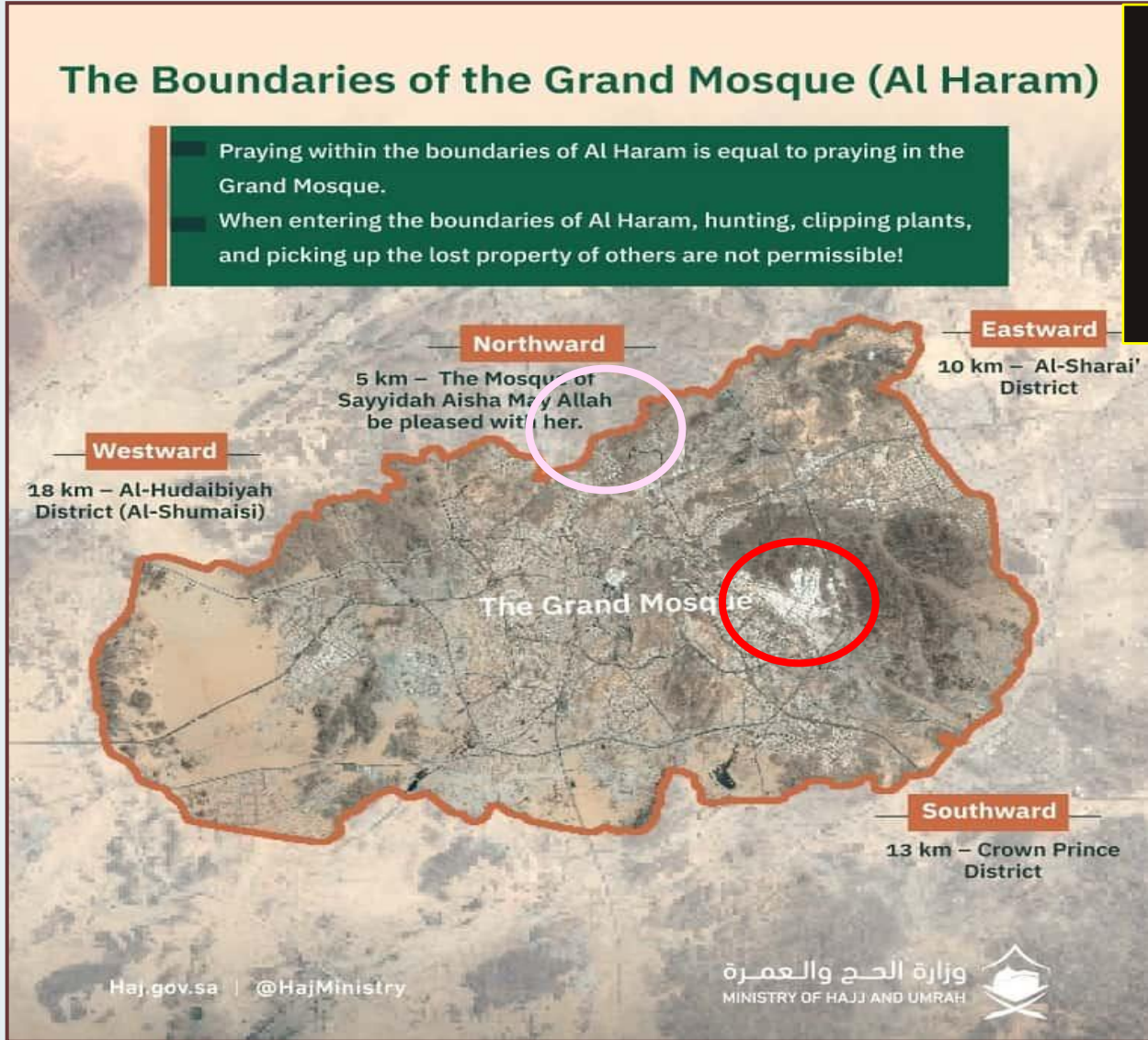
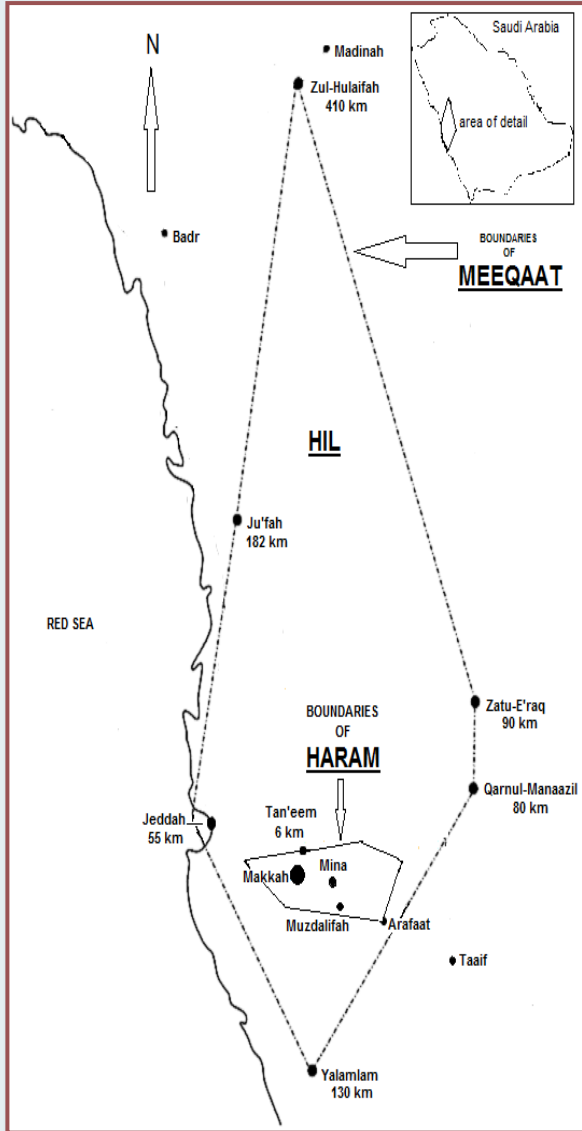
- Wājib to **return** to a *mīqāt* and enter into the state of ’*iḥrām*.



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



HARAM BOUNDARIES



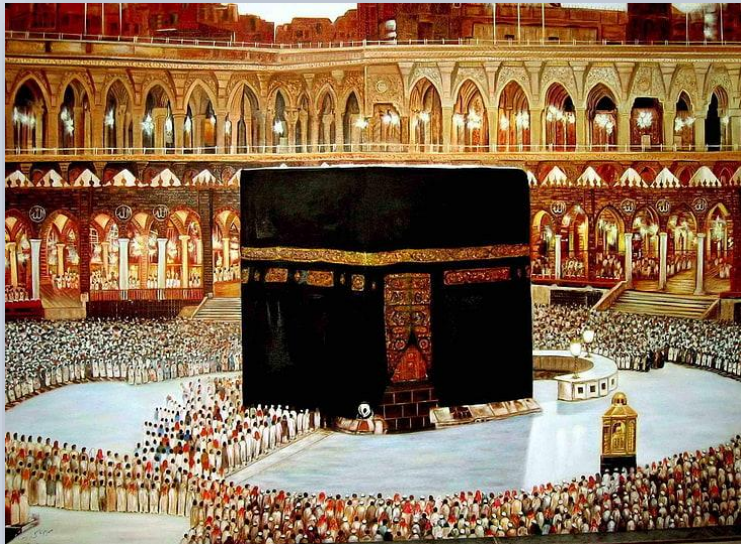
- It's called Ḥaram due to its sanctity.
- Boundaries shown by Haḍrat Jibra'īl to Prophet Ibrāhīm, Prophet Ismā'īl and Prophet Muḥammad ﷺ.





'IHRĀM: 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 *miqāt*. This would be before arriving at Jeddah Airport.

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



'IHRĀM: WHERE & WHEN?

Madīnah First



→ 'Ihrām 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 'ihrām before crossing the Dhul Hulayfah Mīqāt.

If travelling by train, make intention within 2-3 minutes.

'IHRĀM: HOW?

PHYSICAL PREPARATION

SUNNAH & MUSTAḤAB

INTENTION & TALBIYAH

CONDITION-COMPULSORY

THIS MUST ALL BE DONE BEFORE CROSSING THE MĪQĀT.

'IHRĀM: 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).

'IHRĀM: HOW?

STEP-BY-STEP

PHYSICAL PREPARATION

MUSTAḤAB

SUNNAH

WĀJIB/CONDITIONS/COMPULSORY



Perform *ghusl* or
wuḍū'.



Apply perfume to the
body. (men)



Comb and oil the hair
and beard.

'IHRĀM: 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.

’IHRĀM: HOW?

STEP-BY-STEP

’Ihrām Garments FOR FEMALES

MUSTAḤAB

SUNNAH

WĀJIB/CONDITIONS/COMPULSORY



- No specific garments.
- Normal stitched clothing.
- Modest, loose-fitting.



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

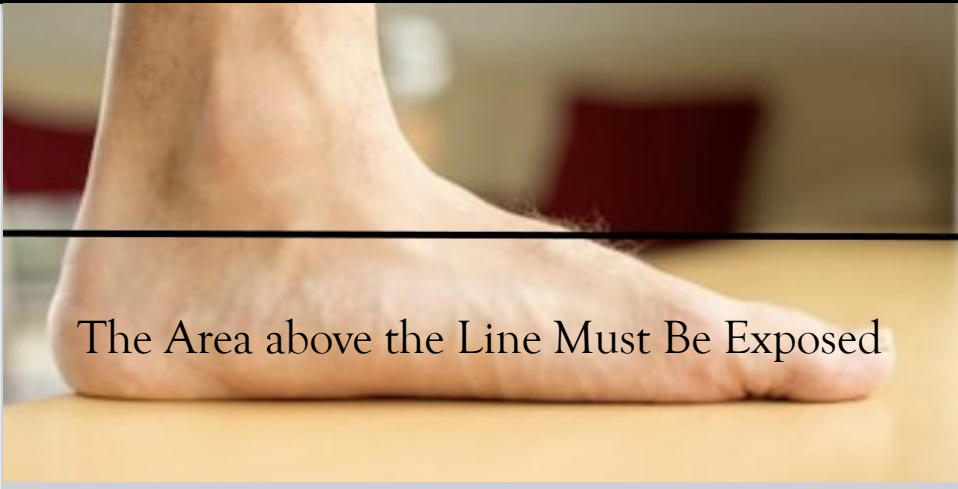


**Face is to remain
untouched but a niqāb
cap should be worn.**

CLOTHING IN THE STATE OF 'IHRĀM: WOMEN



CLOTHING IN THE STATE OF 'IHRĀM: MEN



The Area above the Line Must Be Exposed



'IHRĀM: HOW?

STEP-BY-STEP

ṢALĀH

MUSTAḤAB

SUNNAH

WĀJIB/CONDITIONS/COMPULSORY



Perform two rak'ahs
Sunnatul 'Ihrām.



1st rak'ah - Recite *Sūrah Al-Fātiḥah* and *Sūrah Al-Kāfirūn.*



2nd rak'ah - Recite *Sūrah Al-Fātiḥah* and *Sūrah Al-'Ikhlās.*

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 'IḤRĀM: RULINGS

- 3) If it is a *makrūh* or impermissible *ṣalāh* time at this stage when one is about to enter the state of 'iḥrām, 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*.

'IHRĀM: HOW?

STEP-BY-STEP

THE NIYYAH
&
TALBIYAH

MUSTAḤAB

SUNNAH

WĀJIB/CONDITIONS/COMPULSORY

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

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

'IHRĀM: 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 'ihrām with your tongue. Recite the specific *du'ā'*.

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

“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 .

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

'IHRĀM: 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 وَالنِّعْمَةَ لَكَ وَالْمُلْكَ ، لَا شَرِيكَ لَكَ .

MALES: Loudly

FEMALES: Softly

’IḤRĀM

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

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 the strong fragrance.

PROHIBITIONS IN THE STATE OF 'IHRĀM

- 6) Covering 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



RULES REGARDING THE TALBIYAH

THE TALBIYAH

- 1) Other 'adhkār, such as, *lā 'ilāha 'illal 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.

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.

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 10th of *Dhul Ḥijjah*.

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*.



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/\$350 USD)
- 3. ŞADAQAH:** Charity equal to the value of *Şadqatul 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**.

IN THE SAME SITTING

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. IN THE SAME
SITTING

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

ŞADAQAḤ

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

If two or three hairs fall out:
one handful of wheat or its
value in charity.

DAM

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

NAILS

DAM

CLIPPING THE NAILS OF **BOTH** HANDS AND **BOTH** FEET TOGETHER
OR ONE HAND
OR ONE FOOT
IN ONE SITTING

DAM FOR EACH SITTING

CLIPPING 5 NAILS OF A HAND OR A FOOT
IN ONE SITTING
AND THEN ALL 5 NAILS OF THE OTHER HAND OR FOOT
IN A DIFFERENT SITTING

ONE ŞADAQAH PER NAIL

CLIPPING **LESS** THAN **FIVE** NAILS
IN ONE SITTING

CLIPPING 5 NAILS IN TOTAL FROM VARIOUS FINGERS AND TOES **IN THE SAME SITTING**

CLIPPING SOMEONE ELSE'S 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)

Or less than 1/4 face for
any amount of time

CONJUGAL RELATIONS (DURING ḤAJJ)

ḤAJJ IS
INVALID
DAM

Qaḍā following
year

BEFORE WUQŪF
‘ARAFĀT

BADANAḤ

AFTER WUQŪF
‘ARAFĀT BUT
BEFORE ḤALQ AND
ṬAWĀFUZ ZIYĀRAḤ

DAM

AFTER WUQŪF
‘ARAFĀT 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.

'UMRAH

1 CONDITION

-To do ṭawāf and then Sa'ī in order

2 FARḌ

'Ihrām
Intention +
Talbiyah

Ṭawāf

First 4 Rounds- FarḌ
Next 3 rounds - Wājib

2 WĀJIB

Sa'ī
Ṣafā
Marwah

Trimming/
Shaving the
hair

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 *Al-Widā'* & *Ziyārah*.)
- To do it after *wuqūf 'Arafāt*. (For Ṭawāf *AL-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

You cannot perform the ṭawāf if:

- You are in need of *wuḍūʿ*.
- You are menstruating or experiencing post-natal bleeding.
- You are in need of *ghusl* (after sexual intercourse, menstruation, lochia).

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

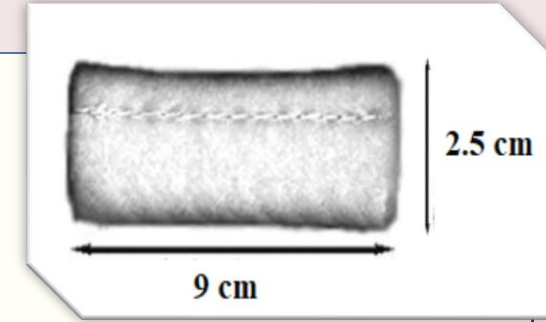
WĀJIBĀT OF ṬAWĀF

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

PURITY: WOMEN



Discharge Breaks *Wuḍū'*: Use a *Kursuf*

- * A folded piece of absorbent cotton, cloth, or a folded kitchen towel paper, placed between the inner lips of the vagina to absorb the vaginal discharge or light menstrual flow.
- * Fold it and place it vertically on the inner lips, and then press in the middle area so that a little part of it enters the vaginal opening. **Do not push it all the way in**, it will still be outside of the lips. It is placed in such a manner that the lips clamp around it.
- * It will stop any light vaginal discharge from exiting.
- * It will not be beneficial if there is a lot of discharge exiting, as the discharge may seep through.
- * Using something that is 100% cotton is recommended, because the *kursuf* is placed at a sensitive area synthetic material may irritate the skin. Each woman should use whichever material works best for her.
- * It can be used to prevent *wuḍū'* from breaking, in the case of a woman who is experiencing *istiḥāḍah*. (*Ṣalāh/Ṭawāf*)

WĀJIBĀT OF ṬAWĀF

PURITY: WOMEN

Menstrual Cups & Tampons



- * Menstrual cups are like tampons, in that they are inserted in the vagina to contain period fluid. It is **disliked** (*makruh*) to insert anything into the internal part of the vagina. It is preferable to use sanitary liners/pads.
- * **For non-virgins**, who have irregular spotting/bleeding/discharge (*istiḥāḍah*), it is permissible to use a menstrual cup or tampon to block the flow of blood/discharge. This will allow them to maintain purity during their ritual worship.
- * **For virgins**, it is discouraged to use either product. The reasoning behind the prohibition is to protect young girls from self-exploration of the private areas, which may lead to sinful behavior. This prohibition **also extends to** non-virgin women that feel the use of these products may make them susceptible to female masturbation.

WĀJIBĀT OF ṬAWĀF

COVERING THE 'AWRAH

- 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

(*wājib ṭawāf*)

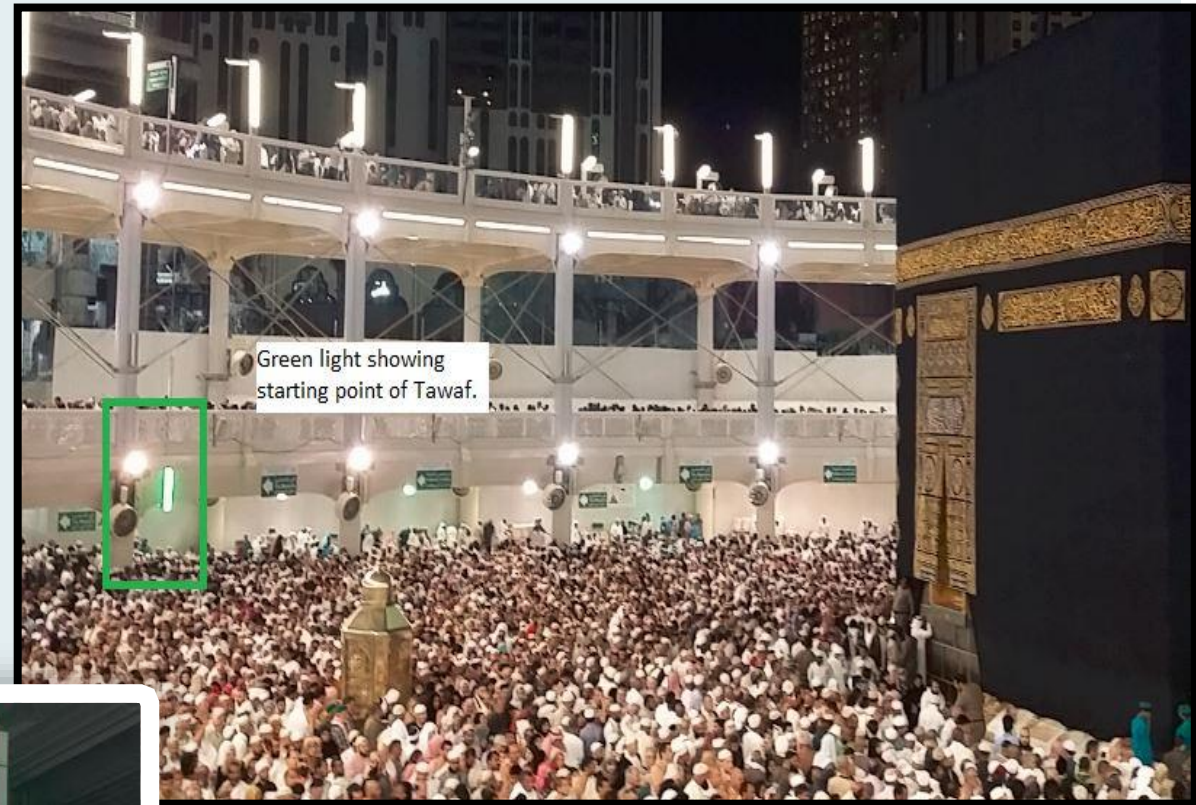
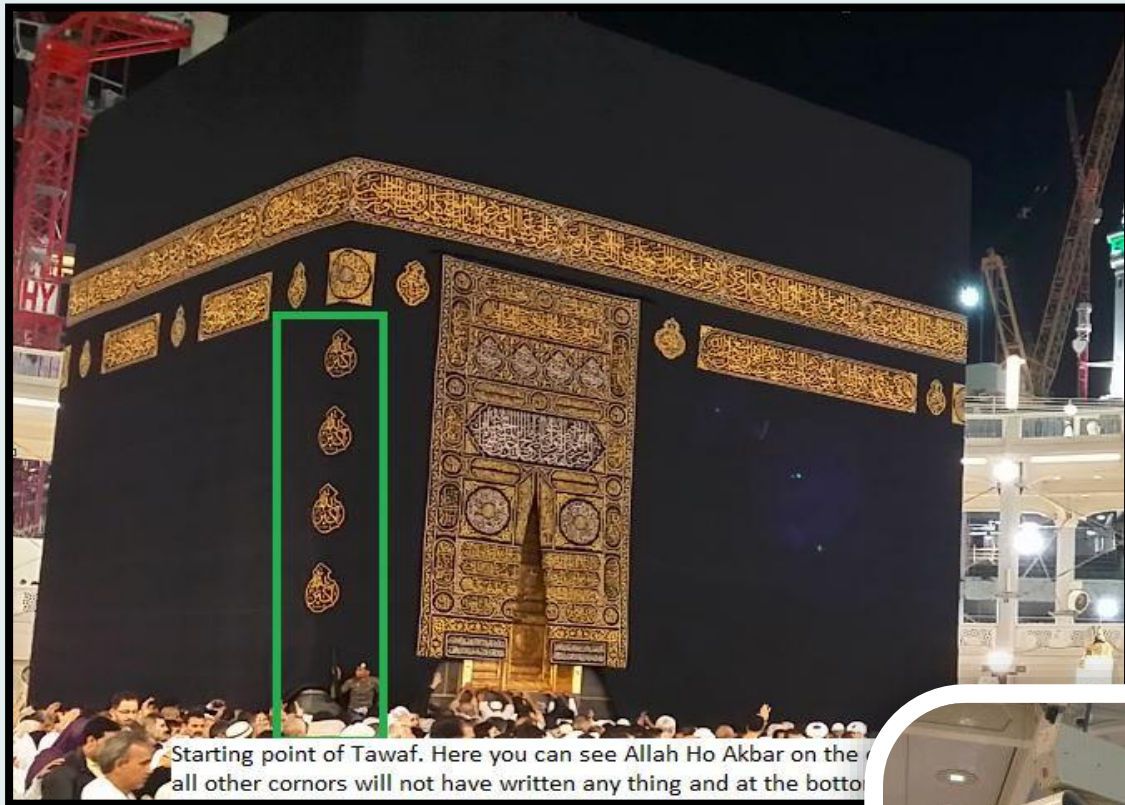
- 1) Once able, one must walk.
- 2) If one did not walk without a valid excuse:
Redo. If the *ṭawāf* is not redone: *dam* is due.
- 3) If a valid excuse: no need to redo nor any *dam*.

STARTING POINT OF ṬAWĀF

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

(Wājib. Some: Sunnah)

ṬAWĀF STARTING POINT



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-ʿIbrāhīm*. If unable to, then:
 - a. close to it, otherwise,
 - b. in the *Ḥaṭīm*, if that is also not possible then,
 - c. anywhere in the *Ḥaram*.



Tawāf & Purity Penalties

ṬAWĀF AND PURITY

In any of the following cases, if the ṭawāf is 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
(ḤAYḌ)**

FAREWELL ṬAWĀF OF ḤAJJ & ANY NAFL ṬAWĀF

DAM

IF THE ṬAWĀF
WAS PERFORMED
WITHOUT GHUSL

**ŞADAQAH FOR
EVERY CIRCUT**

IF THE ṬAWĀF WAS
PERFORMED
WITHOUT WUḌŪ'

RULINGS REGARDING ṬAWĀF



SUNNAHS

- To do *'iḍtibā'* (for men: Right shoulder exposed) 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

■ 'Idtibā':

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.)

(Mustaḥab-in middle circuits)

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

RULINGS REGARDING 'ISTILĀM



8 BROKEN
PIECES.
REMNANTS OF
THE REAL STONE



'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

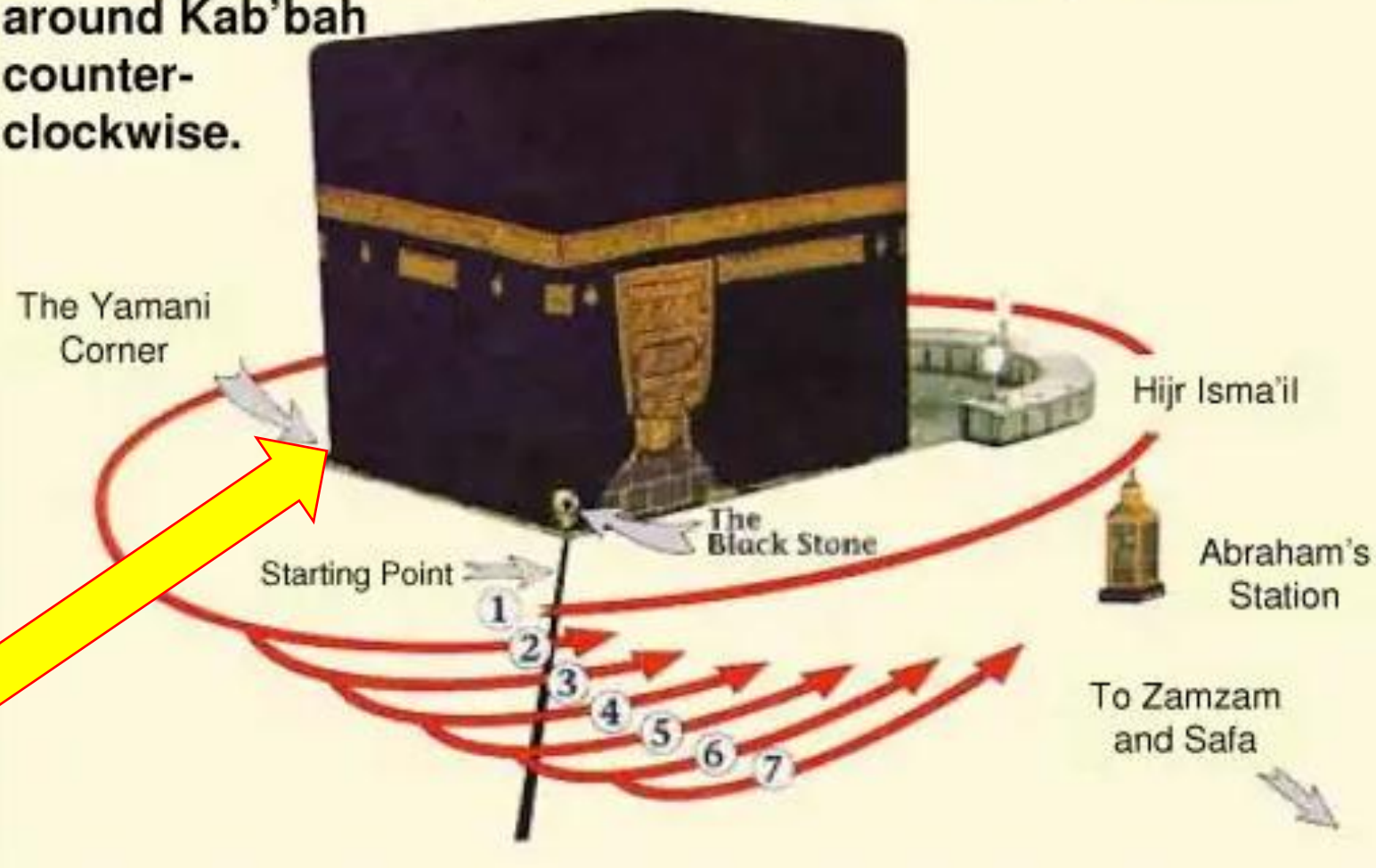


PREFERABLE ACTS

- 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, facetime etc.).
- To recite the *du‘ā*’s and *dhikr* silently.
- To do the *’istilām* of *Rukn Yamānī*. (actual touching, not gesturing)
- 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 wuḍūʾ.
- To climb on someone's shoulders or ride without any valid *sharʿī* reason (wheelchair, golf cart).
- 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 *’iḏtibā* 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 7th round and you make an 8th round and then you realize that that was your 8th round, you will have to complete 6 rounds.
- If you do ṭawāf with a trustworthy person and he/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 *Ṭawāfuz Ziyārah* or in the *Ṭawāf* of ‘*Umrah*’ then he/she should repeat the round within which is doubtful.
- If it is a *Nafl Ṭawāf* then he/she should follow his/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.

TIP



Assign a specific purpose for each round of ṭawāf so that you're not wandering aimlessly. Some choose to recite the Qur'ān during ṭawāf, whereas others choose to do dhikr, make du'ā' and some a mix of all three. An example of a plan could include:

- 1st Round** Praising Allah
- 2nd Round** Ṣalawāt
- 3rd Round** Seeking forgiveness
- 4th Round** Supplicating for your Hereafter
- 5th Round** Supplicating for your worldly needs
- 6th Round** Supplicating for your parents, family and friends
- 7th Round** Supplicating for the ummah

BY: LIFE WITH ALLAH



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 *Ḥāji* (in the months of *Ḥajj*).

RULINGS REGARDING SA'Ī

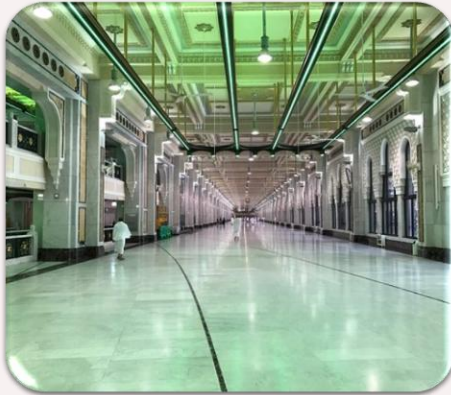


WĀJIBĀT

- Sa'ī must be done after such a *ṭawāf* which was performed in purity.
- Sa'ī starts from *Şafā* 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

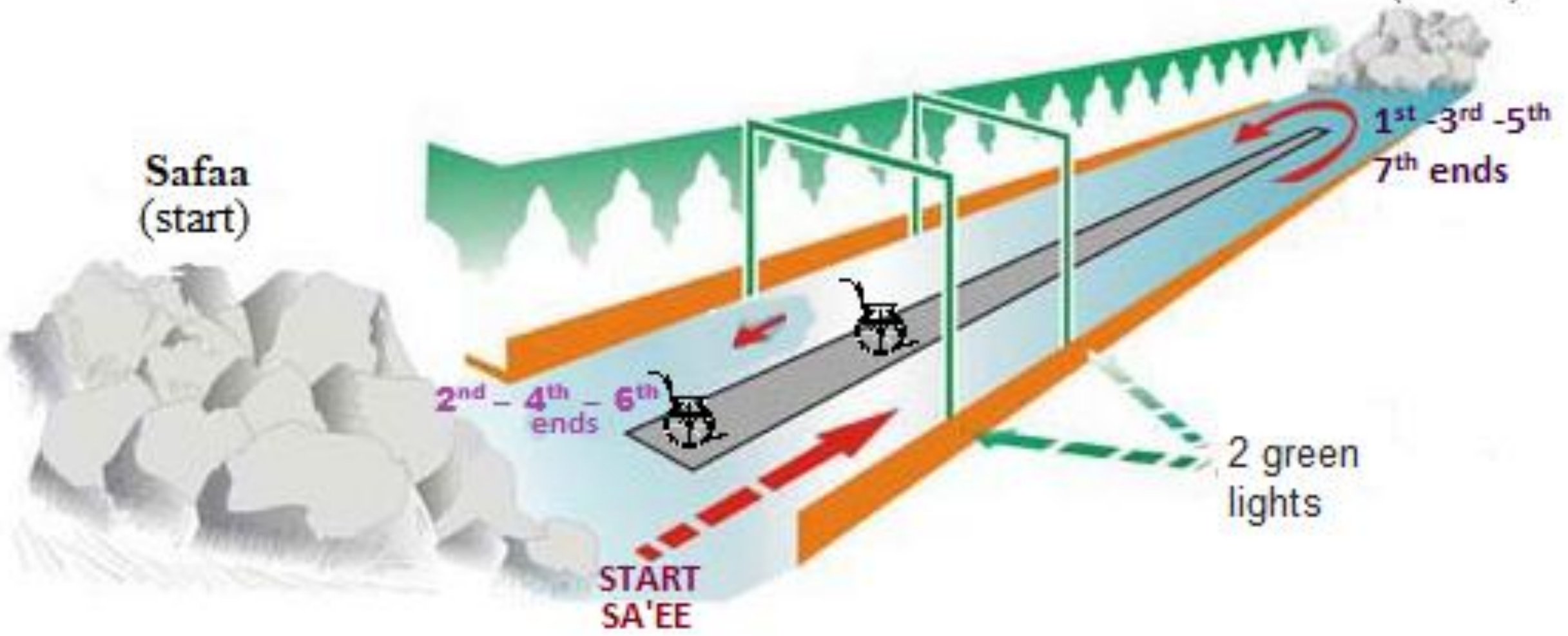
SUNNAHS



- To do *'istilām* of *ḥajr aswad* the 9th time after the *ṭawāf*.
- To do *Sa'ī* immediately after the *ṭawāf*.
- To face the *ka'bah* while on Mount *Ṣafā* 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.

Safaa
(start)

Marwah (finish)



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 - MAKRŪH



- 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

(MEN)

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



- It is *wājib* for a man to shave or trim a quarter of his head's hair the size of one fingertip.
- It is *sunnah* to trim the required amount of all his hair or shave it.
- It is *ḥarām* for a woman to shave her head.
- If his hair is not one fingertip in size, then *wājib* to shave. If already shaved, then *wājib* to pass razor on it.

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



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.
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) To enter into the state of *ʿIḥrām*: *talbiyah* and intention.
- 2) *Wuqūf* of *ʿArafāt*: To spend some time in *ʿArafah* between *Zawwāl* on the 9th of Dhul Ḥijjah, until *Ṣubḥ Ṣādiq* on the 10th of Dhul Ḥijjah
- 3) *Ṭawāfuz Ziyārah*: *Ṭawāf* on the 10th of Dhul-Ḥijjah after pelting, **slaughtering and shaving/trimming**. (This can be done anytime starting from *Ṣubḥ Ṣādiq* on the 10th of Dhul Ḥijjah until sunset on the 12th of Dhul Ḥijjah)

WĀJIB

- 1) Not to leave *ʿArafāt* before sunset.
- 2) *Wuqūf* in *Muzdalifah*: To stay between *Subh ṣādiq* and sunrise of the 10th of Dhul Ḥijjah.
- 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 *Ṭawāfuz Ziyārah*.
- 8) *Ṭawāful Widāʿ*: Farewell *Ṭawāf* for those living outside of the *mīqāt*.



Rules and Regulations For Women

RULINGS FOR WOMEN & MENSTRUATION

❖ If a woman is in the state of menstruation before reaching the *miqāt*, she will 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'āhs ṣalāh* for entering into *'iḥrām*
- nor enter the *Masjid*
- nor perform *ṭawāf* upon entering *Makkah*.

❖ A Woman has Entered Makkah in 'Iḥrām but is on her Monthly Cycle



- The woman will enter into her 'iḥrām for 'Umrah. She can perform *ghusl/wuḍū'*, face the *qiblah*, then make her intention and recite the *talbiyah* but she will not read her 2 *rak'ah* Ṣalāh for 'iḥrām.
- She will enter Makkah and wait until she has completed her monthly cycle.
- Then she will do *ghusl* and 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.)

- She will complete her Ṭawāf, Sa'ī, cut her hair, and come out of the state of 'iḥrām.
- She will then wait for the days of Ḥajj in a pure state and then enter into her 'iḥrām for Ḥajj.

❖ A Woman cannot perform initial 'Umrah due to being on her monthly cycle and the days of Ḥajj arrive.



- She will exit her 'Umrah *'iḥrām*.
 - Then, enter the state of *'iḥrām* for Ḥajj.
 - Then, complete all the rituals of Ḥajj except the *Ṭawāfuz Ziyārah* and its *Sa'ī*.
 - Exit the Ḥajj *'iḥrām*.
 - As soon as she finishes her monthly cycle and becomes pure, whether this is in the days of Ḥajj (10th to 12th of Dhul Ḥijjah) or after, she will first perform *ghusl*, then the *Ṭawāfuz Ziyārah* and its *Sa'ī*.
 - Upon completion of Ḥajj, she will proceed to Tan'īm, Masjid 'Ā'ishah and enter *'iḥrām* for 'Umrah in lieu of the 'Umrah missed upon arrival in Makkah.
 - Perform 'Umrah rites.
 - Exit 'Umrah *'iḥrām*.
- Dam is necessary for exiting 'Umrah *'iḥram* initially without fulfilling it.

RULINGS FOR WOMEN & MENSTRUATION

Ṭawāf

- A menstruating woman cannot perform ṭawāf.
- If menstruation starts **before ṭawāf**: Wait until pure.
- If menstruation starts **during ṭawāf**: Abandon ṭawāf, leave the *masjid*. Wait until pure to complete the ṭawāf.
- If menstruation starts **after ṭawāf**: Perform *sa'ī* while menstruating, but one cannot enter through the *masjid*.

RULINGS FOR WOMEN & MENSTRUATION

Ṭawāfuz Ziyārah is Farḍ.

- 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. Therefore, she should NOT leave Makkah until she has performed the Ṭawāfuz Ziyārah.
- She can take pills to stop her 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 *dam* of a *badanah* (camel/cow).

RULINGS FOR WOMEN & MENSTRUATION

Menstruation Delay Pills

- 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.

RULINGS FOR WOMEN & MENSTRUATION

Ṭawāf Al-Widā' is Wājib.

- If all the rites including Ṭawāfuz Ziyārah are fulfilled and menstruation begins **before** Ṭawāf Al-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.
- If there's a fear of her menstruation beginning, she may perform it a few days before departing.

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*. No Qur'ān recitation.
- Women may also pray the *janāzah ṣalāh*.
- Memorize the *du'ā's* and learn the method.
- Learn how to complete *ṣalāh* if you have missed *rak'āhs*.

ḤAJJ TAMATTU': OVERVIEW

1) ENTER INTO THE STATE OF 'IḤRĀM

2) PROCEED TO MAKKAH

One is now out of the state of 'Iḥrām. Wear normal clothes, perform 5 ṣalāhs in the Ḥaram, Ṭawāf, 'Ibādah etc. Rest till the days of Ḥajj.

3) PERFORM 'UMRAH

- Ṭawāf (7 Rounds Around The Ka'bah)
- Perform 2 Rak'ahs Ṣalātut-Ṭawāf
- Drink Zamzam
- Perform Sa'ī
- Trim/Cut Hair

4) ḤAJJ: ENTER INTO 'IḤRĀM 8TH DHUL ḤIJJAH

DAY 1: (8TH Dhul Ḥijjah) **Minā**

DAY 2: (9TH Dhul Ḥijjah) **'Arafāt then Muzdalifah**

DAY 3: (10TH Dhul Ḥijjah) **Minā** – 1st - Pelting Jamaratul 'Aqabah
2nd - Dam Shukr, Qurbānī
3rd - Trim/Cut the Hair
4th - Ṭawāfuz Ziyārah

DAY 4 & 5: (11TH & 12TH Dhul Ḥijjah)

Pelting All 3 Jamarāt in Minā

5) Ṭawāf Al-Widā'
Before Leaving Makkah

ALḤAMDULILLĀH YOUR ḤAJJ IS NOW COMPLETE

May Allāh *Ta'ālā* grant us the true understanding & *tawfiq* to follow His commands and fulfil our Ḥajj and 'Umrah rites according to His pleasure.

May Allāh *Ta'ālā* grant you all a Ḥajj Mabruṛ.

Āmīn.

