Shaving the head or shortening all the hair on the head are both permissible, but shaving is preferable except for the women; they should short some of their hair from the tips of the hair equal to the length of a finger joint.

4. One should perform Tawaf Al-Aqdaa on the same day, which is circumambulating of the Ka’bah seven times without Raml (running), and then offer two Raa’ah prayer behind Maqam Ibrahim.

5. One then performs the Sa’ee (walking and running for men) between As-Safaa and Al-Marwah.

After this, one would finish the Ihraam completely (Al-Tahallul Al-Kaamil) i.e. everything would become lawful for him that was unlawful due to Ihraam, including sexual intercourse.

6. He goes to the Zamzam well and drinks from its water, then he returns to Mina and spends the nights of the days of Tashreeq there.

Shaving the head or shortening all the hair on the head are both permissible, but shaving is preferable except for the women; they should short some of their hair from the tips of the hair equal to the length of a finger joint.

1. When one reaches the big Jamaraat (which is Jamarat-ul-‘Aqabah) one faces the Jamaraat, with Makkaah on one’s left and Mina on one’s right then throws seven small pebbles, successively one after the other, uttering the Tahlieel each time one throws a pebble. When the Ramy has finished, and then throwing the last pebble, the recitation of the Tahlieel ceases.

2. One then goes to the place of sacrifice in Mina and sacrifices one’s animal, eats from it and distributes it to the poor.

Then the pilgrim should do the following

1. After thestoning of the Jamarat-ul-‘Aqabah everything becomes lawful for him again except having sexual intercourse with one’s wife (and this is called Al-Tahallul Al-Awwal).

2. One then goes to the place of sacrifice in Mina and sacrifices one’s animal, eats from it and distributes it to the poor.

Note: One does not perform the throwing of the pebbles until after sunrise, even the women or weak who were allowed to leave Muzdalifah after midnight.

After thestoning of the Jamarat-ul-‘Aqabah everything becomes lawful for him again except having sexual intercourse with one’s wife (and this is called Al-Tahallul Al-Awwal).

11th Dhul-Hijjah

1. Three days are called the days of “Tashreeq”. It is Sunnah to pronounce the Tahlieel regularly, especially after the Sahoor (prayers) and in every state, time and place.

2. One begins casting the three Jamaraat with pebbles on each of these days in the afternoon i.e. after the sun has passed the meridian—one collects 21 pebbles from any place in Mina.

3. One starts by throwing seven pebbles at the Jamarat-us-Sughra, then Jamarat-ul-Wusta, then Jamarat-ul-Kubra, which is called Al-Aqabah.

4. One should say Tahlieel while throwing each pebble.

5. It is Sunnah during the throwing of the pebbles, to have the Qiblah (i.e. Ka’bah) on the left hand side and Mina (or Kaifh Mosque) on the right hand side.

6. After stoming the Jamarat-us-Sughra, one moves forward and comes out in the open, stands there at ease facing the Qiblah, raise the hands and then make long supplications to Allaah (I) as the Prophet (e) used to do.

7. One then goes to Al-Jamarat-ul-Wusta and throws seven pebbles at it in the same way (as described above), then one moves to the left and stands for a long while facing the Qiblah making Du’aa while raising one hands.

8. One then throws seven pebbles at the Jamarat-ul-Aqabah, and departs without making any Du’aa.

9. One then spends the night in Mina and sleeps there.

12th Dhul-Hijjah

After spending the night in Mina:

1. One should spend time in doing righteous and good deeds, remembering Allaah (I) and being good to people.

2. After Dhuhur (in the afternoon) the pilgrim casts the three Jamaraat and repeats what he/she did the previous day (11th of Dhul-

Hijjah) of throwing the pebbles at Al-Jamarat-ul-Sughra, then Al-Jamarat-ul-Wusta then Al-Jamarat-ul-Kubra.


4. After one finishes throwing the pebbles, one can travel to his/her country without remaining for the third day’s Stoning, but one has to leave before the sunset and perform Tawaf Al-Wadaa (the farewell circumambulation).

5. However, staying for the third day’s casting in Mina is better for the pilgrim as Allaah (I) says in Surat: Al-Baqarah: “...But whosoever hastens to leave in two days, there is no sin for him and whosoever stays on, there is no sin for him, if his aim is to do good and obey Allaah (Fear Him),” (2:203) and it was performed by the Prophet (e).

6. It is preferable for the pilgrim to pray in Al-Kaaba mosque while he/she is staying in Mina during the days of Tashreeq.

7. If one has intended to return back to his country, one should perform Tawaf Al-Wadaa (a farewell Tawaf), but menstruating women and those having post-natal bleeding don’t have to perform Tawaf Al-Wadaa. So after he/she finishes the Tawaf, he/she leaves the mosque like the rest of the people -not walking backwards- and one leaves putting out his left foot first saying: “Allahumma Salli alaa Muhammad Allahumma inni As-Aluka Min Fadlik” (O Allah send blessings and peace upon Muhammad. O Allah! I ask You for Your Bounty).

SOURCE: SHAIKH ABDULLAH IBN ABDUL RAHMAN AL-JIBREEN
Al-Hajj (Pilgrimage) and its Merits

Al-haaj (I ) says in Surat Al-Imran: “And Hajj to Makkah to the House is a duty that mankind owes to Allaah, those who can afford the expenses (for one’s conveyance, provision and residence).” [3:97]

Also Allaah (I ) says in Surat Al-Baqarah: “And perform properly (i.e., all the Ceremonies according to the ways of Prophet Muhammad (e), the Hajj and ‘Umrah for Allaah.”

1. Narrated Abu Huraira (r) that the Prophet (e) said: “Whoever performs Hajj for Allaah’s sake only and does not show off and without committing evil or sins then he will return (after Hajj) as the best of the believers: “I said, ‘O Allaah’s Messenger! We consider Jihad as the best deed. Should we not participate in it?’” The Prophet (e) said: ‘No! The best Jihad (for women) is Hajj-Mubah.” [Al-Bukhaari & Muslim]

2. Narrated Abu Huraira (t) that the Prophet (e) said: “It is preferable for the pilgrim to take a bath (Ghusl) before Fajr (e).”

3. Narrated Abu Huraira (t) that the Prophet (e) said: “An ‘Umrah is the best supplication on that Day according to Allaah Almighty.”


5. Narrated Abu Huraira (t) that the Prophet (e) said: “Jihad of the old, young, the weak, and the women is Hajj and ‘Umrah.” [An-Nasa’i, authenticated by Al-Albaani]

6. Narrated Ibn ‘Abbaas (t) that the Prophet (e) said: “Perform Hajj and ‘Umrah (continuously), because they prevent poverty and committing sins as the blacksmiths below expels the dirt from the iron.” [An-Nasa’i and Ibn-Majah, authenticated by Al-Albaani]

Summarized Rites of Hajj (Pilgrimage)

8th Dhul-Hijjah

1. This day is called (Yawm Al-Tarwiyah) and before having the intention of starting the rites and wearing the Ihraam. One has to do the following:
   a. It is preferable for the pilgrim to take a bath (Ghusl) even if a woman is in her period or she is married.
   b. Cut his nails & trim the moustache but do not remove anything from the beard.
   c. The man must wear a white Izaar (lower garment) and Ridaa’ (upper garment) which are unstitched. A woman wears any clothes that are in accordance to the Shari’ah (religion) except the gloves & Nilqab (face veil) or Burqa over the face. She may cover her face in front of non Mahram men with something like a Khimar (headscarf) which she puts on her head allowing it to hang down over the face. However she should not tie it on (i.e., two loops instead of four) but without combining them.
   d. 4. On this day, the pilgrim assumes Ihraam before the Dhuhur (noon) prayer from the place in which one is resident (e.g. in the apartment in Makkah; in the building) where he intends to perform the rites of Hajj, then one recites the Talbiyah by saying “Labbaykal- Labbaasuma Hajjaan,” and he/she may state a condition for entering the state that may prevent him from (completion of the Hajj); whether illness or fear-saying “Allaahumma Mahallaye Haithu Habbastaanee” (O Allaah, my place is wherever You please).

5. After intending the Hajj, the pilgrim should abstain from the prohibited acts thatnüllify the Ihraam such as perfumings, killings, animals, getting married, removing the hair of the head or moustache or from any part of the body, etc.


"I respond to your call, O Allaah, I respond to your orders, You have no partner, I respond to your call, All the Prayers, thanks and blessings are for You, All the Sovereignty is for You, and You have no partners with You.”

7. The pilgrim should pronounce the Talbiyah regularly and profusely and should not cease to do this until he/she does the Ramy of the Jamar (i.e. throwing of the pebbles) at the big Jamar (i.e. Jamaraat-ul-Aqaba) on tenth of Dhul-Hijjah.

9th Dhul-Hijjah (The Day of ‘Arafah)

1. After the sunrise on the day of ‘Arafah, the pilgrim proceeds towards ‘Arafah, while reciting the Talbiyah (to be continued) and when he/she reaches Arafah (it is a place near and before ‘Arafah), and it is Sunnah to give a Khutba (a sermon) there, then, in congregation, the Dhuhur and ‘Asr prayers, shortened.

2. In the time of the Dhuhur prayer (advanced jointed combination) with one Adhaan (call to the prayer) and two Iqamaat (to be uttered) and two prayers (i.e. Iqamaat and Qiyamah are omitted). (Aqabah is to be uttered then two Rak’aah (for the Dhuhur) are offered) then another Qiyamah (to be uttered) and another Rak’aah (of the Isha’ prayer) are offered, then the pilgrim sleeps until Fajr (Dawn).

10th Dhul-Hijjah

1. All the pilgrims offer the Fajr prayer in Muzdalifah except the weak and the women.

2. After performing the Fajr prayer and remembering Allaah (I ), one goes to Al-Muzdalifah and then proceeds to Mina and there one offers the Dhuhr (noon) prayer and remains there, spending the night there and praying the rest of the daily prayers-shortening them (i.e. two Rak’aah instead of four) but without combining them.

Note: It is permissible for the women and the weak to leave Muzdalifah for Mina after midnight, so that they may reach Mina and complete the obligatory acts of Muzdalifah before the people reach there and it becomes too crowded.