

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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“IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST MERCIFUL”



# Deep Dive: Jamaraat

PRESENTED BY NOOR AL-FAJR



Religious How-To's





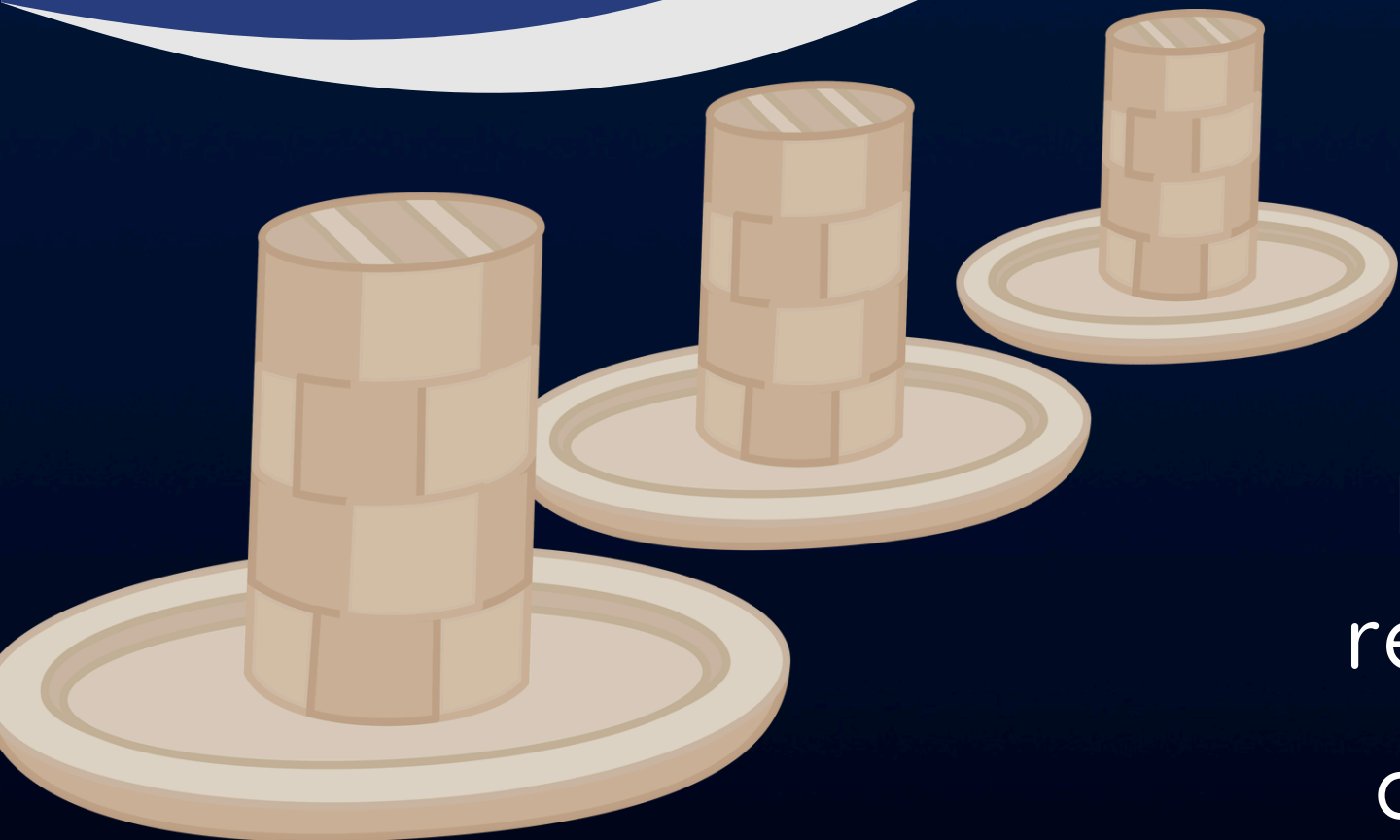
# RAMI AL-JAMARAAT

## رمي الجمرات "STONING OF THE JAMARAAT"

During the Hajj pilgrimage, pilgrims participate in a ritual where they throw small pebbles at three stone structures in Mina. This practice of throwing stones at the Jamarat is referred to as "Rami".

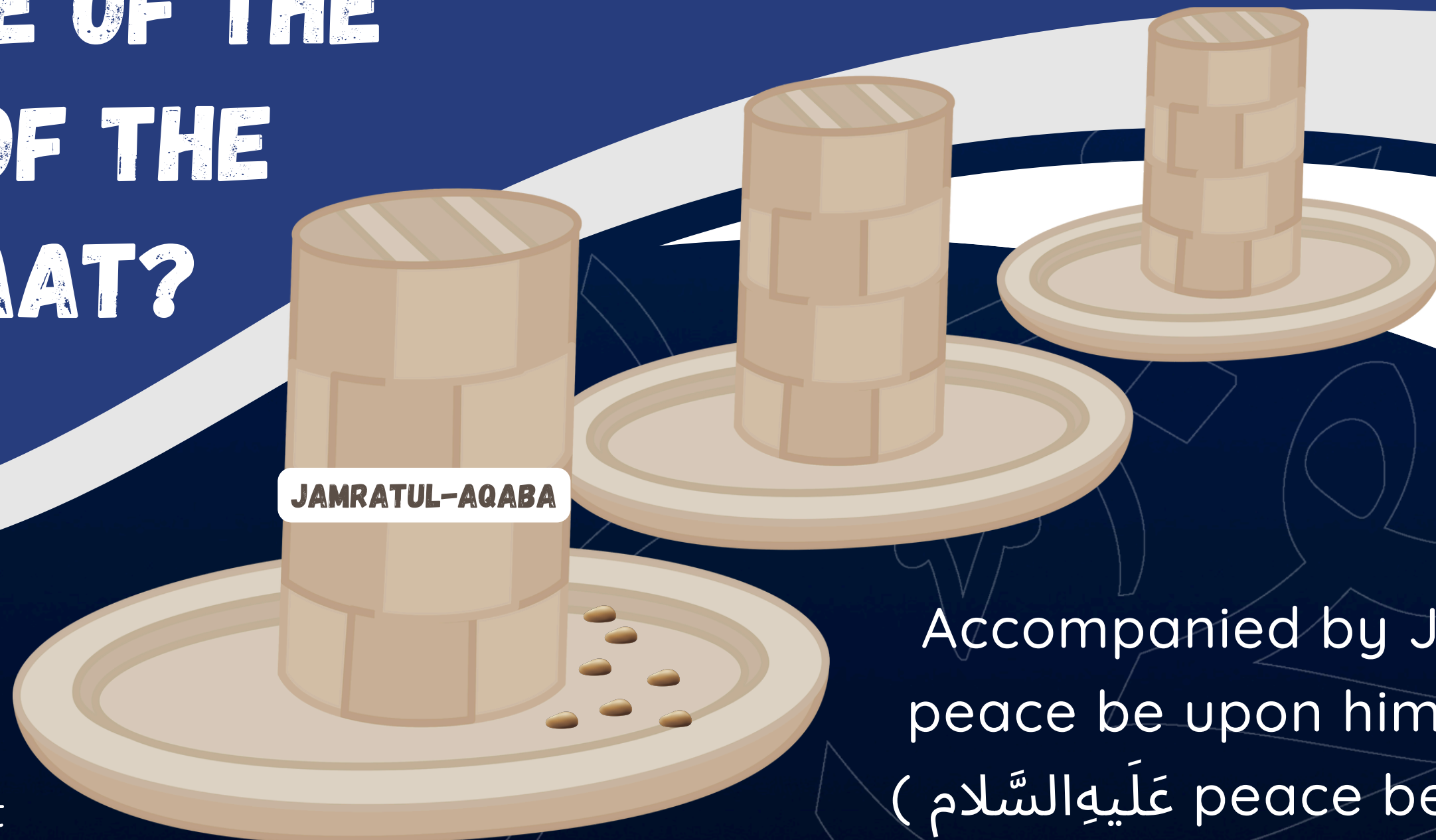
### WHAT DOES JAMARAAT MEAN?

Jamaraat is the plural form of the Arabic word "Jamrah," which translates to a small piece of pebble or stone. In this context, Jamaraat refers to the individual stone pillars used in the ritual of Rami, specifically in the act of stoning Shaytaan.



# WHAT IS THE SIGNIFICANCE OF THE STONING OF THE JAMARAAT?

The ritual of Rami symbolizes the events of Ibrahim's ( عَلَيْهِ السَّلَام peace be upon him) trial where he had to sacrifice his son, Ismail ( عَلَيْهِ السَّلَام peace be upon him). In a dream, Ibrahim ( عَلَيْهِ السَّلَام peace be upon him) was instructed to carry out the sacrifice, showing his strong faith and trust in the will of Allah.



JAMRATUL-AQABA

Accompanied by Jibril ( عَلَيْهِ السَّلَام peace be upon him), Ibrahim. ( عَلَيْهِ السَّلَام peace be upon him) was directed to throw seven stones at Shaytan. He followed the instruction, causing Shaytan to flee.

When following the commandment, Shaytan persistently tried to tempt Ibrahim ( عَلَيْهِ السَّلَام peace be upon him) into disobeying Allah. Upon reaching Jamratul-Aqabah, the spot where it stands today, Shaytan tried to divert him.



# ***WHAT IS THE SIGNIFICANCE OF THE STONING OF THE JAMARAAT?***

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Moving to Jamratul-Wusta, Shaytan reappeared, and Ibrahim ( عَلَيْهِ السَّلَام peace be upon him) once again threw seven stones, prompting Shaytan to flee. Finally, at Jamratul-Ula, Shaytan appeared once more. Ibrahim ( عَلَيْهِ السَّلَام peace be upon him) threw seven stones at him again, resulting in Shaytan fleeing for the third and final time. On every occasion, he resisted the temptation, staying strong in his resolve to follow the instructions. As Ibrahim ( عَلَيْهِ السَّلَام peace be upon him) was getting ready to sacrifice his son, he was saved from carrying out the command at the final moment and was given a sacrificial animal as a replacement.

# ***WHAT IS THE SIGNIFICANCE OF THE STONING OF THE JAMARAAT?***

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When a Muslim engages in the ritual of stoning the Jamarat, they are not targeting the physical pillars but rather the deceptions of Shaytaan and their inner negativity. This practice empowers Muslims to distance themselves from Shaytaan's influence, whispers, and temptations, guiding them to focus on the teachings of Prophet Muhammad (ﷺ) and their faith in Allah SWT.

During the act of pelting the Jamaraat, a pilgrim firmly commits to avoiding past sins, regardless of their magnitude, and dedicates themselves to improving as a Muslim.



# THE JAMARAAT

The three pillars of Jamarat in Makkah are named in order to explain the strength with which Shaytaan tried to dissuade Prophet Ibrahim (عَلَيْهِ السَّلَام peace be upon him) from completing the sacrifice of his beloved son.

The Jamarat represent the three locations where Shaytan attempted to dissuade Ibrahim (عَلَيْهِ السَّلَام peace be upon him) from following the divine command he had received. Hence, these pillars do not symbolize the actual Shaytan, as some might believe, but instead mark the spots where Ibrahim (عَلَيْهِ السَّلَام peace be upon him) faced Shaytan's temptations.

JAMRATUL-AQABAH  
OR JAMARAH AL-  
KUBRA (THE BIG  
PILLAR).

JAMRATUL-WUSTA  
(THE MEDIUM OR  
MIDDLE PILLAR).

JAMRATUL-ULA OR  
AL-SUGHRA (THE  
SMALL PILLAR).

THE GAP BETWEEN THE SECOND AND  
THIRD PILLARS IS APPROXIMATELY  
120 METERS.

THE DISTANCE BETWEEN THE FIRST  
AND SECOND PILLARS MEASURES  
AROUND 150 METERS



# THE JAMARAAT (PILLARS)



In 2005, each pillar was reconstructed into larger wall structures from their previous tall and narrow forms. This new design significantly simplifies the Rami ritual as the target is now much larger.



# ***DAYS OF RAMI AL-JAMARAAT***

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Jabir ibn Abdullah I reported:

Allah's Messenger ﷺ flung pebbles at Jamarat on the Day of Nahr after sunrise and after that (i.e. on the 11th, 12th and 13th of Dhul Hijjah when the sun had declined.)

[Narrated in Sahih Muslim]

According to this Hadith, Rami is performed on:

Yawm al-Nahr (the Day of Sacrifice) – 10th of Dhul Hijjah (Day 3 of Hajj).

Ayyam al-Tashreeq (the Days of Drying Meat) – 11th, 12th & 13th of Dhul Hijjah – Days 4, 5 and 6 of Hajj.

On Yawm al-Nahr, only Rami of Jamratul-Aqabah (the big pillar) will be performed. It is forbidden to pelt the other two pillars, although no penalty is due if this is done.

On Ayyam al-Tashreeq, Rami of all pillars will be performed on each day, starting from the smallest pillar to the largest. However, carrying it out in a different order won't necessitate a penalty, nor will Rami have to be repeated.

# TIMING



Pelting must be done within the set time frame; otherwise, a penalty will be incurred.

**To avoid the heavy crowds, it is recommended to carry out Rami in the evening because many pilgrims tend to rush to complete it before noon.**

Tragically, in 2015, a stampede on the Jamaraat Bridge resulted in the loss of thousands of pilgrims. In cases of large crowds, especially to protect women, children, the elderly, and the frail, it is best to postpone Rami to a later time.



# YAWM AL-NAHR

On Yawm al-Nahr, pelting can be performed between the time of Fajr salah on the 10th and the time of Fajr salah on the 11th. However, there are various times of the day where pelting is more virtuous than other times. These times are as follows:

- Before Fajr salah – Not allowed to pelt.
- Between Fajr salah and sunrise – Disliked (Makruh) for men\*, but still valid and permissible for women, the elderly and the infirm.
- Sunrise to midday (10 minutes before the beginning of Dhuhr salah) – sunnah. Try to perform Rami at this time, provided it isn't too crowded.
- Between midday and sunset – Permissible (Mubah) without being disliked.
- Between sunset and Fajr salah (of the 11th) – Disliked (Makruh) for men, but still valid and permissible for women, the elderly and the infirm.

\*It will not be disliked (Makruh) for a man who is a Mahram to perform Rami with a woman who is pelting at this time.

# AYYAM AL-TASHREEQ

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On Ayyam al-Tashreeq, pelting can be performed after Zawwal (midday) and before Fajr. However, there are various times of the day where pelting is more virtuous than other times. These times are as follows:

- Before Zawwal (midday) – Not allowed to pelt.
- After the beginning time of Dhuhr salah until sunset – sunnah. Try to perform Rami between these times, **provided it isn't too crowded**.
- Between sunset and Fajr salah – Disliked (Makruh) for men, but still valid and permissible for women, the elderly and the infirm.

\*It will **not** be disliked (Makruh) for a man who is a Mahram to perform Rami with a woman who is pelting at this time.





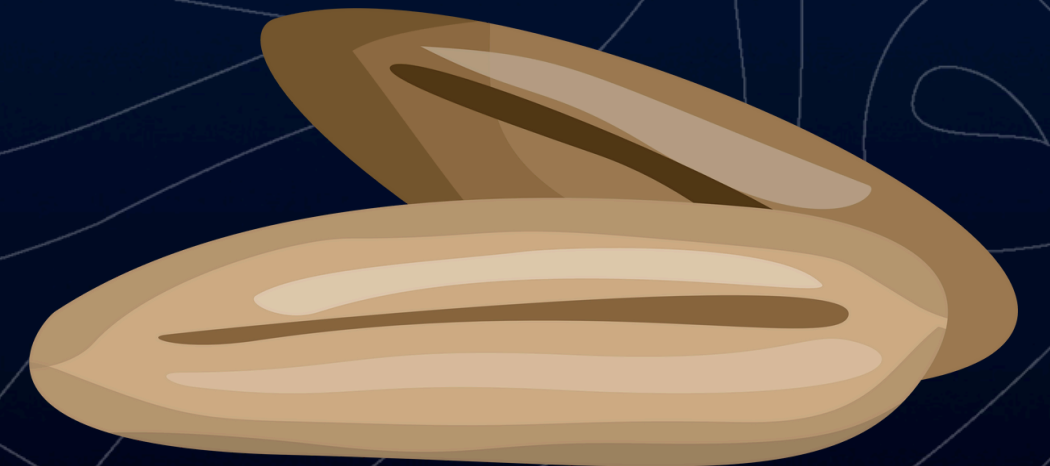
# THE SIZE OF THE PEBBLES

عَنْ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَدَاةَ الْعَقَبَةِ وَهُوَ وَاقِفٌ عَلَى رَاحِلَتِهِ "هَاتِ الْقُطْرِيَّ".  
فَلَقَطْتُ لَهُ حَصِيَّاتٍ هُنَّ حَصَى الْخَذْفِ فَوَضَعْتُهِنَّ فِي يَدِهِ وَجَعَلَ يَقُولُ بِهِنَّ فِي يَدِهِ وَوَصَفَ يَحْيَى تَحْرِيكُهُنَّ فِي يَدِهِ  
بِأَمْثَالٍ هَؤُلَاءِ .

It was narrated that Abdullah ibn Abbas I said:

On the morning of al-Aqabah, while he was on his mount, the Messenger of Allah ﷺ said: 'Pick up (some pebbles) for me.' So I picked up some pebbles for him that were **the size of date-stones or fingertips** and placed them in his hand. He started to do this with his hand. Yahya described him shaking them in his hand like this.

[Narrated in Sunan al-Nasa'i]



# WALKING TO THE JAMARAT

The Jamarat are situated at the far end of Mina, closest to Makkah. Walking from your Mina camp to the Jamarat through a series of tunnels is easier than taking a coach.

✓ Stay hydrated and shield yourself from the sun with an umbrella during this walk. Despite the tunnel shade, it can still get hot. There are refreshments along the way, and the police spray water on pilgrims to keep them cool.

✗ Avoid sitting under bridges or on walkways to maintain a smooth flow of pilgrims and prevent potential hazards.

! If you are a woman, arrange a meeting point with your Mahram in case of separation during the walk.



# JAMARAAT BRIDGE

The bridge enables pilgrims to cast stones at the Jamarat from various levels. Before 2006, there was only one bridge besides the ground level. The previous bridge was demolished and rebuilt to pave the way for a new multi-level structure. By 2016, the bridge had been divided into six levels, enhancing the flow of pilgrims taking part in the ritual.



# ***HOW TO PERFORM RAMI AL-JAMARAT***

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**SAFETY  
FIRST**

**Exercise caution at the Jamarat, as this ritual can become highly congested and emotionally intense. Shield your face and lower your head to prevent any stray pebbles from hitting you. Additionally, watch out for the swinging arms of individuals throwing stones nearby.**



# THE SUNNAH METHOD OF PERFORMING RAMI

- ✓ Make sure you are in a state of wudhu.
- ✓ Position Mina on your right and Makkah on your left.
- ✓ Stand at a distance of at least 15 feet (5 meters) from the pillar.
- ✓ Hold seven or more stones in your left hand.
- ✓ Grip a pebble between your thumb and index finger and raise your hand as high as you can.
- ✓ Throw the pebble while saying Takbir ( اللَّهُ أَكْبَرُ ) with each throw.
- ✓ Cease saying Talbiyah after the first pebble hits the pillar.
- ✓ Repeat this procedure with the remaining pebbles; a total of seven stones should be thrown at the pillar.
- ✓ If you are stoning the small or medium pillar, step aside after pelting it, stand clear of the crowd, and make a supplication facing the Qiblah.

# دُعَاء SUPPLICATION

During Ayyam al-Tashreeq, which are the last three days of Hajj, **it is recommended to face the Qibla after throwing stones at the small and medium Jamarat and make a du'a.** Once you have completed the ritual of pelting, step away from the Jamarah, **find a spot away from the crowd, and face the Qibla to make your du'aa,** which is towards the direction of the big Jamrah. If you are uncertain about the direction, observe where others are facing while making their du'aa. It is important to note that du'a should not be performed after pelting the big Jamrah; instead, proceed to the next pillar after completing this ritual.



Ya Allah



# WOMEN

Even if you are in a state of Haidh (menstruation), you are required to perform Rami yourself; you cannot have someone else throw the pebbles on your behalf.

When heading towards the Jamarat or engaging in the Rami ritual, ensure to remain near your Mahram.

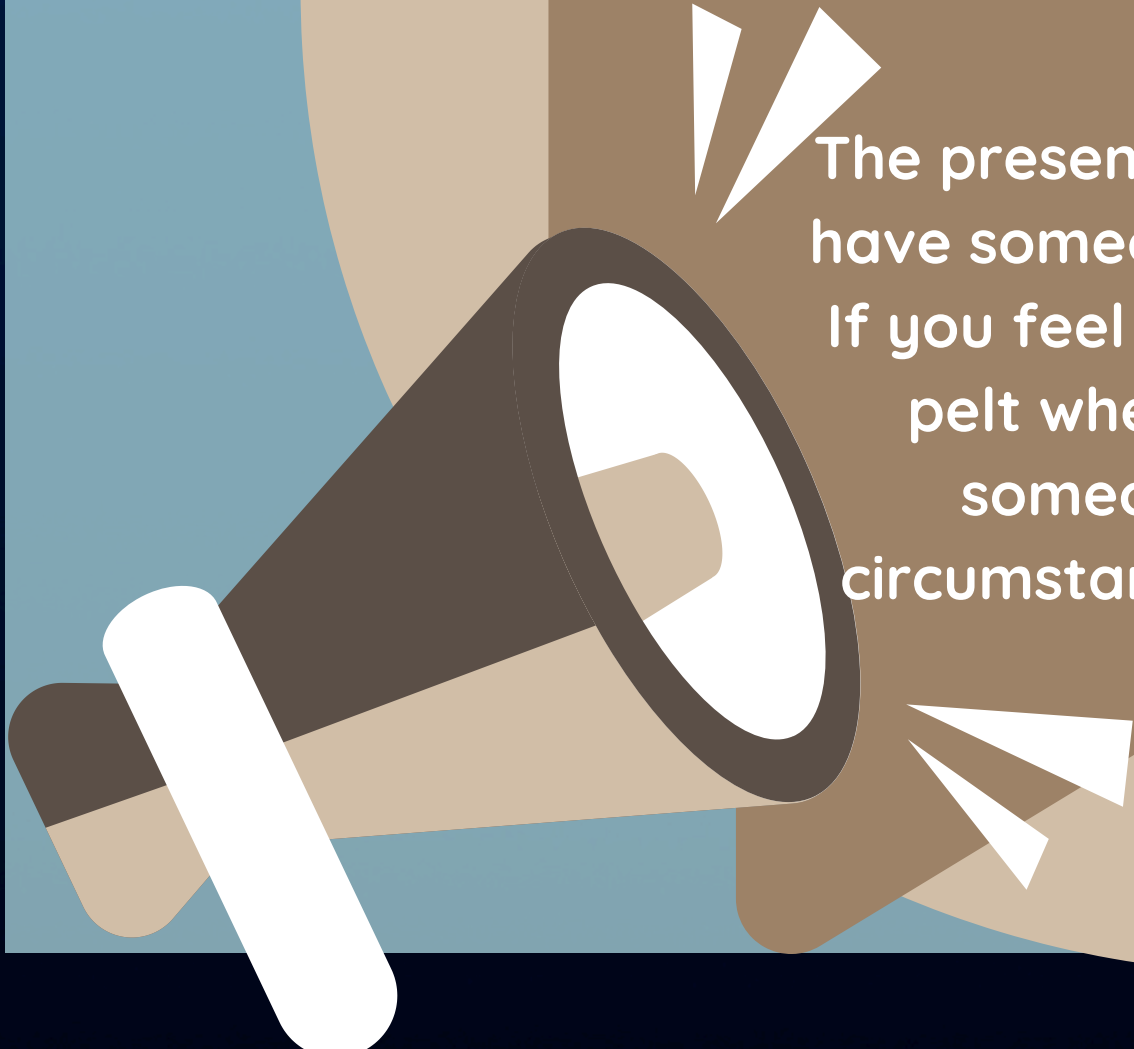
Avoid holding the Ihram or the hand of a non-Mahram individual at all times, even if instructed to do so by your Mahram.



# RAMI ON BEHALF OF OTHERS

Pelting can be carried out on your behalf under the following conditions:

- Advanced in age.
- Sick.
- Very Weak.
- Pregnant.



The presence of large crowds is not a valid reason to have someone else perform the Rami on your behalf. If you feel uneasy or anxious about the ritual, opt to pelt when the area is less crowded. Requesting someone to pelt on your behalf under such circumstances will not be considered valid and may result in a penalty.

**When pelting on behalf of another person, it is crucial to obtain their consent beforehand. Without their permission, the act will be deemed invalid.**

The process of pelting on someone else's behalf involves:

- -Throwing seven pebbles at the Jamaraat individually.
- -Repeating the seven pebbles for the individual you are representing, one by one.
- -Proceeding to the next Jamrah and repeating the process

**Both men and women have the authority to pelt on behalf of another individual.**





## **TIPS AND ADVICE**

# **BEFORE RAMI ...**

- 💡 The best time to perform Rami is just after midday, as it's less crowded immediately before or after Asr salah and during the night.
- 💡 During the days of Tashreeq (11th, 12th & 13th of Dhul Hijjah), when you're out of Ihram, wearing trainers/running shoes is recommended for better grip.
- 💡 Opt for the lower level as it's typically less congested than the upper level, with multiple exits for easier movement.
- 💡 While the upper level may be more popular, utilizing the lower level can offer a smoother experience due to its lesser crowd.



## TIPS AND ADVICE

## DURING RAMI ...

- 💡 If you are left-handed, make every effort to use your right hand. The pots are large so the chances of missing are quite slim.
- 💡 Aim for the pot rather than the pillar. The pelting is still valid if it hits the pillar and lands in the pot.
- 💡 If the pebble hits the pillar but doesn't land in the pot, the throw won't count and another pebble will have to be thrown.
- 💡 If the pebble lands in the pot but rolls off the pile of pebbles, it still counts and doesn't have to be repeated.
- 💡 Don't throw pebbles from too far a distance. If you're trying to avoid the crowd and throw from a distance, there is a chance you might hit someone.





## TIPS AND ADVICE

## DURING RAMI ...

- ⚡ Similarly, don't go too close to the Jamarah and merely drop the pebble in the pot. The word Rami means 'to throw' and as such pebbles should be thrown. Although dropping pebbles into the pot will be valid, it is against the sunnah and should be avoided.
- ⚡ Don't bend over the brim of the Jamarah enclosure as the crowd may push you over.
- ⚡ If you miss or you are unsure whether you hit the target, throw again.
- ⚡ If you throw the pebble and it falls short, provided it is safe to do so, pick the pebble up and throw it again.
- ⚡ If you run out of pebbles, lose them or forget them, you may pick some up from anywhere, although you should avoid those near the Jamrah as this is a Makruh (disliked) practice. Pebbles don't have to belong to you; sharing pebbles is permitted.



## **TIPS AND ADVICE**

# **AFTER RAMI ...**

- 💡 After you have performed Rami and you turn around to leave, lower your head to avoid getting struck in the face.
- 💡 Throw away any leftover pebbles; don't throw the rest at the Jamarat or bury them.
- 💡 Avoid going against the flow of people.





NoorAl-Fajr

THANK YOU

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



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