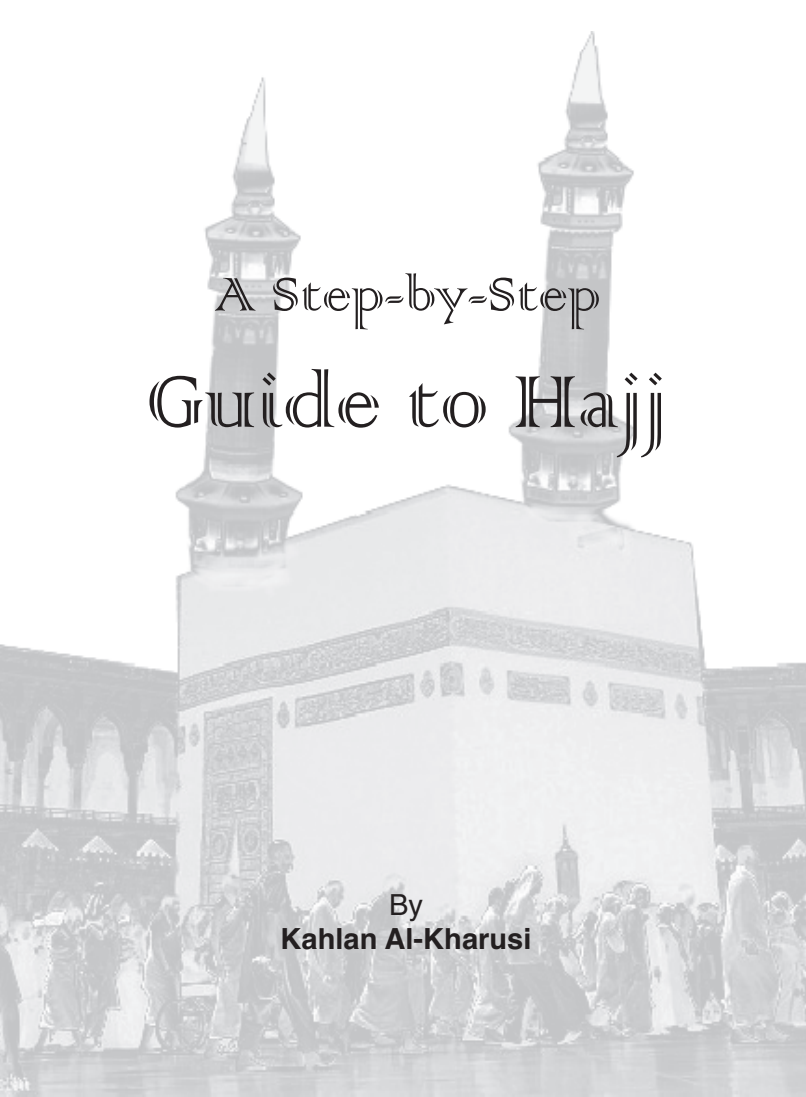


A Step-by-Step Guide to Hajj

By
Kahlan Al-Kharusi

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Introduction

The fifth pillar of Islam is the pilgrimage to Makkah and its surroundings, which is known as Hajj. It is an obligatory duty upon mature, sane, healthy and financially capable Muslims, with the assurance of safe and secure passage.

Significance of Hajj

Allah has favoured Islam with Hajj to be the Islamic form of monasticism when a set period of time is devoted by the pilgrims' rituals and performance to the task of freeing minds and hearts from all worldly concerns. The pilgrim seeks to pursue a unique form of collective worship of Allah and seeks closeness to Him in the one and only location chosen by Him. Every step of Hajj serves as a reminder, a sign of submission to Allah,

an instructive tool for self discipline and piety, and an exhortation to the faithful aspirant. Behind every aspect of Hajj is some reflection signifying the Hereafter.

Types of Hajj

There is some variation in the performance of Hajj, depending on whether the individual pilgrim also chooses to perform 'Umrah (often known as the lesser pilgrimage) beforehand and whether this will be while in one prolonged state of *Iḥrām* or two separate ones for 'Umrah and Hajj. If a person performs 'Umrah and then Hajj in the same *Iḥrām*, this is called Hajj *Qirān*. Hajj *Tamattu*' is performing 'Umrah and Hajj in two separate prolonged states of *Iḥrām*. The third type is *Hajj Ifrād* which is performing Hajj only. The most common type performed and the one recommended by the Prophet (peace be upon him) is *Tamattu*'. This is going to be described here.



Hajj *Tamattuʿ* step-by-step

Rites of ʿUmrah

1. Entering into *Iḥrām* from the *Mīqāt* (the notified locations en-route to Makkah)

- Taking a bath (*ghusl*).
- Wearing *Iḥrām* attire, which consists of a loincloth and an apparel, with the head uncovered for men. Women are to wear their normal Islamic dress, but their face and hands should be left uncovered. However, a woman may cover her face with a light veil only if her beauty might tempt seduction.
- Making the intention to perform ʿUmrah and chanting the *talbīyah* "*Labbayka-Allahumma-Labbayk. Labbayka La Sharika Laka Labbayk. Inna Al-Hamda Wan-Niʿmata Laka Wal-Mulk. Laa Sharika Lak.*" "*Labbayka-Allahumma-ʿUmratan.*" "Here I am, O Lord, here I am! Here I am, there is

none that is a partner to You, here I am! Surely, all praise; all bounty is Yours, and all power. There is none that is a partner to You." It is necessary to pronounce the *talbīyah*—men should raise their voice but women should let their voices be audible only to themselves.

- After taking these steps it is prohibited for the pilgrim to wear sewn clothes, remove or pluck hairs, clip nails, cover his head, use perfume, hunt, enter into marriage contracts, have sexual intercourse, or cut the trees of the Sacred Precinct.

2. Arriving at Makkah: The Arrival *Ṭawāf*

- On arriving at the Sacred Mosque, the pilgrim starts with *Ṭawāf* (circumambulation around the Ka'bah).

- On seeing the Ka'bah, he should say: "O Allah, let the honour greatness, grandeur and magnificence of this House be ever-increasing, and let all this be reflected on the people visiting it (for Hajj or 'Umrah).

O Allah, You are the Peace and the Source of peace. So make us live in peace and die in peace, and permit us into Paradise, the abode of peace."

- The pilgrim should stop chanting the *talbīyah* on reaching the Ka'bah and go around the Ka'bah seven times. *Ṭawāf* begins from the Black Stone. Men are to leave their right shoulder bare, hasten during the first three rounds of *Ṭawāf,* if possible, and walk during the other four. Women should walk at normal pace. On starting *Ṭawāf* from the Black Stone the pilgrim should say: "*Bismi-illah, Allahu-Akbar*!" "In the Name of Allah; Allah is Greatest."

- It is *Sunnah* to kiss the Black Stone if possible. If not, the pilgrim may point at it with the right hand. But he should not stand still in front of it.

- It is also *Sunnah* to rub the Yamani Corner with the right hand on each circuit, if

possible, but the pilgrim should not kiss or point at it.

- When making *Dhikr* and *Du'ā'* during *Ṭawāf*, the pilgrim should not raise his voice.

- When passing between the two corners it is advisable to say: "O Lord! Give us good in this world and good in the Hereafter and save us from the torment of the Fire."

3. Praying two *rak'a* behind Maqām Ibrāhīm

- On completion of the *Ṭawāf*, the pilgrim should then pray two *rak'a* behind Maqam Ibrāhīm or anywhere in the Sacred Mosque. It was the practice of the Prophet (peace be upon him) to recite *Surat Al-Kafīrūn* (Chapter 109, "The Polytheists") in the first *rak'a* and *Surat Al-Ikhlās* (Chapter 112, "The Sincerity of Faith") in the second *rak'a*.

4. *Sa'y* (Going Between Ṣafa and Marwah)

- The pilgrim should ascend Mount Ṣafa and recite the Qur'ānic verse, "Behold! Ṣafa and Marwah are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeys his own impulse to good— be sure that Allah is He Who recognises and knows." (Al-Baqarah: 2:158)

- Facing the Ka'bah and raising his hands for supplication, the pilgrim should say the following three times: "There is no god but Allah, Who fulfilled His Promise, gave victory to His servant, and defeated the confederates single-handedly."

- The pilgrim starts performing the *Sa'y* from Ṣafa to Marwah walking, and on reaching the two green signs hastens his walk for a while, but he should not jog or run. He then returns to his normal pace of walk. Women should walk at normal pace between the green signs. On reaching

Marwah, the pilgrim ascends it, faces the Ka'bah and says the same supplication as said on Ṣafa.

- Going back to Ṣafa the pilgrim walks at normal pace and hastens on reaching the aforementioned green sign (men only).

- The pilgrim should continue to remember Allah and supplicate Him while going between Ṣafa and Marwah. There is no specific supplication to be said while performing the *Sa'y* except those recited on ascending Ṣafa and Marwah.

- The same steps are repeated in each of the seven circuits. The pilgrim should be aware that going from Ṣafa to Marwah is reckoned as one circuit and coming back from Marwah to Ṣafa is another circuit.

5. Shaving or shortening the hair

- After finishing 'Umrah, the pilgrim should shave his hair completely or have it shortened. Women should trim their hair

slightly (the length equal to a finger's tip). After this, the pilgrim should remove the *Iḥrām* and put on his ordinary clothes and use perfume.

Rites of Hajj

1. The 8th of Dhul-Hijjah (The Day of *Tarwiyah*)

- The pilgrim assumes *Iḥrām* intending Hajj on the Day of *Tarwiyah*.
- It is highly recommended for the pilgrim to go to Mina and spend the night on the eve of ‘Arafat Day until the sun of the ninth day rises. He should pray five prayers in Mina, starting with Ẓuhr prayer on the 8th and ending with Fajr prayer on the 9th.

2. The 9th of Dhul-Hijjah (The Day of ‘Arafāt)

- After sunrise, the pilgrim should proceed to ‘Arafāt chanting the *talbīyah* and celebrating Allah's Greatness, including the *takbīr* (saying *Allahu-Akbar!*—Allah is the

Greatest). On reaching there, he performs prayer in congregation, joining both Ẓuhr (noon) and ‘Aṣr (afternoon) prayers together shortened at the time of Ẓuhr. In this case, one *adhān* is made and two *Iqāmah*s (prayer commencement).

- It is necessary to be within the borderlines of ‘Arafāt, but it is not necessary to ascend Jabal Ar-Rahmah (Mount of Mercy). The pilgrim should continue to remember Allah, supplicate Him, seek His Mercy and ask for forgiveness. This is because standing at ‘Arafah (singular of ‘Arafāt) is the greatest pillar of Hajj. It must be done from the afternoon period until the sunset of the 9th of Dhul-Hijjah. IT IS VERY IMPORTANT TO WAIT UNTIL SUNSET BEFORE MOVING FROM ‘ARAFĀT. THE PILGRIM SHOULD NOT RUSH FROM ‘ARAFĀT BEFORE THAT, OR HIS HAJJ WILL BE INVALIDATED.

- After sunset, the pilgrim should go to Muzdalifah calmly and peacefully, chanting the *talbīyah* throughout. On reaching there, he performs Maghrib and 'Isha prayers together at the time of 'Isha and stays overnight in Muzdalifah. It is permissible for the weak and women to head from Muzdalifah to Mina after moonset.

3. The 10th of Dhul-Hijjah

- After collecting pebbles (small-size stones) and performing Fajr prayer at Muzdalifah, the pilgrim heads towards Mina. He must cross the valley called Wadi Muhassir before sunrise.

- On reaching Mina, the pilgrim performs the ritual of throwing the stones (pebbles) of *Al-'Aqabah* (First Satan) successively, one after the other.

- One should stop chanting the *talbīyah* on reaching *Al-'Aqabah*, and celebrate Allah's

Greatness (by saying "*Allahu-Akbar!*") with each stone thrown.

- **Slaughtering the *Hady*.** The pilgrim then slaughters a sacrificial animal (*Hady*) as an expression of gratefulness to Allah that He has bestowed His Grace on him and has given him all the facilities to perform Hajj (this is also required if a pilgrim does Hajj *Qirān* i.e. performing Hajj and 'Umrah with one *Iḥrām*).

- **Shaving or haircut.** After the ritual of stoning *Al-'Aqabah* and slaughtering a sacrificial animal, men should have their hair cut or shaven completely. Women have to trim part of their hair the length equal to a finger's tip. On completion of this, the pilgrim comes partially out of *Iḥrām* (the state of a pilgrim's sanctity). *Iḥrām* garments may be taken off and all *Iḥrām* restrictions are now lifted except marital intercourse.

- ***Ṭawāf Al-Ifāḍah* (Circumambulation performed after returning from**

- ***Ṭawāf Al-Ifāḍah*** **(Circumambulation performed after returning from Muzdalifah)**.

  After performing all the aforementioned steps, the pilgrim goes to Makkah to perform *Ṭawāf Al — Ifāḍah* and *Sa'y* between Ṣafa and Marwah. He follows the same steps as for the arrival *Ṭawāf* mentioned above. On finishing *Ṭawāf Al-Ifāḍah* the pilgrim may undertake everything previously prohibited due to Hajj rituals.

4. Staying overnight in Mina on the days of *Tashrīq* (11th, 12th, 13th of Dhul-Hijjah)

- The Prophet (peace be upon him), said: "On the Days of *Tashrīq*, enjoy foods and drinks and remember Allah." (Muslim). So it is commendable to celebrate Allah's Greatness recurrently after prayer and at every time and place; at markets and in the streets, etc.

- There is permission to leave Mina after two days, but the pilgrim must do so before sunset on the 12th of Dhul-Hijjah. It is not permitted, according to the preferred

opinion, to spend these nights in another place, and he or she who does so must sacrifice (an animal) for each night he/she stays out.

- **Throwing the Stones (at *Al-'Aqabah*)**. The time for throwing the stones at the three *Jamarat* (the appointed places at which the stones are to be thrown) starts from the afternoon (after zenith). It is **not** permissible to start before that.

- They are to be thrown in ascending order; the smaller, the middle, then the greater. Each one of the *Jamarat* is to be stoned with seven stones successively, one after the other. While throwing each stone the pilgrim should celebrate Allah's Greatness, by saying "*Allahu-Akbar!*" (Allah is Greatest).

- While throwing the stones at the three *Jamarat* it is commendable, first, to stand so as the smaller one is between the pilgrim and the *Qiblah* (Prayer Direction). Second,

the pilgrim should proceed to the middle one, facing the *Qiblah* and supplicating Allah for a long time and then throw the stones. Finally, he should proceed to the greater *Jamarat*, standing with the *Qiblah* to his left and Mina to his right and throw the stones. After throwing the stones at the greater *Jamarat (Al-'Aqabah*), the pilgrim should not wait for supplication, because the Prophet, (peace be upon him), did not wait after stoning the last *Jamarat*.

- The pilgrim should make use of the period before zenith by doing good deeds, helping others and remembering Allah, and after zenith throw the stones at the three *Jamarat*, exactly as he did on the previous day, and in the same order.

- It is highly recommended to delay throwing the stones on the 12th until Aṣr. This is because the period immediately after zenith is very overcrowded and the pilgrim may risk his life by throwing at this time.

- After this he may go before the time of sunset, but it is better to stay in Mina till the following day.

5. *Ṭawāf Al-Wadā*' (Farewell Circumambulation around the Ka'bah)

- When the pilgrim intends to go home, he should go to Makkah and perform the Farewell *Ṭawāf* around the Ka'bah. *Ṭawāf* should be the last thing done in Makkah. However, women in their menstrual or postnatal period are exempted from this *Ṭawāf.*

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