

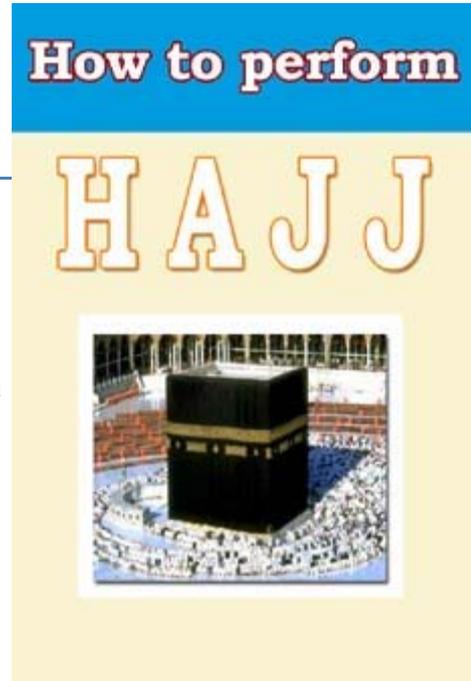
IN THE NAME OF ALLAH MOST GRACIOUS, MOST MERCIFUL

How to perform Hajj

(Culled from www.al-islam.com)

There are three types of Hajj:

- 1- **Hajj At-Tamattu'**: performing Umrah first and then Hajj.
- 2- **Hajj Al-Qiraan**: performing Hajj and Umrah simultaneously.
- 3- **Hajj Al-Ifraad**: performing Hajj first and then Umrah.



Here, we shall talk about Hajj At-Tamattu' as it is the most commonly observed and perhaps easiest one.

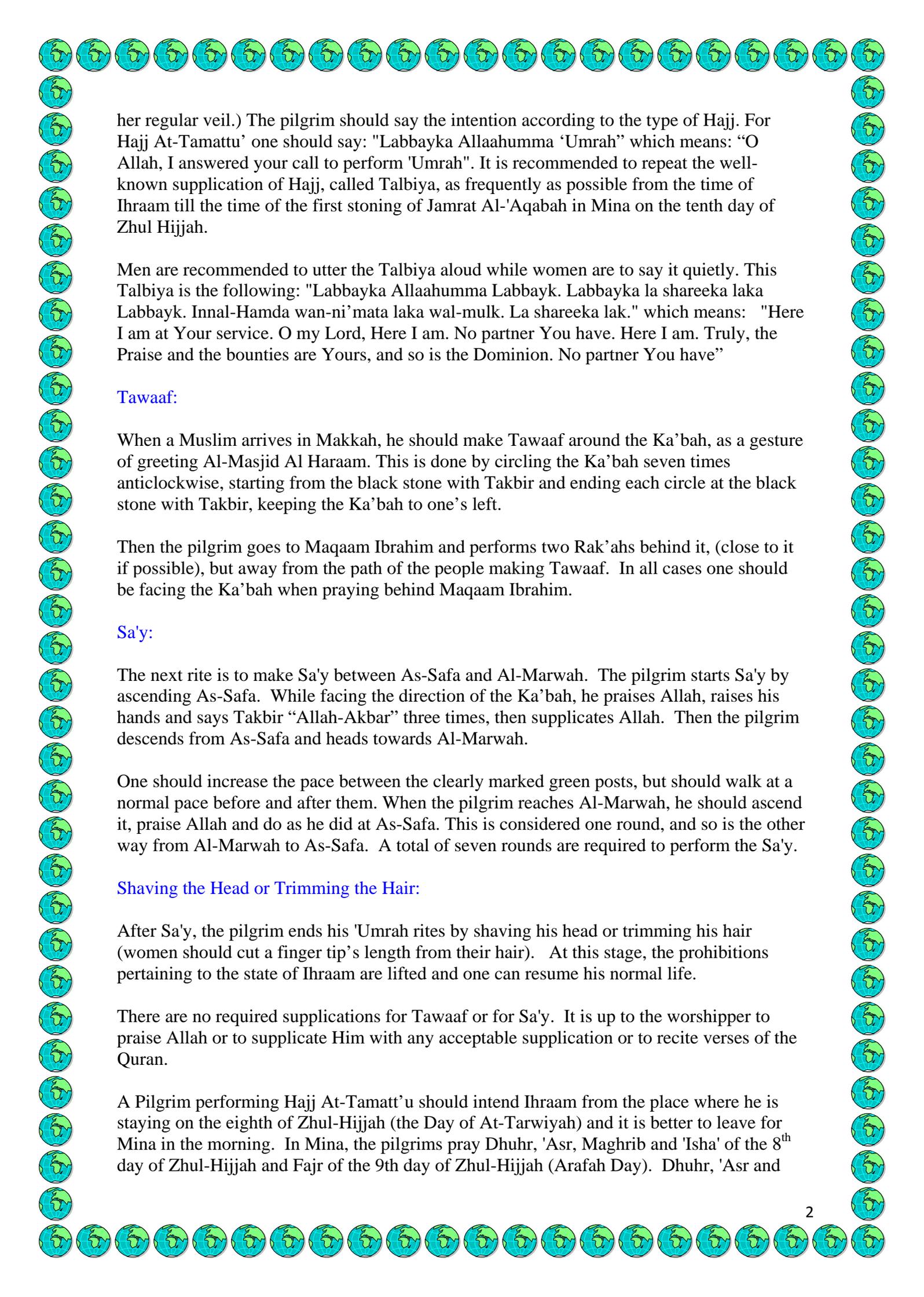
In this type of Hajj, one is to perform 'Umrah during the Hajj months (i.e. Shawwaal, Zhul-Qa'dah and the first nine days of Zhul-Hijjah) and to perform the Hajj in the same year with a sacrifice slaughtered in Mina on the day of 'Eid Al-Adh-Haa (The 10th day of Zhul-Hijjah) or during the days of At-Tashreeq (i.e. the 11th, 12th and 13th of Zhul-Hijjah). The pilgrim may remove his Ihraam garments and continue his normal activities between 'Umrah and Hajj. It is necessary to make the Tawaaf and the Sa'y twice, the first time for 'Umrah and the second time for Hajj.

The different steps of the Hajj journey are described below:

Ihraam:

Ihraam is the intention of the person willing to perform all rites of 'Umrah, Hajj or both when he arrives at the Meeqaat.

Each direction coming into Makkah has its own Meeqaat. It is recommended that the one who intends to perform Hajj makes Ghusl (a shower with the intention to purify one's self and to be ready for Hajj), perfumes his body, but not his garments, and puts on a two-piece garment with no headgear. The garments should be of seamless cloth; one piece to cover the upper part of the body, and the second to cover the lower part. For a woman, the Ihraam is the same except that she can wear any kind of wide garments, should not use perfumes at all and her dress should cover the whole body decently, leaving the hands and the face uncovered. (A woman who is accustomed to wear the veil over her face is allowed to cover her face with a thin cloth without tying it, in other words, something light and different from



her regular veil.) The pilgrim should say the intention according to the type of Hajj. For Hajj At-Tamattu' one should say: "Labbayka Allaahumma 'Umrah" which means: "O Allah, I answered your call to perform 'Umrah". It is recommended to repeat the well-known supplication of Hajj, called Talbiya, as frequently as possible from the time of Ihraam till the time of the first stoning of Jamrat Al-'Aqabah in Mina on the tenth day of Zhul Hijjah.

Men are recommended to utter the Talbiya aloud while women are to say it quietly. This Talbiya is the following: "Labbayka Allaahumma Labbayk. Labbayka la shareeka laka Labbayk. Innal-Hamda wan-ni'mata laka wal-mulk. La shareeka lak." which means: "Here I am at Your service. O my Lord, Here I am. No partner You have. Here I am. Truly, the Praise and the bounties are Yours, and so is the Dominion. No partner You have"

Tawaaf:

When a Muslim arrives in Makkah, he should make Tawaaf around the Ka'bah, as a gesture of greeting Al-Masjid Al Haraam. This is done by circling the Ka'bah seven times anticlockwise, starting from the black stone with Takbir and ending each circle at the black stone with Takbir, keeping the Ka'bah to one's left.

Then the pilgrim goes to Maqaam Ibrahim and performs two Rak'ahs behind it, (close to it if possible), but away from the path of the people making Tawaaf. In all cases one should be facing the Ka'bah when praying behind Maqaam Ibrahim.

Sa'y:

The next rite is to make Sa'y between As-Safa and Al-Marwah. The pilgrim starts Sa'y by ascending As-Safa. While facing the direction of the Ka'bah, he praises Allah, raises his hands and says Takbir "Allah-Akbar" three times, then supplicates Allah. Then the pilgrim descends from As-Safa and heads towards Al-Marwah.

One should increase the pace between the clearly marked green posts, but should walk at a normal pace before and after them. When the pilgrim reaches Al-Marwah, he should ascend it, praise Allah and do as he did at As-Safa. This is considered one round, and so is the other way from Al-Marwah to As-Safa. A total of seven rounds are required to perform the Sa'y.

Shaving the Head or Trimming the Hair:

After Sa'y, the pilgrim ends his 'Umrah rites by shaving his head or trimming his hair (women should cut a finger tip's length from their hair). At this stage, the prohibitions pertaining to the state of Ihraam are lifted and one can resume his normal life.

There are no required supplications for Tawaaf or for Sa'y. It is up to the worshipper to praise Allah or to supplicate Him with any acceptable supplication or to recite verses of the Quran.

A Pilgrim performing Hajj At-Tamattu' should intend Ihraam from the place where he is staying on the eighth of Zhul-Hijjah (the Day of At-Tarwiyah) and it is better to leave for Mina in the morning. In Mina, the pilgrims pray Dhuhr, 'Asr, Maghrib and 'Isha' of the 8th day of Zhul-Hijjah and Fajr of the 9th day of Zhul-Hijjah (Arafah Day). Dhuhr, 'Asr and

'Isha' are each shortened to two Rak'ahs only, but are not combined.

The pilgrims remain in Mina until sunrise of the 9th day of Zhul-Hijjah and then leave for 'Arafaat.

Departure to 'Arafaat:

On the 9th day of Zhul-Hijjah, the Day of 'Arafah, the pilgrims stay in 'Arafaat until sunset. It is preferable to pray Dhuhr and 'Asr at 'Arafaat, shortened and combined during the time of Dhuhr to save the rest of the day for glorifying Allah and for supplication and asking forgiveness. A pilgrim should make sure that he is within the boundaries of 'Arafaat, not necessarily standing on the mountain of 'Arafah, he should also be sure that he has spent any part of the night –even a few minutes–within 'Arafaat. The Prophet (Sallallaahu Alayhi wa Sallam) said: “I stood here on this rocky hill and all 'Arafaat is a standing place” [Muslim].

One should keep reciting Talbiya, glorifying Allah, The Most Exalted, and repeating supplication.

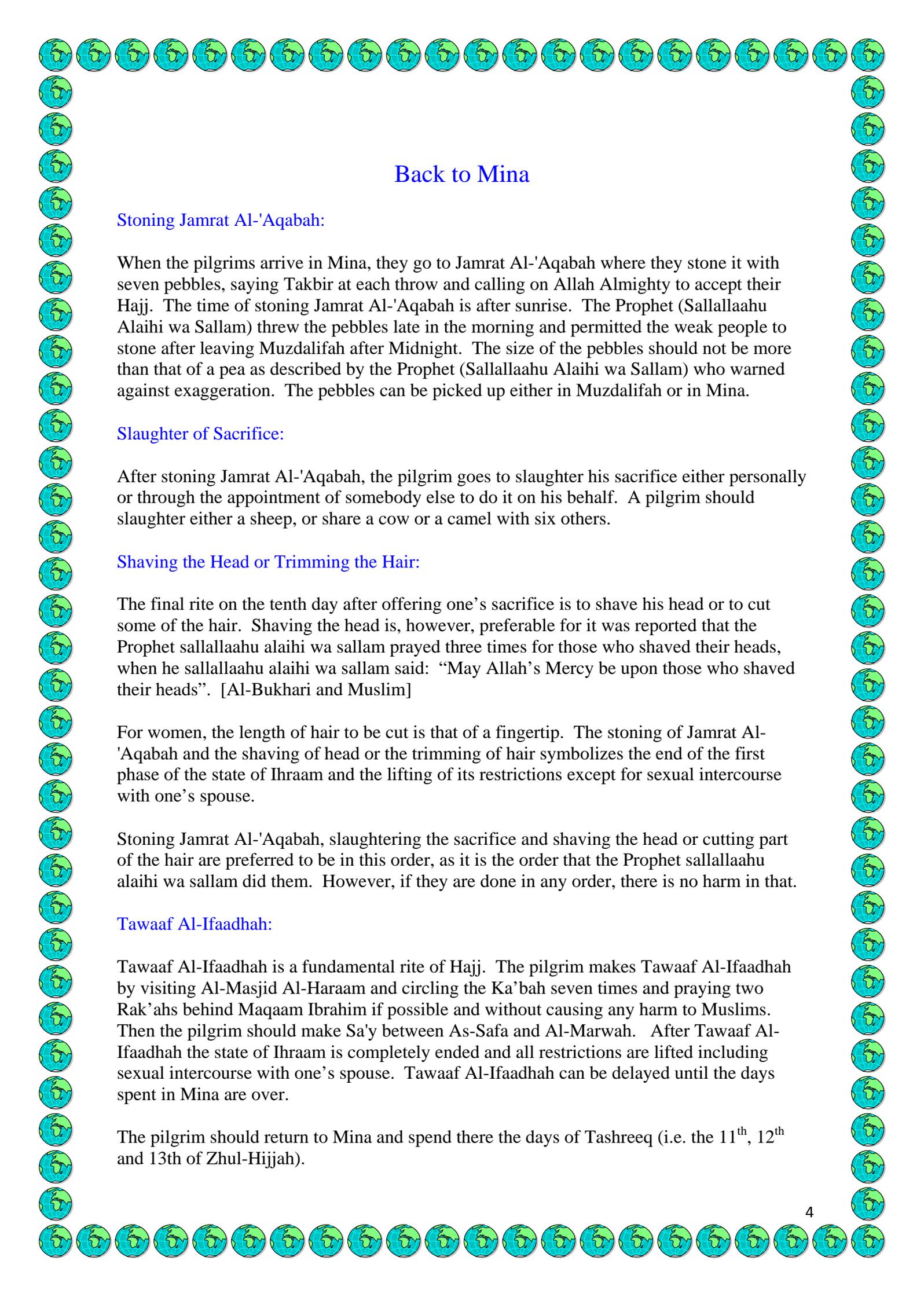
It is also reported that the Prophet sallallaahu alaihi wa sallam used to say the following supplication: “There is no deity worthy of worship except Allah, the One without a partner. The Dominion and the Praise are His and He is powerful over everything”. Anas Ibn Malik may Allah be pleased with him was asked once how he and his friends used to spend their time while walking from Mina to 'Arafaat in the company of the Prophet sallallaahu alaihi wa sallam. He said: “Some of us used to cry out Talbiya, others used to glorify Allah, The Most Exalted, and the rest used to repeat supplications. Each one of us was free to worship Allah in the way he likes without prejudice or renunciation of his right”. [Al-Bukhari]

In the vast plain of 'Arafaat, tears are shed, sins are washed and faults are redressed for those who ask Allah for forgiveness and offer sincere repentance for their wrong doings in the past. Happy is the person who receives the Mercy and Pleasure of Allah on that particular day.

Soon after sunset on the day of 'Arafah, the pilgrims leave for Muzdalifah quietly and reverently in compliance with the advice of the Prophet sallallaahu alaihi wa sallam who said when he noticed people walking without calmness: “O people! Be quiet, hastening is not a sign of righteousness”. [Al-Bukhari]

To follow the example of the Prophet sallallaahu alaihi wa sallam, keep reciting the Talbiya, glorifying Allah and mentioning the name of Allah until the time of stoning Jamrat Al-'Aqabah, Al-Jamratul-Kubra (a stone pillar in Mina). In Muzdalifah, the pilgrim performs Maghrib and 'Isha' prayers combined, shortening the 'Isha' prayer to two Rak'ahs.

Pilgrims stay overnight in Muzdalifah to perform the Fajr prayer and wait until the brightness of the morning is widespread before they leave for Mina passing through the sacred Mash'ar Al Haram valley. Women and weak individuals are allowed to proceed to Mina at any time after Midnight to avoid the crowd.



Back to Mina

Stoning Jamrat Al-'Aqabah:

When the pilgrims arrive in Mina, they go to Jamrat Al-'Aqabah where they stone it with seven pebbles, saying Takbir at each throw and calling on Allah Almighty to accept their Hajj. The time of stoning Jamrat Al-'Aqabah is after sunrise. The Prophet (Sallallaahu Alaihi wa Sallam) threw the pebbles late in the morning and permitted the weak people to stone after leaving Muzdalifah after Midnight. The size of the pebbles should not be more than that of a pea as described by the Prophet (Sallallaahu Alaihi wa Sallam) who warned against exaggeration. The pebbles can be picked up either in Muzdalifah or in Mina.

Slaughter of Sacrifice:

After stoning Jamrat Al-'Aqabah, the pilgrim goes to slaughter his sacrifice either personally or through the appointment of somebody else to do it on his behalf. A pilgrim should slaughter either a sheep, or share a cow or a camel with six others.

Shaving the Head or Trimming the Hair:

The final rite on the tenth day after offering one's sacrifice is to shave his head or to cut some of the hair. Shaving the head is, however, preferable for it was reported that the Prophet sallallaahu alaihi wa sallam prayed three times for those who shaved their heads, when he sallallaahu alaihi wa sallam said: "May Allah's Mercy be upon those who shaved their heads". [Al-Bukhari and Muslim]

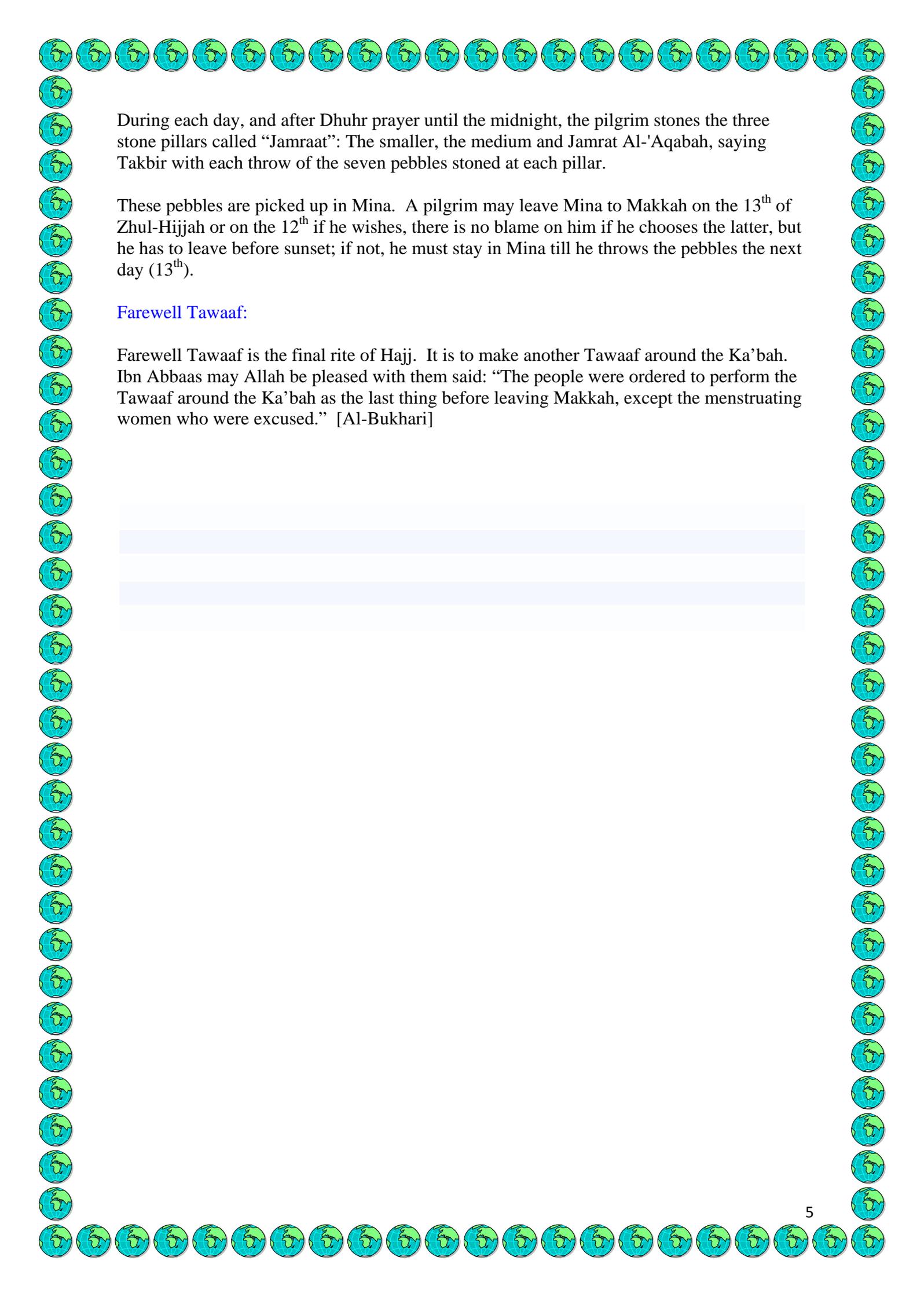
For women, the length of hair to be cut is that of a fingertip. The stoning of Jamrat Al-'Aqabah and the shaving of head or the trimming of hair symbolizes the end of the first phase of the state of Ihraam and the lifting of its restrictions except for sexual intercourse with one's spouse.

Stoning Jamrat Al-'Aqabah, slaughtering the sacrifice and shaving the head or cutting part of the hair are preferred to be in this order, as it is the order that the Prophet sallallaahu alaihi wa sallam did them. However, if they are done in any order, there is no harm in that.

Tawaaf Al-Ifaadhah:

Tawaaf Al-Ifaadhah is a fundamental rite of Hajj. The pilgrim makes Tawaaf Al-Ifaadhah by visiting Al-Masjid Al-Haraam and circling the Ka'bah seven times and praying two Rak'ahs behind Maqaam Ibrahim if possible and without causing any harm to Muslims. Then the pilgrim should make Sa'y between As-Safa and Al-Marwah. After Tawaaf Al-Ifaadhah the state of Ihraam is completely ended and all restrictions are lifted including sexual intercourse with one's spouse. Tawaaf Al-Ifaadhah can be delayed until the days spent in Mina are over.

The pilgrim should return to Mina and spend there the days of Tashreeq (i.e. the 11th, 12th and 13th of Zhul-Hijjah).



During each day, and after Dhuhr prayer until the midnight, the pilgrim stones the three stone pillars called “Jamraat”: The smaller, the medium and Jamrat Al-'Aqabah, saying Takbir with each throw of the seven pebbles stoned at each pillar.

These pebbles are picked up in Mina. A pilgrim may leave Mina to Makkah on the 13th of Zhul-Hijjah or on the 12th if he wishes, there is no blame on him if he chooses the latter, but he has to leave before sunset; if not, he must stay in Mina till he throws the pebbles the next day (13th).

Farewell Tawaaf:

Farewell Tawaaf is the final rite of Hajj. It is to make another Tawaaf around the Ka’bah. Ibn Abbaas may Allah be pleased with them said: “The people were ordered to perform the Tawaaf around the Ka’bah as the last thing before leaving Makkah, except the menstruating women who were excused.” [Al-Bukhari]

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