31822 - Description of Hajj

the question

I want to know about Hajj in detail

Summary of answer

Hajj includes the following actions: : 1- ihram; 2- reciting the Talbiyah; 3- performing tawaf; 4- performing sa`i; 5- shaving the head or cutting the hair; 6- going to Mina; 7- going to ‘Arafah; 8- going to Muzdalifah; 9- going back to Mina; 10- stoning the jamarat; 11- farewell tawaf.

Detailed answer

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Hajj is one of the best acts of worship. It is one of the pillars of Islam with which Allah sent Muhammad and without which a person's religious commitment is incomplete.

Conditions of accepting acts of worship

Worship cannot bring a person closer to Allah and cannot be accepted unless it meets two conditions :

1. Sincerity towards Allah Alone, i.e., it is done to seek the Countenance of Allah and the Hereafter, and is not done to show off, to enhance one's reputation or for worldly gain.
2. Following the Prophet (peace and blessings of Allah be upon him) in word and deed. Following the Prophet (peace and blessings of Allah be upon him) can only be achieved by knowing his Sunnah.

Hence the one who wants to worship Allah by doing any act of worship – Hajj or anything else – has to learn the teachings of the Prophet (peace and blessings of Allah be upon him) concerning it, so that his actions will be in accordance with the Sunnah.

We will sum up in these few lines the description of Hajj as narrated in the Sunnah.

In the answer to question no. 31819 we have already described 'Umrah – please refer to that question also.

Types of Hajj

There are three types of Hajj: Tamattu', Ifrad and Qiran.

1. Tamattu' means entering ihram for 'Umrah only during the months of Hajj (the months of Hajj are Shawwal, Dhu'l-Qi'dah and Dhu'l-Hijjah; see al-Sharh al-Mumti', 7/62). When the pilgrim reaches Makkah he performs tawaf and sa'i for 'Umrah, and shaves his head or

cuts his hair, and exits ihram. Then when the day of al-Tarwiyah, which is the 8th of Dhu'l-Hijjah, comes, he enters ihram for Hajj only, and does all the actions of Hajj. So Tamattu' involves a complete 'Umrah and a complete Hajj.

2. Ifrad means entering ihram for Hajj only. When the pilgrim reaches Makkah he performs tawaf al-qudum (tawaf of arrival) and sa'i for Hajj, but he does not shave or cut his hair and does not exit ihram, rather he remains in ihram until he exits ihram after stoning Jamrat al-'Aqabah on the day of 'Eid. If he delays the sa'i of Hajj until after the tawaf of Hajj, there is nothing wrong with that.
3. Qiran means entering ihram for 'Umrah and Hajj both together. Or entering ihram for 'Umrah first then including Hajj in that before starting the tawaf of Hajj. That is done by intending that his tawaf and sa'i will be for both Hajj and 'Umrah.

The actions done in Qiran are the same as those done in Ifrad, except that the pilgrim doing Qiran has to offer a hadiy (sacrifice) whereas the pilgrim doing Ifrad does not.

The best type of hajj

The best of these three types of Hajj is Tamattu'. This is what the Prophet (peace and blessings of Allah be upon him) enjoined upon his Companions and urged them to do.

Even if a person enters ihram for Qiran or Ifrad, then it is strongly recommended for him to change his intention to 'Umrah, then complete 'Umrah and exit ihram, so that he will then be doing Tamattu'. He may do that after doing tawaf al-qudum and sa'i – because when the Prophet (peace and blessings of Allah be upon him) did tawaf and sa'i during his Farewell Pilgrimage, and his Companions were with him, he told everyone who did not have a sacrificial animal (hadiy) to change his intention and make his ihram for 'Umrah and to cut his hair and exit ihram, and he said, "Were it not that I have brought the hadiy with me, I would do what I have commanded you to do."

Ihram

The pilgrim should observe the Sunnahs of ihram which are mentioned in the question referred to above, namely doing ghusl, applying perfume and praying. Then he should enter ihram after he finishes the prayer or after boarding his means of transportation.

Then if he is doing Tamattu', he should say, "Labbayk Allahumma bi 'Umrah (Here I am, O Allah, for 'Umrah)."

If he is doing Qiran, he should say, "Labbayk Allahumma bi Hajjah wa 'Umrah (Here I am, O Allah, for Hajj and 'Umrah)."

If he is doing Ifrad, he should say, "Labbayk Allahumma Hajjan (Here I am, O Allah, for Hajj)."

Then he should say, "Allaahumma hadhihi hijjah la riya-a fiha wa la sum'ah (O Allah, this is a pilgrimage in which there is no showing off or seeking reputation)."

Reciting the Talbiyah

Then he should recite the Talbiyah as the Prophet (peace and blessings of Allah be upon him) did: "Labbayka Allahumma labbayk, labbayka la sharika laka labbayk. Inna al-hamd wa'l-ni'mata laka wa'l-mulk, la sharika lak (Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner)."

The Talbiyah of the Prophet (peace and blessings of Allah be upon him) also included the words, "Labbayka ilah al-haqq (Here I am, O God of Truth)."

Ibn 'Umar used to add to the Talbiyah the words, "Labbayk wa sa'dayka, wa'l-khayru bi yadayka, wa'l-raghbau ilayka wa'l-amal (Here I am and blessed by You, and all good is in Your hands, and desire and action are directed towards You)."

Men should raise their voices when saying this, but a woman should recite in such a manner that those who are beside her can hear it, unless there is a man beside her who is not one of her mahrams, in which case she should recite it silently.

If the person who is entering ihram fears some obstacle that may prevent him from completing his pilgrimage (such as sickness, an enemy, being stopped from proceeding any further, etc), then he should stipulate a condition when entering ihram by saying, “If I am prevented then my exiting ihram is where I am prevented” – i.e., if something prevents me from completing my pilgrimage such as sickness or delay etc, then I will exit my ihram. The Prophet (peace and blessings of Allah be upon him) commanded Duba’ah bint al-Zubayr, when she wanted to enter ihram but she was sick, to stipulate such a condition, and he said, “Your condition is valid with your Lord.” Narrated by al-Bukhari (5089) and Muslim (1207).

If he stipulates this condition and something happens to prevent him from completing his pilgrimage, then he exits his ihram and does not have to do anything (i.e., offer a sacrifice in compensation).

But the one who does not fear that some obstacle may prevent him from completing his pilgrimage does not have to stipulate any conditions, because the Prophet (peace and blessings of Allah be upon him) did not stipulate conditions nor did he command everyone to do so. Rather he told Duba’ah bint al-Zubayr to do that because she was sick.

The muhrim (person who has entered ihram) should recite the Talbiyah a great deal, especially when circumstances and times change, such as when going up to a high place or going down to a low place, or when night or day begin. After that he should ask Allah for His good pleasure and for Paradise, and seek refuge in His Mercy from the Fire.

The Talbiyah is prescribed in ‘Umrah from the moment one enters ihram until one starts Tawaf. In Hajj it is prescribed from the moment one enters ihram until one stones Jamrat al-‘Aqabah on the day of ‘Eid.

Ghusl when entering Makkah

When the pilgrim approaches Makkah, he should do ghusl before entering, if possible, because the Prophet (peace and blessings of Allah be upon him) did ghusl before entering Makkah. (Narrated by Muslim, 1259)

Then when he enters al-Masjid al-Haram he should do so with his right foot first, and say, “Bismillah wa’l-salatu wa’l-salam ‘ala Rasul-Allah. Allahumma ighfir li dhunubi waftah li abwab rahmatika. A’udhu Billah il-‘Azim wa bi wajhih il-karim wa bi sultanih il-‘qadim min al-Shaytan il-rajim (In the name of Allah, and blessings and peace be upon the Messenger of Allah. O Allah, forgive me my sins and open to me the gates of Your mercy. I seek refuge with Allah the Almighty and in His noble Countenance and His eternal power from the accursed Satan).”

Performing Tawaf

Then he should go to the Black Stone in order to start tawaf … The description of Tawaf is given in Question no. 31819 .

Performing sa`i

Then after he has done tawaf and prayed two rak’ahs, he should go to the Mas’a (place for doing sa’i) and perform sa’i between al-Safa and al-Marwah. The description of sa’i is given in question no. 31819 .

The pilgrim who is doing Tamattu’ should do sa’i for ‘Umrah; those who are doing Ifrad and Qiran should do sa’i for Hajj, and they may delay it until after Tawaf al-Ifadah.

Shaving the head or cutting the hair

When the pilgrim who is doing Tamattu’ has completed seven circuits of sa’i, he should shave his head if he is a man, or cut his hair . If he shaves his head he must shave his entire head, and if he cuts his hair he must cut from all over his head. Shaving is better than cutting because the Prophet (peace and blessings of Allah be upon him) made du’a three times for those who shaved their heads and once for those who cut their hair. (Narrated by Muslim, 1303)

But if the time of Hajj is so close that there will be no time for the hair to grow back, then it is better to cut one’s hair at this point, so that there will be some hair left to shave during Hajj. The evidence for that is the fact that the Prophet (peace and blessings of Allah be upon him)

commanded his Companions, during the Farewell Pilgrimage, to cut their hair during ‘Umrah, because they arrived on the morning of the 4th of Dhu’l-Hijjah.

Women should cut the length of a fingertip from their hair.

With these actions, the ‘Umrah of the one who is doing Tamattu’ is concluded, after which he should exit ihram completely and do everything that those who are not in ihram do, such as wearing regular clothes, wearing perfume, having intercourse with their wives, etc.

Those who are doing Ifrad or Qiran should not shave their heads or cut their hair, or exit ihram, rather they should remain in ihram until they exit ihram on the day of ‘Eid, after stoning Jamrat al-‘Aqabah and shaving their heads or cutting their hair.

Then when the day of al-Tarwiyah comes, which is the 8th day of Dhu’l-Hijjah, the one who is doing Tamattu’ should enter ihram for Hajj in the morning from the place where he is in Makkah. It is mustahabb for him to do the same when entering ihram for Hajj as he did when entering ihram for ‘Umrah, namely doing ghusl, putting on perfume and praying. He should form the intention of entering ihram for Hajj and recite the Talbiyah, and say, “Labbayk Allahumma Hajjan (Here I am, O Allah, for Hajj).”

If he fears some obstacle that may prevent him from completing his Hajj, he should stipulate a condition by saying, “If I am prevented then my exiting ihram is where I am prevented.” If he does not fear any such obstacle then he should not make any such condition. It is mustahabb to recite the Talbiyah out loud until he starts to stone Jamrat al-‘Aqabah on the day of ‘Eid.

Going to Mina

Then the pilgrim should go out to Mina and pray Zuhr, ‘Asr, Maghrib, ‘Isha and Fajr there, shortening the prayers but not joining them, because the Prophet (peace and blessings of Allah be upon him) used to shorten his prayers in Mina but he did not join them. Shortening the prayers means making the four-rak’ah prayers two rak’ahs. The people of Makkah and others should shorten their prayers in Mina, ‘Arafah and Muzdalifah because the Prophet (peace and blessings of Allaah be upon him) used to lead the people in prayer during the Farewell

Pilgrimage and there were people from Makkah with him, but he did not tell them to offer their prayers in full. If it had been obligatory for them to do so, he would have told them to do so as he did on the day of the Conquest of Makkah. But since the city has spread and incorporated Mina so that it is like one of the quarters of Makkah, then the people of Makkah should not shorten their prayers there.

Going to ‘Arafah

When the sun rises on the day of ‘Arafah , the pilgrim travels from Mina to ‘Arafah and stops in Namirah until the time of Zuhr (Namirah is a place just before ‘Arafah), if he can do so. If he cannot do it, it does not matter because staying in Namirah is Sunnah but it is not obligatory. When the sun passes its zenith (i.e., when the time for Zuhr prayer begins), he should pray Zuhr and ‘Asr, two rak’ahs each, and join them together at the time of Zuhr, as the Prophet (peace and blessings of Allaah be upon him) did, so as to leave a lot of time for standing and making du’a.

Then after the prayer he should devote his time to making dhikr and du’a and beseeching Allah, and praying as he likes, raising his hands and facing the qiblah even if the mountain of ‘Arafah is behind him, because the Sunnah is to face the qiblah, not the mountain. The Prophet (peace and blessings of Allah be upon him) stood by the mountain and said, “I am standing here, but all of ‘Arafah is the place of standing.”

Most of the Prophet’s du’a in that great place of standing was: “La ilaha ill-Allah wahdahu la sharika lah, lahu’l-mulk, wa lahu’l-hamd, wa huwa ‘ala kulli shay’in qadir (There is no god but Allah Alone, with no partner or associate; His is the Dominion, all praise is due to Him, and He is able to do all things).”

If the pilgrim gets tired and wants to have a break by talking to his companions about useful things or by reading from some useful books, especially things that have to do with the generosity and great bounty of Allah, in order to increase his hopes on that day, this is good. Then he can go back to beseeching Allah and praying to Him. He should strive to make the most of the end of the day by making du’a. The best of du’a is du’a made on the day of ‘Arafah.

Going to Muzdalifah

When the sun sets, the pilgrim should go to Muzdalifah . When he reaches there, he should pray Maghrib and ‘Isha with one adhan and two iqamahs. If he fears that he will not reach Muzdalifah before midnight, he should pray on the way, because it is not permissible to delay ‘Isha prayer until after midnight.

He should stay overnight in Muzdalifah, then when dawn comes he should pray Fajr early, with the adhan and iqamah, and then head for al-Mash’ar al-Haram (which is the site of the mosque in Muzdalifah) and proclaim the oneness and greatness of Allah (by saying La ilaha ill-Allah and Allahu akbar), and making du’a as he likes, until it has become very light (i.e., when the light of day appears before the sun has actually risen). If it is not easy for him to go to al-Mash’ar al-Haram, he should make du’a where he is, because the Prophet (peace and blessings of Allah be upon him) stood there and all of Muzdalifah is the place of standing. When he is reciting dhikr and making du’a he should face the qiblah and raise his hands.

Going back to Mina

When it has become very light, before the sun rises, he should go to Mina and hasten through Wadi Mahsar (which is a valley between Muzdalifah and Mina). When he reaches Mina he should stone Jamrat al-‘Aqabah, which is the last one that is closest to Makkah, throwing seven pebbles one after another, each of which should be approximately the size of a fava bean, saying “Allahu akbar” with each throw. (The Sunnah when stoning Jamrat al-‘Aqabah is to face the Jamarah with Makkah to one's left and Mina to one’s right). When he has finished this stoning, he should slaughter his sacrificial animal, then shave his head or cut his hair if he is male; women should cut the length of a fingertip from their hair. This is the first stage of exiting ihram, in which it becomes permissible to do everything except have intercourse with one's wife. Then the pilgrim should go back to Makkah and do tawaf and sa’i for Hajj. Then comes the second stage of exiting ihram, after which everything becomes permissible which was forbidden whilst in ihram.

The Sunnah is to put on perfume when one wants to go to Makkah to do tawaf after stoning the jamarat and shaving one's head, because 'Aishah (may Allah be pleased with her) said: "I used to apply perfume to the Prophet (peace and blessings of Allah be upon him) before he entered ihram and when he exited ihram, before he circumambulated the House." Narrated by al-Bukhari, 1539; Muslim, 1189.

Stoning the jamarat

Then after tawaf and sa'i, he should go back to Mina and stay there for two nights, the 11th and 12th of Dhu'l-Hijjah, and stone the three jamarat during those two days, when the sun has passed its zenith. It is better for him to go to the jamarat walking, but if he rides that is acceptable. He should stone the first jamrah, which is the one that is furthest away from Makkah and next to Masjid al-Khif, with seven pebbles, one after another, and say "Allahu akbar" after each throw. Then he should go forward a little and say a lengthy du'a, saying whatever he likes. If it is too difficult for him to stand for a long time and make du'a, he should say whatever is easy for him, even if it is only a little, so that he will have done the Sunnah.

Then he should stone the middle jamrah with seven pebbles, one after another, saying "Allahu akbar" with every throw. Then he should move to his left and stand facing the qiblah, raising his hands, and offer a lengthy du'a if he can. Otherwise he should stand for as long as he can. He should not omit to stand and make du'a because it is Sunnah. Many people neglect that because of ignorance or because they take the matter lightly. The more the Sunnah is neglected the more important it becomes to do it and spread it among the people, lest it be abandoned and die out.

Then he should stone Jamrat al-'Aqabah with seven pebbles, one after another, saying "Allahu akbar" with each throw, then he should go away and not offer a du'a after that.

When he has completed the stoning of the Jamarat on the 12th day of Dhu'l-Hijjah, if he wants he may hasten and leave Mina, and if he wants he may delay his departure and stay there for another night, the night of the 13th, and stone the three Jamaraat after noon as he did before. It is better to delay, but it is not obligatory unless the sun has set on the 12th and he is still in Mina, in which case it is obligatory to stay until one has stoned the three Jamarat after noon on the

following day. But if the sun sets on the 12th and he is still in Mina but not by choice, such as if he had already started out and boarded his means of transportation, but got delayed because of crowded conditions and traffic jams etc., then he is not obliged to stay there, because the delay until sunset was not by his choice.

Farewell tawaf

When the pilgrim wants to leave Makkah and go back to his country, he should not leave until he has performed the farewell tawaf (tawaf al-wada'), because the Prophet (peace and blessings of Allah be upon him) said: "No one should leave until the last thing that he does is (tawaf) around the House." (Narrated by Muslim, 1327)

According to another version, he told the people that the last thing they should do was (tawaf) around the house, but he made an exception for women who were menstruating. Narrated by al-Bukhari, 1755; Muslim, 1328.

Women who are menstruating or bleeding following childbirth do not have to do the farewell tawaf; neither should they stand by the door of al-Masjid al-Haram to bid farewell, because that was not narrated from the Prophet (peace and blessings of Allah be upon him).

The last thing the pilgrim should do when he wants to leave is to circumambulate the House. If after the farewell tawaf he stays and waits for his companions or to load his luggage or to buy something he needs on the way, there is nothing wrong with that, and he does not have to repeat the tawaf, unless he intends to delay his journey, such as if he intended to travel at the beginning of the day and he did the farewell tawaf, then he delays his travelling until the end of the day, for example; in this case he has to repeat the tawaf so that it will be the last thing he does in Makkah.

Things to consider when entering ihram

The pilgrim who enters ihram for Hajj or 'Umrah has to do the following:

1. He has to adhere to that which Allah has enjoined of religious laws, such as praying on time in congregation.
2. He has to avoid all that Allah has forbidden of obscene and immoral speech and sin, because Allah says (interpretation of the meaning):
   “So whosoever intends to perform Hajj therein (by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj.” [al-Baqarah 2:197]
3. He should avoid annoying the Muslims with his words or actions, at the holy sites and elsewhere.
4. He should avoid all things that are forbidden when in ihram :

- So he should not cut anything from his hair or nails, but removing thorns and the like is fine, even if that results in some bleeding.
- He should not apply perfume after entering ihram, either to his body, his clothes, his food or his drink. He should not wash with perfumed soap either. But if any traces of perfume remain from that which he put on before entering ihram, that does not matter.
- He should not hunt.
- He should not have intercourse with his wife.
- He should not touch her with desire or kiss her etc.
- He should not enter into a marriage contract for himself or arrange a marriage for anyone else, or propose marriage to a woman for himself or on behalf of another.
- He should not wear gloves, but wrapping one’s hands with a piece of cloth does not matter.

These seven prohibitions apply equally to men and women.

Things forbidden to men in ihram

The following apply only to men:

- Men should not cover their heads with something that stays on the head. Shading their heads with umbrellas, car roofs and tents, and carrying mats etc. (on one’s head, when moving them from one place to another), is acceptable.

- They should not wear shirts, turbans, burnouses, pants or leather slippers, unless someone cannot find an izar (waist wrapper), in which case he may wear pants; and if he cannot find sandals he may wear shoes.
- They should not wear anything that is akin to the above, such as abayas, cloaks, hats, t-shirts and the like.
- It is permissible for men to wear sandals, rings, eyeglasses and hearing aids, and to wear wristwatches, or to put watches on strings around their necks, and to wear money belts.
- It is permissible for them to wash with unperfumed soaps, and to scratch their heads and bodies, and if any hairs fall unintentionally as a result, there is no sin on them.

Things forbidden to women in ihram

Women should not wear niqab , which is what they use to cover their faces, with holes cut for the eyes. They should not wear the burqa' either.

The Sunnah is for them to uncover their faces unless non-mahram men can see them, in which case they should cover their faces whilst in ihram and at other times.

References

1- Manaasik al-Hajj wa'l-'Umrah by al-Albani. Available in English as The Rites of Hajj and 'Umrah, published by International Islamic Publishing House, Riyadh]

2- Sifat al-Hajj wa'l-'Umrah

3- Al-Manhaj li Mureed al-'Umrah wa'l-Hajj by Ibn 'Uthaymin (may Allah have mercy on them all).