



# Illustrated Islamic Jurisprudence for the Acts of Worship

Simplifying and Teaching the Rules of Islam

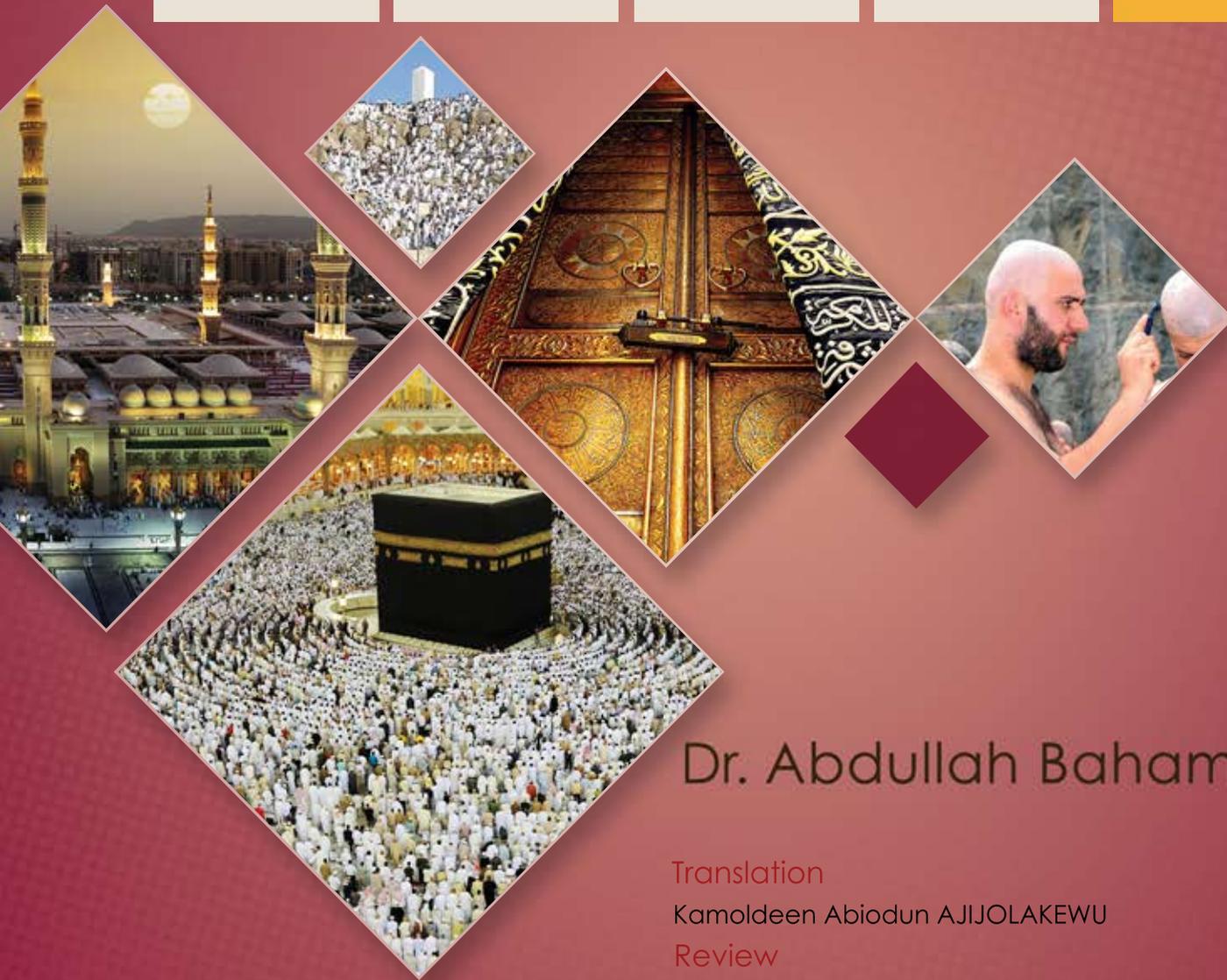
At-Tahara

As-Salāh

As-Saum

Az- Zakah

Al-Hajj



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**The Pillars of Hajj, its obligatory aspects, and  
supererogatory acts**

# The Pillars, Obligatory Aspects and Supererogatory Acts of Hajj



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## The Pillars of Hajj

1. Ihram: The Prophet ﷺ said: “Deeds are according to intentions and every person will be rewarded according to his intention. Therefore, whosoever has emigrated for the sake of Allah and His Messenger, then his emigration was for Allah and His Messenger. And whosoever emigrated for the sake of a worldly gain, or a woman “whom he desires” to marry, then his emigration is for the sake of that which “moved him” to emigrate.”<sup>(1)</sup>
2. The Sa’y between as-Safa and al-Marwa: From the Prophet’s statement ﷺ “Perform Sa’y (between them) for indeed Allah has decreed that you perform Sa’y (between them).”<sup>(2)</sup>
3. Waqfat ‘Arafah (the standing on Arafah) because the Prophet ﷺ said: “Hajj is ‘Arafah.”
4. Tawaaful Ifaaḍah: Allah said: “...and circumambulate the Ancient House.” (al-Hajj: 29)

## Warning!!!

Concerning omitting one of The Pillars of Hajj; if it is Ihram, then his religious rites are not established since he has not made his niyya (intention), and there is no act of worship without the correct niyya. If, however, it is another pillar, then he has not completed his religious rites until he fulfils it.

(1) Source: Bukhari.  
(2) Source: Ahmad.

## Obligatory Aspects of Hajj

1. Assuming Ihram from the meeqaat; the Prophet ﷺ after listing the mawaqeat said: “Those mawaqeat are for their residents and non residents who pass through them with the intention of making Hajj or ‘Umrah.”<sup>(3)</sup>
2. Standing on ‘Arafah until sunset for those that stayed there in the day, because the Prophet ﷺ stayed there until sunset.
3. Spending the night at Muzdalifah, because the Prophet ﷺ spent the night there. He said: “My nation should take its religious rites (from me), because I do not know if I shall be with them after this year.”<sup>(4)</sup> He ﷺ permitted the weak Muslims (to leave for Mina) only after the middle of the night. This indicates that spending the night in Muzdalifah is obligatory, and Allah ordered the pilgrims to engage in His remembrance at Al-Mash’ar Al-Haram (Muzdalifah).

(3) Source: Bukhari.  
(4) Source: Ibn Majah.

4. Passing the night in Mina during the days of Tashreeq as it is established that the Prophet ﷺ permitted the camel herders to not spend the night at Mina.<sup>(1)</sup> This shows that the original ruling is that spending the night in Mina is obligatory.
5. Stoning the Jamraat: Allah says: “And remember Allah during (specific) numbered days.” (al-Baqara: 203). The specific numbered days: The days of at-Tashreeq.  
Stoning the pillars is a form of remembrance of Allah, the Most High, due to the Prophet’s statement ﷺ: “Indeed circumambulating the House, (the circuits) between as-Şafa and al-Marwa, and stoning the pillars; all have been ordained to serve as a (form of) remembrance of Allah.”<sup>(2)</sup>
6. Shaving and trimming the hair: Allah says; “Certainly, you shall enter al-Masjid al-Haram, if Allah wills, secure, (some) having their heads shaved, and (some) having their hairs cut short.” (al-Fath: 27)
7. Farewell circumambulation (Tawaaf Al-Wada’): as confirmed on the authority of Ibn Abbas ؓ: “The people were ordered to make the last of their worship (to be) at the House, but this has been waived for the menstruating women.”<sup>(3)</sup>
6. Observing al-Idh’ţiba’ during the circumambulation of arrival, and this is done by passing the cover cloth under the right armpit and placing the ends of the cloth on one’s left shoulder.
7. Spending the eve of Arafah at Mina.
8. Kissing the Black Stone.
9. Praying Maghrib and Isha’ prayers merged and advanced at Muzdalifah.
10. Staying at Al-Mash’ar Al-Haram (the revered landmark) in Muzdalifa from Fajr until sunrise, if possible, otherwise it is acceptable to stay at any place in Muzdalifah.

## The Supererogatory Acts of Hajj

1. Bathing and perfuming before assuming Ihram.
2. Wearing a wrapper (garment) and cover cloth which are white.
3. Saying the Talbiyah, starting when assuming Ihram and continuing until stoning Jamaratul aqabah.
4. The arrival circumambulation for those performing Ifrad or Hajj al-Qiraan.
5. Raml in the first three rounds during the arrival circumambulation.

(1) Source: Abu Ya’la in his Musnad.

(2) Source: Abu Dawud.

(3) Source: Muslim.



## Supererogatory acts of Hajj

Whoever omits a supererogatory act (sunnah) of Hajj has not committed any violation and his Hajj is still valid.



## The obligatory acts of Hajj

Whoever omits an obligation must offer blood (sacrifice an animal) to make up for this omission.

