



# The Rulings Of *Hajj* For The Beginner

According to the Maliki Madhab

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## Translators Introduction:

All praise is due to Allah. We praise him, we seek His help, we seek His forgiveness, and we seek refuge in Allah from the evil within ourselves and our evil deeds. Whoever Allah guides, there is none to misguide him. Whoever Allah leads astray, there is none to guide him. I testify there is no God but Allah alone, without any partners, and that Muhammad, peace and blessings be upon him, is His servant and His messenger.

With the month of Dhu al-Hijjah approaching swiftly, I have decided that the best course of action is to translate a work on the rulings of Hajj according to the Madhab of Imam Malik. I have chosen this work as it is concise and brief, perfect for the beginner student.

### Why do we study the rulings related to Hajj?

Know, may Allah grant you knowledge, that Hajj is from the 5 Pillars of Islam and is known as *ma'lūm min al-dīn bi-l-ḍarūra* meaning it is known in the religion by necessity. Allah instructed the Muslims to perform Hajj. For this reason, it becomes of necessity that we study and learn about the rulings of Hajj, its pillars, conditions and the details regarding them.

# The Concept of *Ḥajj*

## What does *Ḥajj* mean?

- ❖ Linguistically, it denotes intending toward an object of reverence.
- ❖ In the *Shari‘ah*, it denotes the specific intention of heading towards Makkah to perform a particular act of worship, including *iḥrām*, *ṭawāf*, and standing at ‘Arafah. This is the fifth pillar of Islām; it was made obligatory in the sixth year after the Hijrah according to some, the ninth year according to others.

## What is the ruling of *Ḥajj*?

*Ḥajj* is an obligatory duty upon every accountable person once in their lifetime, but not mandatory upon children and the insane. It is acceptable if done by a child, but becomes obligatory upon them when they reach maturity. It is also not obligatory upon those unable to do so due to poverty or illness, as is evidenced by the Qur’ān, Sunnah, and scholarly consensus (*ijmā‘*).

In the Qur’ān, Allāh says:

فيه آيات بينت مقام إبراهيم ومن دخله كان آمنا والله على الناس حج البيت من استطاع إليه سبيلا ومن كفر فإن الله غني عن العالمين

“In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And due to Allāh from the people is a pilgrimage to the House, for whoever is able to find thereto a way. But whoever disbelieves [i.e. refuses] then indeed, Allāh is free from need of the worlds.”<sup>1</sup>

From the Sunnah, the Prophet *ṣallAllāhu ‘alayhi wa sallam* said: “Islām is built on five [pillars]: The testimony that there is no deity worthy of worship except Allāh, and

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<sup>1</sup> Āl ‘Imrān: 97

that Muḥammad is the Messenger of Allāh, the establishment of prayer, the giving of *zakāh*, the Ḥajj, and fasting the month of Ramaḍān.”<sup>2</sup>

Abu Huraira reported: The Prophet ṣallAllāhu ‘alayhi wa sallam said: “O people, Allāh has made Ḥajj obligatory upon you, so perform the Ḥajj...”<sup>3</sup>

The scholars of the Ummah have unanimously agreed on the obligation of Ḥajj.

### Is Ḥajj Immediately Obligatory, or Can it Be Delayed?

The *mashūr* opinion in the *maḍhab* is that Ḥajj is obligatory immediately. Al-Qāḍī ‘Abd al-Wahhāb stated in his *Talqīn*:

“The obligation of performing Ḥajj is immediately due, and it is not permissible to delay for the capable individual.”

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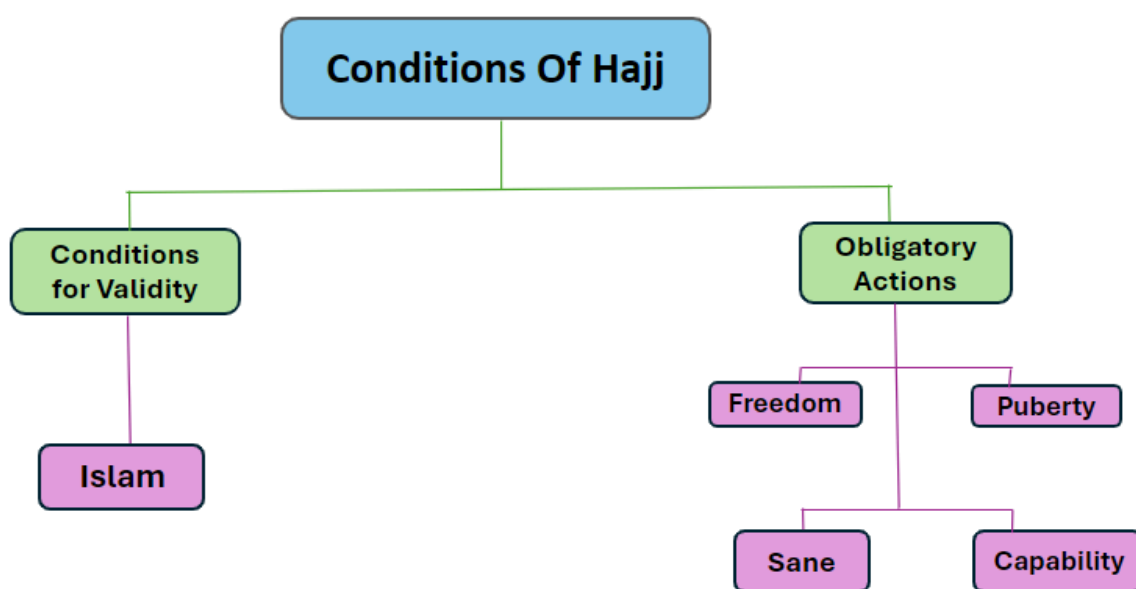
<sup>2</sup> Bukhari 8, Muslim 16

<sup>3</sup> Bukhari 7288, Muslim 1337, Nasa’i 2619

# The Conditions Of *Hajj*

Know, may Allāh grant you success, that a condition is that which necessitates its absence, and its presence or absence does not necessitate anything else.

And the conditions *Hajj* of are five; four for obligation and one for validity.



## Conditions of Obligation

1. Puberty. Puberty for men is defined by Malik (may God have mercy on him) as reaching the age of wet dreams, growth of pubic hair, or experiencing a certain time period indicating that one will not reach puberty except while experiencing wet dreams. Puberty for women includes menstruation, experiencing wet dreams, growth of pubic hair, pregnancy, or reaching a certain age indicating that she has likely reached puberty. It is not obligatory for a child to perform *Hajj*, but if he does, it is valid.
2. Freedom: *Hajj* is not obligatory upon a slave.

3. Capability: It means the ability to reach Makkah without hardship, with safety of oneself and property. (The women should be accompanied by either her husband or a Mahram)

4. Sanity: *Hajj* is not obligatory upon the insane.

## Second: Conditions of Validity:

There is only one condition, which is Islam. Therefore, if a disbeliever performs *Hajj*, it is not valid.

# Pillars Of Ḥajj

## What is a Pillar?

It is something that must be done, and no alternative suffices for it, and neither blood nor anything else compensates for its omission. The Ḥajj is invalid without it.

Both the pillar (ركن) and the obligation (واجب) are mandatory in the context of Ḥajj. However, what distinguishes a pillar from an obligation is that the omission of a pillar invalidates the Ḥajj, whereas the omission of an obligation can be compensated for.

The pillars of Hajj are four:

- 1) Ihram,
- 2) Standing at Arafat,
- 3) Tawaf al-Ifadah,
- 4) Sa'i between Safa and Marwah.

## The First Pillar: Ihram

This is the intention to perform the rituals of Ḥajj or Umrah. The place of intention is the heart. Ihram has a specific time for Hajj, starting from the months of Shawwal, Dhu al-Qa'dah, and the first ten days of Dhu al-Hijjah.

Ihram is obligatory for Hajj and Umrah. Allah (the Exalted) says:

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وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

“And complete the Hajj and Umrah for Allah.” <sup>4</sup>

This indicates the obligation of Ihram for Hajj and Umrah. It is necessary to enter into the state of Ihram at the designated places (Miqat) set by the Prophet Muhammad (peace be upon him) for those who intend to perform Hajj or Umrah. The Miqat is for those coming from different directions:

- ❖ The Miqat for the people of Najd and others: Qarn al-Manazil, now known as Al-Sayl.
- ❖ The Miqat for those coming from the direction of Madina: Dhu al-Hulayfah.
- ❖ The Miqat for those coming from the direction of Yemen: Yalamlam.
- ❖ The Miqat for those coming from the direction of Syria: Al-Juhfah.
- ❖ The Miqat for the people of Makkah: Makkah itself. They should perform Ihram from Makkah for Hajj, and from the nearest point outside the Haram for Umrah.

### The Sunnah Practices of Ihram:

The recommended practices (sunnahs) of ihram are based on what the Prophet Muhammad (peace be upon him) did and commanded. Performing these sunnahs is preferred but not obligatory. They are:

1. Ghusl (ritual purification) for ihram, regardless of whether the person is in a state of major or minor impurity. It is recommended to perform ghusl and to clean oneself before entering the state of ihram.
2. Applying perfume to the body (but not to the garments of ihram). This should be done before entering into the state of ihram.
3. Praying two rak'ahs with the intention of ihram. In the first rak'ah, one should recite Surah Al-Kafirun, and in the second rak'ah, Surah Al-Ikhlās. This prayer is recommended but not obligatory.

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<sup>4</sup> Al-Baqarah: 196



## Recommended Acts of Ihram:

The recommended acts are those practices performed by the Prophet Muhammad (peace be upon him) that were not done in a group setting. They are:

1. Removing body hair before entering the state of ihram.
2. Limiting oneself to the Talbiyah of the Messenger (peace be upon him), which is linked [here](#)
3. Renewing the intention at each change of condition.
4. Moderation in speech and actions.

## Prohibitions of Ihram:

The prohibitions include:

1. Wearing stitched and fitted clothing: Do not wear garments that are tailored to fit the body, such as pants, turbans, and other similar items.
2. Removing hair from any part of the body.
3. Clipping nails.
4. Applying perfume (scent).
5. Marriage contract: Engaging in marriage or arranging marriages.
6. Hunting.

## Types of Ihram:

1. Ifrad: This is when a person intends to perform Hajj only. After completing Hajj, if he wishes to perform 'Umrah, he may do so, but it is better to perform 'Umrah separately after completing Hajj. This is the preferred option because it is what the Prophet (peace be upon him) did. There is no need for a sacrificial offering in this case.
2. Qiran: This is when a person intends to perform Hajj and 'Umrah together at the same time.

3. Tamattu': This is when a person intends to perform 'Umrah during the months of Hajj, and after completing 'Umrah, he remains in a state of Ihram until he performs Hajj during the same year before returning to his home country.

The one performing Qiran or Tamattu' is required to offer a sacrificial offering as Allah the Exalted said:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْكَ فَإِذَا أَقِمْتُمْ مِنْ تَمَتُّعٍ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“Complete the pilgrimage and minor pilgrimage for Allah. But if prevented from proceeding, then offer whatever sacrificial animals you can afford. And do not shave your heads until the sacrificial animal reaches its destination. But if any of you is ill or has a scalp ailment requiring shaving, then compensate either by fasting, charity, or a sacrificial offering. In times of peace, you may combine the pilgrimage and minor pilgrimage then make the sacrificial offering you can afford. Whoever cannot afford that offering, let them fast three days during pilgrimage and seven after returning home—completing ten. These offerings are for those who do not live near the Sacred House. And be mindful of Allah, and know that Allah is severe in punishment.”<sup>5</sup>

If he cannot find or afford a sacrificial animal, then he must fast for three days during Hajj and seven days when he returns home, making ten days in total. This is for those whose families do not live near Al-Masjid Al-Haram.

It is permissible for the one performing Tamattu' to combine the sacrifice with the one performing Qiran, and the one performing Tamattu' is exempt from staying in the state of Ihram.

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<sup>5</sup> Baqarah: 196

## The Second Pillar: Sa'i between Safa and Marwah:

This involves completing seven rounds, starting at Safa and ending at Marwah. The evidence for the requirement of Sa'i between Safa and Marwah is the verse:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ <sup>ط</sup> فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا <sup>ج</sup> وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

“Indeed, ‘the hills of’ Safa and Marwah are among the symbols of Allah. So whoever makes the major or minor pilgrimage to the ‘Sacred’ House, let them walk between ‘the two hills’. And whoever does good willingly, Allah is truly Appreciative, All-Knowing.”<sup>6</sup>

The indication from this verse shows the obligation of performing Sa'i between Safa and Marwah as part of the Hajj and 'Umrah rituals.

### Conditions of Sa'i:

1. It must be performed after a valid Tawaf.
2. It must start at Safa and end at Marwah.
3. The rounds should be consecutive without long interruptions.
4. It should consist of seven rounds.

### Obligations of Sa'i:

1. It must follow a valid Tawaf, such as Tawaf al-Qudum (arrival) or Tawaf al-Ifadah.
2. Maintaining the sequence of starting at Safa and ending at Marwah.
3. Walking during the Sa'i if one is able.

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<sup>6</sup> Baqarah: 158

## Sunnah of Sa'i:

1. To kiss the Black Stone (Hajar al-Aswad) before starting Sa'i, followed by the two Rak'ahs of Tawaf, and then proceed to Sa'i.
2. Ascending Safa and Marwah for men.
3. Running between the two green markers for men.
4. Making supplications on Safa and Marwah.

## Recommended Acts of Sa'i:

1. Drinking from the water of Zamzam before proceeding to Sa'i.
2. Being in a state of purification from minor and major impurities.
3. Covering the 'Awrah (private parts).
4. Standing on Safa and Marwah without sitting.

If the pilgrim completes the Sa'i, it is recommended to perform Tawaf more frequently, especially Tawaf al-Nafl (voluntary circumambulation), as this is considered better for someone staying in Makkah.

If it is the Day of Tarwiyah (the eighth day of Dhu al-Hijjah), pilgrims leave for Mina after the sun has passed its zenith. They perform the midday, afternoon, evening, and night prayers, and the dawn prayer of the ninth day (Day of Arafah) in Mina. After sunrise, they proceed to Arafat.

## The Third Pillar: Standing at Arafat

This is the greatest pillar of Hajj, and it occurs on the ninth day of Dhu al-Hijjah, which is the day of Arafah. Standing at Arafat extends from midday until sunset, and the night following it is the night of the sacrifice (Eid al-Adha). It is obligatory to stand at Arafat for part of the night if one did not manage to do so during the day.

The evidence for the obligation of standing at Arafat is the verse:

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ<sup>ج</sup> فَإِذَا أَفْضَيْتُمْ<sup>ط</sup> مِنْ عَرَفَاتٍ فَادْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ<sup>ط</sup> كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ

“There is no blame on you for seeking the bounty of your Lord ‘during this journey’. When you return from ‘Arafât, praise Allah near the sacred place and praise Him for having guided you, for surely before this ‘guidance’ you were astray.”<sup>7</sup>

The Prophet (peace be upon him) said, "Hajj is Arafat," meaning that standing at Arafat is the essential part of Hajj. 'Urwa ibn Mudarris (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: "Whoever witnesses our prayer and stands with us until we depart, and has stood at Arafat before that, day or night, has completed his Hajj and fulfilled the rituals".<sup>8</sup>

### Obligations of Standing at Arafat:

1. Standing at Arafat until sunset, if one is present during the day.
2. Standing for part of the night, if unable to stand during the day.

### Sunnah Acts of Standing at Arafat:

1. Staying within the boundaries of Masjid Namirah until the sun passes its zenith.
2. Combining and shortening the Zuhr and Asr prayers at Arafat.
3. Striving in supplication and remembrance of Allah until sunset.

### Recommended Acts of Standing at Arafat:

1. Standing near the large rocks at the base of Mount Arafat, following the example of the Prophet (peace be upon him).

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<sup>7</sup> Baqarah: 198

<sup>8</sup> Tirmidhi 2975, Nasa'i 3044, Ibn Majah 3015, Ibn Hibban 3892, Tirmidhi 891, Abu Dawud 1950, Nasa'i 3043

2. Being in a state of purity, as the Prophet (peace be upon him) did so.
3. Facing the Qiblah, raising one's hands in supplication.
4. Standing on foot if possible.
5. Reciting the Talbiyah until sunset, as it is recommended to say: "The best supplication is the supplication on the Day of Arafah, and the best thing that I and the prophets before me have said is: 'There is no god but Allah, alone, without any partner.'" (Reported by Malik in Al-Muwatta)

## The Fourth Pillar: Tawaf al-Ifadah

This is the Tawaf performed after returning from Muzdalifah, starting from the Black Stone and ending there. It is done after standing at Arafat and Muzdalifah, and it can be done anytime during the days of Tashreeq (the 11th, 12th, and 13th of Dhu al-Hijjah). The evidence for its obligation is the verse:

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نَذْرَهُمْ وَيُطِيفُوا بِالْبَيْتِ الْعَتِيقِ

“Then let them groom themselves, fulfil their vows, and circle the Ancient House.”<sup>9</sup>

## Conditions for a Valid Tawaf:

1. Being in a state of purity.
2. Covering the 'Awrah (private parts).
3. Completing seven rounds, starting and ending at the Black Stone.
4. Keeping the Ka'bah on one's left side.
5. Performing Tawaf inside the boundaries of the Sacred Mosque.
6. Ensuring the Tawaf is performed outside the Hijr Ismail (the semi-circular wall).

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<sup>9</sup> Al-Hajj: 29

