



# HAJJ STEP BY STEP

If you wish to go back to your original settlement (Paradise), go back to your original capacity as (a worshipper of Allah).

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**Our master, the Commander of the Faithful, His Majesty King Mohammed VI, may God glorify and support him, may God improve the country through him, bring happiness to the people through him, repel strife through him, and dispel corruption through him. O God, bless his heir, Crown Prince Moulay Hassan and his brother Prince Moulay Rachid, and all the noble Alawite royal family.**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ،  
وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ  
وَالصَّلَاةُ وَالسَّلَامُ عَلٰی سَیِّدِنَا رَسُوْلِ اللّٰهِ وَعَلٰی آلِهِ  
وَصَحْبِهِ وَمَنْ تَخَلَّقَ بِأَخْلَاقِهِ  
وَاتَّبَعَ هِدَاةَ إِلَى یَوْمِ الدِّیْنِ ..





## ACKNOWLEDGEMENTS



**Mr. Abdullah Agdira,  
may God have mercy on him.**

President of the Scientific Ulema of Rabat and a member of  
the Higher Ulema Council - Morocco.

Our virtuous brother Shafiq al-Idrisi has chosen, in this small but great book of his, to make Hajj more feasible for people, by easing its hardships and difficulties in order to fill the people's hearts with joy on preserving the rituals of Hajj and Umrah in form as well as in meaning or purposes. People can simply achieve this by upholding to monotheism in their acts towards Allah, such as love, desire, and fear, and maintaining love and obedience towards his Messenger (may Allah's peace and blessings be upon him), in addition to dealing nicely with people, i.e., helping them in whatever way possible and not harming them. In this way, their Hajj is accepted, their pursuit is thankful, and their reward is abundant.

Rabat, 20 July 2019.



## SCHOLARS' SAYINGS ABOUT THIS BOOKLET:



**Sheikh Dr. Muhammad Al-Roki  
may God protect him.**

Member of the Higher Ulema Council – Morocco.

... There is no doubt that the book «Hajj Step by Step» will fill a gap in its field, enriching the bulk of references on Hajj rituals. It is distinguished by its ease, smoothness, flowing explanations, amazing comments and deductions that reflect its author's creativity and ability to renew the Islamic discourse making it practicable.

We ask Allah, may He be exalted, to benefit this book's readers by it, especially those who intend to perform Hajj and Umrah, and to accept the author's efforts and struggles to clarify, explain, educate, and deepen people's awareness of both the provisions of the Islamic law concerning all rituals and the rituals' lofty purposes.

Salé, 20 July 2019.



**Sheikh Dr. Mustafa Benhamza  
may God protect him.**

President of the Ulema Council of Oujda and a member of  
the Higher Ulema Council - Morocco.

... What is commendable in Sheikh Shafiq Al-Idrisi's book «Hajj Step by Step» is that it follows the teaching approach adopted by the Prophet (peace and blessings of Allah be upon him), who used to draw peoples' attention and observation to some Islamic law first, then move immediately to practical application. In other words, the jurisprudential aspects are followed by immediate practical application. The Prophet (peace and blessings of Allah be upon him) used to tell his companions, «Learn your rituals (of Hajj) from me,», and the Holy Qur'an supports this (There has certainly been for you, in the messenger of Allah, an excellent example pattern).

Sheikh Shafiq Al-Idrissi followed the same approach explaining the Islamic law in a manner



that gives way to immediate practical application, dividing his book into tasks related to the days of Hajj, and giving these tasks ordinal numbers. The book became more like a road map, or a practical guide. After each task, he mentions whether the act is an obligation, a duty, or only recommended as is delineated by Malikiate jurisprudence.

In this way, the book has become very clear, far from complexity, and fit for immediate adoption by pilgrims as it makes Hajj easy and straightforward. We ask Allah, may He be exalted, to benefit people by it, and to reward its author for this useful publication.

Oujda, August 2019.





**Sheikh Dr. Muhammad Dawood  
may God protect him.**

*An Egyptian Scholar*

These are luminous lines written by abundant feelings, intense longing, and passionate love, to include an easy summary of the jurisprudence of Hajj Tamatu', following the example of our Prophet Mohammed, may God bless him and his family, and grant him peace. It is written, by the grace of God and his help, by Sheikh Shafiq Al-Idrisi. I ask God Almighty to make it of much benefit, and to reward him for it. Praise be to God, Lord of the Worlds.



**Sheikh Dr. Abdullah Al-Musleh  
may God protect him.**

A Saudi Scholar

God bless you, my brother, Sheikh Shafiq. God has given you a share of your name, so you clarified the meaning of compassion in performing this pillar of Islam, which is the pilgrimage to the Sacred House of God. May God guide your steps, enlighten your path, make your affairs easy, and make you one of the keys to goodness, as you have always been.



## INTRODUCTION

Hajj is a kind of heading to God Almighty. It is a journey, a migration and repentance to Allah. Its reward is none less than Paradise. In order to perform it, one needs to choose any of the three forms of Hajj, which are:

**First: Ifrad**, which is the intention to perform Hajj only, with no Umra.

**Second: Qiran**, which is the intention to combine Umrah and Hajj in one Ihram.

**Third: Tamatu'**, which is the intention to perform Umrah, in full, in an Ihram, come out of it, and then start another Ihram for Hajj on the day of Tarwiyah, and keep it till the Hajj rituals are over.

In this book, we focus on the last type, Tamatu' Hajj, trying to facilitate its tasks and to alleviate its hardships. By doing so, we are following the footsteps of the Messenger of Allah (peace and blessings of Allah be upon him), who was not asked, on the Day of Sacrifice, about any arrangement of rituals that anyone has followed except he said: "Do, there is no harm in that... Do, there is nothing wrong with that."

Our approach in this book is that being Maliki does not prevent us from being open to other schools,



taking benefit from any jurisprudential opinion that may result in more ease because «Wisdom is what a believer is after, wherever he finds it, he is more entitled to it» narrated by al-Tirmidhi, and thus our approach is to spotlight and put to use any jurisprudential opinion that manifests more mercy and makes Hajj easier for the guests of Allah, the most merciful.





# TAMATU' HAJJ:

consists of two chapters:

**CHAPTER ONE: UMRAH**

**CHAPTER TWO: HAJJ.**



## Chapter One: Umrah Step by Step

When a worshipper's heart overflows with love to God, he starts longing for Him, and this pushes him to migrate to the sanctuary of God, in Makkah, to remember Allah there. Thus, a Muslim worshipper heads purely to Allah, the One; and by Ihram, he strips himself of all life concerns and desires other than Allah. He also seeks to please Allah by Talbiah, Tawaf, and Saai. In this way, the worshipper's love, longing and yearning for God keep developing throughout his stay in Allah's care and hospitality, let alone how abundant it grows after returning home.

Umrah also increases one's good deeds as well as his financial balance for it was reported that the prophet peace be upon him said: « Alternate between Hajj and Umrah continuously, for they take away poverty and sins just as the bellows takes away iron slag», narrated by Al-Bazzar.

The pillars of Umrah are three:

- 1- The Intention of Ihram.
- 2- Tawaf.
- 3- Saai



1. Take a bath for Umrah as you do for Friday prayer. (recommended).

2. Then strip off your ordinary clothes and put on a garment and a robe. (a duty for men). Men's Ihram highlights their apparent servitude to God. On feet, it is recommended to wear what does not cover the malleolus and the heels of the feet (If it is woven with threads, there is nothing wrong with it). Women wear their modest clothes<sup>1</sup> that express their servitude to God, and cover all body parts, except for the face and hands. (a duty).

Only men wear perfumes (recommended). Women do not.

3. Then, when approaching the Miqat, you have to make the intention of Umrah Ihram (this intention is a pillar).

You should not exceed the well-known Miqat points without making the Umrah Ihram intention, by saying loudly: “Labbayka, Allahoma Umrah, la riyaa fiha wa la sumaa, labbayk Allahuma labbayk, labbayka la shareeka laka labbayk, Inna al-hamda wa al-nemata laka wa al-mulk, la shareeka lak”, meaning (O Allah, I respond to Your call and intend Umrah, in which there is no hypocrisy or pretense for reputation. O Allah, I respond to Your call, I am at

1 A simple modest veil in a color that does not attract people's attention.



Your service. You have no partner, I do respond to Your call, I am at Your service. All praise, grace, and dominance are Yours, You have no partner.)<sup>2</sup> (The Ihram intention at the Miqat joined with at least one Talbiah is a duty). Continue repeating Talbiah until you reach the Sacred House and see the Kaaba. It is also **recommended** - if you arrive at your hotel in Makkah first – to take another bath but without wearing perfumes.

4. Then go - after having rested - to the Grand Mosque, and when you see the Kaaba, stop Talbiah, and say, “**Oh God, You are peace, and from You comes peace, so may You welcome us our Lord and bless us with peace**” (This supplication is **recommended**).

Start circumambulating the Kaaba, or performing Tawaf (**Tawaf is a pillar**). It is seven<sup>3</sup> rounds of the

2 The Talbiah helps one to stay in harmony with the universe. It is reported that the Prophet said “There is no (pilgrim) who recites the Talbiah but that which is to his right and left also recites it, rocks and trees and clods, to the farthest ends of the earth in each direction, from here and from there.” Ibn Majah.

3 It is a mercy to the body that Tawaf is only seven physical rounds, since the tawaf of souls and hearts is endless. The Prophet, PBUH, manifested the reward of Tawaf in saying “As for your Tawaf, you never raise a foot or put it down without God writing a good deed for you, wiping out



Kaaba, starting from the Black Stone. Say at the very beginning of the circumambulation: “O Allah, [I am doing this] out of faith in You, belief in Your Book, fulfillment of Your covenant<sup>4</sup>, and adherence to the Sunnah of Your Prophet.”

Then say: «In the name of God<sup>5</sup>, and God is greater<sup>6</sup>» while you raise your right hand pointing to the Black Stone<sup>7</sup> (Recommended). Repeat this at the beginning of each round. While walking from the Black Stone corner to the Yemeni corner, Ask God Almighty whatever you want, and in whatever language you speak, acknowledging your slavery and negligence in contrast to Allah’s perfection, beauty, and majesty. Remember His endless graces bestowed on you and your inability to count them.

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a sin of yours, and raising you a rank in position.” Tabarni in Al-Kabeer.

4 The covenant here is to worship God. We are the worshippers and He is the Lord.

5 In my capacity as Your servant, I seek permission to make Tawaf and I ask You for help.

6 God is greater than anything and everything that might distract me while at Your service.

7 The Black Stone is from heaven. Pointing at it could be away of knocking at the gate of paradise in hope of returning to it.



Between the Yemeni and the Black Stone corners, say: **“Our Lord, give us (that which is) good in this world, and (that which is) good in the hereafter, and save us from the torment of hellfire”** (The supplication is recommended). Do the same in each turn until you complete the seven rounds. Uncover your right shoulder throughout circumambulation and speed up - if you can – only in the first three rounds. After Tawaf, while heading to Abraham’s station, say: **“And make of Abraham’s station a prayer place.”** (The saying is recommended).



5- If you could find a place behind the station of our father Abraham, pray two Rakaas<sup>8</sup> there. If not, then

8 These two rakaas are in accordance with the Sunnah of the Prophet, and their chosen place is in memory of our father, Prophet Abraham who built the Grand House.



pray wherever you can. (**Prayer<sup>9</sup> is a duty**).

It is recommended to recite **Al-Kafirun** after **Al-Fatiha** in the first rak'ah, and **Al-Ikhlās** in the second. As mentioned earlier, if possible, perform these two rak'ahs behind Abrahams' station. If you could not, any other place inside the corridors of the Grand Mosque will do.

6. Then, if possible, go drink «Zamzam<sup>10</sup>» water. Drink until you are full and pour it on your head while supplicating to Allah Almighty and facing the Kaaba (**Recommended**). Then, face the Black Stone from a far and raise your right hand and say: "**Allahu Akbar**" God is Greater. (**Recommended**).

7. Then go to perform Saai, i.e., seven rounds between «Safa and Marwa», starting with Safa and ending with Marwa (**Saai is a pillar of Hajj**). Recite the words of the Almighty: (**Safa and Marwa are**

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9 The Prophet, peace and blessings of Allah be upon him said "As for your two Rakaas after Tawaf, they equal freeing a slave of Ismail's children" Tabarani in Kabeer.

10 Zamzam water is the fruit of our mother Hajar's faith and trust in Allah. When she said with certainty "Then God would never forsake us", she relied heartedly on God though she did whatever is possible to find water. Therefore, a pilgrim should drink Zamzam and supplicate with the same certainty.



among the rites of God, so whoever makes Hajj to the house or performs Umrah, there is no blame upon him to circumambulate between them, and whoever volunteers is good, God is appreciative, and all knowing). (The saying is recommended). Then say: «I start with what God has started with» (The saying is recommended). Recite the verse once while heading to «Safa» to start Saai. When you ascend on the «Safa», turn towards the Kaaba, and say Tahlil and Takbir, namely: «**There is no god but Allah, and Allah is greater**», three times. Also say: «**There is no god but Allah alone, He has no partner, all praise and dominance are His, and He is capable of everything. There is no god but Allah alone, He fulfilled His promise, He supported His servant, and alone He defeated the allied parties**» (Recommended). Then pray to God, in whatever language you know, choosing all -inclusive supplications, expressing your soul, and acknowledging your slavery and devastating need to God. Repeat the previous Dhikr with the supplication three times, if possible, or else only once with the supplication is enough. Then set off walking to Marwa. Accelerate your pace between the two green signs (seventy meters) (Jogging here is recommended). Between Safa and Marwa, (which is a distance of approximately 400, four hundred meters), ask Allah whatever you want. Then do on Marwa what you did on Safa in terms of Tahlil, Takbir, Dhikr and supplication – as much



as possible. Continue your Saai<sup>11</sup> between Safa and Marwah till you finish the seventh turn at Al-Marwa mount.

8. Then shave your hair in full or shorten it (**Shaving or shortening is a duty**). Women may only shorten their hair a fingertip (The tip of the finger).

Thus, you have taken off your Ihram. Your Umra is complete now and you can enjoy whatever was forbidden in Ihram, including intimate relations with one's wife. Enjoy this state till the day of al-Tarwiyah, the 8th of Dhul-Hijjah.



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11 The Prophet, PBUH, said "As for your circumambulation between Safa and Marwa, it equals freeing seventy slaves".

A-Tabarani



## Chapter Two: Description of Hajj: Day by Day

Hajj is the intention to head wholly and heartedly to the Lord. It is a journey and a migration to Him. The journey is physical and spiritual. It is sought in form as well as in meaning or purposes, necessitating certain manners. It is a kind of repentance from all life sins. It is to head to the Lord with love, longing and will, pleading to go back to «Paradise» our original homeland, by returning to our original capacity, which is slavery to God. So those whose Hajj is accepted are those who acknowledge their slavery to the Lord by adhering to certain manners, since accepted Hajj is nothing but manners:

- Manners with God, namely loving Him, seeking



none but Him, and fearing Him.

- Manners with the Messenger of Allah, namely loving him and following his Sunnah, and imitating his morals.

- Manners with people, namely not harming them, in addition to doing good unto them and bearing with them.

The four pillars of Hajj are:

- 1- The Intention of Ihram.
- 2- Standing in Arafah.
- 3- Tawaf.
- 4- Saai.





## Hajj: Step by Step, Day by Day

### First: The tasks of the day of Tarwiyah (the eighth day of Dhul-Hijjah):

1- On the day of Tarwiyah, you - from the place of your stay in Makkah – should make a new Ihram<sup>12</sup> with the intention of Hajj (**The intention of Hajj is a pillar**). Take off your clothes to wear your Ihram as you did in Umrah (**stripping off one's clothes is a duty**), then wash and perfume as you did in Umrah (**recommended**) and wear your Ihram garments as you did in Umrah (**Wearing Ihram garment and robe is a duty**). It is a duty to say for your Hajj intention: (**Labbayk Allahuma Hajj, la riyaa fihi wa la sum'ah**) (O Allah, I respond to your call and I intend Hajj with no hypocrisy or wish for reputation). Then continue saying Dhikr of God Almighty, in addition to Talbiah. **«O Allah, I respond to Your call, I am at Your service. You have no partner, I do respond to Your call, I am at Your service, all praise, grace, and dominance are Yours.»**. Keep saying Talbiah. and Dhikr (**and if you get tired, you can rest**).

Do not stop the Talbiah till you throw the pebbles of Aqaba, or till you start Tawaf al-Ifadah on the tenth day of Dhul-Hijjah.

As we mentioned above, Talbiah is to say:

12 The Ihram intention is a way of submitting yourself voluntary to your Lord, confessing your slavery to Him.



(Labbayk<sup>13</sup>, O Allah, I respond to Your call, I am at Your service. You have no partner, I do respond to Your call, I am at Your service, all praise, grace, and dominance are Yours).

2- Then go - whenever you can- to Mina (**recommended**), saying Talbiah. If possible, stay there till the day of Arafah (**recommended**). In Mina, pray Dhuhr, Asr, Maghrib and Isha of the 8th day of Dhul-Hijjah, and Fajr of the 9th or the day of Arafat. Each prayer is on time, but the four units' prayers are shortened.

## **Second: The tasks of the Day of Arafah<sup>14</sup> (the ninth day of Thul-Hijjah):**

1- On the ninth day, in the morning, you may move

13 "Labbaik" means I am at your service, but it connotes five integrated meanings: I am coming willingly confessing my slavery, hastening, devoted, seeking your mercy, and fearing your anger.

14 The word (Arafa), in Arabic, is derivationally related to (Ei'tiraf) (confession) and (Ta'aruf) (getting to know one another). Thus, in Arafah, you confess your weakness and your sins, you confess your being but a slave to Allah, and you confess the great blessings and beauty of Allah. At the same time, in Arafa, you get to know other pilgrims and worshipers.



from “Mina” to “Arafah”. In Arafah, Dhuhr and Asr prayers are gathered and shortened. They are performed at the time of Dhuhr.

It is better, in Arafah, to stay in your tent if there is no urgent need for going out. This is to protect yourself from getting involved in any sin, so as to maintain the reward of Hajj<sup>15</sup>.

2. After praying, devote yourself to Dhikr, Talbiah, and Tahlil, saying: «**There is no god but Allah alone, He has no partner, all praise and dominance is His, and He is capable of everything**». Plead to God acknowledging your poverty and need to Him; and continue supplicating until sunset, whatever the state you are in: standing, sitting, or lying down, as all these are forms of standing in Arafah (**Staying till Maghrib in Arafah is a duty**). Keep doing your best in remembrance and supplication until sunset while facing the Qibla<sup>16</sup> and raising your hands. Make

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15 The prophet peace be upon him said, “This is a day in which whoever controls his ears, eyesight, and tongue would be forgiven” Reported by Ahmed in his Musnad.

16 This is because when you are in Arafah, Mina or Muzdalifa you are to the east of the Kaaba, so when you face it, you are facing the Black Stone which is in the eastern side of the Kaaba. As a reminder, the Black Stone is from heaven and by performing Hajj, we seek none but going back to heaven.



sure to stay at least a few minutes after sunset as this is what realizes the pillar of standing in Arafah<sup>17</sup>.

3. Then, after making sure that the night had come, go to Muzdalifa<sup>18</sup>, pray there three rak'ahs of Maghrib, two rak'ahs of 'Isha', and Witr. Sleep there until dawn (a duty). The easiest school of thought concerning the duty of Muzdalifah is Malik's school (may Allah have mercy on him), where the duty is fulfilled simply by (performing Maghrib and Isha prayers, and putting down one's luggage<sup>19</sup>), but the ideal and most complete overnight stay is to stay until dawn - if possible - , then pray dawn

17 The Prophet, peace be upon him said, "As for your standing in Arafah, God comes down to the nearest heaven and show off his worshippers to his angels saying these are my worshippers, they came to me from every deep direction, uncombed and covered with dust, they seek my mercy and forgiveness, if their sins are as much as the sand or waves' froth (foam), I would forgive them. Go my worshippers, I have forgiven you and the people whom you have interceded for. "Al-Tabarani in Al-Kabeer (interceded for here means prayed for)

18 Muzdalifa from (Izdilaf) which means coming near to Allah and asking His permission to allow us to come back to Haram with all love and humility to seek the other permission of going back to heaven.

19 The duty of staying overnight in Muzdalifa can be fulfilled by staying there about 60 minutes.



in your place and keep supplicating with reverence until the daylight rises. Before complete sunrise (**recommended**), go to «Mina» to throw the pebbles of Aqaba or go to Makkah directly for Tawaf Al-Ifadah, saai and shaving, then return to «Mina» to throw the pebbles of Aqaba.

### **Third: The tasks of the tenth day (the greatest pilgrimage day):**

1 – If you choose to go to Mina, rest in your tent first, and then go - if you can - to Jamrat Al-Aqaba, which is the nearest to Makkah, stone it with seven small pebbles in succession (**Stoning<sup>20</sup> here is a duty**). Say with each pebble: «**Allahu Akbar**» (**God is Greater**) (**recommended**). The time of pebble throwing extends all around the clock. Whenever it is possible for you to do it, do it.

2. Then slaughter<sup>21</sup> your gift animal (**duty**), or let it be done on your behalf by the one you have entrusted

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20 The Prophet, peace be upon him said, “As for the throwing of the pebbles, with every pebble, one of the largest sins incurring hell is forgiven.” Al-Tabarani in Al-Kabeer.

21 The Prophet said, “As for your slaughtering of the sheep, it is saved for you” Al-Tabarani in Al-Kabeer. He also said “A reward of a good deed for every single hair” Ibn Majah.



to do so after your arrival to the land of the Two Holy Mosques. The time for slaughtering is the day of Eid, and the Tashreeq days after it (the eleventh, twelfth, and thirteenth days of Dhul-Hijjah).

3. Then shave all the hair of your head, which is the best option, or shorten all your hair. There is nothing wrong with shortening. (**Shaving<sup>22</sup> or shortening is a duty**). Women take but a small part of their hair as in Umrah. This brings about the first partial decomposition of Ihram. Now, you can wear your normal clothes, wash and perfume, and do all the prohibitions of Ihram, except for bed relations with one's wife.

4. Then, if possible on this day, go down to Makkah, and perform Tawaf al-Ifadah, seven rounds of the Ka'bah (**Tawaf is a pillar**). Start from the Black Stone the way you did in Umrah, but this time you are in your normal clothes, and there is no hurrying in the first three rounds. The possibility of Tawaf al-Ifadah and the Saai of Hajj (**both of which are pillars**) remains available throughout the remainder of the month of Dhul-Hijjah, (i.e., 19 or 20 days). Throughout this period, undertaking these pillars is considered on-time performance rather than a make-up one.

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22 The Prophet, peace be upon him, said, "As for the shaving of your head, with every hair you shaved a good deed is written for you and a sin is forgiven." (about 100000 or 150000 hair) Al-Tabarani in Al-Kabeer.



5. After Tawaf, pray its two rak'ahs with the intention of praying behind the station of our father Abraham, as you did in your Umrah. When crowded, it is better to pray far away from the station. (Prayer is a duty).

6. Then, go to perform Saai between Safa and Marwah (the last pillar), in the same way you did in Umrah.

7. Then drink, if possible, of the water of «Zamzam», pour on your head, facing the Kaaba and supplicating to God Almighty (Supplication is recommended). Then point with your right hand to the «Black Stone», no matter how far from it you are, and say: «God is greater» (recommended). Thus, all the prohibitions of Ihram have become permissible, even bed relations with a wife.

8. Then go back to Mina to sleep there on the night of the eleventh of Dhul-Hijjah (A duty).





## No Harm:

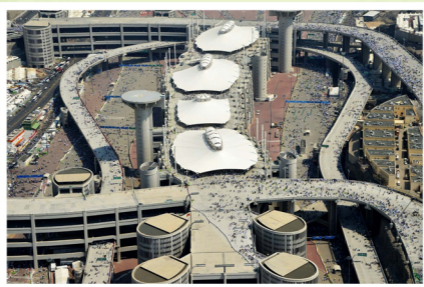
There is no harm in forwarding or deferring **the duty** of “throwing the pebbles of Aqaba”, **the duty** of “shaving”, **the duty** of “slaughtering herd gifts”, **the pillar** of “Tawaf al-Ifadah” and **the pillar** of “Saai”. Do whatever is easier for you first. Ease makes the best sequence and the closest to the Sunnah and the most deserving of the greatest reward, because of the difficulties involved in Hajj. In Islamic law, difficulties bring about facilitation and alleviation.





## Fourth: The tasks of the eleventh day of Dhul-Hijjah:

1- On this day, whenever you can, whether day or night, stone the three Jamarat: the Minor One, the Middle One, and then the Major One (**Stoning is a duty**). Start with the Minor One, from any spot available to you. Throw seven pebbles saying (**Allahu akbar**) or (**God is Greater**) with every pebble. Then stop to the right of the Jamra, if possible, to supplicate (**supplication is recommended**). Then stone the Middle Jamra, from whatever spot available, in the same way that you did with the Minor one, but this time stop to the left of the Jamra, if possible, to supplicate (**Supplication is recommended**). Then stone the Jamra of Aqaba, the Major Jamra, from wherever you can, and do not stand to supplicate after it. The time of stoning the Jamarat is open, all around the clock, so whenever you can, do it and there is nothing wrong with that.





2- You have to stay in Mina on the night of the twelfth of Dhul-Hijjah (**Overnight stay in Mina is a duty**). But how long should one stay? If the hours that separate Maghrib from dawn are nine hours (i.e., the night is 09 hours), the duty to stay overnight is fulfilled if the pilgrim spends within the limits of Mina most of the night, i.e. half the night plus half an hour, thus whoever spends five hours in Mina, he has fulfilled the duty of overnight stay, but a full overnight stay in Mina until dawn is definitely preferable.

### **Fifth: The Tasks of the Twelfth Day:**

1- Stone the three Jamarat in the same way you did on the eleventh day (**each one is a duty**). Stoning is permissible all times, so do it whenever is feasible. Then go down to Makkah. If one intends to hasten, he has to leave Mina before sunset, otherwise he must stay another overnight in Mina and stone the Jamarat on the thirteenth of Dhul-Hijjah too. However, if a pilgrim intends to leave Mina on the 12th of Dhul-Hijjah and did his best to hurry out but he was hindered by the crowds till the sun sets, he continues moving out of Mina despite the sunset and there is nothing wrong with that.



## **Sixth: The tasks of the thirteenth day of Dhul-Hijjah:**

If feasible, staying the 13th overnight in Mina is recommended.

The three Jamarat should be stoned as on the eleventh and twelfth days, with supplication after the Minor and Middle Jamras. There is no supplication after the Major Jamra. Then one goes back to Makkah.

## **Seventh: courtesy or decency Tawaf, i.e., al-Adab or farewell Tawaf (recommended)**

If you want to travel to your country or to Medina, you have to perform Tawaf out of decency with God (Farewell Tawaf). It is only recommended, not a duty, according to Malik's school. Praise be to Allah for that.

(1) You circumambulate seven rounds of the Kaaba walking in your ordinary clothes, and starting with the Black Stone, the way explained above.

(2) Then pray two rak'ahs to God with the intention of praying in the station of our father Abraham, as presented earlier.

(3) Then drink from Zamzam until you are full, and pour it on your head while pleading Allah Almighty



for yourself, others and your Muslim nation.

(4) Then raise your right hand, pointing towards the Black Stone, saying: «**God is Greater**». Thus, the last thing you did is knocking on the door of Paradise represented by the Black Stone – pointing at the stone that is from Paradise is only a request to return back to Paradise -, just as the first thing you did in your Umrah was knocking on the door of Paradise by pointing to the stone. It is a kind of optimism and hope that God will take us back to paradise not only due to our accepted Hajj but above all it is due to His bountiful graces, generosity, and blessings.

Then move out of Makkah. But it is important to know that it is permissible, after performing the Farewell Tawaf, to buy food, medicine, and all essentials. It is also permissible to pray in congregation with the Imam while one is waiting for the car, as there is nothing wrong with all of that.



## In conclusion:

Dear pilgrim and Umrah performer, if you respect and glorify the laws of Allah, preserving **the three pillars of Umrah and the four pillars of Hajj**, and exerting all your efforts to complete **the duties of Umrah and Hajj** as much as possible (**preserving the formal features of these rites**), and your heart is filled with the lights of God's perfection, beauty and majesty, and this light is reflected in your sublime manners with everyone (**for your heart has achieved the meanings of these rites and is radiating them**), so you:

**First: with God, adhere to monotheism and devotion showing love for Him, seeking none but Him, and fearing none but Him.**

**Second: with the Messenger of Allah (peace and blessings of Allah be upon him), you love him, follow him, and hold firm to his morals in all life affairs.**

**Third: with people, you stop hurting them, try helping them in whatever way possible, and bear with them.**

If all these have happened, then your Hajj is accepted, God willing, because it is sound in form and it has realized the meanings. Thus, its reward is none less than Paradise. You will return to your country with no sins, as the day your mother gave birth to you. You will return righteous and blessed, God willing.



## A Hadith on Some of the Virtues of Hajj

In the hadith of al-Ansari, who asked the Messenger of Allah about the virtues of Hajj in Al-Kheif Mosque in Mina, the Prophet answered him saying: “If you go out of your house heading to the Sacred House, your camel does not put a foot or raise it without Allah Almighty counting a new good deed for you, and wiping out one of your sins, and promoting you a level in rank. As for your Tawaf, with every step you put or raise, Allah counts a new good deed for you and wipes out one of your sins. As for the two rak’ahs of Tawaf, they are counted as freeing one of the sons of Ismail. As for your Saii between Safa and Marwa, it is counted as freeing seventy people. As for your standing on the evening of Arafat, God



descends to the lower heaven and boasts of you His angels, saying: These are my servants, they came to me from every far spot, hoping for My mercy and forgiveness, if their sins were like the number of sand or like the foam of the sea, they would be forgiven. Advance, my servants, you are forgiven with those for whom you have interceded. As for throwing of the pebbles, you have for every pebble you threw a wiping out of one of the major sins incurring hell fire. As for your animal gift that you have slaughtered, the reward is saved for you with your Lord, and as for shaving your hair, with every hair that you shaved you get a new good deed and one of your sins gets erased. Al-Ansari said: O Messenger of Allah, what if the sins are less than that? The Prophet said: "Then more good deeds are saved for you". And as for your Tawaf after that, you will do it with no sin at all, so an angel would come, put his hand between your shoulders, and say: Work for the future, for you have been forgiven for whatever has passed."

It was narrated by al-Tabarani in his Kabeer, Ibn Hibban in his Saheeh as well as al-Bazzar.

Finally, may our deeds be dedicated to Allah for He guides the way. May God bless our Prophet Muhammad, his family, his companions, and those who hold to his morals and follow his guidance until the Day of Judgment.



## Pilgrims' Frequently Asked Questions and Their Answers:

**Q1:** What is the ruling if one could not perform one of the pillars of Hajj and Umrah, and what is the ruling if one neglects a duty?

**A1:** Whoever leaves out a **pillar** of Umrah or of Hajj, his Umrah or Hajj is not valid. It is not counted as one.

- Whoever neglects a **duty** for one reason, or another, he has to slaughter a sheep for each neglected **duty** to make it up.

- As for the one who deliberately violates one of the prohibitions of Ihram, other than sexual relations, i.e., things such as wearing ordinary clothes, trimming hair or nails, wearing perfume or covering the head intentionally, he is given a choice between three ransoms:

- a. Fasting for three days.
- b. Feeding six poor people inside Makkah.
- c. Slaughtering a sheep in the sanctuary of Makkah.



**Q2:** Because of the heat and the long distance causing the stoning of Jamarat to involve a hardship, is it permissible for a pilgrim to combine the duty of stoning of the eleventh day with that of the Twelfth day at one single time?

**A2:** Due to the hardship involved because of heat, and long distance, since a pilgrim, from 2015 and on, may be obliged, after throwing the pebbles, to go back on foot to the other end of Mina, near Muzdalifah before he can return back to his tent, in difficult conditions, excessive heat, severe crowding and the possibility of getting lost, the pilgrim may have a license to perform both the throwing of the pebbles of the eleventh day with that of the twelfth day at the same time on the 12th day. After spending at least half the night plus Half an hour (50% of the night + half an hour) in Mina, a pilgrim can start with the Minor Jamrah which he stones from any available spot. He starts with seven pebbles for the eleventh day saying Takbir with each pebble, and from his place at the Minor Jamra, he stones it a second time with some other seven pebbles with Takbir for the 12th day, then he advances and stands to supplicate on the right - if possible - then he advances to the Middle Jamra and stones it twice in a row for the eleventh day and the twelfth day, then he advances - if possible - to the left to pray. Finally, he advances to stone the Jamra of Aqaba twice as well for the eleventh, then for the twelfth day, before moving out of Mina.



There is no supplication after the stoning of Aqaba. This license is derived from the fact that our Prophet, the Messenger of Allah (**may Allah's peace and blessings be upon him**) has authorized the shepherds of camels and cattle to throw the pebbles of Aqaba on the day of sacrifice, and then combine the pebbles of both of the first Tashreeq days, i.e., the eleventh and twelfth, in one day.

If we deduce the roots of our Jurisprudence school, we find that it is distinguished by taking absolute public interests into account while preserving the goals of the Islamic law. In fact, considerations of people's public interests are one of the objectives of the Islamic law, because religion came to make people happy and to ease the difficulties they face. Allah Almighty says: (Ta Ha, in no way have We sent down the Qur'an upon you for you to be wretched) (Sura 20: Verse 2), and the Almighty says: (Allah wants ease for you not hardship) (Sura 2: Verse 185). The fundamental rule stipulates that: «Difficulties bring about facilitation» and that: (if a matter is tightened, it gets widened). Also, by analogy to the license given by our Prophet, peace be upon him, to shepherds out of mercy to them and their cattle, we say that pilgrims had better benefit from these alleviating licenses, especially those who need them due to their difficult circumstances and probable hardships. Hajj is based on feasibility, and alleviation of hardships, as God Almighty said at the end of Surat Al-Hajj (22:78): (**and He has**



**laid upon you no hardship in the religion).** Moreover, facilitating acts of worship is clear in the words of our Prophet, the Messenger of God, may God bless him and his family and grant him peace, when answering, during the days of al-Tashreeq, all questions about forwarding or deferring Hajj rituals, by the golden rule that he has established for us: **(No harm in that... No sin in that, except for a man who has defamed the honor of a Muslim, acting wrongfully. That is the one who is sinned and will perish.)** reported by Abu Dawood. It should be known, however, that these licenses are only for those who find difficulty and hardship in Hajj. As for those who follow the precautionary approach and are of resolute determinacy, they have nothing to do with these alleviating rules, which were explained by our antecedent scholars since the era of the Prophet's Companions, may God be pleased with them. They also have nothing to do with the present schools of facilitation in light of Islamic objectives. Allah Almighty is the highest, most knowing, wisest, best, kindest and most merciful.

**Q3:** What is the consequence if one left out a duty or some duties of Hajj? Is his Hajj valid?

**A3:** Whoever out of negligence or because of hardship leaves out a **duty**, such as never throwing any pebble, or never staying overnight in Mina, which are of the duties and rites of Allah that should be observed and never underestimated, he



must slaughter a sheep in compensation for the deficiency that occurred. According to the words of Abdullah Ibn Abbas, may Allah be pleased with them: (**Whoever forgets a duty or leaves it out, let him shed cattle blood**). Reported by Malik in Muwatta.

I have been preceded to such rulings by other scholars since the era of the companions of the Prophet to the present day, scholars who contemplated such cases within the framework of the objectives of the two revelations, namely Qur'an and Sunnah. In fact, all these licenses of our time, are within the framework of preserving the objectives of Islam based on relevant evidence from the Qur'an and Sunnah, in line mainly with the Maliki school of thought while benefiting from other Sunni schools as well. Such rulings are only ijtiḥad, which every human being can undertake though it does not always turn right. This is natural, for perfection is God's Almighty trait, but He has endowed his messenger with infallibility. If what I have concluded is right, it is a pure bless from God Almighty, but if my answers are not right, it is definitely my mistake. Also, Satan might have decorated it for me, so I ask God for forgiveness and I repent to Him.

**Q4:** Is there a specific time for stoning the Jamarat. Is there any evidence from the Holy Qur'an, the noble Sunnah or consensus?



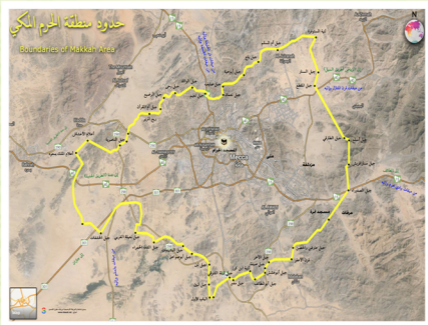
**A4:** The sum of the evidence we have collected leads us to say that stoning the jamarat is open around the clock. It is permissible 24 hours a day. But again, this license is not for those who wanted and can afford to abide by the preferable times. It is for those who need the license, need facilitation and alleviation of difficulties. It is known that our Messenger of God, may God bless him and his family and grant him peace, has specified the time stoning begins but never specified an end for it, indicating that he wanted to facilitate matters for the nation. Our religion is based on facilitation. Facilitation and alleviation of difficulties is a rule of thumb, especially in worship acts involving hardships. There is no doubt that the expansion of the time of stoning to include day and night realizes this great purpose of facilitation, taking in consideration the large number of pilgrims and the length of the distance pilgrims travel in order to stone the Jamarat, and the difficulty of returning to the camp, in addition to the problems that might occur because of the crowd. Definitely, God does not want for his delegation, the pilgrims of his house, to go through such difficulties. Moreover, the Messenger of God, may God bless him and his family and grant him peace, authorized those who bring water to pilgrims not to stay in Mina overnight, and allowed the shepherds to combine the stoning of the Jamarat in one day. They were to stone the Aqaba on the day of sacrifice, and then combine the stones of the eleventh and the twelfth day at one time. Moreover, God Almighty says: (And



remember God during the appointed days) Sura2: Verse 203, and stoning is a kind of remembrance as our mother Aisha, may God be pleased with her said: the Messenger of God, peace be upon him, said: (Indeed, Tawaf round the Kaaba, Saai between Safa and Marwa, and stoning the pillars of Jamarat are meant to establish the remembrance of Allah) Narrated by Al-Tirmidhi. Furthermore, the term “day” includes day and night, which are together the time for the remembrance of God Almighty, and from the acts of remembrance of God Almighty is the stoning of Jamarat. Also, it is known that the days of al-Tashreeq are times for eating, drinking, and remembrance of God, as the Messenger of God, peace be upon him, told us. They are also times for Tawaf al-Ifadah and the Saai of Hajj, which are both pillars, in addition to some duties like slaughtering, shaving and stoning the Jamarat, which all can be performed day or night in my opinion which accords with the opinion of some contemporary scholars whose works have preceded mine. As for those who do not need a license, it is better for them to abide by the preferable times since they can bear it, but as for those who need the license because they are under constraints, God expands the time for them.

Allah Almighty is the highest, most knowing, wisest, best, kindest, and most merciful.

May our deeds be dedicated to Allah for He guides the way.



It should be known to the guest of the Lord of the Worlds in His Holy Mosque in Makkah, that the area of the Makkan spacious and blessed Haram, in which the reward of works is multiplied one hundred thousand times, is about five hundred and fifty square kilometers (550 square kilometers). The entire area of Aziziyah, Mina and Muzdalifah are inside the sanctuary. As for Upper Arafat, it is outside the sanctuary, while Makkah's densely populated area with pilgrims is about one hundred square kilometers (100 sq. km.).

Thus, wherever you happen to live, O guest of the Lord of the Worlds, inside the area of the Grand Mosque (550 square kilometers), the reward of your work is multiplied one hundred thousand times.



# Umra Rituals

"And when you are secure, then whoever enjoys the [visitation] of 'Umra until the time of Hajj [offers] whatever is easiest of sacrificial animals" (Sura 2: Verse 196)

Pillars are in Red - Duties are in Blue - Recommendations are in Green



# Hajj Rituals

"And when you are secure, then whoever enjoys the [visitation] of 'Umra until the time of Hajj [offers] whatever is easiest of sacrificial animals" (Sura 2: Verse 196)

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The 8<sup>th</sup>

Ihram and Talbiyah from Makkah  
Going to Mina

The 9<sup>th</sup>

Staying in Arafat  
Going to Muzdalifah

The 10<sup>th</sup>

Stoning the Aqaba Pillar  
Slaughtering the sacrificial animal  
Hair shaving or shortening  
Tawaf Al-Ifada  
The Saai of Hajj  
Staying the 11<sup>th</sup> overnight in Mina

The 11<sup>th</sup>

Stoning the Minor, Middle, and Major  
Jamra pillars Staying the 12<sup>th</sup> overnight in Mina

The 12<sup>th</sup>

Stoning all three jamra pillars  
Going to Makkah  
The Decency (Farewell) Tawaf

Designed by Eng. Mustafa Morjan  
Supervised by Eng. Saad el-Bourgadi



For more information, please visit the website  
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