



Concise
Etiquettes &
Rulings
Concerning

Hajj

Shaykh 'Abdul-'Aziz ibn 'Abdullah Al-Rajihi



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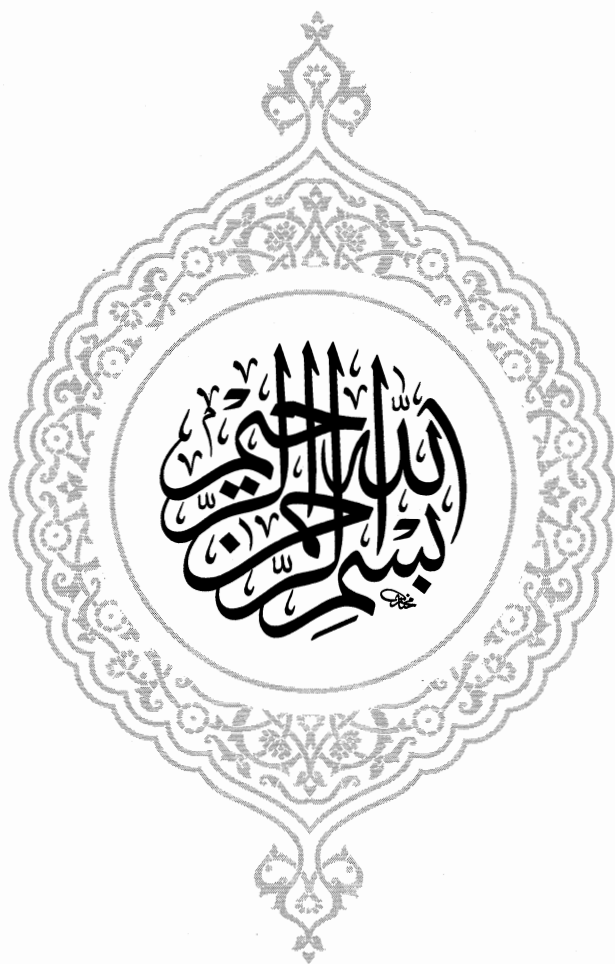




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Transliteration Table

Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	'	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ا	i	u
Long	آ	ī	ū
Diphthongs	اي	aw	

Arabic Glyphs & Their Meanings

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

May Allāh's
praise &
salutations be
upon him

رَضِيَ اللَّهُ عَنْهُ

May Allāh be
pleased with him

رَضِيَ اللَّهُ عَنْهَا

May Allāh be
pleased with her

رَضِيَ اللَّهُ عَنْهُمْ

May Allāh be
pleased with them

سُبْحَانَهُ وَتَعَالَى

Glorified &
Exalted is Allāh

عَزَّ وَجَلَّ

(Allāh) the
Mighty &
Sublime

جَلَّ جَلَالُهُ

(Allāh) His
Majesty is Exalted

تَبَارَكَ وَتَعَالَى

(Allāh) the
Blessed &
Exalted

عَلَيْهِ السَّلَام

Peace be upon Him

رَحِمَهُ اللَّهُ

May Allāh have
mercy on him

رَحِمَهُمُ اللَّهُ

May Allāh have
mercy upon them

حَفِظَهُ اللَّهُ

May Allāh
preserve him

BRIEF BIOGRAPHY OF THE AUTHOR

**Shaykh al-‘Allāmah ‘Abdul
‘Azīz bin ‘Abdullāh bin ‘Abdur
Raḥmān ar-Rājiḥī**

NAME & LINEAGE:

He is the Virtuous Shaykh al-‘Allāmah ‘Abdul ‘Azīz bin ‘Abdullāh bin ‘Abdur Raḥmān ar-Rājiḥī. His lineage ends at the well-known tribe of Bani Zayd, located in the area of Najd. This tribe goes back to the famous tribe Qaḥṭānī.

BIRTH:

He was born in al-Bukayriyah, one of the districts of al-Qaṣīm, in 1361 A.H. (i.e., 1942 C.E.).

HIS EDUCATION & TEACHERS:

The Shaykh studied at the elementary level in al-Bukayriyah and later joined the Academic Institute in Riyaadh. Upon completing his studies at the institute, he enrolled in the Faculty of Sharīa’h. Afterward, he obtained his Master’s degree from the Higher Judicial Institute at the same University. The title of his thesis was “*Blind following, giving Fatwa, & seeking religious verdicts.*” He later studied under the country’s reciter Shaykh ‘Abdur Raḥmān bin Sālim (رَحْمَةُ اللَّهِ).

He also attended some of the lessons and Friday sermons of Shaykh Muḥammad bin 'Ibrāhīm, the former Mufti of the Kingdom of Saudi Arabia (رحمته الله) who died in 1389 A.H. (i.e., 1969).

TEACHERS:

1. Shaykh 'Abdullāh bin Humayd (رحمته الله) was the head of the Higher Judicial Council. He died in 1402 A.H. (i.e., 1981). He studied the book al-Kāfī by Ibn Qudāmāh al-Maqdisi (رحمته الله).
2. Shaykh 'Abdul 'Azīz bin 'Abdullāh bin Bāz (رحمته الله) was the former Mufti of the Kingdom of Saudi Arabia. He died in 1419 A.H. (i.e., 1998). He kept a learning relationship for an extended period with Shaykh ibn Bāz until the latter's passing. He studied a variety of books; among them are Sunan an-Nasā'ī (completed), Ṣaḥīḥ al-Bukhārī, Muntaqā al-Akḥbār, at-Tawḥīd by Ibn Khuzaymah, ar-Rawḍ al-Murabba' and other books.
3. Shaykh 'Abdul 'Azīz bin 'Abdullāh bin Sabīl (رحمته الله).
4. Shaykh al-'Allāmah 'Abdur Razzāq 'Afīfī (رحمته الله).
5. Shaykh al-'Allāmah 'Abdullāh bin Ghudyān (رحمته الله).

The Shaykh has several Ijāzahs in the books of Sunnah and others.

HIS CAREER:

1. The director of studies at Imām Muḥammad bin Saud University, School of Theology, Department of al-'Aqīdah. He remained in his post until his retirement.
2. Supervisor and committee member for dozens of Master's & Doctoral dissertations.

3. Provided teaching and Fatwa assistance with the Ministry of Islāmic Affairs, Da‘wah, and Guidance for Ḥajj.
4. Lecturer at the two Sacred Mosques (Meccah & Madīnah) during various seasons.
5. Regular Khateeb in the city of Riyādh.
6. He teaches in Riyādh regularly. His weekly classes exceeded more than twenty courses in different areas of knowledge.
7. A teacher of educational courses on ‘Aqīdah and other topics. He delivers them throughout Saudi Arabia and around the Gulf region.

PUBLISHED WORKS:

1. *Minḥat al-Malik al-Jalīl*: an explanation of Ṣaḥīḥ al-Bukhārī (14 volumes).
2. *Tawfiq ar-Rabb al-Mun‘im*: an explanation of Ṣaḥīḥ Muslim (9 volumes).
3. Explanation of several treatises by Shaykh al-Islām ibn Taymiyyah (رحمته الله).
4. Explanation of several treatises by Shaykh Muḥammad bin ‘Abdul Wahhāb (رحمته الله).
5. *Ḥall al-‘Uqdah*: an explanation of *‘Umdat al-Fiqh* (2 volumes).
6. *Al-Ifḥām*: an explanation of *Bulūgh al-Marām* (2 volumes).
7. *Al-Ibānah*: an explanation of *Ash-Sharḥ wal-Ibānah* (2 volumes).
8. *Al-Hidāyah ar-Rabbāniyah*: an explanation of *al-‘Aqīdah at-Taḥāwīyah*.

9. *At-Taqlīd wal-Iftā wal-Istiftā* (Master's thesis).

Also, the Shaykh has well over 20,000 Fatwa.



مُقَدِّمَةٌ

FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the Name of Allāh, the Most Beneficent, the Most Merciful”

All praise is due to Allāh, the Lord of the worlds. May peace and blessings be upon our Prophet and Messenger Muḥammad, his Family, Companions, and those who followed them with good conduct till the Day of Judgment.

To proceed,

This is a brief outline of the etiquettes and rulings of Ḥajj. I started it by citing the evidence supporting the obligation of Ḥajj, then listed its conditions for the obligation. Next, I explained *Ṭhram* (ritual state for Ḥajj and ‘Umrah), its recommendations, and forbidden matters during its observance. Then, I elaborated on the three types of Ḥajj, their pillars, and their obligations. After that, I highlighted the obligation of ‘Umrah, its pillars, and obligations. Then, I explained the rulings on some emergent cases that might occur to pilgrims. Finally, I appended an overview of *Hady* (sacrificial animal), explaining its merits, types, and rulings.

I ask Allāh (Glorified and Exalted be He) to make this work beneficial, dedicated exclusively to Him, and a reason for admitting me to the Paradises of bliss. There is no might or power except with Allāh, The Most High, The Supreme [in Glory]). May the peace and blessings of Allāh be upon our Prophet and Messenger Muḥammad, his Family, Companions, and those who followed them with good conduct. All praise is due to Allāh, the Lord of the worlds.

By: `Abdul-`Aziz ibn `Abdullah ibn `Abdul-Rahman Al-Rajihi

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the Name of Allāh, the Most Beneficent, the Most Merciful”

All praise is due to Allāh, the Lord of the worlds. May peace and blessings be upon our Prophet and Messenger Muḥammad, his Family, and Companions.

To proceed,

Undoubtedly, Ḥajj is one of the fundamental and indispensable pillars of Islam. It is one of the best acts of worship that draw one closer to Allāh and thus lead to *Dar Al-Salam* (Abode of Peace), i.e., paradise.

Evidence:

Allāh (سُبْحَانَهُ وَتَعَالَى) said in the Qurʾān,

﴿وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

“And Ḥajj (pilgrimage to Makkah) to the House (Ka’bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for one’s conveyance, provision, and residence).” [Sūrah Al-ʿImran, 3:97]

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is authentically reported by al-Imām Al-Bukhārī and al-Imām Muslim on the authority of Ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُمَا) as saying,

«بُني الإسلام على خمسٍ، شهادة أن لا إله إلا الله،
وأن محمدًا عبده ورسوله، وإقام الصلاة، وإيتاء الزكاة،
وصوم رمضان، وحج البيت»

“Islam is based upon five: the testimony that there is no one worthy of being worshipped except Allāh and that Muḥammad is the Messenger of Allāh, the establishment of the Ṣalāh, giving the Zakah, fasting (the month of) Ramaḍān, and performing Hajj to the House.”¹

Furthermore, The Messenger of Allāh (ﷺ) delivered a *Khutbah* (sermon) and said,

«أيها الناس، إن الله فرض عليكم الحج فحجوا»

“O people! Hajj (pilgrimage to the House of Allāh) has been made incumbent upon you, so perform Hajj.”²

Also, the Prophet (ﷺ) is reported by Al-Bukhārī and Muslim as saying,

«مَنْ حَجَّ هَذَا الْبَيْتَ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ خَرَجَ
مِنْ ذُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ»

“Whoever performs Hajj to this Ka’bah and does not approach his wife for sexual relations nor commit sins (while performing Hajj), he will come out as sinless as a

1 Related by Al-Bukhārī, (Ḥadīth no. 8), and Muslim, (Ḥadīth no. 16).

2 Related by Muslim, (Ḥadīth no. 1337).

newborn child, (just delivered by his mother).”¹

In fact, Hajj is obligatory only once in one’s lifetime. The Prophet (ﷺ) said,

«الْحَجُّ مَرَّةً، فَمَنْ زَادَ فَهُوَ تَطَوُّعٌ»

“Hajj is to be performed only once, and if anyone performs it more often, he performs a supererogatory act.”²

Conditions that make Hajj obligatory

For Hajj to be obligatory, a person should meet the following five requirements:

- 1- To be a Muslim.
- 2- To be an adult.
- 3- To be sane.
- 4- Not a slave.
- 5- To have both physical and financial capabilities.

¹ Related by Al-Bukhārī, (Ḥadīth no. 1820), and Muslim (with a slight change in wording), (Ḥadīth no. 1350).

² Related by Ahmad, (Ḥadīth no. 2304), Abu Dawud, (Ḥadīth no. 721), Al-Nasa’i, (Ḥadīth no. 2620) and Ibn Majah, (Ḥadīth no. 2886). Its original narration is related by Muslim, (Ḥadīth no. 1337).

However, there is a sixth requirement for women, which is being accompanied by a *Mahram* (spouse or unmarriageable relative). A *Mahram* can be her husband or someone whom she is permanently prohibited to marry because of lineage or a lawful cause such as her father, brother, paternal or maternal uncles, father-in-law, son-in-law, son, sister's son, and brother's son, whether the kinship is caused by lineage or fostering.

‘Umrah is obligatory

Many authentic Ḥadīths were reported to the effect of enjoining performing ‘Umrah. An example is the Ḥadīth narrated to the effect that Jibril (عليه السلام) asked the Prophet (صلى الله عليه وسلم), “Tell me about Islam.” He (صلى الله عليه وسلم) replied,

«أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَأَنْ تُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَحُجَّ وَتَعْتَمِرَ، وَتَغْتَسِلَ مِنَ الْجَنَابَةِ، وَتَتِمَّ الْوُضُوءَ وَتَصُومَ رَمَضَانَ»

“Islam is to testify that none has the right to be worshipped but Allāh, and that Muḥammad (صلى الله عليه وسلم) is the Messenger of Allāh; that you observe Ṣalāh (prayers), pay Zakat, perform Hajj (pilgrimage) of the House, perform ‘Umrah, take a ritual bath after being in a state of major impurity, perform Wudu’ (ablution) perfectly and observe *Sawm* (fasting) of Ramaḍān.”¹

1 Related by Ibn Khuzymah, (Ḥadīth no. 1), and Al-Daraqutni, (Ḥadīth no. 2718).

In addition, it is reported by the compilers of Sunan that ‘A’ishah (رضي الله عنها) said that she asked Allāh’s messenger whether Jihād was incumbent on women, and he replied, “Yes, Jihād which does not include fighting is incumbent on them. It is the Ḥajj and the ‘Umrah.”¹

Etiquettes that should be observed before embarking on Ḥajj

1- Repentance: Repentance can be sincere only if the following requirements are met in full: 1- Abandoning the sin and giving it up. 2- Feeling remorse for a person’s sins in the past. 3- Having a strong determination not to commit the sin again. 4- Righting injustices in case the sin relates to doing injustice to people or requesting them to waive their rights. 5- Repentance should occur at the timespan during which repentance can be acceptable, before death and before the sun rises from the West.

2- Dedicating one’s deeds to Allāh Alone. Thus, he should intend to perform Ḥajj to attain Allāh’s satisfaction and reward in the Hereafter. Thus, *Ria’* (showing-off) seeking fame, boastfulness, and seeking worldly benefits should be averted. In fact, deeds

The latter said: It is authentically narrated through a trustworthy chain of narrations. It is also related by Al-Hakim (with a slight change in wording), (Ḥadīth no. 165) and judged it as authentic according to the criteria of Al-Bukhārī and Muslim, a judgment which was agreed upon by Al-Dhahabi.

1 Related by Ibn Majah, (Ḥadīth no. 2901), and Ahmad, (Ḥadīth no. 25322) and was judged by Ibn Khuzaymah as authentic, (Ḥadīth no. 30704).

are rewarded per the intention behind them. In this regard, the Prophet (ﷺ) said,

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى»

“Actions are to be judged only by intentions, and a man will have only what he intended.”¹

By the same token, Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ۚ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحِطَّ مَا صَنَعُوا فِيهَا وَبِطُلَّ مَا كَانُوا يَعْمَلُونَ ۝﴾

“Whosoever desires the life of the world and its glitter; to them, We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.” [Sūrah Hud, 11:15-16].

3- One should show diligence in attaining the satisfaction of his parents or whoever among them is alive and ask them to make *Du'a'* (supplication) for him.

4- One should do his best to repay the debts he owes and return trusts to their owners or seek their permission to keep them. He

¹ Related by Al-Bukhārī, (Ḥadīth no. 1), and Muslim, (Ḥadīth no. 1907).

should also ask his disputants for forgiveness.

5- The money paid for Ḥajj must be earned from lawful sources, free from any suspicion of prohibition.

6- In his journey to Ḥajj, a pilgrim should choose a good company, including religious, righteous, and God-fearing persons, who have the knowledge to help him perform the rituals best.

7- He should write his will following the limits set by *Shari'ah* (Islamic law) without transgression or doing injustice to anyone. Witnesses should attest to such a will.

8- Before embarking on the journey, a pilgrim should leave enough sustenance, including food, drink, and expenses, to those under his care or appoint a trustworthy person in charge of their affairs.

Recommended matters before *'Iḥrām*

Before assuming *'Iḥrām*, the person who intends to perform Ḥajj or 'Umrah should shave his mustache and clip his nails if needed, which are prohibited during *'Iḥrām* so that he might not need to do so after assuming *'Iḥrām*.

It is also recommended to take a bath, apply perfume and wear a clean *Izar* (garment worn below the waist) and *Rida'* (upper garment) directly after any *Ṣalāh*.

ʾIḥrām

It is the intention to perform Ḥajj or ʾUmrah. In other words, the heart determines to enter the intended rite. A pilgrim will be sticking to the stage of intention and will not enter Ḥajj or ʾUmrah unless he assumes ʾIḥrām. In such a case, he will be like a person who leaves his House to perform Ṣalāh. Although he will be rewarded for his effort, he will not enter Ṣalāh before saying *Takbirat-ul-ʾIḥrām* (saying: “*Allāhu Akbar* [Allāh is the Greatest]” upon starting Prayer).

ʾIḥrām is one of the pillars of Ḥajj, without which Ḥajj will be invalid. In other words, it marks the beginning of Ḥajj just as *Takbirat-ul-ʾIḥrām* marks the beginning of Ṣalāh.

On reaching any of the *Miqats* (sites for entering the ritual state for Ḥajj and ʾUmrah for Ḥajj and ʾUmrah), -which are Dhul-Hulayfah, Al-Juhfa, Yamlam, Qarn Al-Manazil and Dhat ʾIrq,- a pilgrim can optionally make the intention for any of the three types of Ḥajj. These types are *Tamattuʾ* (combining Ḥajj and ʾUmrah with a break in between), *Qirān* (combining Ḥajj and ʾUmrah simultaneously), or *Ifrad* (performing Ḥajj only).

The How-to of *Tamattuʾ* Ḥajj

Tamattuʾ Ḥajj involves performing ʾUmrah during the months of Ḥajj (the months being Shawwal, Dhul-Qaʿdah, and Dhul-Hijjah). It is recommended to utter the intention verbally, saying:

«لَبَّيْكَ اللَّهُمَّ عُمْرَةً»

Labbayk Allāhumma 'Umrah.

“[O Allāh, here I am to perform 'Umrah],”

or

«اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ»

Allāhumma Innee Ureedul 'Umrah.

“[O Allāh, I intend to perform 'Umrah],”

or

«اللَّهُمَّ إِنِّي أَوْجَبْتُ الْعُمْرَةَ»

Allāhumma Innee awjabtu 'Umrah.

“[O Allāh, I start the obligatory 'Umarh].”

On reaching Makkah, he should perform *Tawaf* (circumambulation around the Ka'bah) and *Sa'y* (going between Safa and Marwah), then shave or cut short his hair. By then, matters forbidden because of *Ihrām* will become permissible. On the eighth day of Dhul-Hijjah, he should assume *Ihrām* again to start performing Hajj rituals.

The How-to of Qirān Hajj

In this case, the pilgrim will assume *Ihrām* for both Hajj and 'Umrah simultaneously or assume it for 'Umrah only then combine it with

Hajj before starting the *Tawaf* of 'Umrah. To do so, he should say:

«لَبَّيْكَ اللَّهُمَّ عُمْرَةً وَحَجًّا»

Labbayk Allāhumma 'Umrah wa Hajj.

“[O Allāh, here I am to perform 'Umrah and Hajj],”

or

«اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ وَالْحَجَّ»

Allāhumma Innee Ureedul 'Umrah wal-Hajj.

“[O Allāh, I intend to perform 'Umrah and Hajj],”

or

«اللَّهُمَّ إِنِّي أَوْجَبْتُ الْعُمْرَةَ وَالْحَجَّ»

Allāhumma Innee awjabtu 'Umrah wa Hajj.

“[O Allāh, I start the obligatory 'Umarh and Hajj]”.

It is recommended to utter the intention verbally after the determination of the heart. On reaching Makkah, he should perform *Tawaf-ul-Qudum* (circumambulation around the Ka'bah on arrival in Makkah) and practice *Sa'y*. Then, he should remain in the state of *'Ihrām*, which he ends on the day of 'Eid. It is also unobjectionable to delay the performance of *Sa'y* till after performing *Tawaf-ul-Ifadah* (final obligatory circumambulation around the Ka'bah in Hajj).

The How-to of Ifrad Hajj

In this case, the pilgrim will assume 'Ihrām for Hajj only. After the determination of the heart, it is recommended to utter the intention verbally, saying:

«لَبَّيْكَ اللَّهُمَّ حَجًّا»

Labbayk Allāhumma Hajj.

“[O Allāh, here I am to perform Hajj],”

or

«اللَّهُمَّ إِنِّي أُرِيدُ الْحُجَّ»

Allāhumma Innee Ureedul Hajj.

“[O Allāh, I intend to perform Hajj],”

or

«اللَّهُمَّ إِنِّي أَوْجَبْتُ الْحُجَّ»

Allāhumma Innee awjabtu Hajj.

“[O Allāh, I start the obligatory 'Umarh and Hajj]”.

On reaching Makkah, he should perform *Tawaf-ul-Qudum* and practice *Sa'y*. Then, he should not shave or cut short his hair to remain in the state of 'Ihrām, which he ends on the day of 'Eid. It is also unobjectionable to delay the performance of Sa'y till after performing *Tawaf-ul-Ifadah* on the day of 'Eid without having to slaughter a *Hady*, unlike those performing *Tamattu'* or *Qirān* Hajj.

Which of the Three Types of Hajj is Better?

Many scholars view that *Qirān* is better for those who bring the *Hady* with them¹ following the example of the Prophet (ﷺ), who was authentically reported through *Tawatur* (unequivocal narration by a significant number of narrators whose agreement upon a lie is impossible) to have performed *Qirān* Hajj.² Ahmad said, “Undoubtedly, the Prophet (ﷺ) performed *Qirān* Hajj.”³

However, *Tamattu`* Hajj is better for those who do not bring *Hady* with them. This is because there is a considerable number of *Ḥadīths* to the effect that the Prophet (ﷺ) ordered those of his Companions who did not bring *Hady* with them to perform Hajj *Tamattu`*. Shaykh al-Islām Ibn Taymiyah (may Allāh be Merciful with him) thoroughly investigated the issue: “The best position varies in accordance with the different circumstances of pilgrims. Sometimes, a pilgrim travels twice, once for ‘Umarah and another time for Hajj. If, however, he travels to Makkah some months before the Hajj season and stays there till the time of Hajj, *Ifrad* Hajj is better for such a person, a view held unanimously

1 See: *Al-Mughni*, (vol. 3: p. 260), *Sharh Al-Umdah*, by Ibn Taymiyyah, (vol. 2: p. 440), *Zad Al-Ma‘ad*, (vol. 2: p. 133), *Fat-h Al-Bari*, (vol. 3: p. 430).

2 Ibn Taymiyyah reported that *Ḥadīth* scholars unanimously agreed that the Prophet (ﷺ) performed *Qirān* Hajj. See: *Al-Furu`*, (vol. 5: p. 335).

3 *Al-Fatawa Al-Kubra*, (vol. 5: p. 383), *Al-Furu`*, (vol. 5: p. 335), *Al-Insaf*, (vol. 3: p. 435).

by all the four schools of thought. In fact, assuming *Ṭḥrām* for Ḥajj some months before the Ḥajj season is rather detestable than recommended. However, scholars differ on whether doing so is considered *Ṭḥrām* for 'Umrah or for Ḥajj. However, the most common practice done by most people is combining both 'Umrah and Ḥajj in one journey. They arrive in Makkah during the months of Ḥajj, which are Shawwal, Dhul-Qa'dah, and the first ten days of Dhul-Hijjah. If they bring the *Hady* with them, *Qirān* Ḥajj will be better for them. If they do not bring the *Hady* with them, it will be better for them to end their *Ṭḥrām* after performing 'Umrah."¹



¹ *Majmu' Al-Fatawa Al-Kubra*, (vol. 26: p. 101).

Acts of Ḥajj

On the Day of *Tarwiah* (8th of Dhul-Hijjah), a pilgrim who is not in the state of *Ṭḥrām* should assume *Ṭḥrām* from the place where he lives. Likewise, the people of Makkah who want to assume *Ṭḥrām* should do so from the places where they live. Then, they should head for Mina before or after the sun crosses the meridian. As for those performing *Qirān* or *Ifrad* Ḥajj, they should head directly to Mina because they remain in the state of *Ṭḥrām* while saying *Talbiah* (devotional expressions chanted at certain times during Ḥajj and Umrah). At Mina, they should perform the five obligatory prayers.

On the day of 'Arafah (9th of Dhul-Hijjah), pilgrims should head to 'Arafah and stay at Namirah till the sun crosses the meridian if possible.

Then, they should combine both the Zuhr and 'Asr prayers at the time of Zuhr with one *Adhan* and two *Iqamahs* (call to start the Prayer). Then, they should stand at 'Arafah till sunset saying *Talbiah* and *Du'ā*, reciting the Qur'ān and solemnly and fearfully supplicating Allāh. After sunset, they should head to Muzdalifah. On arriving in Muzdalifah, they should announce *Adhan* and *Iqamah* and combine Maghrib and Isha' prayers, making a separate *Iqamah* for each. Then, they should spend the night there. As for weak persons, such as young boys and women, they may head for Mina in the last part of the night. As for capable persons, staying at Mina till the Adhan of Fajr is strongly recommended. By then, they should go to *Al-Mash'ar Al-Haram* (a mountain in Muzdalifah), where they should make *Dhikr*

(remembrance of Allāh) and ask Allāh for forgiveness. They should continue doing so till daybreak becomes clear. Before sunrise, he should head for Mina. On reaching, they should throw seven pebbles at *Jamrat Al-'Aqabah* (the stone pillar closest to Makkah).

Next, those performing *Tamattu'* or *Qirān* Hajj should slaughter the *Hady*, shave or cut short their hair, then perform *Tawaf-ul-Ifadah*. As for those performing *Tamattu'* Hajj, they should then perform *Sa'y*. This also applies to those performing *Qirān* or *Ifrad* Hajj if they had not performed *Tawaf-ul-Qudum*.

After that, they should return to Mina to spend the night before the 11th and 12th of Dhul-Hijjah. They should throw pebbles daily, starting with the first *Jamrah* (the one closer to the Mosque of Al-Khayf). After finishing, they should move a little bit to the right side, stand for a while and make *Du'a'*. Then, they should do the same at the middle *Jamrah* and also stand for a while and make *Du'a'*. Then, they should do the same at *Jamrat Al-'Aqabah* but not stand for a while after finishing. Throwing should occur during the last two days after the sun crosses the meridian. After throwing on the 12th of Dhul-Hijjah, pilgrims may hasten to leave Mina before sunset. However, it is better to wait to spend the third night at Mina and throw the pebbles on the 13th of Dhul-Hijjah after the sun crosses the meridian then perform *Tawaf-ul-Wada'* (circumambulation around the Ka'bah on leaving Makkah).

Pillars of Hajj

Hajj cannot be valid without observing the following four pillars. They are all unavoidable and cannot be made up for through slaughtering a *Hady*:

First: *Ihrām*, which is the intention and the determination of the heart to perform Hajj. No doubt, Hajj and all other deeds are not valid without intention, according to the consensus of all Muslims. In this regard, the Prophet (ﷺ) said,

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَىٰ»

“Actions are to be judged only by intentions, and a man will have only what he intended.”¹

Second: Standing at ‘Arafah. This is supported by the Ḥadīth that reads, “Hajj is Arafat. Whoever catches up with the night of Arafat before dawn comes on the night of Jam‘ (Al-Muzdalifah), his Hajj is complete.”² Actually, this is agreed upon by all Muslim scholars.³

Third: *Tawaf-ul-Ziarah* (another name for *Tawaf-ul-Ifadah*). Ibn ‘Abdul-Barr classified it to be agreed upon unanimously.⁴ Allāh (سُبْحَانَهُ وَتَعَالَىٰ) said,

﴿ثُمَّ لَيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا
بِالْبَيْتِ الْعَتِيقِ﴾

1 See referencing above.

2 Related by Abu Dawud, (Ḥadīth no. 1949), Al-Tirmidhi, (Ḥadīth no. 889), Al-Nasa’i, (Ḥadīth no. 3016) and Ibn Majah, (Ḥadīth no. 3015). It is an authentic Ḥadīth narrated on the authority of ‘Abdul-Rahman ibn Ya’mur.

3 See: *Al-Majmu’*, (vol. 8: p. 108), *Al-Mughni*, (vol. 3: p. 140) and *Bidayat Al-Mujtabid*, (vol. 1: p. 353).

4 See: *Al-Tambis*, (vol. 15: p. 221). The consensus of all scholars is also reported by Al-Nawawi, *Sharh Muslim* (vol. 8: p. 192), Ibn Qudamah in *Al-Mughni*, (vol. 3: p. 440) and others.

“Then let them complete the prescribed duties (Manasik of Hajj) for them, and perform their vows, and circumambulate the Ancient House (the Ka’bah at Makkah).”
[Sūrah Al-Hajj, 22: 29].

The abovementioned three rituals are considered unanimous pillars of Hajj.

Fourth: *Sa’ī* between Safa and Marwah hills. There is a dispute among scholars about whether it is a pillar or not. However, the predominant view is that it is a pillar; without performing it, Hajj will be invalid. This is the opinion of many scholars.¹ This is supported by the Ḥadīth that reads, “Make *Sa’ī*, for Allāh has prescribed *Sa’ī* for you.”²

Obligatory acts of Hajj

These are seven. Below is a list of them:

First: Assuming *Iḥrām* from the *Miqat*.

Second: Standing at ‘Arafah till sunset as for those who could stand there in the daytime.

Third: Spending the night at Muzdalifah till midnight.

¹ It is the view of the majority of scholars including Malik, Al-Shafi’i and Ahmad. See: Al-Dhakhirah, (vol. 3: p. 269), *Al-Majmu’*, (vol. 8: p. 77) and *Al-Mughni*, (vol. 3: p. 385).

² Related by Ahmad, (Ḥadīth no. 27367) and Ibn Khuzaymah in his *Saḥīḥ*, (Ḥadīth no. 2764).

Four: Spending the nights preceding the 11th and 12th of Dhul-Hijjah at Mina.

Fifth: Throwing the pebbles on the Day of `Eid and the two subsequent days.

Sixth: Shaving or cutting short the hair.

Seventh: *Tawaf-ul-Wada`*.

Leaving out one of these days entails making up for it by slaughtering a *Hady*, after which Ḥajj becomes valid. If slaughtering is not affordable, a pilgrim can fast for three days during Ḥajj and seven days when he returns to his country, which is stated explicitly in the Qur`ān.

Pillars and obligatory acts of `Umrah

`Umrah has three pillars, namely: *`Iḥrām*, which is the intention to start the rituals, *Tawaf* and *Sa`y*.

It has two obligatory acts: assuming *`Iḥrām* for it from *Al-Hill* (areas outside the Sacred Sanctuary of Makkah) and shaving or cutting short one's hair.

Forbidden matters during *`Iḥrām*

Assuming *`Iḥrām* prohibits the following four things:

- 1- Removing one's hair.
- 2- Clipping one's nails.

- 3- Applying perfume to one's body, clothes, food, or drink.
- 4- Killing a game (hunting).
- 5- Contracting marriage.
- 6- Sexual intercourse.
- 7- Lustful gazing at women or sexual foreplay.
- 8- Wearing gloves or a face-veil.

These are forbidden equally to men and women.

Forbidden to men rather than women are the following:

- Wearing sewed clothes.
- Covering one's head.
- Engagement.
- Wearing socks.
- Wearing pants for those who do not find *Izar*.
- Wearing shoes for those who do not find slippers.

As for women, they may not wear the face veil.

The consequence of violating one of these forbidden matters

If a person in the state of *'Iḥrām* forgetfully or unknowingly removes a part of his hair or clips his nails, applies perfume, or if a man wears sewed clothes or covers his head or has sexual foreplay (a woman), or if a woman wears face veil or *Burqa`* or wears gloves, he will not be

punishable. This is based on the Ḥadīth reported on the authority of Ibn `Abbas that the Prophet (ﷺ) said,

«إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ وَالنَّسْيَانَ وَمَا اسْتَكْرَهُوا عَلَيْهِ»

“Allāh has forgiven my nation for mistakes and forgetfulness, and what they are forced to do.”¹

If a person does any of these intentionally and heedfully, he has to pay a ransom, and is sinful. If doing so was under certain necessity, he would be liable for a ransom, but it is not sinful. Ransom consists of three options: slaughtering a sheep, feeding six needy persons, or fasting for three days.

If a person in the state of *Iḥrām* kills a game intentionally, the penalty is an offering equivalent to the one he killed if there is any, e.g., a pigeon is equivalent to a sheep, he can choose one of two options:

Either to slaughter the equivalent offering and give its meat in charity to people experiencing poverty in Makkah.

Or to turn its value into food that is to be distributed among the poor in Makkah, with each poor person receiving half a *Sa`* (1 *Sa`* = 2.172 kg). He may also opt for fasting for some days equal to the portions of food for each poor person. Suppose he kills animals that are not games, such as locusts. In that case, he should calculate their value and buy food equal to it to be distributed among the poor in Makkah, each poor person receiving half a *Sa`* or fast some days equal to the portions of food for each poor person.

¹ Related by Ibn Khuzymah, (Ḥadīth no. 2043), Ibn Hibban in his *Sahib*, (Ḥadīth no. 7219) – the wording being his – and Al-Hakim, (Ḥadīth no. 2801). The latter judged it as authentic according to the conditions of Al-Bukhārī and Muslim, a judgment which was agreed upon by Al-Dhahabi.

If a person in the state of *'Iḥrām* has sexual intercourse with his wife before the first discontinuation of the state of *'Iḥrām*, his Hajj becomes invalid. However, he should continue performing the rituals, but he has to make up for that Hajj in a subsequent year, plus being liable for a ransom. If this occurs after the first discontinuation, he should slaughter a sheep.

If a person in *'Iḥrām* practiced only sexual foreplay, he should slaughter a sheep whether he ejaculated or not, according to the predominant view. Allāh knows best.

If a person performing *'Umrah* has sexual intercourse before finishing *Sa'y*, his *'Umrah* will be invalid, and he should continue performing the rituals, but he has to make up for it later, plus being liable for a ransom, which is slaughtering a sheep. However, if he has sexual intercourse after *Sa'y*, his *'Umrah* will be valid, but he will have to slaughter a sheep. Besides, he should ask Allāh for forgiveness and be determined not to do so again.

The first discontinuation of *'Iḥrām* takes place after doing two of three things:

- 1- Throwing pebbles at *Jamrat Al-Aqabah*.
- 2- Shaving or cutting one's hair short.
- 3- Tawaf followed by *Sa'y* (for those enjoined to perform *Sa'y*).

However, the second discontinuation of *'Iḥrām* occurs after doing the three things.

By the first discontinuation, matters forbidden because of *'Iḥrām* will become permissible except sexual intercourse, and by the second discontinuation, everything, including sexual intercourse, will become permissible.

Requirements of *Tawaf*

For *Tawaf* to be valid, the following requirements must be fulfilled:

- 1- *Niyah* (intention).
- 2- Covering private parts.
- 3- Being free from the two minor and major states of impurity.
- 4- Making seven rounds of *Tawaf*.
- 5- Performing it consecutively without any gaps. However, slight gaps, such as obligatory or funeral prayers, are pardonable.
- 6- Counter-clockwise movement, i.e., standing with the Ka'bah to the left.
- 7- Circumambulating outside the base of the Ka'bah called "Shadhrwan."
- 8- Not entering Hijr Isma'il while performing *Tawaf*.
- 9- Not performing *Tawaf* from outside Al-Masjid Al-Haram.
- 10- Starting and ending each round at the Black Stone.

Requirements of *Sa'y*

The following are the requirements of *Sa'y*:

- 1- *Having the intention.*
- 2- Performing it consecutively without any gaps. However, slight gaps are pardonable.
- 3- Performing it after a *Tawaf*, even if a supererogatory one.

Difference between *Qirān* and *Ifrad* Ḥajj

Practices of *Ifrad* and *Qirān* Ḥajj are the same. The first difference is that one performing *Qirān* Ḥajj intends both Ḥajj and 'Umrah, whereas one performing *Ifrad* Ḥajj intends only Ḥajj. The second difference is that one performing *Qirān* Ḥajj is liable for *Hady*, whereas one performing *Ifrad* Ḥajj is liable for no *Hady*.

A woman who menstruates while in the state of *'Iḥrām*

She should do all the practices of Ḥajj except *Tawaf*. She may not perform *Tawaf* after she becomes pure. If she menstruates while performing 'Umrah and fears that she might miss the practices of Ḥajj,

she should assume *'Iḥrām* for Hajj and combine it with 'Umrah and thus shifts into *Qirān* Hajj. In such a case, *Sa'y* will be enough for both Hajj and 'Umrah. If she menstruates after *Tawaf-ul-Ifadah* and wants to travel back home, she might do so, and thus *Tawaf-ul-Wada'* (the farewell circumambulation) is waived.

Ihsar (being prevented from completing Hajj or 'Umrah)

Ihsar means being prevented from reaching the Ka'bah because of an enemy, disease, or losing the way. If a pilgrim has stipulated a condition (for ending *'Iḥrām*) upon entering into the state of *'Iḥrām*, saying:

«اللَّهُمَّ حَلِّ حَيْثُ جَبَسْتَنِي»

Allāhumma Mahalli Haythu Habastani.

“[Oh Allāh, if something happens to me then I will be exempted and I will be released]”,¹

it is permissible for them to discontinue *Iḥarm* without slaughtering a *Hady* and there is nothing due on them. If he has not stipulated such a condition, he should not discontinue *'Iḥrām* unless he slaughters a *Hady* and shaves (in the case of men) or cut their hair short. If he cannot offer a *Hady*, they must fast for ten days; then they should end the state of *'Iḥrām*. If prevention from Hajj happens to coincide with missing standing on 'Arafah, his *'Iḥrām* in such a case will turn into *'Iḥrām* for 'Umrah. Thus, he should perform *Sa'y* and *Tawaf*, then

¹ This is a part of the Ḥadīth reported on the authority of Diba'ah bint Al-Zubayr (رضي الله عنها) by Al-Bukhārī, (Ḥadīth no. 4801) and Muslim, (Ḥadīth no. 1207).

shave or cut his hair short. However, he has to make up for that Hajj, even if a supererogatory one, in a subsequent year.

Furthermore, he is liable for *Hady*, which he should slaughter during the make-up Hajj. All this is applicable in case he does not stipulate the abovementioned condition. If he stipulates such a condition, he will be liable for no *Hady* or making up the Hajj.

Discontinuation of Hajj's 'Ihrām [*Taballul*] takes place through three things:

- 1- Finishing the acts of Hajj.
- 2- Forced discontinuation because of *Ihsar*.
- 3- Forced discontinuation because of *Ihsar* if he stipulates it at the beginning of 'Ihrām.

Without these things, Hajj should not be discontinued.

Recommendable and Avoidable Acts during Hajj

A pilgrim should deal with his Muslim brothers kindly and generously by offering them financial assistance when needed. He should also teach and guide them, enjoin what is good and forbid evil with wisdom and kind preaching. During Hajj, a pilgrim should frequently give in charity and benefit people experiencing poverty and those in need. Moreover, he should be frequent in saying utterances of *Dhikr*, praising and thanking Allāh, reciting the Qur'ān, and saying *Talbiah*.

Furthermore, a pilgrimage should avoid insulting others, physically or verbally harming Muslims, gazing lustfully at women, falsely arguing

with others which might lead to disputes, backbiting, talebearing, speaking untruthfully, mocking or laughing at Muslims, perjury, and such other things as may be prohibited to Muslims at any time. Prohibition became more emphasized during the time of Ḥajj.



Hady

Hady is one of the rituals of Hajj, and thus a pilgrim has to be fully aware of its rulings.

Definition of *Hady*

It refers to sacrificial animals dedicated to the Sacred Place. It is derived from the Arabic root verb “*ahda*,” which means to dedicate or offer a gift. It was given that name because such animals are dedicated to Allāh (Exalted be He).

Merits of *Hady*

Among those Ḥadīths speaking about the importance of *Hady* is the one that reads,

«مَا عَمِلَ ابْنُ آدَمَ يَوْمَ النَّحْرِ عَمَلًا أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ،
مِنْ هِرَاقَةٍ دَمٍ، وَإِنَّهُ لَيَأْتِي يَوْمَ الْقِيَامَةِ، بِقُرُونِهَا، وَأَظْلَافِهَا،
وَأَشْعَارِهَا، وَإِنَّ الدَّمَ، لَيَقَعُ مِنَ اللَّهِ عَزَّ وَجَلَّ، بِمَكَانٍ قَبْلَ
أَنْ يَقَعَ عَلَى الْأَرْضِ، فَطَيَّبُوا بِهَا نَفْسًا»

“The son of Adam does not do any deed on the Day of Sacrifice that is dearer to Allāh than shedding blood. It will come on the Day of Resurrection with its horns,

cloven hoofs, and hair. Allāh accepts its blood before it reaches the ground. So be content when you do it.”¹

Besides, the Prophet (ﷺ) said,

«مَا أَنْفَقْتُ الْوَرَقَ فِي شَيْءٍ أَفْضَلَ مِنْ نَحِيرَةٍ فِي يَوْمٍ عِيدٍ»

“Money is spent on no better than slaughtering a sacrificial animal on the day of `Eid.”

Moreover, Allāh told us that He is self-sufficient and that neither their meat nor their blood reaches Allāh. Rather, it is piety from His servants that reaches Him. He (سُبْحَانَهُ وَتَعَالَى) said,

﴿لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ﴾

“It is neither their meat nor their blood that reaches Allāh, but it is piety from you that reaches Him...” [Sūrah Hajj, 22: 37].

This means that your piety and sincere good deeds are raised to Him.

Types of *Hady*

Sacrificial animals dedicated to the House of Allāh are divided into three types:

First type: Enjoined by a vow.

1 Related by Al-Tirmidhi, (Ḥadīth no. 1493), and classified it as *Ḥadīth Hassan Gharib* (a good Ḥadīth that is strange to come from this chain of narration). It is also related by Ibn Majah, (Ḥadīth no.3126) – the wording being his – and Al-Hakim, (Ḥadīth no. 7523). The latter judged its chain of narrators as trustworthy.

Second type: Enjoined without a vow.

Third type: Supererogatory *Hady*.

We will deal here only with the second type, i.e., the one enjoined without a vow, such as *Hady* enjoined because of performing *Qirān* and *Tamattu`* Hajj and those becoming obligatory because of leaving out an obligation or doing a forbidden matter.

Hady enjoined because of performing *Qirān* and *Tamattu`* Hajj

It refers to that type of *Hady* that became obligatory because of performing *Qirān* and *Tamattu`* Hajj. *Tamattu`* means assuming *Thram* for 'Umrah during the months of Hajj then assuming *Thram* for Hajj after performing 'Umrah. For *Tamattu`* to be valid, he should not separate them by a journey to the distance that permits the shortening of *Ṣalāh*, according to many scholars, or by going back to his country, according to the predominant view. However, this does not apply to the case when the pilgrim's family are residents in Makkah. In this regard, Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ﴾

“Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e., Hajj-at-Tamattu' and Al-Qirān), he must slaughter a Hady such as he can afford...” [Sūrah Al-Baqarah, 2: 196].

Later in the same Ayah, Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ﴾

“...This is for him whose family is not present at Al-Masjid-al-Haram (i.e., non-resident of Makkah)” [Sūrah Al-Baqarah, 2: 196].

There is no difference among scholars that *Hady* is obligatory on a person performing *Tamattu`* Hajj. However, a pilgrim can eat a part of an animal slaughtered for such a purpose and give some of it as a gift or charity. This is because Allāh (Exalted be Him), through *Tamattu`* Allāh, made things easy for His servants and permitted pilgrims to discontinue *Ihrām* between *Umrah* and Hajj taking into account that continuing *Ihrām* for such a long period is so difficult. There is also *Hady* that becomes obligatory because of performing *Qirān* Hajj in one journey. This takes place after a pilgrim announces *Ihrām* for both Hajj and *Umrah* simultaneously during the months of Hajj. Thus, *Hady* is considered obligatory through drawing an analogy between it and *Tamattu`* Hajj. Similarly, a pilgrim can eat a part of an animal slaughtered for such a purpose and give some of it as a gift or charity.

Time of slaughtering

Hady for *Qirān* and *Tamattu`* Hajj should be slaughtered on the day of *Eid* or during the three subsequent days. In this regard, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

«كُلُّ أَيَّامِ التَّشْرِيقِ ذَبْحٌ»

“All the days of Tashreeq are days for slaughtering.”¹

For *Hady*, a pilgrim can sacrifice one six-month-old sheep or a two-year-old goat or share a camel or a cow with six other pilgrims. *Hady* for *Qirān* and *Tamattu`* Hajj should be slaughtered in the sacred area. Ahmad and others reported on the authority of Jabir that the Prophet (ﷺ) said,

«كُلُّ فِجَاجٍ مَكَّةَ طَرِيقٌ وَمَنْحَرٌ»

“Every road of Makkah is a thoroughfare and a place of sacrifice.”²

A pilgrim has to distribute the meat of the animal he slaughtered among people experiencing poverty in Makkah or leave it to them to slaughter it. This is because of the Ayah that reads,

﴿وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسْكِينٍ﴾

“...whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka’bah, of an eatable animal (i.e., sheep, goat, cow, etc.) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed Masakin (poor persons)...” [Sūrah Al-Ma’idah, 5: 95].

1 Related by Ahmad, (Ḥadīth no. 16751), and was judged by Ibn Hibban as authentic, (Ḥadīth no.3854).

2 Related by Abu Dawud, (Ḥadīth no. 1937) and Ibn Majah, (Ḥadīth no. 3048). It is judged as authentic by Ibn Khuzymah, (Ḥadīth no. 2787) and Al-Hakim, (Ḥadīth no. 1691), according to the conditions of Muslim.

To the same effect, Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿ثُمَّ مَحَلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ ﴿٣٣﴾﴾

“...and afterward they are brought for sacrifice unto the ancient House (the Haram – the sacred territory of Makkah city).” [Sūrah Al-Hajj, 22:33].

People with low incomes in Makkah among whom the meat is distributed include both residents of Makkah and even pilgrims who deserve a share of *Zakah*.

Requirements of the *Hady* that is to be slaughtered

A sacrificial animal that is to be slaughtered as *Hady* must meet two requirements:

First: It should be of the age stipulated by *Shari'ah*. If it is a sheep, it should be six months old. If it is not a sheep, were it a goat, a camel, or a cow, it should be *Thani* (i.e., a five-year-old camel, a two-year-old cow, or a one-year-old goat).

Second: The sacrificial animal must be free of any defect. To explain, it must not be a one-eyed animal that has obviously lost the sight of one eye, is blind, emaciated, has no marrow in its bones, toothless whose front teeth are removed from the roots, excessively thin or lean, lame, whose limp is obvious or a sick animal whose sickness is obvious. This is based on the Ḥadīth narrated on the authority of Al-Bara' Ibn 'Azib (رضي الله عنه), who said, “The Prophet (صلى الله عليه وسلم) addressed us saying:

«أَرْبَعٌ لَا تَجُوزُ فِي الْأَضَاحِي؛ الْعَوْرَاءُ الْبَيِّنُ عَوْرُهَا، وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا، وَالْعَرَجَاءُ الْبَيِّنُ ظَلْعُهَا، وَالْعَجْفَاءُ الَّتِي لَا تُنْقِ»

There are four that will not do for sacrifice: a one-eyed animal whose defect is obvious, a sick animal whose sickness is obvious, a lame animal whose limp is obvious and an emaciated animal that has no marrow in its bones.”¹

Moreover, any animal that had lost most of its ear or horn is not valid. It is narrated on the authority of `Ali (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

«نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُضَحَّى
بِأَعْضَبِ الْقَرْنِ أَوْ الْأُذُنِ»

“forbade (as a sacrifice) any animal that had lost most of its ear or horn.”²

This Ḥadīth, in its literal sense, indicates that such an animal is invalid for *Hady*. Qatadah [the narrator] said: I asked Sa`id ibn Al-Musayyab about the amount lost of ears or horns, and he said: Half or more.

1 Related by Abu Dawud, (Ḥadīth no. 2802) Al-Tirmidhi, (Ḥadīth no. 1497), who judged it as authentic, Al-Nasa’i, (Ḥadīth no. 2369) and Ibn Majah, (Ḥadīth no. 3144).

2 Related by Abu Dawud, (Ḥadīth no. 2805) Al-Tirmidhi, (Ḥadīth no. 1504), who judged it as authentic, Al-Nasa’i, (Ḥadīth no. 2370) and Ibn Majah, (Ḥadīth no. 3145).

The how-to of slaughtering

As for camels, the Sunnah in slaughtering them is *Nahr* (stabbing the neck and then making a horizontal cut) with their left leg. At the Farewell Hajj, when the sacrificial camels were brought to the Prophet (ﷺ), he said: “**Call Abul-Hassan (Ali) to me.**” Ali was then called for, and he (the Prophet) said to him: “**Catch hold of the lower end of the lance,**” and the Messenger of Allāh (ﷺ) himself caught hold of the upper end. He then pierced the camels with it. After slaughtering, he rode on his mule and mounted Ali behind him.¹

As for other animals, it is Sunnah to slaughter them while facing the *Qiblah*. The animal should then be placed on its left side, and he should put his right foot on its right side. Allāh (سُبْحَانَهُ وَتَعَالَى) said :

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً ۖ﴾

“And (remember) when Musa (Moses) said to his people:
“Verily, Allāh commands you that you slaughter a cow.”
[Sūrah Al-Baqarah, 2:67].

However, the opposite, i.e., slaughtering camels and practicing *Nahr* with cows and goats, is unobjectionable. This is because are two related kinds of slaughtering. Also, this is based on the general purport of the Ḥadīth narrated on the authority of Rafi` ibn Khadij that reads,

¹ Related by Abu Dawud, (Ḥadīth no. 1766).

«مَا أَتَمَّرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلُوا»

“(Use) whatever causes the blood to flow, mention the Name of Allāh and eat.”¹

However, while starting to move one’s hand for slaughtering, it is obligatory to say: “*Bismillah* [In the name of Allāh],” and recommendable to say:

«اللَّهُ أَكْبَرُ اللَّهُمَّ مِنْكَ وَإِلَيْكَ»

Allāhu Akbar. Allāhumma hadha minka wa ilayk.

“[Allāh is the Greatest! O Allāh, this is from You and dedicated to You].”

The owner should slaughter himself or deputize someone else to slaughter on his behalf.

Ruling on *Hady* that becomes obligatory because of leaving out an obligatory act

Suppose a pilgrim leaves out one of obligatory acts of Hajj, such as spending the night at Mina, throwing pebbles, appending the night at Muzdalifah or Tawaf-ul-Wada`. In that case, he will be liable for a *Hady*, for which a pilgrim can sacrifice one six-month-old sheep or a two-year-old goat or share a camel or a cow with six other pilgrims. A pilgrim has to distribute the meat of the animal he slaughtered among

¹ Related by Al-Bukhārī, (Ḥadīth no. 2507) and Muslim, (Ḥadīth no. 1968).

people experiencing poverty in Makkah or leave it to them to slaughter it. This is inferred from drawing an analogy between this and the *Hady* for *Qirān* or *Tamattu`* Hajj. If this is not affordable, he should fast for ten days.

Ruling on *Hady* that becomes obligatory because of doing a prohibited matter

Suppose a pilgrim commits one of the forbidden matters during the state of *Ihrām* intentionally and knowingly, such as shaving or cutting short one's hair, covering one's head, or applying perfume. In that case, he is given three options: slaughtering a sheep, feeding six needy persons, or fasting for three days. In this regard, Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ
مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾

“And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity – feeding six poor persons) or offering sacrifice (one sheep)...” [Sūrah Al-Baqarah, 2: 196].

This is also supported by the Ḥadīth narrated on the authority of Ka'b ibn 'Ujrah, who said:

«أَتَى عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: كَانَ هَوَامُّ رَأْسِكَ تُؤْذِيكَ؟ فَقُلْتُ: أَجَلُ قَالَ: فَاحْلِقْهُ وَادْبَحْ شَاةً نَسِيكَةً أَوْ

صُمْ ثَلَاثَةَ أَيَّامٍ أَوْ تَصَدَّقْ بِثَلَاثَةِ أَصْعٍ تَمْرٍ بَيْنَ سِتَّةِ مَسَاكِينَ»

“The Messenger of Allāh (ﷺ) came to me while I was lighting a fire under a pot, and lice were falling on my face, or my eye-brows. He said: ‘Are your lice bothering you?’ [He said:] ‘I said: ‘Yes.’ He said: ‘Then shave your head and offer a sacrifice, or fast three days, or feed six needy people.’”¹

If the forbidden matter he commits is killing a game, he can choose one of two options:

Either to slaughter the equivalent offering, if there is any, and give its meat in charity to people experiencing poverty in Makkah.

Or to calculate its monetary value depending on the place or the surroundings where the sin was committed and buy food; in addition to that is to be distributed among the poor in Makkah, each poor person receiving half a *Sa`* (1 *Sa`* = 2.172 kg). He may also opt for fasting for several days equal to the food portions for each poor person. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَذًا بِلَغِ الْكَعْبَةِ أَوْ كَفَّرَةٌ طَعَامُ مَسْكِينٍ﴾

“...and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka’bah, of an eatable animal (i.e., sheep, goat, cow, etc.) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed Masakin (poor persons)...” [Sūrah Al-Ma’idah, 5: 95].

1 Related by Al-Bukhārī, (Ḥadīth no. 4190) and Muslim, (Ḥadīth no. 1201).

Moreover, the ransom for committing one of the forbidden acts during Ḥajj should be paid where it was committed, whether inside or outside the sacred area. Thus, ransom should be paid there if the sin is committed outside the Sacred Area. In fact, the Prophet (ﷺ) slaughtered his Hady in his camp in Al-Hudaybiah, located outside the Sacred Area's boundaries. By the same token, he should pay the ransom inside the Sacred Area for the sins committed therein. Slaughtering in such a case should be done immediately after the forbidden act. In the case of excuses, he may slaughter in advance before doing the forbidden act.

We ask Allāh to make our deeds sincere, truthful, and motivated by good intentions. We also ask Him to accept our rituals and righteous deeds, for He is Capable of all things. May the blessings and peace of Allāh be upon our Prophet Muḥammad, his Family, and Companions.



List of *Italicized* Arabic Terminology

Word	Meaning
<i>Adhan</i>	(Call to Prayer)
<i>Al-Hill</i>	(areas outside the Sacred Sanctuary of Makkah)
<i>Al-Jamrah Al-Kubra</i>	(The Greatest Stone Pillar)
<i>Al-Mash`ar Al-Haram</i>	(a mount in Muzdalifah)
<i>Al-Masjid Al-Haram</i>	(The Sacred Mosque in Makkah)
<i>Ayah</i>	(Qur'anic verse)
<i>Dar Al-Salam</i>	(Abode of Peace), i.e., paradise.
Days of <i>Tashriq</i>	(11 th , 12 th and 13 th of Dhul-Hijjah)
<i>Dhikr</i>	(Remembrance of Allāh)

<i>Du`a'</i>	(supplication)
<i>‘Eid-ul-Adha</i>	(the Festival of the Sacrifice)
<i>Fajr</i>	(dawn)
<i>Fiqh</i>	(Islāmic jurisprudence)
first <i>Jamrah</i>	(The one closer to the Mosque of Al-Khayf)
<i>Hady</i>	(Sacrificial animal)
<i>Hill</i>	(Opposite of <i>‘Iḥrām</i>)
<i>Ifrad Ḥajj</i>	(Performing Ḥajj only)
<i>‘Iḥrām</i>	(Ritual state for Ḥajj and ‘Umrah)
<i>Ihsar</i>	(being prevented from completing Ḥajj or ‘Umrah)
<i>Iqamahs</i>	(Sing. <i>Iqamah</i> : call to start the Prayer)
<i>Izar</i>	(garment worn below the waist)
<i>Jamrat Al-‘Aqabah</i>	(Stone pillar, which is the closest to Makkah, at which pebbles are thrown during Ḥajj)
<i>Khutbah</i>	(sermon)
<i>Mabram</i>	(spouse or unmarriageable relative)
<i>Majmu‘ Al-Fatawa</i>	(Fatwa Collection)

<i>Miqāt</i>	(Site for entering the ritual state for Ḥajj and `Umrah)
<i>Nahr</i>	(Stabbing the sacrificial animal's neck and then making a horizontal cut)
<i>Niqab, Burqa`, Litham</i>	(Types of face veils)
<i>Niyyah</i>	(intention)
<i>Qiblah</i>	(Direction faced for Prayer towards the Ka`bah)
<i>Ria`</i>	(showing-off)
<i>Rida`</i>	(Upper garment)
<i>Sa`</i>	(1 Sa` = 2.172 kg)
<i>Sa`y</i>	(Going between Safa and Marwah)
<i>Sahih</i>	(Authentic)
<i>Salah</i>	(Prayer)
<i>Sawm</i>	(fasting)
<i>Shari`ah</i>	(Islāmic law)
<i>Takbir</i>	(Saying: “ <i>Allāhu Akbar</i> [Allāh is the Greatest]”) and
<i>Talbiyah</i>	(Devotional expressions chanted at certain times during Ḥajj and `Umrah)

<i>Tamattu` Ḥajj</i>	(Combining Ḥajj and `Umrah with a break in between)
<i>Tasmiyah</i>	(Saying, “ <i>Bismillah</i> [In the Name of Allāh]”)
<i>Tawaf</i>	(Circumambulation around the Ka`bah)
<i>Tawaf-ul-Ifadah</i>	(Final obligatory circumambulation around the Ka`bah in Ḥajj)
<i>Tawaf-ul-Qudum</i>	(Circumambulation around the Ka`bah on arrival in Makkah)
<i>Tawaf-ul-Wada`</i>	(Circumambulation around the Ka`bah on leaving Makkah)
<i>Tawaf-ul-Ziarah</i>	(another name for Tawaf-ul-Ifadah)
<i>Tawatur</i>	(a significant number of narrators whose agreement upon a lie is impossible)
the Day of <i>Tarwiyah</i>	(8 th of Dhul-Hijjah)
<i>Ummah</i>	Muslim nation
<i>Witr</i>	(Prayer with an odd number of units)
<i>Wudu`</i>	(ablution)
<i>Zakah</i>	Obligatory Charity



