



MADINAH  
COLLEGE

**THE BOOK**

**OF**

**HAJJ**

**FROM MANHAJ AS-SĀLIKEEN**



**SHAYKH ABDUR-RAHMAN BIN NASIR AS-SI'DI**

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# INTRODUCTION

The book we will be using is الشيخ عبد الرحمن السعدي من هج السالكين who passed away 1376H which is 1957.

From the ways of the people of knowledge is to go through the rulings of a particular season or time when it arrives such as learning the rulings of Hajj during the season of Hajj.

Scholars say it is shameful on a Mufti to not go through all of Fiqh at least once a year. They were referring to books such as المغني.

Shaykh Abdul-Salam Ash-Shuway'ir said: The aspirations have gone down so it is no problem if people go through all of Fiqh in a summarised way or summarised book.

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# THE BOOK OF HAJJ

The word حج means قصد but حج is an intention to go a venerated destination.

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ٩٧

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

In the Shariah the word حج is an act of worship intending to do the rituals of Hajj at the Kabah.

When scholars say والأصل فيه it is the original evidence to show the obligation for the act of worship.

The Ahadith regarding Hajj are many such as:

وَعَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامَ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالْحَجِّ وَصَوْمِ رَمَضَانَ "

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<sup>1</sup> 3:97

*Ibn 'Umar reported God's messenger as saying, "Islam is based on five things: the testimony that there is no god but God and that Muhammad is His servant and messenger, the observance of the prayer, the payment of zakat, the Pilgrimage, and the fast during Ramadan."<sup>2</sup>*

From amongst them is the Hadith of جبريل عليه السلام.

عَنْ أَبِي هُرَيْرَةَ قَالَ: : حَطَبْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «يَا أَيُّهَا النَّاسُ قَدْ فُرِضَ عَلَيْكُمُ الْحَجُّ فَحُجُّوا» فَقَالَ رَجُلٌ: أَكُلَّ عَامٍ يَا رَسُولَ اللَّهِ؟ فَسَكَتَ حَتَّى قَالَهَا ثَلَاثًا فَقَالَ: " لَوْ قُلْتُ: نَعَمْ لَوَجِبَتْ وَلِمَا اسْتَطَعْتُمْ " ثُمَّ قَالَ: ذَرُونِي مَا تَرَكْتُكُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ ". رَوَاهُ مُسْلِمٌ

*Abu Huraira told that God's messenger addressed them saying, "Pilgrimage (In what follows I have used the word "pilgrimage" where only the hajj is intended; but when reference is made to both hajj and 'umra the Arabic words are used without translation to avoid misunderstanding.) has been ordained for you people, so perform it." A man asked whether it should be performed annually, but God's messenger gave no reply till he had asked the question three times. Then he said, "If I were to say that it should, it would be obligatory and you would not be able to perform it," after which he said, "Leave me alone as long as I have said nothing to you, for your predecessors perished simply on account of their much questioning and their disagreement with their prophets. But when I command you to do anything, obey it as much as you can; and when I forbid you to do anything, leave it alone."<sup>3</sup>*

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<sup>2</sup> (Bukhari and Muslim.)

<sup>3</sup> Muslim transmitted it.

وَعَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ كَتَبَ عَلَيْكُمُ الْحَجَّ». فَقَامَ الْأَقْرَعُ بْنُ حَابِسٍ فَقَالَ: أَفِي كُلِّ عَامٍ يَا رَسُولَ اللَّهِ؟ قَالَ: " لَوْ قُلْتُهَا: نَعَمْ لَوَجِبَتْ وَلَوْ وَجِبَتْ لَمْ تَعْمَلُوا بِهَا وَلَمْ تَسْتَطِيعُوا وَالْحَجُّ مَرَّةً فَمَنْ زَادَ فَتَطَوُّعٌ ". رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَالِدَارِمِيُّ

*Ibn 'Abbas reported God's messenger as saying, "God has prescribed the pilgrimage for you people." Al-Aqra' b. Habis then got up and asked whether it was to be performed annually, to which God's messenger replied that if he were to tell them that it was, it would become obligatory, and if it did they would not keep it nor be able to do so, adding, "The pilgrimage should be performed once, and if anyone does it oftener he performs supererogatory act."*<sup>4</sup>

وَعَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ وَلَيْسَ لِلْحَجَّةِ الْمَبْرُورَةِ ثَوَابٌ إِلَّا الْجَنَّةُ». رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ

*Ibn Mas'ud reported God's messenger as saying, "Make the hajj and the 'umra follow one another closely, for they remove poverty and sins as a blacksmith's bellows remove impurities from iron, gold and silver; and a hajja which is accepted gets no less a reward than paradise."*<sup>5</sup>

Hajj is an act of worship that requires money yet it removes poverty.

Anyone who denies the obligation of Hajj leaves the fold of Islam because it is obligatory by unanimous consensus.

<sup>4</sup> Ahmad, Nasa'i and Darimi transmitted it.

<sup>5</sup> Tirmidhi and Nasa'i transmitted it, and Ahmad and Ibn Majah transmitted it from 'Umar up to "from iron."

The only one who is excused is the one who was unable to learn. If he had the ability to learn but did not then he is not excused.

Someone who knows the obligation but does not perform it, there is a difference of opinion regarding his Islam. The majority say he is a Muslim but a major sinner.

Umar رضي الله عنه wanted to write to leaders to take جزية from those who do not do Hajj.

What is meant by الاستطاعة? It was explained by the Tabieen.

There is also a weak Hadith by the Prophet ﷺ. The stronger opinion is that it is موقوف OR مرسل.

وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { قِيلَ يَا رَسُولَ اللَّهِ، مَا السَّبِيلُ؟ قَالَ: " الزَّادُ وَالرَّاحِلَةُ " } رَوَاهُ الدَّارَقُطْنِيُّ وَصَحَّحَهُ الْحَاكِمُ، وَالرَّاجِحُ إِرْسَالُهُ 1 .

*Anas (RAA) narrated that the Messenger of Allah (ﷺ) was asked, 'What is as-Sabil?' The Messenger of Allah (ﷺ) replied, "Provision of food and means to make the journey."<sup>6</sup>*

#### 1. الزاد

This is after a persons essential needs to have enough money to get to Hajj, stay there, complete Hajj, return and to leave his family during that time and not be poor when he comes back.

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<sup>6</sup> Related by Ad-Daraqutni and rendered authentic by Al-Hakim.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ  
وَأَذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِّن قَبْلِهِ لَمِن الضَّالِّينَ ١٩٨

*There is no blame upon you for seeking bounty from your Lord [during hajj]. But when you depart from ‘Arafāt, remember Allāh at al-Mash‘ar al-Harām. And remember Him, as He has guided you, for indeed, you were before that among those astray.<sup>7</sup>*

There is no problem in seeking money in Hajj.

Back in the day they would carry things of their skillset and work such as sowing and earn on the way to get to the next village till they reached Makkah.

Yahya bin Ma’een and Imam Ahmad wanted to go to Yemen to meet عبد الرزاق الصنعاني so they did Hajj on the way and met him there.

Is it obligatory to save up for Hajj? No, because of the principle:

قاعدة: ما لا يتم الوجوب إلا به فليس بواجب

*Principle: It is not obligatory to make something an obligation on oneself.*

## 2. الرحلة

This is the vehicle to get to Hajj. It is based on customs. So if it is a plane then for some it is a plane. For those in Saudi Arabia if it is a car then they must take a car.

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<sup>7</sup> 2.198

For a woman part of الإستطاعة is:

### 3. المحرم

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَمْرٍو، عَنْ أَبِي مَعْبُدٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تُسَافِرِ الْمَرْأَةُ إِلَّا مَعَ زِيٍّ مَحْرَمٍ، وَلَا يَدْخُلُ عَلَيْهَا رَجُلٌ إِلَّا وَمَعَهَا مَحْرَمٌ ". فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ أَنْ أَخْرُجَ فِي جَيْشٍ كَذَا وَكَذَا، وَأَمْرَاتِي تُرِيدُ الْحَجَّ. فَقَالَ " أَخْرُجْ مَعَهَا " .

*Narrated Ibn `Abbas: The Prophet (ﷺ) said, "A woman should not travel except with a Dhu-Mahram (her husband or a man with whom that woman cannot marry at all according to the Islamic Jurisprudence), and no man may visit her except in the presence of a Dhu-Mahram." A man got up and said, "O Allah's Messenger (ﷺ)! I intend to go to such and such an army and my wife wants to perform Hajj." The Prophet (ﷺ) said (to him), "Go along with her (to Hajj)."*<sup>8</sup>

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يَجِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تُسَافِرُ مَسِيرَةَ ثَلَاثِ لَيَالٍ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ " .

*'Abdullah b. Umar (Allah -be pleased with them) reported Allah's Apostle (ﷺ) as saying: It is not lawful for a woman who believes in Allah and the Hereafter to travel for more than three nights journey except when there is a Mahram with her.*<sup>9</sup>

<sup>8</sup> Sahih al-Bukhari 1862

<sup>9</sup> Sahih Muslim 1338c



If a woman does not have a Mahram then Hajj is not obligatory on her.

If a woman lives in Makkah then she does not need to travel so she does not require a Mahram to perform Hajj.

Is it allowed for a woman to travel with a group?

The reason for the prohibition of a woman travelling with a Mahram needs to be looked at. The reason is safety.

This is why some scholars say if it is safe she can travel for a *سفر طاعة*.

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ وَلَا تُسَافِرَنَّ امْرَأَةٌ إِلَّا وَمَعَهَا مَحْرَمٌ». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ اكْتُبْتُ فِي غَزْوَةٍ كَذَا وَكَذَا وَخَرَجَتْ امْرَأَتِي حَاجَةً قَالَ: «اذهب فاحجج مع امرأتك»

*He reported God's messenger as saying, "A man must not be alone with a woman, and a woman must travel only when accompanied by a man who is within the prohibited degrees." A man said, "I have been enrolled for such and such an expedition, and my wife intends to go out to perform the pilgrimage." He therefore told him to go and perform the pilgrimage along with his wife.<sup>10</sup>*

The correct opinion is that even with safety she needs a Mahram.

The longest Hadith regarding Hajj is from Jabir رضي الله عنه narrated in Muslim.

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<sup>10</sup> Bukhari and Muslim.

This Hadith is used to write Hajj guides.

منسك ابن تيمية is one of the best Hajj guides and by Imam An-Nawawi.

There is also a guide written by Shaykh Ibn Baz, Shaykh Al-Albani and Shaykh Abdul-Muhsin Al-Qasim.

It is recommended to carry a Hajj guide when your are going on Hajj. Shaykh Ibn Baz's is good to carry. 70 people read it to him to revise and perfect it.

A group of people came to visit Jabir رضي الله عنه at his house. He had become blind during the end of his life.

Imam Hatim Ar-Razi mentions 150,000 people came to do Hajj with the Prophet ﷺ.

عَنْ جَابِرٍ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْمِي عَلَى رَاحِلَتِهِ يَوْمَ النَّحْرِ وَيَقُولُ: «لِتَأْخُذُوا مَنَاسِكَكُمْ فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ حَجَّتِي هَذِهِ». رَوَاهُ مُسْلِمٌ

*Jabir said he saw the Prophet throwing pebbles on the day of sacrifice while on his riding-beast and saying, "Learn your rites, for I do not know whether I am likely to perform the pilgrimage after this occasion."<sup>11</sup>*

25th Dhul-Qi'dah the Prophet ﷺ began his journey of Hajj.

The ذو الحليفة was ميقات.

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<sup>11</sup> Muslim transmitted it.

One of the pillars of Hajj is Ihram. If a person does not enter Ihram his Hajj is invalid. Ihram is a state. It is not the clothing, that is a لوازم of it.

Entering Ihram must be done before the مواقيت. The ميقات is a place that you are not allowed to pass without entering into Ihram for the one intending Hajj or Umrah.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ وَقَتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ، فَهِنَّ لَهُنَّ وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ، لِمَنْ كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ، فَمَنْ كَانَ دُونَهُنَّ فَمَهَلُهُ مِنْ أَهْلِهِ، وَكَذَلِكَ حَتَّى أَهْلُ مَكَّةَ يَهْلُونَ مِنْهَا.

*Narrated Ibn `Abbas: Allah's Messenger (ﷺ) had fixed Dhul Hulaifa as the Miqat for the people of Medina; Al-Juhfa for the people of Sham; and Qarn Ul-Manazil for the people of Najd; and Yalamlam for the people of Yemen. So, these (above mentioned) are the Mawaqit for all those living at those places, and besides them for those who come through those places with the intention of performing Hajj and `Umra and whoever lives within these places should assume Ihram from his dwelling place, and similarly the people of Mecca can assume Ihram from Mecca.<sup>12</sup>*

Today قرن المنازل is called السيل الكبير which is in Taif.

Umar رضي الله عنه mentioned a 5th for the people of Iraq which is ذات عرق.

If people are going from their country to Madinah then they take the ميقات of Madinah instead of their countries.

<sup>12</sup> Sahih al-Bukhari 1526

Anyone within the Ihram does it from their house.

For those who live in Makkh they must leave the حرم boundary of Makkah to do Ihram for Umrah. As for Hajj they do it from their house.

Umrah is allowed any time during the year. Some say it is not allowed on the day of Arafah.

The Ihram of Hajj is not allowed to enter into except during the time of Hajj. It is Shawwal, Dhul-Qi'dah and Dhul-Hijjah. This is the time of Hajj.

The wife of Abu Bakr رضي الله عنه who is أسماء بنت عميس gave birth to his son محمد. The Prophet ﷺ commanded her to do Ghusl which is legislated when entering Ihram.

This shows that a woman who is in حيض or نفاس should still perform Ghusl and she still enters Ihram.

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { لَمَّا جِئْنَا سَرِفَ حِضْتُ، فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -  
"افْعَلِي مَا يَفْعَلُ الْحَاجُّ، غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ حَتَّى تَطْهُرِي" } مُتَّفَقٌ عَلَيْهِ فِي حَدِيثٍ 1 .

*Narrated `Aishah (RAA): When we came to a place called Sarif, I menstruated and the Prophet (Peace be upon him) told me, "You should perform all that a pilgrim would do, except circumambulation until you are pure (i.e. performed Ghusl)."*<sup>13</sup>

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<sup>13</sup> [Reported by Al-Bukhari and Muslim and it is part of a long Hadith.]

The Prophet ﷺ prayed 2 Rak'ah. Scholars say it is Sunnah to do Ihram after praying Salah. So if a person prays Asr then he should enter Ihram. If there isn't a Salah he prays 2 Rak'ah.

Others say the Prophet ﷺ prayed it because it is a blessed place.

حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ، حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، حَدَّثَنِي عِكْرِمَةُ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ عُمَرَ - رَضِيَ اللَّهُ عَنْهُ - حَدَّثَهُ قَالَ حَدَّثَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَتَانِي اللَّيْلَةَ آتٍ مِنْ رَبِّي وَهُوَ بِالْعَقِيقِ أَنْ صَلِّ فِي هَذَا الْوَادِي الْمُبَارَكِ وَقُلْ عُمْرَةً وَحَجَّةً ". وَقَالَ هَارُونُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا عَلِيُّ عُمْرَةً فِي حَجَّةٍ.

*Narrated `Umar: The Prophet (ﷺ) said to me, "Someone came to me tonight from my Lord while I was in the 'Aqiq (valley), and said to me, "Offer prayer in this blessed valley and say: 'Labbaik' for the (performance of) `Umra and Hajj."*<sup>14</sup>

قصواء is the name of the Prophet ﷺ's camel.

Depending on the type of Hajj there are different types of تلبية.

There are 3 types of Hajj:

1. الإفراد

It is do Hajj alone without a Umrah. So the person says لبيك اللهم حج.

<sup>14</sup> Sahih al-Bukhari 7343

This is the best type according to the Maliki's and the Shafi'i's because it is the Hajj of Abu Bakr and Umar رضي الله عنه and they would command the people to do it.

Some say the Prophet ﷺ did أفراد.

In أفراد you don't have to slaughter an animal.

## 2. التمتع

This is to perform Umrah then exit Ihram then to do Hajj with another Ihram.

The condition for it is that it must be done within the time of Hajj. Some scholars mention the second condition is that the person must stay in Makkah so if they leave and go back to their country after Umrah then come to do Hajj it is not التمتع.

The Hanabilah say this is the best type of Hajj because it has the most actions and because the Prophet ﷺ said he would have done it.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عُرْوَةُ، أَنَّ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا سَقَتُ الْهَدْيَ، وَلَحَلَلْتُ مَعَ النَّاسِ حِينَ حَلُّوا ".

*Narrated `Aisha: Allah's Messenger (ﷺ) said, "If I had formerly known what I came to know recently, I would not have driven the Hadi with me*

*and would have finished the state of Ihram along with the people when they finished it.*<sup>15</sup>

### 3. القران

This is to perform Umrah and Hajj both in one Ihram. The person says:  
لبيك اللهم حجة في عمرة.

There is also slaughtering of an animal in this type.

The Ahnāf say this is the best Hajj because the Prophet ﷺ performed it.

Ibn Taymiyyah said the best Hajj depends. If the person brings an animal to slaughter then the best is القران. The one who will slaughter in Makkah then التمتع is best. The one who cannot afford to slaughter should do الإفراد.

The Prophet ﷺ brought 63 animals to slaughter.

The Talbiyah is Sunnah. The Sunnah is to do it constantly after entering into Ihram loudly (for the men).

It is more emphasised when a person is moving.

It is allowed to change the تلبية. Some companions would say other things and the Prophet ﷺ did not rebuke them.

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<sup>15</sup> Sahih al-Bukhari 7229

It is Sunnah to do the تلبية until you stone the جمرة العقبة on the 10th of Dhul-Hijrah.

The Prophet ﷺ did his own تلبية.

The Arabs before Islam would consider Umrah during the time of Hajj one of the worst sins.

Jabir رضي الله عنه said when they set off they only knew they were doing Hajj, they didn't realise they were going to perform Umrah.

The first thing in Umrah is to touch the black stone. The Sunnah is to either kiss it or touch it and kiss your hand or touch it with a stick or point towards it without kissing anything.

The Tawaf is done anticlockwise around the Kabah 7 times.

The Prophet ﷺ did رمل for the first three rounds which is to jog and in the last 4 the Prophet ﷺ would walk.

From the Sunan of Umrah is to uncover the right shoulder during the Tawaf. Also in طواف القدوم.

Another Sunnah is to say رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ between the Yemeni corner and the black stone. Besides that a person makes Dua.

The مقام إبراهيم is a stone that Ibrahim عليه السلام stood on when he was building the Kabah.



The Prophet ﷺ went and prayed 2 Rak'ah behind it which is a Sunnah to do so after every Tawaf whichever Tawaf it is.

In these two Rak'ah you recite الإخلاص and الكافرون.

The Prophet ﷺ then went back to the black stone and kissed it.

Safa and Marwa are two small mountains. It is where Ibrahim عليه السلام left Hājar with a bag of dates and water.

She climbed Safa and then Marwa and went between them 7 times.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، وَكَثِيرِ بْنِ كَثِيرٍ - يَزِيدُ أَحَدُهُمَا عَلَى الْآخَرِ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ قَالَ ابْنُ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَرْحَمُ اللَّهُ أُمَّ إِسْمَاعِيلَ، لَوْ تَرَكَتْ زَمْزَمَ - أَوْ قَالَ لَوْ لَمْ تَعْرِفْ مِنَ الْمَاءِ - لَكَانَتْ عَيْنًا مَعِينًا، وَأَقْبَلَ جُرْهُمُ فَقَالُوا أَتَأْتِنِينَ أَنْ نَنْزَلَ عِنْدَكَ قَالَتْ نَعَمْ وَلَا حَقَّ لَكُمْ فِي الْمَاءِ. قَالُوا نَعَمْ ".

*Narrated Ibn `Abbas: The Prophet (ﷺ) said, "May Allah be merciful to the mother of Ishmael! If she had left the water of Zamzam (fountain) as it was, (without constructing a basin for keeping the water), (or said, "If she had not taken handfuls of its water"), it would have been a flowing stream. Jurhum (an Arab tribe) came and asked her, 'May we settle at your dwelling?' She said, 'Yes, but you have no right to possess the water.' They agreed."*<sup>16</sup>

The Prophet ﷺ climbed Safa till he could see the Kabah. The Sunnah is to make Dua with the hands raised and say:

<sup>16</sup> Sahih al-Bukhari 2368

الله أكبر، الله أكبر، الله أكبر، لا إله إلا الله وحده لا شريك له، له الملك، وله الحمد، يحيي ويميت وهو على كل شيء قدير، لا إله إلا الله وحده لا شريك له، أنجز وعده، ونصر عبده، وهزم الأحزاب وحده.

It is said 3 times and in between each time a person makes Dua. It is a place where Dua gets accepted.

When the Prophet ﷺ got to the bottom of the mountain he would run. This is where the green lights are today.

The Prophet ﷺ removed the previous belief of the people of Jahiliyyah that Umrah could not be done with Hajj.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدَّمَشَقِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ أَهَلَّلْنَا مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِالْحَجِّ خَالِصًا لَا نَخْلُطُهُ بِعُمْرَةٍ فَقَدِمْنَا مَكَّةَ لِأَرْبَعِ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ فَلَمَّا طُفْنَا بِالْبَيْتِ وَسَعَيْنَا بَيْنَ الصَّفَا وَالْمَرْوَةِ أَمَرَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ نَجْعَلَهَا عُمْرَةً وَأَنْ نَحِلَّ إِلَى النِّسَاءِ . فَقُلْنَا مَا بَيْنَنَا لَيْسَ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلَّا خَمْسٌ فَنَخْرُجُ إِلَيْهَا وَمَذَا كِيرُنَا تَقَطَّرُ مَنِيًّا فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنِّي لِأَبْرُكُكُمْ وَأَصْدُقُكُمْ وَلَوْلَا الْهُدَى لَأَحَلَلْتُ " . فَقَالَ سُرَاقَةُ بْنُ مَالِكٍ أَمْتَعْتُنَا هَذِهِ لِعَامِنَا هَذَا أَمْ لِأَبْدٍ فَقَالَ " لَا بَلْ لِأَبْدٍ الْأَبْدِ " .

*It was narrated that Jabir bin 'Abdullah said: "We began our Talbiyah for Hajj only with Allah's Messenger (ﷺ), and we did not mix it with 'Umrah. We arrived in Makkah when four nights of Dhul-Hijjah had passed, and when we had performed Tawaf around the Ka'bah and Sa'y between Safa and Marwah, the Messenger of Allah (ﷺ) commanded us to make it 'Umrah, and to come out of Ihram and have relations with our wives. We said: 'There are only five (days) until 'Arafah. Will we go out to it with our*

male organs dripping with semen?’ The Messenger of Allah (ﷺ) said: ‘I am the most righteous and truthful among you, and were it not for the sacrificial animal, I would have exited Ihram.’ Suraqah bin Malik said: ‘Is this Tamattu’ for this year only or forever?’ He said: ‘No, it is forever and ever.’”<sup>17</sup>

The animals brought by the Prophet ﷺ and Ali رضي الله عنه were 100 altogether.

يوم التروية is the day when Hajj starts which is the 8th of Dhul-Hijjah.

It is called this because you stay in Mina where there is no water. The Arabs would bring water from outside to Mina.

On the first day of Hajj the only thing you do is pray Dhuhr to Fajr shortened at their times in Mina.

After Fajr the Prophet ﷺ stayed in his place till the sun rose.

The 9th day which is يوم العرفة is the most important day of Hajj.

أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ أَنْبَأَنَا وَكَيْعٌ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ بُكَيْرِ بْنِ عَطَاءٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَعْمَرَ، قَالَ شَهِدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَاهُ نَاسٌ فَسَأَلُوهُ عَنِ الْحَجِّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْحَجُّ عَرَفَةٌ فَمَنْ أَدْرَكَ لَيْلَةَ عَرَفَةَ قَبْلَ طُلُوعِ الْفَجْرِ مِنْ لَيْلَةٍ جَمَعَ فَقَدْ تَمَّ حَجُّهُ " .

*It was narrated that Abdur-Rahman bin Yamur said: "I saw the Messenger of Allah when people came to him and asked him about Hajj. The Messenger of Allah said: 'Hajj is Arafat. Whoever catches up with the night*

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<sup>17</sup> Sunan Ibn Majah 2980

*of Arafat before dawn comes on the night of Jam (Al-Muzdalifah), his Hajj is complete.*<sup>18</sup>

If a person misses *عرفة* they miss Hajj.

Then the Prophet ﷺ commanded a tent for him to be built at *نمرة* which is an area at *عرفة*.

Between *منى* and *عرفة* is *مزدلفة*.

Arafah is not inside the *حرم* boundary. Quraysh before Islam would go to *مزدلفة* instead of *عرفة* on the day of Arafah. They would say they do not go out because they are the people of *حرم*. Everyone else would go to Arafah.

Quraysh thought the Prophet ﷺ would stay in *مزدلفة* but he went to Arafah and stayed at his tent in *نمرة*.

When it was the time for *زوال*, the Prophet ﷺ commanded his camel to be brought and came to the valley and gave a Khutbah to the people. This is known as *خطبة عرفة*.

Standing at Arafah is a pillar from Dhuhr till Fajr. The Hanabilah say it is *واجب* to stay in Arafah and you cannot leave till Maghrib. If you leave before Maghrib you have to pay a penalty.

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<sup>18</sup> Sunan an-Nasa'i 3016

After the Khutbah Bilal رضي الله عنه did one Adhan for both Dhuhr and Asr and they prayed it combined and shortened. They did a separate Iqamah for both of them.

Then the Prophet ﷺ went to Arafah and made Dua until Maghrib, until the yellowness left after Maghrib.

He would keep his hands raised even if he picked up something with one hand, he ﷺ would keep the other raised.

The Prophet ﷺ had أسامة بن زيد behind him on his riding beast.

The Prophet ﷺ would hold back his camel القسواء to make it go slowly.

The Prophet ﷺ came to مزدلفة which is واجب of Hajj. It is on the 10th night and a person stays the night there.

The Prophet ﷺ prayed Maghrib and Isha there جمع تأخير with one Adhan and two إقامة's and without any Sunan between them.

The Prophet ﷺ prayed Fajr in the morning. Then he came to المشعر الحرام which is a place scholars differ where it is. They say it is where the Masjid is built today. It is in مزدلفة. It is Sunnah to make Dua there facing the Qiblah because Dua is accepted.

The Prophet ﷺ made Dua there till the إسفار.

The Arabs would leave when the sun rose. They would say أشرق يا ثبير asking the mountain to bring the sun so that they could leave.

Then the Prophet ﷺ went towards المنى on his camel with الفضل بن العباس the brother of Abdullah bin Abbas رضي الله عنه. He got to the area where the elephants had stopped and went faster here.

He ﷺ stoned the big جمرة 7 times. This is from the واجبات of Hajj. The واجب is to throw 7 stones with a proper throw. The Sunnah is to say Allahu Akbar every time you throw.

The stones must be the size of fingertips.

The 10th day of Hajj has the most actions.

The Prophet ﷺ then went to slaughter his 63 animals. This is a واجب of Hajj for those doing قران and تمتع.

The Prophet ﷺ took a bit from each camel and cooked it together and they ate it. This is Sunnah

وَأَلْبَدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ ۗ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ٣٦

*And the camels and cattle We have appointed for you as among the symbols [i.e., rites] of Allāh; for you therein is good. So mention the name of Allāh upon them when lined up [for sacrifice]; and when they are [lifeless] on their sides, then eat from them and feed the needy [who does not seek aid] and the beggar. Thus have We subjected them to you that you may be grateful.<sup>19</sup>*

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<sup>19</sup> 22:36

The قانع is the poor who does not ask and the معتر is the poor who asks.

The Prophet ﷺ went to the Kabah and performed Tawaf. This is a pillar of Hajj. It is called طواف الحج or طواف الإفاضة or طواف الزيارة. It is the one referred to in the verse:

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُدُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ٢٩

*Then let them end their untidiness and fulfill their vows and perform ṭawāf around the ancient House.*<sup>20</sup>

Then he ﷺ prayed Dhuhr.

Shaving the head is also done on this day.

Scholars say the actions of the 10th day of Hajj can be done in any order but this order is Sunnah.

There are 3 things by which a person leaves Ihram: Tawaf, stoning and shaving.

If a person does any two of these then everything is Halal, a person is no longer in Ihram except that he cannot have intercourse until he does the third.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَفَ فِي حَجَّةِ الْوُدَاعِ بِمِنَى لِلنَّاسِ يَسْأَلُونَهُ فَجَاءَهُ رَجُلٌ فَقَالَ: لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحَ. فَقَالَ: «أَذْبَحْ وَلَا حَرَجَ» فَجَاءَ آخَرُ فَقَالَ: لَمْ أَشْعُرْ فَنَحَرْتُ قَبْلَ أَنْ أَرْمِيَ. فَقَالَ: «أَرْمِ وَلَا حَرَجَ». فَمَا سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

<sup>20</sup> 22.29

عَنْ شَيْءٍ قُدِّمَ وَلَا أُخِّرَ إِلَّا قَالَ: «افْعَلْ وَلَا حَرَجَ» وَفِي رِوَايَةٍ لِمُسْلِمٍ: أَتَاهُ رَجُلٌ فَقَالَ: حَلَقْتُ قَبْلَ أَنْ أَرْمِيَ. قَالَ: «ارْمِ وَلَا حَرَجَ» وَأَتَاهُ آخَرٌ فَقَالَ: أَفْضْتُ إِلَى الْبَيْتِ قَبْلَ أَنْ أَرْمِيَ. قَالَ: «ارْمِ وَلَا حَرَجَ»

*Abdallah b. 'Amr b. al-As said that God's messenger stopped during the Farewell Pilgrimage at Mina for people who had something to ask him. A man came and said, "Being ignorant, I shaved before sacrificing." He replied, "Sacrifice, for no harm will come." Another came and said, "Being ignorant, I sacrificed before throwing the pebbles." He replied, "Throw them, for no harm will come." The Prophet was not asked about anything which had been done before or after its proper time without saying, "Do it, for no harm will come." Bukhari and Muslim. According to a version by Muslim a man came and said, "I shaved before throwing the pebbles." He replied, "Throw them, for no harm will come." Another came to him and said, "I hastened to the House before throwing the pebbles." He replied, "Throw them, for no harm will come."*

The 4 pillars of Hajj:

1. Ihram
2. Standing at Arafah (9th Dhul-Hijjah)
3. Tawaf (طواف الإفاضة)

The other Tawaf are طواف القدوم which is طواف العمرة for the one doing Umrah. There is also طواف الوداع.

4. سعي الحج



This can be done before the 10th day for the one doing أفراد. He can do it after طواف القدوم because he does not have to perform Umrah. The other two types the people are performing umrah so they have to do the سعي for Umrah.

One of the conditions of سعي is that it must be done after طواف.

If a person does not perform a pillar his Hajj is not valid until he performs it. If a person misses Arafah his Hajj is invalid immediately and he has missed it.

The واجبات obligations of Hajj:

If a person misses a Wajib then the Hajj is valid but they must pay a penalty.

1. Ihram from the Meeqat
2. Standing at Arafah until Maghrib
3. Staying the night ليلة النحر at Muzdalifah.
4. Staying at Mina the nights of التشريق.

They are the 11th, 12th and 13th of Dhul-Hijjah. You must stay in Mina these nights for the majority of the night.

5. Stoning the جمرات.

The big جمره must be stoned on the 10th day after Fajr. It is also واجب stoning all 3 جمرات after زوال on the 11th, 12th and 13th of Dhul-Hijjah.

Starting with the small جمره, the middle then the biggest.

﴿ وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ  
وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ٢٠٣ ﴾

*And remember Allāh during [specific] numbered days. Then whoever hastens [his departure] in two days - there is no sin upon him; and whoever delays [until the third] - there is no sin upon him - for him who fears Allāh. And fear Allāh and know that unto Him you will be gathered.<sup>21</sup>*

It is allowed to leave early in Hajj and not stay for the 13th day. If you want to leave it must be before Maghrib. If a person does not leave by Maghrib then he must do the 13th day.

If you decided to leave before Maghrib but theres traffic leaving then it is fine but if you chose to stay then Maghrib came in and you changed your mind you cannot leave anymore.

## 6. Shaving the hair

It is واجب according to many scholars and according to some it is a pillar because then you can't leave your Ihram.

Slaughtering an animal is واجب in تمتع. The one who lives in مسجد الحرام Makkah then he does not have to slaughter an animal.

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<sup>21</sup> 2:203

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ ۖ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ ۚ فِى الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَٰلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۚ ١٩٦

*And complete the hajj and ‘umrah for Allāh. But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter. And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity or sacrifice. And when you are secure, then whoever performs ‘umrah [during the hajj months] followed by hajj [offers] what can be obtained with ease of sacrificial animals. And whoever cannot find [or afford such an animal] - then a fast of three days during hajj and of seven when you have returned [home]. Those are ten complete [days]. This is for those whose family is not in the area of al-Masjid al-Ḥarām. And fear Allāh and know that Allāh is severe in penalty.<sup>22</sup>*

A person can go to Umrah and then decide to stay in it and perform حج قران.

If a woman is in the state of حيض or نفاس and she knows she won't be pure by the time Arafah comes then she does not do تمتع she performs إفراد because she won't be able to do Umrah beforehand.

<sup>22</sup> 2:196

Also the one who fears that he will miss Arafah if he performs **عرفة**.

The prohibitions of Ihram:

1. Shaving the hair
2. Cutting the nails
3. Wearing made to wear clothing for men

Sandals are allowed as long as they do not cover the whole foot. Scholars say the majority of the foot should be uncovered.

Socks are not allowed unless they do not have shoes.

Rings, watches, bags, belts are fine.

4. Covering the head for the men

It refers to something which is connected to the head, as for holding an umbrella then it is fine.

5. Perfume

This means anything which is used as perfume **عادة**. As for something which has a smell like a normal detergent which is not used as perfume then it is fine. It is better to stay away from them

This also includes any food which is eaten as **طيب** such as saffron. It cannot be in any food.

Also dyed clothing.

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَعَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَجُلًا سَأَلَهُ مَا يَلْبَسُ الْمُحْرِمُ فَقَالَ " لَا يَلْبَسُ الْقَمِيصَ وَلَا الْعِمَامَةَ وَلَا السَّرَاوِيلَ وَلَا الْبُرُنْسَ وَلَا ثَوْبًا مَسَّهُ الْوَرَسُ أَوْ الزَّعْفَرَانُ، فَإِنْ لَمْ يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ وَلْيَقْطَعْهُمَا حَتَّى يَكُونَ تَحْتَ الْكَعْبَيْنِ ".

*Narrated Ibn `Umar: A man asked the Prophet (ﷺ): "What (kinds of clothes) should a Muhrim (a Muslim intending to perform `Umra or Hajj) wear? He replied, "He should not wear a shirt, a turban, trousers, a head cloak or garment scented with saffron or Wars (kinds of perfumes). And if he has no slippers, then he can use Khuffs (socks made from thick fabric or leather) but the socks should be cut short so as to make the ankles bare." (See Hadith No. 615, Vol. 2).<sup>23</sup>*

## 6. Hunting

You also cannot help someone hunt or show someone an animal to hunt.

## 7. Intercourse

This is the worst prohibition of Ihram. It invalidates the Hajj and you must slaughter a camel and perform Hajj next year and you must complete this Hajj even though it is invalid and you must repent to Allah.

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<sup>23</sup> Sahih al-Bukhari 134

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ ۚ فِى الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَٰلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۙ ١٩٦

*And complete the hajj and ‘umrah for Allāh. But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter. And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity or sacrifice. And when you are secure, then whoever performs ‘umrah [during the hajj months] followed by hajj [offers] what can be obtained with ease of sacrificial animals. And whoever cannot find [or afford such an animal] - then a fast of three days during hajj and of seven when you have returned [home]. Those are ten complete [days]. This is for those whose family is not in the area of al-Masjid al-Ḥarām. And fear Allāh and know that Allāh is severe in penalty.<sup>24</sup>*

If he is unable to come back next year then it is not on him.

The فدية الأذى is the penalty for cutting hair or nails or perfume or clothing or covering the head/face. The penalty is to fast 3 days or feed 6 poor people half a صاع each or slaughter a sheep (This must be in Makkah and given to the poor people of Makkah). There is a choice.

<sup>24</sup> 2:196

If a person hunts then he either slaughters an animal similar to it from cows, camels and sheep to that which he hunted.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ ۚ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمَّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ  
يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدِيًّا بَلِغَ الْكَعْبَةِ ۚ أَوْ كَفْرَةً طَعَامٍ مَّسْكِينٍ ۚ أَوْ عَدْلٌ ذَٰلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ  
أَمْرِهِ ۗ عَفَا اللَّهُ عَمَّا سَلَفَ ۚ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ ۗ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ۙ ٩٥

*O you who have believed, do not kill game while you are in the state of iḥrām. And whoever of you kills it intentionally - the penalty is an equivalent from sacrificial animals to what he killed, as judged by two just men among you as an offering [to Allāh] delivered to the Ka‘bah, or an expiation: the feeding of needy people or the equivalent of that in fasting, that he may taste the consequence of his matter [i.e., deed]. Allāh has pardoned what is past; but whoever returns [to violation], then Allāh will take retribution from him. And Allāh is Exalted in Might and Owner of Retribution.<sup>25</sup>*

If they cannot find an animal to slaughter then he takes the animal he slaughtered and values it. Then he buys food for that value and feed poor people with it.

Or he fasts the amount of days equal to how many poor people he could feed for the value of that animal.

He has a choice between these three.

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<sup>25</sup> 5:95

A person in تمتع and قران slaughters a camel, cow or sheep which is suitable for أضحية. If he does not have money to slaughter the animal then he fasts 3 days during Hajj and 7 when he returns home.

This is the same if someone leaves off a واجب, if they cannot afford to slaughter they fast 10 days.

If a person touches his wife sexually some scholars say there is a penalty and he pays فدية. If he cannot he fasts 10 days.

Any slaughtering connected to حرم or إحرام must be given to the people of Makkah.

The one in تمتع and قران it is Sunnah for them to eat from it then give it the poor. The one who is slaughtering as a penalty then he does not eat anything from it.

The conditions of Tawaf:

1. Intention
2. Starting from the black stone.
3. The Kabah must be on his left.
4. 7 complete rounds
5. Purity from حدث and خبث.

All other actions in Hajj, having Wudhu is Sunnah.



The Sunan of Tawaf القدوم:

1. الاضطباع uncover the right shoulder.
2. الرمل

These two are not Sunnah for other Tawaf.

The conditions of سعي:

1. Intention
2. 7 rounds
3. Starting from Safa

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا عُبيدُ اللَّهِ بْنُ أَبِي زِيَادٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، قَالَتْ  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّمَا جُعِلَ الطَّوَافُ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ وَرَمَى الْجِمَارِ  
لِإِقَامَةِ ذِكْرِ اللَّهِ " .

*Narrated Aisha, Ummul Mu'minin: The Messenger of Allah (ﷺ) said: Going round the House (the Ka'bah), running between as-Safa and lapidation of the pillars are meant for the remembrance of Allah.<sup>26</sup>*

Fighting is not allowed in Makkah but executions by the government is an exception.

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<sup>26</sup> Sunan Abi Dawud 1888

الأذخر is lemongrass which they placed in their houses and graves. It is allowed to pick it.

وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إِلَى ثَوْرٍ } رَوَاهُ مُسْلِمٌ 1 .

*'Ali bin Abi Talib (RAA) narrated that the Messenger of Allah (ﷺ) said: "Madinah is a Haram (Sanctuary) and its Sacred Precincts extend from 'Air to Thawr (the names of two mountains)." <sup>27</sup>*

This means it takes the same rulings as Makkah according to some scholars. So you cannot hunt there or take lost item etc. This is differed upon.

There are 5 animals which are permitted to be killed in the حرم.

وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ قُلْتُ لِنَافِعٍ مَاذَا سَمِعْتَ ابْنَ عُمَرَ، يُحِلُّ لِلْحَرَامِ قَتْلَهُ مِنَ الدَّوَابِّ فَقَالَ لِي نَافِعٌ قَالَ عَبْدُ اللَّهِ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " خَمْسٌ مِنَ الدَّوَابِّ لَا جُنَاحَ عَلَى مَنْ قَتَلَهُنَّ فِي قَتْلِهِنَّ الْغُرَابُ وَالْحِدَاةُ وَالْعَقْرَبُ وَالْفَارَةُ وَالْكَلْبُ الْعَقُورُ " .

*Ibn Juraij reported: I said to Nafi: What is that which you heard Ibn, Umar declaring permissible for a Muhrim to kill some of the beasts? Nafi, said to me that 'Abdullah had reported: I heard Allah's Messenger (ﷺ) as saying: Five are the beasts in killing which or their being killed, there is no sin: crow, kite, scorpion, rat and voracious dog.<sup>28</sup>*

<sup>27</sup> Related by Muslim.

<sup>28</sup> Sahih Muslim 1199c

The black raven with the white patch on its chest.

The حدأة which is a type of bird.

The scorpion, the rat and the vicious dog.

Some scholars say anything harmful can be killed.

Scholars after the book of Hajj mention the chapter of slaughtering such as in عقيقة and أضحية.