

# Book of Hajj

Adapted from *Ad-Daraaree Mudeeyah of Al-Imaam Ash-Shaukaanee*, may Allaah bestow mercy on him.

Translation by Aboo Aamir al-Atharee

[Hajj] is, without delay, obligatory on every religiously responsible person who has the ability.

I say: As for the consideration of ability, then that is due to the text of the Mighty Book:

﴿وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

... and Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh... [Aal-'Imrân" 97].

As for the assertion that it must not be delayed, that is due to the hadith recorded on the authority of Ibn Abbaas – may Allâh be pleased with him – from the Prophet – Sallallâhu alayhi wa sallam – that he said:

« تعجلوا إلى الحج فإن أحدكم لا يدري ما يعارض له »

'Hasten to Hajj because each of you does not know what may happen to him.'

Ahmad recorded the hadith.

Ahmad and Ibn Mâjah also recorded on the authority of Ibn Abbaas – may Allâh be pleased with him – from al-Fadl – or that it was the latter that related from the former; either of them said that the Messenger of Allâh – Sallallâhu alayhi wa sallam – said:

« من أراد الحج فليتعجل فإنه قد يمرض المريض وتضل الراحلة وتعرض الحاجة »

'Whoever intends to perform hajj let him do so quickly because a person can become sick, the ride may get lost and an incident may occur.'

There is Ismâ'îl bn Khalîfah al-Abasiyy known by the agnomen as Abu Isrâîl in the chain; he is *Saduuq* (fairly truthful) but weak in memory.

Ahmad, Abu Ya'lâ, Sa'eed bn Mansuur and al-Bayhaqî recorded on the authority of Abu Umâmah – may Allâh be pleased with him – back to the Messenger of Allâh – Sallallâhu alayhi wa sallam – that he said:

« من لم يجسه مرض أو حاجة ظاهرة أو مشقة ظاهرة أو سلطان جائر فلم يحج فليمت إن شاء يهوديا وإن شاء نصرانيا »

'Whoever is not held back by a sickness or an apparent need or an apparent difficulty or an oppressive ruler such that he does not perform the hajj he should die as either a Jew or a Christian.'

There is Layth bn Abee Sulaym and Shareek in the chain of the above report; both men have some weakness.

At-Tirmidhî recorded a hadith on the authority of Alee [bn Abee Tâlib – may Allâh be pleased with him] back to the Messenger of Allâh – Sallallâhu alayhi wa sallam – that he said:

« من ملك زادا وراحلة يبلغه إلى بيت الله الحرام ولم يحج فلا عليه أن يموت يهوديا أو نصرانيا »

'Whoever possesses a provision (for hajj travel) and a ride that can carry him to the Sacred House of Allâh but such a person does not perform the hajj it is for him to die as a Jew or a Christian.'

The above is like that because Allâh the Mighty says in His Book:

﴿ وَاللَّهُ عَلَى النَّاسِ حَجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ﴾

**... and Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh... [Aal-'Imrân" 97].**

At-Tirmidhî said: 'The hadith above is strange and there is a problem with its chain.' Al-Hârith is weak. As for Hilâl bn Abdillâh, the person that narrated from him via Ibn Ishâq is unknown. Al-Uqaylee said: 'His report cannot be corroborated by another report.'

The hadith has been reported via a third route; hadith recorded on the authority of Abu Hurairah – may Allâh be pleased with him – as found with Ibn Adiy which is similar to the earlier hadith. Sa'eed bn Mansuur recorded in his *Sunan* on the authority of al-Hasan – may Allâh be pleased with him – who said: Umar bn al-Khattâb – may Allâh be pleased with him – said: 'I have thought of sending some men to these cities and see each person that has the means to come for hajj but who does not do so such that *Jizyah* would then be placed on them; they are not Muslims! They are not Muslims!'

Al-Bayhaqî also recorded it.

It is the opinion of Abu Hanifah, Ahmad, some students of ash-Shâfi'î and some members of the family of the Prophet – Sallallâhu alayhi wa sallam – such as Zayd bn Alee, al-Muayyad bi-Llah and an-Nâsir that hajj must be performed without delay (when one has the means thereof).

Ash-Shâfi'î, al-Auzâ'î, Abu Yûsuf, Muhammad and al-Qâsim and Abu Tâlib from the family of the Prophet – Sallallâhu alayhi wa sallam – say hajj can be performed with time.

## Section of Obligation of Specifying Hajj with Intention

It is obligatory to specify the type of Hajj with intention whether it is *Tamatu'u* (i.e. starting with Umrah then a break then hajj) or *Qirân* (i.e. performing hajj and Umrah simultaneously) or *Ifrâd* (i.e. singling out hajj). The first type is the best. Assumption of *Ihrâm* (i.e. commencement of hajj rites) is from the known *miqât* (station of assuming *Ihrâm*). Whoever has the *miqât* behind him, their home is where they will assume the *Ihrâm*. The people of Makkah will assume their *Ihrâm* from Makkah.

I say: As for the obligation of specifying the hajj with intention, the proof for that is what has earlier been mentioned under the section of ablution. It has come authentically in the *Sahîhayn* and other works in the hadith recorded on the authority of Aisha – may Allâh be pleased with her – who said: 'We went out with the Messenger of Allâh – Sallallâhu alayhi wa sallam – and he – Sallallâhu alayhi wa sallam – said:

« من أراد منكم أن يهل بحج و عمرة فليجعل ومن أراد أن يهل بحج فليهل ومن أراد أن يهل بعمرة فليهل »

'Whoever wants to make intention of Hajj with Umrah let him do so; whoever wants to make intention of Hajj (alone) let him do so; whoever wants to make intention of Umrah (alone) let him do so.'

Aisha – may Allâh be pleased with her – said: 'The Messenger of Allâh – Sallallâhu alayhi wa sallam – made intention of Hajj so also did the people with him; people also made intention of Hajj with Umrah with him. I was one of those who made intention of Umrah.'

In *Sahîh al-Bukhâri* in the hadith recorded on the authority of Jâbir – may Allâh be pleased with him – that the Messenger of Allâh – Sallallâhu alayhi wa sallam – commenced hajj rites from Dhul-Hulayfah that was when his ride stopped.

Also in the *Sahîhayn*, there is a hadith recorded on the authority of Ibn Umar – may Allâh be pleased with him – who said: 'This (Mount) Baydaa of yours with which you lie against the Messenger of Allâh – Sallallâhu alayhi wa sallam; indeed the Messenger of Allâh – Sallallâhu alayhi wa sallam – did not commence his hajj rites except from the mosque.' The mosque he was referring to was the mosque at Dhul-Hulayfah.

There is a difference of opinion as regard the place where the Messenger of Allâh – Sallallâhu alayhi wa sallam – commenced his hajj activities; the difference of

opinions is due to what each reporter reported from the Messenger of Allâh – Sallallâhu alayhi wa sallam. Some said he – Sallallâhu alayhi wa sallam – commenced his hajj activities from the mosque (at Dhul-Hulayfah), there were some who reported that he – Sallallâhu alayhi wa sallam – commenced the activities where his ride stopped some reported that he – Sallallâhu alayhi wa sallam – began his hajj when he came on top of (Mount) Baydaa. Ibn Abbaas – may Allâh be pleased with him – merged all the reports together by saying that he – Sallallâhu alayhi wa sallam – commenced his hajj from all those places; each of the reporter reported what he heard (or saw).

As for the assertion that *at-Tamatu'u* is the best type of hajj among the three types, know that this matter has seen a very long debate and there have been several opinions conflicting with one another over it. Some of the scholars say it is *al-Qirân* that is the best because that was the type of hajj the Messenger of Allâh – Sallallâhu alayhi wa sallam – performed as it came authentically in the report even though there is another evidence indicating that he – Sallallâhu alayhi wa sallam – actually performed *al-Ifrâd* type of hajj but there are authentic *Ahâdîth* in the *Sahîhayn* and other works, that came via various routes, stating clearly that the Messenger of Allâh – Sallallâhu alayhi wa sallam – announced hajj with Umrah (i.e. *al-Qirân*). If nothing has come from the Messenger of Allâh – Sallallâhu alayhi wa sallam – indicating that what he – Sallallâhu alayhi wa sallam – did not do (regarding type of hajj) is better than what he – Sallallâhu alayhi wa sallam – did, we would have said that *Qirân* (because that was the type of hajj that he performed) is the best type of hajj but there is a report indicating that other than *Qirân* is better.

It has come in the *Sahîhayn* and other works in the hadith recorded on the authority of Jâbir – may Allâh be pleased with him – that the Prophet – Sallallâhu alayhi wa sallam – said:

« يا أيها الناس أحلوا فلولا الهدي معي فعلت كما فعلتم »

'O people, put off your *Ihrâm*. If it is not because of the animals I have with me, I would do as you do.'

Jâbir – may Allâh be pleased with him – said: 'Then we put off our *Ihrâm* such that we could have intercourse with our women; we were doing as someone not on hajj would do. We continued that way until the eight day of Dhul-Hijjah, when Makkah was behind us, then we made the intention of hajj (again).'

The like of the above report has come authentically from a number of Companions with different wordings such as the following:

« لو استقبلت من أمري ما استدبرت ماسقت من الهدي ولجعلتها عمرة »

'If I had realized that this is what will happen to you, I would not have brought animals; I would have made it Umrah.'

That is the view of a number of Companions and their Followers and those who came after them like Mâlik, Ahmad; and from the members of the family of the

Prophet – Sallallâhu alayhi wa sallam, al-Bâqir, as-Sâdiq, an-Nâsir, Ismâ'îl, Mûsa Ibn Ja'far as-Sâdiq and the Imaamiyyah Sect. That is the true position because there is no proof that has come to confront the proofs asserting the position. The Messenger of Allâh – Sallallâhu alayhi wa sallam – indeed made it clear that it is *Tamatu'u* type of hajj that is the best, even better than the type of hajj that he – Sallallâhu alayhi wa sallam – performed which is *al-Qirân*.

I have explained the proofs of all the views and what is cited as proofs by each group (of scholars) in *Shar'h al-Muntaqaa*. So also I explained that the hajj performed by the Messenger of Allâh – Sallallâhu alayhi wa sallam – is *Qirân*; check the book.

As for the assertion that *Ihrâm* has to be from the *miqât*, the proof for that is the hadith recorded on the authority of Ibn Abbaas – may Allâh be pleased with him – as it has occurred in the *Sahîhayn* that he said: 'The Messenger of Allâh – Sallallâhu alayhi wa sallam – made Dhul-Hulayfah as the *miqât* of people of Madeenah; for the people of Shaam (the Greater Syria), al-Juhfah; for the people of Najd, Qar'nul-Manaazil is their *miqât*; the people of Yemen, Yalamlam is their *miqât*. He – Sallallâhu alayhi wa sallam – then said:

« فهن لمن ولمن أتى عليهن من غير أهلهن لمن كان يريد الحج والعمرة فمن كان دونهن فمهله من أهله وكذلك حتى أهل مكة يهلون »  
منها

'Those places are for the people mentioned and for those who come upon the places apart from the inhabitants of the places; they are for those who have the intention of Hajj and Umrah; as for those who have the *miqât* behind them, they will begin their own Hajj from their homes so also are the people of Makkah, they will begin their Hajj from there.'

The like of the hadith can be found in the *Sahîhayn* in the hadith recorded on the authority of Ibn Umar – may Allâh be pleased with him. Also in a version recorded by Ahmad that he – Sallallâhu alayhi wa sallam – made people for Zaatu-Ir'k at Qar'n.

In the narration of al-Bukhâri in the hadith recorded on the authority of Ibn Umar – may Allâh be pleased with him – also, that Umar – may Allâh be pleased with him – said to the people of Basra and Kufah: 'Watch Qar'n closely in your route.' Ibn Umar – may Allâh be pleased with him – said: He thus made Zaatu-Ir'k as their *miqât*.

## Section of Forbidden Acts under *Ihrâm*

A *muhrim* (i.e. a pilgrim performing hajj who has put on the *Ihrâm*) should not put on a robe nor a turban nor a hooded cloak nor trousers nor any cloth touched by *war's* (a yellow dye) or saffron; nor should he put on leather socks except if he does not have shoes then he can put on leather socks but upon the condition that he will cut them such that they are not higher than the ankles. A woman pilgrim should not put on the *Niqâb* (face-veil) nor should she put on gloves nor what is touched by *war's* or saffron. A Pilgrim should not wear perfume at all nor should he take anything from his hair or body except for a (legal) excuse. He should not also make licentious speech nor transgress nor engage in arguments nor copulate (with his wife and vice-versa) nor join a man and a woman together as husband and wife nor initiate a *Nikâh* process nor kill a game. Whoever kills a game must bring the like of what he kills upon the judgement of two just persons. He should not eat from a game another person may catch except if the hunter is not on hajj and does not catch the game for the person performing hajj. He should also not cut from the tree of the Sacred Precinct except from lemon grass. It is (however) permissible for him to kill the Five Stubborn Animals. The game and trees of the Sacred Precinct of Madeenah will be treated the way the game and trees of the Sacred Precinct of Makkah are treated except that whoever cuts any of its trees or tramples it can be despoiled by for whoever sees him (doing so). It is also forbidden to hunt at *Wajj* or cut its trees.

I say: As for the assertion that a *muhrim* should not put on those things (that are mentioned), the proof for that is the hadith recorded on the authority of Ibn Umar – may Allâh be pleased with him – as contained in the *Sahîhayn* and other works that he – may Allâh be pleased with him – said: 'The Messenger of Allâh – Sallallâhu alayhi wa sallam – was asked as regard what a *muhrim* should put on, he – Sallallâhu alayhi wa sallam – then said:

« لا يلبس المحرم القميص ولا العمامة ولا البرنس ولا السراويل ولا ثوبا مسه ورس ولا زعفران ولا الخفين إلا أن لا يجد نعلين فليقطعهما حتى يكونا أسفل من الكعبين»

'A *Muhrim* should not put on a robe nor a turban nor a hooded cloak nor trousers nor any cloth touched by *war's* or saffron; he should not put on leather socks except that if he cannot get shoes then he should cut the leather socks such that they are not above the ankles.'

Al-Qâdi Iyâdh – may Allâh bestow mercy on him – said: 'The Muslim scholars agree on the fact that all what are mentioned in the hadith are not to be worn by a *muhrim*.'

Muslim and other recorders of hadith recorded a hadith on the authority of Jaabir – may Allâh be pleased with him – who said the Messenger of Allâh – Sallallâhu alayhi wa sallam – said:

« من لم يجد نعلين فليلبس خفين ومن لم يجد إزارا فليلبس سراويل »

'Whoever cannot get a pair of shoes should get a pair of leather socks; whoever cannot get a loin-cloth should put on trousers.'

There is a similar narration to the above hadith in the *Sahîhayn* on the authority of Ibn Abbaas – may Allâh be pleased with him.

Ahmad, al-Bukhârî, an-Nasâî and at-Tirmidhî (who authenticated it) recorded a hadith on the authority of Ibn Umar – may Allâh be pleased with him – that the Prophet – Sallallâhu alayhi wa sallam – said:

« لا تنتقب المرأة المحرمة ولا تلبس القفازين »

'A woman under *Ihrâm* should not put on the *Niqâb* (i.e. the face veil) nor should she put on gloves.'

Abu Dâwud has an addition:

« وما مس الورد والزعفران من الثياب »

'Nor whatever is touched by *war's* or saffron among the cloths.'

The gloves that woman wear cover her two hands, her fingers and her palms when undergoing something.

As for the assertion that a *muhrim* should not wear perfume at all but can remain upon the perfume he has applied to his body before he assumed the *Ihrâm* that is the superior view that comes forth from the merger between all the evidences. I have explained that in *Shar'hu al-Muntaqaa*.

As for the assertion that a *muhrim* cannot take from his hair or body except for a reason, the proof for that is the hadith recorded on the authority of Ka'b bn 'Ujzah – may Allâh be pleased with him – as found in the *Sahîhayn* and other works; he – may Allâh be pleased with him – said: 'I had a problem with my head then I was taken to the Messenger of Allâh – Sallallâhu alayhi wa sallam – while lice were dropping on my face. The Messenger of Allâh – Sallallâhu alayhi wa sallam – said:

« ما كنت أرى أن الجهد قد بلغ منك ما أرى أ تجد شاة »

'I never knew that the problem has gone this length with you as I can see; do you have a goat?'

Ka'b – may Allâh be pleased with him – said he replied in the negative. He said, 'After that the Verse: **He must pay a *Fidyah* (ransom) of either observing *Saum* (fasts)**

**(three days) or giving Sadaqah (charity) or offering sacrifice (one sheep). [al-Baqarah: 196]** was revealed. He said: 'It is fasting of three days or feeding six poor persons; half a *Sâ* measure for each poor person.'

As for the assertion that a *muhrim* should not make obscene speech nor transgress nor engage in arguments, the proof for that is the text of the Qur'ân. The acts mentioned are not permissible when one is not on hajj but when one is on hajj it becomes more severe to engage in them.

As for the assertion that a *muhrim* should not copulate nor should he marry a person to another, the hadith in support of that is the one recorded on the authority of Uthmân [bn Affân – may Allâh be pleased with him] as found in Sahîh Muslim and other books that the Messenger of Allâh – Sallallâhu alayhi wa sallam – said:

« لا ينكح ولا ينكح ولا يخطب »

'He should not copulate nor marry a person to another nor should he initiate a Nikâh process.'

There are several other *Ahâdîth* under the section.

As for the hadith that occurs in the *Sahîhayn* and other works on the authority of Ibn Abbaas – may Allâh be pleased with him – that the Prophet – Sallallâhu alayhi wa sallam – married Maymuunah – may Allâh be pleased with her – while he – Sallallâhu alayhi wa sallam – was a *muhrim*. The hadith is in conflict with what has come in Sahih Muslim and other works on the authority of Maymuunah – may Allâh be pleased with her – that the Prophet – Sallallâhu alayhi wa sallam – married her while he – Sallallâhu alayhi wa sallam – was not a *muhrim*.

Another proof in conflict (with the hadith above) is the hadith which Ahmad and at-Tirmidhî recorded and which was held to be *hasan* by the latter in the hadith of Abu Râfi – may Allâh be pleased with him – that the Messenger of Allâh – Sallallâhu alayhi wa sallam – married Maymuunah – may Allâh be pleased with her – while he – Sallallâhu alayhi wa sallam – was not a *muhrim*. Abu Râfi – may Allâh be pleased with him – was the go-between between the Messenger of Allâh – Sallallâhu alayhi wa sallam – and Maymuunah – may Allâh be pleased with her. The duo (Maymuunah – may Allâh be pleased with her – and Abu Râfi – may Allâh be pleased with him) knew better.

Taken that the statement of Ibn Abbâs – may Allâh be pleased with him – is sound and is applicable to the reality, it is not in conflict with the *Ahâdîth* stating clearly the prohibition rather we would say doing so was specific for the Prophet – Sallallâhu alayhi wa sallam.

As for the assertion that a *muhrim* cannot hunt for a game, the Noble Qur'ân has mentioned that. If a *muhrim* kills a game then he must expiate that with the like of what he might have killed; two just persons will judge over that as Allâh the Most Blessed said.

As for the assertion that a *muhrim* is not to eat from a game that is killed by another person till the end of the statement, the proof for that is the hadith recorded on the authority of as-Sa'b bn Jathaamah – may Allâh be pleased with him – that can be found in the *Sahîhayn* and other works that he (as-Sa'b) made a gift (of the mutton of a hunted) onager to the Messenger of Allâh – Sallallâhu alayhi wa sallam – while the latter was at al-Abwaa or Waddaan but he – Sallallâhu alayhi wa sallam – returned it to him. When the Messenger of Allâh – Sallallâhu alayhi wa sallam – observed that the Companion – may Allâh be pleased with him – was unhappy as he could read it in his face, he – Sallallâhu alayhi wa sallam – said:

« إنا لم نرد عليك إلا أنا حرم »

'Indeed we would not return it to you if we are not on Hajj.'

Muslim recorded the like of the hadith above in the hadith recorded on the authority of Zayd bn Ar'qam – may Allâh be pleased with him.

Also there is a hadith in the *Sahîhayn* and other works on the authority of Abu Qatâdah – may Allâh be pleased with him – that the Prophet – Sallallâhu alayhi wa sallam – ate from the hunted game which the latter killed while he was not on Hajj but the Prophet – Sallallâhu alayhi wa sallam – was on Hajj; the Messenger of Allâh – Sallallâhu alayhi wa sallam – thus ate from the upper-arm of the onager that was killed by Abu Qatâdah – may Allâh be pleased with him.

The merger between the hadith of as-Sa'b – may Allâh be pleased with him – and hadith of Abu Qatâdah – may Allâh be pleased with him – is that the Messenger of Allâh – Sallallâhu alayhi wa sallam – refused to eat from the game of as-Sa'b – may Allâh be pleased with him – because the latter actually hunted it for the Prophet – Sallallâhu alayhi wa sallam – but he – Sallallâhu alayhi wa sallam – ate from the game of Abu Qatâdah because the latter did not hunt for the animal because of the Messenger of Allâh – Sallallâhu alayhi wa sallam. The hadith recorded on the authority of Jâbir – may Allâh be pleased with him – also indicates the merger; the hadith is recorded by Ahmad, the Collectors of Sunan, Ibn Khuzaymah, Ibn Hibbân, ad-Dâraquṭnî, al-Hâkim and al-Bayhaqî that the Prophet – Sallallâhu alayhi wa sallam – said:

« صيد البر لكم حلال وأنتم حرم ما لم تصيدوه أو يصد لكم »

'Hunted land animals are permissible for you (to eat) when you are performing hajj so far you do not hunt for them (yourselves) or they are hunted for you.'

As for the assertion that trees of the Sacred Precinct (of Makkah) are not to be cut except the lemon grass, the proof for that is the hadith recorded on the authority of Ibn Abbaas – may Allâh be pleased with him – as found in the *Sahîhayn* and other works wherein he (Ibn Abbaas – may Allâh be pleased with him) said: 'The Messenger of Allâh – Sallallâhu alayhi wa sallam – said on the day of Conquest of Makkah:

« إن هذا البلد حرام لا يعرض شجره ولا يختلئ خلاؤه ولا ينفر في صيده ولا تلتقط لقتطه إلا لمعرفة »

'Verily this land is sacred; its trees are not to be cut nor can its fresh plants be cut nor can its game be hunted nor can found-items be picked on it except by a person who wants to make it known (to the people).'

At that, al-Abbâs – may Allâh be pleased with him – said: '[O Messenger of Allâh,] exempt the lemon grass because we cannot do without it; we make use of it in our graves and houses.'

The Messenger of Allâh – Sallallâhu alayhi wa sallam – then said:

« إلا الإذخر »

'Except the lemon grass.'

Al-Bukhârî and Muslim recorded the like of the hadith on the authority of Abu Hurairah – may Allâh be pleased with him.

As for the assertion that it is permissible for the *muhrim* to kill the Five Stubborn Animals, the proof for that is the hadith recorded on the authority of Aaisha – may Allâh be pleased with her – as contained in the *Sahîhayn* and other books that she – may Allâh be pleased with her – said: 'The Messenger of Allâh – Sallallâhu alayhi wa sallam – commanded that the Five Stubborn Animals should be killed whether outside the Sacred Precinct or inside it; they are: Crow, kite, scorpion, [rats] and mad dog.'

Also in the *Sahîhayn* in the hadith recorded on the authority of Ibn Umar – may Allâh be pleased with him, he (Ibn Umar) said: 'The Messenger of Allâh – Sallallâhu alayhi wa sallam – said:

« خمس من الدواب ليس في قتلهن جناح »

'Five animals; there is no blame upon killing them...'

In Sahîh Muslim in the hadith recorded on the authority of Ibn Umar – may Allâh be pleased with him, there is an addition of mention of 'snake' so also it is mentioned in the hadith recorded on the authority of Ibn Abbaas – may Allâh be pleased with him – as found with Ahmad but the chain of that narration contains the presence of Layth Ibn Abee Sulaym (who is a weak narrator).

As for the assertion that game and trees of Madeenah are to be treated as game and trees of the Sacred Precinct of Makkah, the proof for that is the hadith recorded on the authority of Alee [Ibn Abee Tâlib] as found in the *Sahîhayn* and other books that the Messenger of Allâh – Sallallâhu alayhi wa sallam – said:

« المدينة حرام ما بين عير إلى ثور »

'Madeenah is sacred; what is between Ayr and Thaur. '

The hadith can also be found in the *Sahîhayn* in the hadith recorded on the authority of Abaad bn Tameem – may Allâh be pleased with him – that the Messenger of Allâh – Sallallâhu alayhi wa sallam – said:

« إن إبراهيم حرم مكة ودعا لها وبنى حرمت المدينة كما حرم إبراهيم مكة »

'Indeed [Prophet] Ibrahim sanctified Makkah and made supplications regarding it; I too (now) sanctify Madeenah as Ibrâhim sanctified Makkah.'

There are several other *Ahâdîth* under the section as found in the *Sahîhayn* on the authority of a number of Comapnions.

As for the assertion that whoever cuts any tree in Madeenah or tramples on it will be despoiled, the proof for that is the hadith recorded on the authority of Sa'd bn Abee Waqqâs – may Allâh be pleased with him – that he rode to his palace at al-Aqeeq then found a slave cutting or trampling on trees there then he (Sa'd) despoiled him. When Sa'd returned, the family of the slave came to him and talked to him (over the issue), that he should return what he had despoiled from the boy to him (the boy) or to them. Sa'd – may Allâh be pleased with him – however said: 'May Allâh forbid that I should return what the Messenger of Allâh – Sallallâhu alayhi wa sallam – has said it is a booty for me.' Thus Sa'd – may Allâh be pleased with him – refused to return it to them. Muslim and Ahmad recorded the report.

In the version of Ahmad, Abu Dâwud and al-Hâkim (which he authenticated), it goes that the Messenger of Allâh – Sallallâhu alayhi wa sallam – said:

« من رأيتموه يصيد فيه شيئا فلكم سلبه »

'Whomever you see hunting anything therein (i.e. Madeenah) then it is lawful for you to despoil such a person.'

As for the prohibition of hunting in Wajj and the prohibition of cutting its trees, the proof for that is the hadith recorded on the authority of az-Zubayr – may Allâh be pleased with him – that the Prophet – Sallallâhu alayhi wa sallam – said:

« إن صيد وج وعضاهه حرم محرم لله عز وجل »

'Indeed hunting in Wajj and cutting its trees are sacred; there are held sacred to Allâh the Mighty and Most Sublime.'

Ahmad and Abu Dâwud recorded it; so also al-Bukhârî in his *Târîkh*. Al-Mundhirî – may Allâh bestow mercy on him – held it to be *hasan* while ash-Shâfi'î – may Allâh bestow mercy on him – held it to be authentic.

Wajj is a valley in Taif.

Ash-Shâfi'î and al-Imâm Yahyâ are of the view of the purport of the hadith and that is the truth. Those who criticized the hadith have not come with a convincing

explanation that can justify their criticism which can necessitate non-existent of what the hadith contains of liability.

### **Section of what is Obligatory to Be Done During *Tawâf* (Circumambulation)**

**When the pilgrim arrives in Makkah, he will first perform the *Tawâf* of Arrival seven rounds; he will hasten in the first three rounds but walk in the remaining four. Then he will kiss the Black Stone or touch it with a crosier (a rod) then he can kiss the crosier or what is similar (with which he might have touched the Black Stone). He will also touch the Yemeni Corner. It suffices the person doing *Hajj Qirân* to perform just one *Tawâf* and one *Sa'y* (i.e. pacing between Mount Saffâ and Mount Mar'wa). He should be under ablution while he is performing the *Tawâf* and should cover his nakedness. A woman in her menstrual period should carry out what the rest of the people on hajj do except *Tawâf* around the House. It is recommended to engage in legal words of remembrance while one is performing the *Tawâf*. After the *Tawâf*, the pilgrim should perform two units of prayers by *Maqâm Ibrâhim* (i.e. the Station of Ibrâhim) then he should go back to the Corner and touch it.**

I say: Hastening is originally made permissible in *Tawâf* so as to anger the polytheists (then in Makkah) as it has come in the hadith recorded on the on the authority of Ibn Abbaas – may Allâh be pleased with him – who said: 'The Messenger of Allâh – Sallallâhu alayhi wa sallam – arrived (in Makkah) with his Companions then the polytheists (of Makkah) said: '[O people of Makkah,] a people have arrived in your place; a people that have been weakened by the fever of Yathrib (i.e. Madeenah).' [Upon that,] the Messenger of Allâh – Sallallâhu alayhi wa sallam – commanded (the Muslims) to pace fast in the first three rounds of *Tawâf* and that they should walk between the two Corners. Nothing prevented him – Sallallâhu alayhi wa sallam – from commanding them to hasten in all the rounds of *Tawâf* if not that he – Sallallâhu alayhi wa sallam – wanted to spare them.'

The report is jointly recorded by al-Bukhârî and Muslim.

Also in the *Sahîhayn* in the hadith recorded on the on the authority of Ibn Umar – may Allâh be pleased with him – that the Prophet – Sallallâhu alayhi wa sallam – was such that anytime he – Sallallâhu alayhi wa sallam – made the *Tawâf* round the House, he would trot in the first three rounds and walk in the last four.' In a version, the Messenger of Allâh – Sallallâhu alayhi wa sallam – would hasten between the Stone three times and walked four times.

Ahmad, Abu Dâwud and Ibn Mâjah recorded on the authority of Umar – may Allâh be pleased with him – that he – may Allâh be pleased with him – said: 'Why the hastening and display of the shoulders now? Allâh has assisted Islam and has

obliterated unbelief and its people; but we shall not forsake something which we used to do in the time of the Messenger of Allâh – Sallallâhu alayhi wa sallam.'

The majority of the scholars are of the view that it is obligatory to perform the Arrival Tawâf. Abu Hanifah – may Allâh bestow mercy on him – said it is the practice of the Messenger of Allâh – Sallallâhu alayhi wa sallam (to perfume *Tawâf*). It was reported from ash-Shâfi'î – may Allâh bestow mercy on him – that he said its status (i.e. the Arrival Tawâf) is like that of prayer of greeting the mosque (when one enters the mosque). The truth however is the first opinion due to Allâh's Statement:

﴿وَلَيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ﴾

...and (they should) circumambulate the Ancient House. [Hajj: 29].

As for the act of kissing the Black Stone, it has come in the *Sahîhayn* in the hadith recorded on the authority of Umar – may Allâh be pleased with him – that he kissed the Black Stone and said: 'Indeed I know that you are a stone which cannot bring any harm or benefit; if not that I saw the Messenger of Allâh – Sallallâhu alayhi wa sallam – kiss you I would not have kissed you.'

Ahmad, Ibn Mâjah and at-Tirmidhî recorded a hadith on the authority of Ibn Abbaas – may Allâh be pleased with him – that the Messenger of Allâh – Sallallâhu alayhi wa sallam – said:

«يَأْتِي هَذَا الْحَجَرُ يَوْمَ الْقِيَامَةِ لَهُ عَيْنَانِ يَبْصُرُ بِهِمَا وَلِسَانٌ يَنْطِقُ بِهِ يَشْهَدُ لِمَنْ اسْتَلَمَهُ بِحَقِّ»

'This [Black] Stone will come on the Day of Resurrection with two eyes with which it will see and a tongue with which it will talk and it will testify on behalf of those who touch it in truth.'

Ibn Khuzaymah and Ibn Hibbân authenticated the hadith.

There are several other *Ahâdîth* under the section.

There is in the *Sahîhayn* and other books, a hadith recorded on the authority of Ibn Abbaas – may Allâh be pleased with him – who said: 'The Messenger of Allâh – Sallallâhu alayhi wa sallam – performed *Tawâf* in his Farewell Hajj upon a camel and he touched the Corner with a crosier.'

Muslim recorded the like of the hadith above on the authority of Abu Tufayl – may Allâh be pleased with him – and he added 'and he kissed the crosier.'

Ahmad also recorded on the authority of Umar – may Allâh be pleased with him – that the Prophet – Sallallâhu alayhi wa sallam – said to him:

« يَا عُمَرُ إِنَّكَ رَجُلٌ قَوِيٌّ وَلَا تَزَاحِمَ عَلَى الْحَجَرِ فَتَوْذِي الضَّعِيفَ إِنْ وَجَدْتَ حَلْوَةَ فَاسْتَلِمَهُ وَإِلَّا فَاسْتَقْبَلَهُ وَهَلَلْ وَكَبِّرْ »

'O Umar, you are a strong person so do not jostle at the Stone lest you hurt the weak. If you can get a space then touch it if you cannot then face it and say *La-Ilâha-*

*illa Allâh and Allaahu-akbar* ['There is none worthy of worship except Allâh' and 'Allâh is Great'].'

There is an unknown narrator in the chain of narration.

Ahmad and an-Nasâî recorded on the on the authority of Ibn Umar – may Allâh be pleased with him – that the Prophet – Sallallâhu alayhi wa sallam – said:

« إن مسح الركن اليماني والركن الأسود يمحطان الخطايا حطا »

'Verily touching the Yemeni Corner and the Black (Stone) Corner wipes away the sins off.'

There is Attâ bn as-Sâib in the chain of the above hadith.

Also in the *Sahîhayn* and other books, in the hadith recorded on the authority of Ibn Umar – may Allâh be pleased with him – who said: 'I never saw the Messenger of Allâh – Sallallâhu alayhi wa sallam – touch the Corners except the two Yemeni Corners.'

Al-Bukhârî recorded in his *Târîkh* and Abu Ya'lâ, a hadith on the authority of Ibn Abbaas – may Allâh be pleased with him – that the Messenger of Allâh – Sallallâhu alayhi wa sallam – used to kiss the Yemeni Corner. There is Abdullâh bn Muslim bn Hur'muz; he is weak.

Ahmad and Abû Dâwud also recorded a hadith on the authority of Ibn Abbaas – may Allâh be pleased with him – that the Prophet – Sallallâhu alayhi wa sallam – used to kiss the Yemeni Corner and would place his cheek over it.

As for the assertion that the pilgrim performing *Hajj Qirân* will only perform one *Tawâf* and one *Sa'y*, the proof for that is because the Messenger of Allâh – Sallallâhu alayhi wa sallam – performed *Hajj Qirân* – in the most correct view – and he was satisfied with one *Tawâf* on his arrival (in Makkah) and one *Sa'y*. There is no proof for two *Tawâf* and two *Sa'y*.

At-Tirmidhi recorded a hadith on the on the authority of Ibn Umar – may Allâh be pleased with him – back to the Messenger of Allâh – Sallallâhu alayhi wa sallam – that he said:

« من أحرم بالحج والعمرة أجزاء طواف واحد وسعي واحد »

'Whoever is performing hajj with Umrah (i.e. *Hajj Qirân*) will be sufficed with one *Tawâf* and one *Sa'y*.'

At-Tirmidhî held it to be *hasan*.

As for the view that the person performing the *Tawâf* should be under ablution while he covers his nakedness, the proof for that is the hadith found in the *Sahîhayn* on the on the authority of Aisha – may Allâh be pleased with her – that the first

thing the Prophet – Sallallâhu alayhi wa sallam – began with when he arrived (in Makkah) was to perform ablution then he would perform the *Tawâf* round the House.'

Also in the *Sahîhayn*, on the on the authority of Abu Bakr – may Allâh be pleased with him – that the Prophet – Sallallâhu alayhi wa sallam – said:

« لا يطوف بالبيت عريان »

'No one should circumambulate the House naked.'

As for the assertion that a woman in her menstrual period will carry out the what other pilgrims do except that she will not circumambulate the House, the proof for that is the hadith recorded on the on the authority of Aisha – may Allâh be pleased with her – from the Prophet – Sallallâhu alayhi wa sallam – that he said:

« الحائض تقضى المناسك كلها إلا الطواف »

'A woman in her menstrual period will carry out all the hajj rites except the *Tawâf*.'

Ahmad recorded the hadith above.

Ibn Abee Shaybah recorded the like of the hadith with sound chain back to Ibn Umar – may Allâh be pleased with him.

Another proof is the hadith recorded on the on the authority of Aisha – may Allâh be pleased with her – as found in the *Sahîhayn* and other books that the Prophet – Sallallâhu alayhi wa sallam – told her when she began to see her period (at Hajj):

« افعلی ما یفعل الحاج غیر أن لا تطوفی بالبيت حتى تغتسلی »

'Carry out what a pilgrim will do except that you should not circumambulate the House until you perform a bath (after your period to cleanse you).'

As for the assertion that it is recommended to say legal words of remembrance when performing the *Tawâf*, the proof for that is the hadith recorded on the on the authority of Abdullâh bn as-Sâib – may Allâh be pleased with him – who said: 'I heard the Messenger of Allâh – Sallallâhu alayhi wa sallam – say between the Yemeni Corner and the Stone: '*rabbanaa aatinaa fee dunya hasana wa fil-aakhirah hasanah wa qinaa adhaaban-naar* [O our Lord, grant us goodness in this world and goodness in the Hereafter and save us from the punishment of fire].'" Ahmad, Abu Dâwud, an-Nasâi (who authenticated it) and Ibn Hibbân recorded on the authority of Abu Hurairah – may Allâh be pleased with him – from the Messenger of Allâh – Sallallâhu alayhi wa sallam – who said:

« وكل به يعني الركن اليماني سبعون ملكا فمن قال: اللهم إني سألك العفو والعافية في الدنيا وفي الآخرة ربنا آتانا في الدنيا حسنة وفي

الآخرة حسنة وقنا عذاب النار قالوا آمين »

'Seventy angels have been stationed with it – the Yemeni Corner; whoever says: '*Allâhumma innî as'aluka al-afwwa wal-aafiyyah fee dunyaa wa fil-aakhirah*;

*rabbanaa aatinaa fee dunyaa hasanah wa fil-aakhirah hasanah wa qinaa adhaaban-naar* [O allaah, I beseech You for pardon and safety in this world and the Hereafter; O our Lord, grant us goodness in this world and goodness in the Hereafter and save us from the punishment of fire].<sup>1</sup> They (i.e. the angels) will reply: *Aamin*.

Ibn Mâjah recorded the hadith with a chain that has the presence of Ismâ'il bn Ayâsh and Hishâm bn Ammâr; both of them are weak.

Ibn Mâjah also recorded in the hadith of Abu Hurairah – may Allâh be pleased with him – that he heard the Messenger of Allâh – Sallallâhu alayhi wa sallam – say:

« من طاف بالبيت سبعا ولا يتكلم إلا بسبحان الله والحمد لله ولا إله إلا الله والله أكبر ولا حول ولا قوة إلا بالله محيت عنه عشر سيئات وكتب له عشر حسنات ورفع له بها عشر درجات »

'Whoever makes seven *Tawâf* and does not say anything except: *Sub'hânallâh wal-hamdulillah wa lâ ilâha illa Allâh wa-lâahu Akbar wa lâ haulâ wa lâ quwwah illa bi-llâh* [Glorified are You O Allâh, praise to Allâh, there is none worthy of worship except Allâh, Allâh is Great, no power or strength except with Allâh], seven sins will be erased from him and ten good deeds will be recorded for him and he will be raised in seven degrees.'

The hadith above has the (weak) narrator that was mentioned in the first hadith.

Ahmad, Abu Dâwud and at-Tirmidhî (and he authenticated it) recorded a hadith on the authority of Aisha – may Allâh be pleased with her – who said: 'The Messenger of Allâh – Sallallâhu alayhi wa sallam – said:

« إنما جعل الطواف بالبيت وبالصفاء والمرورة لإقامة ذكر الله تعالى »

'Indeed the *Tawâf* round the House and (the *Sa'y*) between Saffâ and Mar'wa have been put in place to establish the remembrance of Allâh the Most High.'

There are several other *Ahâdîth* under the section.

As for the assertion that when the pilgrim finishes his *Tawâf* he will observe two units of prayer by the Station of Ibrahim, the proof for that is the hadith recorded by Muslim and others on the authority of Jâbir – may Allâh be pleased with him – that the Prophet – Sallallâhu alayhi wa sallam – would, anytime he finished his *Tawâf*, go to the Station of Ibrâhim and recite: '**...and take you (people) the *Maqâm* (place) of Ibrâhim (Abraham) [or the stone on which Ibrâhim (Abraham) stood while he was building the Ka'bah] as a place of prayer... [al-Baqarah: 125].** He – may Allâh be pleased with him – would then observe two units of prayer wherein he – may Allâh be pleased with him – would recite the Opening Chapter (i.e. Soorah Faatihah), Chapter 109 (i.e. Soorah Kâfirûn) and Chapter 112 (i.e. Soorah Ikhâlâs) then he – Sallallâhu alayhi wa sallam – would go back to the Corner and touch it.

## Section of Obligation of *Sa'y* (i.e. Pacing) between *Saffâ* and *Mar'wa*

[The pilgrim] will pace between *Saffâ* and *Mar'wa* seven times making therein supplications that have come in the Sunnah. If he is a pilgrim carrying out *Hajj Tamatu'u*, he will become free from the liabilities of Hajj after performing the *Sa'y* [and he will wait] until the Day of *Tar'wiyah* (i.e. the eighth day of *Dhul-Hijjah*) when he will make the intention of Hajj [again].

I say: Ahmad and ash-Shâfi'î – may Allâh bestow mercy on both – recorded on the authority of *Habîbah bint Abee Taj'ra'ah* – may Allâh be pleased with her – that the Prophet – Sallallâhu alayhi wa sallam – said:

« اسعوا فإن الله كتب عليكم السعي »

'Make the *Sa'y*; indeed Allâh has made *Sa'y* obligatory upon you.'

There is *Abdullâh bn al-Mu'ammal* in the chain of the above report; he is weak. The hadith has another route in *Sahîh* of *Ibn Khuzaymah* and (in the work of) *at-Tabarâni* on the authority of *Ibn Abbaas* – may Allâh be pleased with him.

Ahmad also recorded the like of the hadith on the authority of *Safiyyah bint Shaybah* – may Allâh be pleased with her. Muslim and other writers also recorded a hadith on the authority of *Abu Hurairah* – may Allâh be pleased with him – that the Prophet – Sallallâhu alayhi wa sallam – went to *As-Saffâ* and climbed it after he finished his *Tawâf*; he looked at the House, raised his hands and began to praise Allâh and make supplications as he – Sallallâhu alayhi wa sallam – wanted.

*An-Nasâi* recorded the like of the hadith on the authority of *Jâbir* – may Allâh be pleased with him. So also *al-Imâm Muslim* in his *Sahîh* on the authority of *Jâbir* – may Allâh be pleased with him – that the Prophet – Sallallâhu alayhi wa sallam – recited this Verse when he – Sallallâhu alayhi wa sallam – came closer to *Saffâ*:

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ﴾

**Verily! *As-Safâ* and *Al-Mar'wa* are of the Symbols of Allâh. [al-Baqarah: 158].**

« أبدأ بما بدأ الله به »

[And he – Sallallâhu alayhi wa sallam – said:] 'I will start from where Allâh started.  
(i.e. from Saffâ Mountain)'

Thus he – Sallallâhu alayhi wa sallam – striated from Saffâ; he mounted it such that he could see the House then he faced the Qiblah; he testified to the Oneness of Allâh and glorified Him and said:

« لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير لا إله إلا الله وحده أنجز وعده ونصر عبده وهزم  
الأحزاب وحده »

'*Lâ ilâha illa Allâh wahda-hu lâ sharîka lahu, lahul-mulk wa lahul-hamd wahuwa 'alâ kulli shayin qadeer. Lâ ilâha illa Allâh wahdahu anjazah wa'dahu wa nasara abd'au wa azamal-ahzaab wahda-hu.* [There is none worthy of worship except Allâh, He has no partner, His is the dominion and praise He has power over all things. There is none worthy of worship except Allâh, He is Alone, He fulfilled His promise, helped His slave, and destroyed the confederates].'

Then the Messenger of Allâh – Sallallâhu alayhi wa sallam – will make [other] supplications between that for about three times then he will come down (from the mountain) and went to Mar'wa such that he will place his feet well on the valley when he used them to walk until he will reach Mar'wah and he will carry out the like of what he did while he was at Saffâ.

The majority of the scholars are of the view that *Sa'y* is obligatory. The Hanafis say it is an obligatory act which whoever denied it can be killed.

As for the assertion that a person performing *Hajj Tamatu'u* will become free from liabilities' (of Hajj) after the *Sa'y*, the proof for that is the statement of Aisha – may Allâh be pleased with her – while she was reporting the Hajj they performed with the Prophet – Sallallâhu alayhi wa sallam: 'As for whoever made the intention for Umrah, he will become free after the *Tawâf* around the House and *Sa'y* between Saffâ and Mar'wa.' The report can be found in the *Sahîhayn* and other works.

There is also in the *Sahîhayn* on the authority of Jâbir – may Allâh be pleased with him – that the Prophet – Sallallâhu alayhi wa sallam – said:

« أحلوا من إحرامكم بطواف البيت وبين الصفا والمروة وقصروا ثم أقيموا حلالات حتى يوم التروية فأهلوا بالحج واجعلوا التي قدمتم بها  
متعة »

'Get free from your *Ihrâm* when you circumambulate the House and you perform the *Sa'y* between safe and Mar'wa. You can then cut low your hair then remain free from liabilities (of Hajj) until the Day of Tar'wiyyah (i.e. the eighth day of Dhul-Hijjah) then make the intention for Hajj and make the rites you have earlier performed as *Tamatu'u*.'

In the version of Muslim, also on the authority of Jâbir – may Allâh be pleased with him, he (Jâbir) said: 'The Messenger of Allâh – Sallallâhu alayhi wa sallam –

commanded us, after we had become free, to assume the *Ihrâm* again when we began to face Mina; thus we made the intention (for Hajj) from al-Ab'tah.'

### Section of Explanation of Rites of Hajj

Then he [the pilgrim] will go to Arafah in the morning of on the Day of Arafah saying the *Talbiyyah* (i.e. *labbaika Allâhumma labbaika labaaika lâ sharîka laka labbaika innal-hamda wa ni'mata laka wal-mulk laa sharîka lak* ['Here I am answering Your call O Allâh, here I am answering Your call, here I am answering Your call. There is no partner unto You. Here I am answering Your call. Verily all praise and bounty are Yours, and Yours is the authority. There is no partner unto You.']) and the *Takbîr* (i.e. *Allâhu akbar* [Allâh is Great!]). He will merge Zhuhr and Asr Prayers there, he will give sermon then will pour forth (with the Muslims) from Arafah and will go to Muzdalifah where he will merge his Maghrib and Isha Prayers; he will pass the night there then will observe Fajr Prayer. After that he will go to the Precinct of Muzdalifah where he will engage in the acts of remembrance of Allâh and stay there till the appearance of the sun. Then he will leave until he will arrive at the middle of Muhassir from where he will take the middle road to al-Jamrah (where pebbles are thrown) that is beside the tree. This is what is referred to as al-Jamrah al-Aqabah (the Farthest Jamrah), he will stone it with seven pebbles saying *Takbîr* with each throw; he will not throw the pebbles until after the sunrise except women and children who are permitted to do that before the sunrise. Then he will shave his head or cut his hair low. With that it will permissible for him to engage in ordinary acts except that he cannot copulate with his wife. Whoever shaves his hair or slaughters or leaves Arafah for the House before he throws the pebbles has nothing against him. Then the pilgrim will go to Mina where he will pass the Nights of Tashreeq (the three days after the Day of Slaughter) and will, in each day (of the Days of Tashreeq), engage in the acts of throwing pebbles at the three Jamrah with seven pebbles each starting from the closest Jamrah then the middle then the farthest. It is recommended for whomever leads the people in hajj to give them a sermon on the Day of Slaughter also in the middle of the Days of Tashreeq. Then the pilgrim will perform the Tawâf

**Ifâdah (i.e. Tawâf of arriving from Arafah other places) that is what is regarded as Tawâf Ziyârah on the Day of Slaughter. When he finishes from the Hajj rites, he will perform the Tawâf Widaa (i.e. Tawâf of Departure.)**

I say: Ahmad, the Collectors of Sunan, Ibn Hibbân, al-Hâkim and ad-Dâraqutnî recorded a hadith on the authority of AbdurRahman bn Ya'mar – may Allâh be pleased with him – that the Prophet – Sallallâhu alayhi wa sallam – commanded the announcer to announce: 'Hajj is Arafah!'

Ahmad and Abû Dâwud also recorded on the authority of Ibn Umar – may Allâh be pleased with him – who said: 'The Messenger of Allâh – Sallallâhu alayhi wa sallam – set out from Mina after he observed the Fajr Prayer in the morning of the Day of Arafah until he reached the Arafah where he descended at Namirah – the place where imams used to descend – until it was the time for Zhuhr Prayer, the Messenger of Allâh – Sallallâhu alayhi wa sallam – set out by the mid-day and he combined between Zhuhr and Asr Prayers then he gave a sermon to the people after which he moved and went and stayed by the station close to the Arafah.'

In Sahîh Muslim, it came on the authority of Jâbir – may Allâh be pleased with him – who said: 'When it was the eighth day of Dhul-Hijjah, they faced the direction of Mina and they made their intention for Hajj. The Messenger of Allâh – Sallallâhu alayhi wa sallam – was on his ride then he observed Zhuhr and Asr Prayers, Maghrib and Isha Prayers then Fajr Prayer after which he stayed for a while until the sunrise then he commanded that a tent of hair should be made for him at Namirah from where he – Sallallâhu alayhi wa sallam – moved on. The Quraysh were not in doubt as to his standing by the Sacred Precinct just like they used to do in the Period of Ignorance. The Messenger of Allâh – Sallallâhu alayhi wa sallam – then passed by until he got to Arafah where he – Sallallâhu alayhi wa sallam – found a tent had been prepared for him at Namirah where he then descended until the sun passed the zenith. He – Sallallâhu alayhi wa sallam – commanded that his animal, al-Qaswaa, should be brought, he was carried on it until he reached the middle of the valley and began to give sermon to the people saying:'

« إن دمائكم حرام عليكم كحرمة يومكم هذا في شهركم هذا في بلدكم هذا »

'Indeed your blood is as sacred as this your day is sacred in this month of yours and in this city of yours...'

Also in Sahîh Muslim, in the hadith recorded on the authority of Usâmah bn Zayd – may Allâh be pleased with him – that the Messenger of Allâh – Sallallâhu alayhi wa sallam – said in the night and morning of the Day of Arafah, he – Sallallâhu alayhi wa sallam – said to the people when they were leaving:

« عليكم السكينة »

'Let tranquility be upon you.'

The Messenger of Allâh – Sallallâhu alayhi wa sallam – said that while he was holding his camel until he entered Muhassir.

Also in the hadith recorded on the authority of Jâbir – may Allâh be pleased with him – as found with Muslim and other writers, the Prophet – Sallallâhu alayhi wa sallam – arrived at Muzdalifah, observed Maghrib and Isha Prayers there with just one *Adhân* but two *Iqâmah*, he – Sallallâhu alayhi wa sallam – did not perform any optional prayers between them then he reclined until it was dawn after which he observed the Fajr Prayer when it was clear to him that it was morning; he observed the Fajr Prayer with one *Adhân* and an *Iqâmah* then he climbed al-Qaswa until he reached the Sacred Precinct where he faced the Qiblah and began to make supplications to Allah, extolling Him, saying *Laa ilaaha illa Allaah* and saying He is One. He never ceased to remain standing until everywhere had brightened up then he left before the sun rose until he got to the middle of Muhassir, he turned a bit and then took the middle road that leads to al-Jamrah al-Kubrah (the Bigger Jamrah) until he was able to reach the Jamrah that was beside the tree, he threw seven pebbles at it saying *Allaahu-akbar* with each pebble – the pebbles were like catapult stones. He threw the pebbles from the middle of the valley then he – Sallallâhu alayhi wa sallam – turned to the direction of *Manhar* (the place where animals are slaughtered).

Also it has come in the *Sahîhayn* and other books on the authority of Jâbir – may Allâh be pleased with him – who said: 'The Messenger of Allâh – Sallallâhu alayhi wa sallam – threw pebbles at the Jamrah on the Day of Slaughter at forenoon and after the sun had left its zenith.'

Also in the *Sahîhayn*, it has come on the authority of Ibn Mas'uud – may Allâh be pleased with him – that he – may Allâh be pleased with him – went to al-Jamrah al-kubrah, made the House to be on his left hand side while Mina was on his right hand side, he then threw seven pebbles and said: 'This was how the personwhom Soorah Baqarah was revealed upon threw his pebbles (at Jamrah).' (He was referring to the Messenger of Allâh – Sallallâhu alayhi wa sallam).

In a version, [Ibn Mas'ûd – may Allâh be pleased with him] went on until he reached al-Jamrah al-Aqabah.

In the *Sahîhayn* and other books, on the authority of Ibn Abbaas – may Allâh be pleased with him – who said: 'I was one of those who arrived before the Messenger of Allâh – Sallallâhu alayhi wa sallam – in the night of Muzdalifah amidst his weak family members.'

Also in the *Sahîhayn* and other books, on the authority of Aisha – may Allâh be pleased with her – that she said: 'Saudah was a fat and slow woman she thus sought permission from the Messenger of Allâh – Sallallâhu alayhi wa sallam – to set forth ahead of the people (to the Jamrah) in the night.'

There are several other *Ahadith* under the section

In *Sahîh Muslim* and other books, on the authority of anis bn Mâlik – may Allâh be pleased with him – that the Prophet – Sallallâhu alayhi wa sallam – arrived in Mina, then went to al-Jamrah and threw pebbles at it after which he went to his resting place at Mina and slaughtered his animal then he said to the barber: 'Take!' Pointing to the right hand side of his head then his left side and he began to give the people (what was cut from his head).

Also in the *Sahîhayn* and other books, the Messenger of Allâh – Sallallâhu alayhi wa sallam – said:

« اللهم اغفر للمحلقين »

'O Allâh pardon those who cut their hair.'

The people said: 'O Messenger of Allâh, what of those who cut their hair low?'

The Messenger of Allâh – Sallallâhu alayhi wa sallam – still said:

« اللهم اغفر للمحلقين »

'O Allâh pardon those who cut their hair.'

The people said: 'O Messenger of Allâh, what of those who cut their hair low?'

The Messenger of Allâh – Sallallâhu alayhi wa sallam – still said:

« اللهم اغفر للمحلقين »

'O Allâh pardon those who cut their hair.'

The people said: 'O Messenger of Allâh, what of those who cut their hair low?'

Then he – Sallallâhu alayhi wa sallam – said:

« وللمقصرين »

'And [pardon] those who cut their hair low.'

Ahmad, Abû Dâwud, an-Nasâi and Ibn Mâjah recorded on the authority of Ibn Abbaas – may Allâh be pleased with him – that the Messenger of Allâh – Sallallâhu alayhi wa sallam – said:

« إذا رميتم الجمره فقد حل لكم كل شيء إلا النساء »

'When you have thrown pebbles at the Jamrah, all other things are permissible for you except women.'

Also in the *Sahîhayn* and other books on the authority of Ibn Umar – may Allâh be pleased with him – who said: 'I heard the Messenger of Allâh – Sallallâhu alayhi wa sallam – say when a man came to him on the Day of Slaughter while the former – Sallallâhu alayhi wa sallam – was standing by the Jamrah and said to him: 'O

Messenger of Allâh, I shaved my head before I threw pebbles (what should I do?)'  
The Messenger of Allâh – Sallallâhu alayhi wa sallam – said:

« إرم ولا حرج »

'Go and throw pebbles there is nothing (against you).'

Another man also came to the Messenger of Allâh – Sallallâhu alayhi wa sallam – and said: 'I slaughtered before I threw pebbles (what should I do?)' the Messenger of Allâh – Sallallâhu alayhi wa sallam – said:

« إرم ولا حرج »

'Go and throw pebbles there is nothing (against you).'

Another man came to the Messenger of Allâh – Sallallâhu alayhi wa sallam – and said: 'I had proceeded to the House before I threw pebbles.' The Messenger of Allâh – Sallallâhu alayhi wa sallam – replied:

« إرم ولا حرج »

'Go and throw pebbles there is nothing (against you).'

There is a version contained in the *Sahîhayn* that goes as follows: 'There was nothing the Messenger of Allâh – Sallallâhu alayhi wa sallam – was asked that day except that he would reply: 'Go on, there is nothing (against you).'

Ahmad recorded on the authority of Alee [bn Abee Tâlib – may Allâh be pleased with him] who said: 'A man came and said: 'O Messenger of Allâh, I shaved my hair before I slaughtered animal.' The Messenger of Allâh – Sallallâhu alayhi wa sallam – replied:

« انحر ولا حرج »

'Slaughter your animal no problem.'

Then another man came to him – Sallallâhu alayhi wa sallam – and said: 'I had proceeded to (the House) before I shaved my hair.' The Messenger of Allâh – Sallallâhu alayhi wa sallam – replied:

« احلق أو اقصر ولا حرج »

'Shave your hair or cut it low, no problem.'

In the version of at-Tirmidhî, which he authenticated, it goes thus: '[The man said:] I had proceeded before I shaved my hair.'

In the *Sahîhayn* and other books on the authority of Ibn Abbaas – may Allâh be pleased with him – the Prophet – Sallallâhu alayhi wa sallam – was asked as regard slaughtering animals, shaving the hair, throwing pebbles and leaving early and leaving late, he – Sallallâhu alayhi wa sallam – was replying to all those questions with the statement: 'No problem.'

Ahmad, Abu Dâwud, Ibn Hibbân and al-Hâkim recorded a hadith on the authority of Aisha – may Allâh be pleased with her – who said: 'The Messenger of Allâh – Sallallâhu alayhi wa sallam – left later in the day when he had observed the Zhuhr Prayer then went to Mina where he stayed during the Nights of Tashreeq throwing pebbles at the Jamrah any time the sun left its zenith and would say *Allâhu akbar* with each throw. He would stand by the First Jamrah then the Second where he would stay long in making supplications then he would throw pebbles at the Third Jamrah but would not stay.'

On the authority of Ibn Abbaas – may Allâh be pleased with him – who said: 'The Messenger of Allâh – Sallallâhu alayhi wa sallam – threw pebbles at the Jamrah when the sun left the zenith.' Ahmad, Ibn Mâjah and at-Tirmidhî – who authenticated it – recorded the hadith.

In Sahîh al-Bukhârî on the authority of Ibn Umar – may Allâh be pleased with him – who said: 'We used to pour forth but when the sun left its zenith we would throw pebbles.'

At-Tirmidhî recorded a hadith on the authority of Ibn Umar – may Allâh be pleased with him – which he (at-Tirmidhî authenticated) that the Prophet – Sallallâhu alayhi wa sallam – would throw pebbles (at the Jamrah) going there and coming back on feet.'

In a version, that Ibn Umar – may Allâh be pleased with him – used to throw pebbles on the Day of Slaughter riding but on the rest of the days (of Tashreeq) he would walk. And he – may Allâh be pleased with him – told them that the Messenger of Allâh – Sallallâhu alayhi wa sallam – used to do that too. Ahmad and Abu Dâwud recorded it.

Also in the *Sahîhayn* on the authority of Ibn Abbaas – may Allâh be pleased with him – and Ibn Umar – may Allâh be pleased with him – that al-Abbâs – may Allâh be pleased with him – sought permission from the Messenger of Allâh – Sallallâhu alayhi wa sallam – that he should pass some nights in Makkah because of his act of giving water to the people; the Messenger of Allâh – Sallallâhu alayhi wa sallam – granted his request.

In Sahîh al-Bukhârî and [Musnad] Ahmad on the authority of Ibn Umar – may Allâh be pleased with him – who used to throw seven pebbles at the Closest Jamrah while he would say *Allâhu Akbar* with each pebble then he would step forward to make intention and face the Qiblah for a long time making supplications' (to Allâh) raising his hands then he would throw pebbles at the Middle Jamrah then took the left route, made intention and stood facing the Qiblah, making supplications raising his hands as he did so; he would stand for a long time. Then he would throw pebbles at the Farthest Jamrah from the middle of the valley but would not stay (to make supplications or any other thing). After that he would turn to leave and would say: 'That was how I saw the Messenger of Allâh – Sallallâhu alayhi wa sallam – do it.'

Ahmad and the Collectors of Sunan recorded a hadith (that was held to be authentic by at-Tirmidhî) on the authority of Aasim bn Adiy – may Allâh be pleased with him – that the Messenger of Allâh – Sallallâhu alayhi wa sallam – permitted those who look after camels to leave not sleeping at Mina so that they would be able to throw pebbles on the Day of Slaughter then they would be able to throw pebbles on the two days after then on the day of departure from Mina.

Ahmad and an-Nasâi recorded on the authority of Sa'd bn Mâlik – may Allâh be pleased with him – who said: 'We came back from a hajj we had with the Messenger of Allâh – Sallallâhu alayhi wa sallam – while some of us were saying: 'I threw seven pebbles (at the Jamrah)' and some were saying: 'I threw six pebbles at Jamrah' but none criticized the other.' The men of the report are sound.

As for the desirability of *Khutbah* (i.e. sermon) on the Day of Slaughter to be carried out by the person that leads the people on hajj, the proof for that is the hadith recorded on the authority of al-Hir'maas bn Ziyâd who said: 'I saw the Prophet – Sallallâhu alayhi wa sallam – giving sermon to the people while he was on his camlet by name al-Adbaa; that was on the day of Eid.' Ahmad and Abu Dâwud recorded the hadith.

Abu Dâwud equally recorded the like of the hadith on the authority of Abu Umâmah – may Allâh be pleased with him. He (i.e. Abu Dâwud) and an-Nasâi also recorded its like on the authority of AbdurRahman bn Muâdh at-Taymî – may Allâh be pleased with him. Al-Bukhârî and Ahmad also recorded on the authority of Abu Bakrah – may Allâh be pleased with him; there is in the report that he – Sallallâhu alayhi wa sallam – said:

« فإن دماءكم وأموالكم عليكم حرام كحرمة يومكم هذا في بلدكم هذا في شهركم هذا إلى يوم تلقون ربكم ألا هل بلغت »

'Indeed your blood and wealth are sacred to you as this day of yours is sacred to you in this city of yours, in this month of yours till you will meet your Lord. Nay, have I delivered?'

They (the Companions) replied in the affirmative.

Then he – Sallallâhu alayhi wa sallam – said:

« اللهم اشهد فليبلغ الشاهد الغائب فرب مبلغ أوعى من سامع فلا ترجعوا بعدي كفارا يضرب بعضكم رقاب بعض »

'O Allâh be a Witness. He that is present should take the message to he that is absent, for often it occurs that the person a message is taken to understands it better than the hearer. But do not turn back after me smiting the necks of one another.'

As for the desirability of making (another) *Khutbah* in the mid of the Days of Tashreeq, the proof for that is the hadith recorded on the authority of Busrah bint Nab'haan – may Allâh be pleased with her – who said: 'The Messenger of Allâh – Sallallâhu alayhi wa sallam – gave us a sermon on the Day of Ru'uus (i.e. the second

day of days of Tashreeq) he – Sallallâhu alayhi wa sallam – then said: 'What day is today.' We replied: 'It is Allâh and His Messenger that know better.' He – Sallallâhu alayhi wa sallam – said: 'Is today not the middle of the Days of Tashreeq?' Abu Dâwud recorded it and the men of its chain are sound.

Ahmad recorded the like of the hadith on the authority of Abu Nadrah – may Allâh be pleased with him; the men of the chain are sound too. Abu Dâwud also recorded what is similar from two men from Banu Bakr.

As for the assertion that the pilgrim will also perform *Tawâf Ifâdah* (Tawâf on Arriving in Makkah after being at Arafah and other places) which is also the Tawâf of Visit on the Day of Slaughter, the proof for that is the hadith recorded on the authority of Ibn Umar – may Allâh be pleased with him – as contained in the *Sahîhayn* and other books that the Messenger of Allâh – Sallallâhu alayhi wa sallam – set forth on the Day of Slaughter then he – Sallallâhu alayhi wa sallam – observed Zuhr Prayer that day at Mina.

Also in Sahîh Muslim on the authority of Jâbir – may Allâh be pleased with him – in a similar report.

What is intended by 'set forth' in the above narration is that 'he performed *Tawâf Ifâdah*.'

An-Nawawi – may Allâh bestow mercy on him – said: 'The scholars agree on the fact that this *Tawâf* i.e. *Tawâf Ifâdah* is a pillar among the pillars of hajj; a hajj will not be acceptable without it. They also agree on the fact that it is recommended to carry it out on the Day of Slaughter after throwing the pebbles and shaving the hair. If one were to delay it and perform it in the days of Tashreeq, it will be acceptable and there is no expiation due from him (over that); according to the consensus.'

As for the assertion that when the pilgrim finishes from the rites of hajj, he will perform the Tawâf of Departure, the proof for that is the hadith recorded on the authority of Ibn Abbaas – may Allâh be pleased with him – as found with Muslim and other writers, he – may Allâh be pleased with him – said: 'People used to leave in every manner then the Messenger of Allâh – Sallallâhu alayhi wa sallam – said:

« لا ينفر أحدكم حتى يكون آخر عهده بالبيت »

'None of you should leave until he has the final contact with the House.'

In a version in the *Sahîhayn*, the Messenger of Allâh – Sallallâhu alayhi wa sallam – commanded the people that they should have their last contact with the House but he exempted a woman in her menstrual period.

There are several other *Ahâdîth* under the section.

The opinion of the majority of the scholars is that tawaaf of Departure is obligatory.

Malik, Dâwud and Ibn al-Mundhir say it is a recommended act; there is nothing wrong in dropping it.

### **Section of Explanation of the Best Animal for Slaughter**

**The best of animal that can be slaughtered is the camel then cow then goat. Seven persons can gather over a camel or a cow. It is permissible for the person slaughtering an animal to eat from the meat of his slaughter; he can also ride over it (before it is killed). It is also permissible to make sign on the animal and put something on its neck that it is for slaughter. Whoever is sent to take an animal for slaughter is not binded by what binds a pilgrim.**

I say: As for the assertion that it is camel that is the best, this is because the Messenger of Allâh – Sallallâhu alayhi wa sallam – slaughtered it and because it brings more benefits to the poor, so also is the cow if compared to goat. This is when the person that wants to slaughter the camel or cow is just one person. When there are many people over a camel or a cow (as the case may be) such that their number are more than what can make the camel or the cow sufficient for them, there is a difference of opinion among the scholars as regard whether the best is a camel or a cow for seven people or a goat for one person; what will be considered is what will be apparently beneficial to the poor.

As for the assertion that seven people can gather over a camel just as they can gather over a cow, the proof for that is the hadith recorded on the authority of Jâbir – may Allâh be pleased with him – as found in the *Sahîhayn* and other books wherein he – may Allâh be pleased with him – said: 'The Messenger of Allâh – Sallallâhu alayhi wa sallam – commanded us to share a camel and a cow; seven of us on one camel.'

In the version of Muslim, 'Jâbir – may Allâh be pleased with him – was asked: 'Can we share a cow as we will share a camel?' Jâbir – may Allâh be pleased with him – replied: 'Cow is but from camel.'

Ahmad and Ibn Mâjah recorded on the authority of Ibn Abbaas – may Allâh be pleased with him – that a man came to the Prophet – Sallallâhu alayhi wa sallam – and said: 'I have a camel upon me and I am rich but I cannot get it should I buy it? The Messenger of Allâh – Sallallâhu alayhi wa sallam – commanded him to buy seven goats and slaughter them.' The men of the report are sound.

The above hadith is not in conflict with the hadith recorded on the authority of Ibn Abbaas – may Allâh be pleased with him – as found with Ahmad, an-Nasâi, Ibn Mâjah and at-Tirmidhî (who held it to be *hasan*); he said: 'We were on a journey then came the occasion of *Eidul-Ad'ha* then seven of us slaughtered a cow and ten of us a camel.'

Neither is the hadith in conflict with what has come in the *Sahîhayn* in the hadith recorded on the authority of Abu Râfi bn Khadeej – may Allâh be pleased with him – that 'the Messenger of Allâh – Sallallâhu alayhi wa sallam – distributed (a booty) and he equated seven sheep to a camel.'

The Messenger of Allâh – Sallallâhu alayhi wa sallam – equating seven sheep to a camel is as regard the animal for slaughter (at hajj) and equating ten sheep to a camel is as regard the *Eidul-Ad'ha* and in distribution (of war booty).

Some of the scholars are of the view that seven goats are equal to a camel in hajj slaughter. Imâm at-Tahâwi and Ibn Rushd – may Allâh bestow mercy on both – claimed there is a consensus over the matter but this is not correct; the difference of opinion over the matter is well-known.

As for the assertion that it is permissible for the person who wants to make a slaughter at Hajj to eat from his slaughter, the proof for that is the hadith recorded on the authority of Jâbir – may Allâh be pleased with him – that the Prophet – Sallallâhu alayhi wa sallam – commanded that a part of each of the animal slaughtered (for him) should be brought he – Sallallâhu alayhi wa sallam – then put them all in a pot, cooked them and he – Sallallâhu alayhi wa sallam – and Alee – may Allâh be pleased with him – then ate from their meat and they both drank from their broth. Ahmad and Muslim recorded the hadith.

Also in the *Sahîhayn* in a hadith recorded on the authority of Aisha – may Allâh be pleased with her – that the Messenger of Allâh – Sallallâhu alayhi wa sallam – entered upon her on the Day of Slaughter and with him was a meat of cow she then said: 'What is this?' It was said: 'This is what the Messenger of Allâh – Sallallâhu alayhi wa sallam – slaughtered on behalf of his wives.'

An-Nawawi – may Allâh bestow mercy on him – said: 'Scholars agree on the fact that eating from one's optional slaughter at hajj and on occasion of *Eidul-Ad'ha* is a

Sunnah act. End of quote. What is clear however is that there is no difference between an optional slaughter and others because of Allâh's Statement: **'Then eat thereof...'** [Hajj: 28].

As for the assertion that the person who makes a slaughter can ride on the animal he wants to slaughter, the proof for that is the hadith recorded on the authority of Anas – may Allâh be pleased with him – as found in the *Sahîhayn* that the Messenger of Allâh – Sallallâhu alayhi wa sallam – saw a man leading his camel (for slaughter), the Messenger of Allâh – Sallallâhu alayhi wa sallam – said: 'Climb it.' The man replied: 'It is but a camel.' The Messenger of Allâh – Sallallâhu alayhi wa sallam – said: 'Climb it.' The man still replied: 'It is but a camel.' The Messenger of Allâh – Sallallâhu alayhi wa sallam – said: 'Climb it.' The man repeated: 'It is a camel.' The Messenger of Allâh – Sallallâhu alayhi wa sallam – said: 'Climb it.'

There is a similar report in the *Sahîhayn* on the authority of Abu Hurairah – may Allâh be pleased with him.

Ahmad and Muslim also recorded a hadith on the authority of Jâbir – may Allâh be pleased with him – who was asked regarding climbing the animal for slaughter (at hajj) and he – may Allâh be pleased with him – replied: 'I heard the Messenger of Allâh – Sallallâhu alayhi wa sallam – say: 'Climb it gently when [the situation] forces you to do so until you get another back (you can climb).'

As for the assertion that it is recommended to make a sign on the animal for slaughter, and put something around its neck, the proof for that is the hadith recorded by Muslim and other writers on the authority of Ibn Abbaas – may Allâh be pleased with him – that the Messenger of Allâh – Sallallâhu alayhi wa sallam – observed Zhuhr Prayer at Dhul-Hulayfah then he – Sallallâhu alayhi wa sallam – called for his camel, made a mark on the surface of its right hump from which blood oozed out and he hung a pair of shoes around its neck.

As for the assertion that the person sent with an animal for slaughter is not binded by what binds the pilgrim, the proof for that is the hadith recorded on the authority of Aisha – may Allâh be pleased with her – as found in the *Sahîhayn* and other books that the Prophet – Sallallâhu alayhi wa sallam – would bring animals for slaughter from Madeenah but would not refrain from what the pilgrim would refrain from.

## Chapter of Umrah Done without Hajj

**The person on only Umrah will commence his Umrah from (one of the) the stations (as the case may be). Whoever is resident in Makkah will go outside the Sacred Precinct, then he will perform the *Tawaaf*, the *Sa'y* then will shave his head or cut his hair low. It is permissible to perform the Umrah any time of the year.**

I say: As for the assertion that the person that wants to perform Umrah will commence the rites from (any of) the stations, that is what is apparent because assuming the *Ihrâm* for Umrah is the same as assuming *Ihrâm* for Hajj. Many proofs have preceded on that regarding the mention of stations.

As for the assertion that the people of Makkah will go out of the Sacred Precinct, the proof for that is what has come authentically in the *Sahîhayn* that the Messenger of Allâh – Sallallâhu alayhi wa sallam – commanded AbdurRahman bin Abee Bakr – may Allâh be pleased with him – to take Aisha – may Allâh be pleased with her – to at-Tan'eem from where she would begin her Umrah.

As for the issue of *Tawaaf*, *Sa'y*, shaving the head and cutting the hair low, there is no difference of opinion with the scholars regarding those. It has come authentically from the Messenger of Allâh – Sallallâhu alayhi wa sallam – as it is found in the *Sahîhayn* and other books on the authority of a number of Companions that he – Sallallâhu alayhi wa sallam – commanded whoever did not have animal for slaughter with him to perform the *Tawaaf*, the *Sa'y* and shaving of the hair or cutting the hair low; that whoever did that had become free from the liabilities of hajj such that he can go unto his wife after that.

As for the assertion that the Umrah is permissible any time of the year, the proof for that is the hadith recorded on the authority of Aisha – may Allâh be pleased with

her – as found with Abu Dâwud that the Prophet – Sallallâhu alayhi wa sallam – performed two Umrah – one in the month of Dhul-Qa'dah and the other one in the month of Shawwal.

Also in the *Sahîhayn*, on the authority of anis bn Mâlik – may Allâh be pleased with him, the Prophet – Sallallâhu alayhi wa sallam – performed four Umrah in the month of Dhul-Hijjah except the one he performed with his hajj.

Another example is the Umrah Aaisha – may Allâh be pleased with him – performed which the Messenger of Allâh – Sallallâhu alayhi wa sallam – commanded AbdurRahman bn Abe Bakr – may Allâh be pleased with him – to lead her to at-Tan'eem from where she would begin her Umrah; the Umrah was performed by Aaisha – may Allâh be pleased with him – after her hajj with the Messenger of Allâh – Sallallâhu alayhi wa sallam. The People of Jâhiliyyah used to assume their *Ihrâm* for Umrah in the days of Hajj thus the Prophet – Sallallâhu alayhi wa sallam – rejected their practice therefore he performed it in the month and commanded that it should be performed in the month.

There is also in the *Sahîhayn* and other books a hadith recorded on the authority of Ibn Abbaas – may Allâh be pleased with him – that the Prophet – Sallallâhu alayhi wa sallam – said:

« عمرة في رمضان تعدل حجة »

'The Umrah performed in [the month of] Ramadan is equal to a Hajj.'