

multitude -- by whose report [certain] knowledge is attained -- is accepted.

4.0 ACTIONS OF THE FASTING PERSON

4.1 Things that do not break the fast

1. If the fasting one ate, or drank, or had sexual intercourse out of forgetfulness [that he was fasting], his fast is not broken.
2. If he slept and then had an erotic dream, or looked at a woman and ejaculated, or oiled [his head], or underwent blood-letting, or used antimony [in his eyes], or kissed, his fast is not broken.
3. If one is overcome by vomiting, his fast is not broken.
4. If he applied drops inside his urethra, his fast is not broken according to Abu Hanifah. Abu Yusuf said : his fast is broken.

4.2 Things that are Disliked for the Fasting Person

1. If someone tastes something with his mouth, his fast is not broken, but it is disliked for him to do that.
2. It is disliked for a woman to chew the food for her infant if she has some alternative.
3. Chewing gum does not break the person's fast, but it is disliked.

4.3 Things that Break the Fast and require Makeup

1. If he ejaculated on account of a kiss or touch, then make-up is due upon him.
There is no harm in kissing if he feels himself safe, but it is disliked if he does not feel safe.
2. Makeup is due, but not expiation, for someone who had intercourse in other than the private parts and ejaculated.
3. If one deliberately made himself vomit a mouthful then makeup is due upon him.
4. The fast of someone who swallows pebbles or iron is broken.
5. Whoever had an anal enema, or applied nose-drops, or ear-drops, or treated a torn belly or a skull-fracture with medicine such that it reached his body cavity or his brain, his fast is broken.
6. If someone had suhur thinking the dawn had not [yet] risen, or broke his fast thinking the sun had set, and then it turned out that the dawn had risen, or that the sun had not set, makes up that day, but there is no expiation due on him.
7. Someone who lost consciousness in Ramadan does not make

up the day on which the loss of consciousness occurred, but he makes up that which came after it.

8. If an insane person regained sanity with part of Ramadan [remaining], he makes up what passed of it.
9. If a woman menstruates, she stops fasting and makes up [fasting for the days of menstruation].
10. Whoever enters into an optional fast, or an optional prayer, and then spoils it, makes it up.

4.4 Things that Break the Fast and require Makeup and Expiation

1. Expiation is due on someone who deliberately has sexual intercourse in one of the two passages, or eats or drinks something which provides nutrition, or is used for treatment
2. The expiation is like the expiation for zihar.
3. There is no expiation for spoiling a fast in other than Ramadan.

5.0 EXCUSES

5.1 Those who may Postpone Fasting

1. Someone who is sick in Ramadan, and fears that if he fasts his sickness will increase, breaks his fast and makes [it] up [later].
2. If one is a traveller who is not harmed by fasting, then for him to fast is preferable, but if he does not fast and makes it up [later] it is permissible.
3. The pregnant or nursing woman, if they fear for their children, do not fast and make it up, and there is no redemption due upon them.

5.2 Making up Missed Fasts

1. The makeup of Ramadan may be performed separately if one wishes, or consecutively if one wishes.
2. If one delayed it until another Ramadan entered, he fasts the second Ramadan, and makes up the first after it, and there is no redemption due upon him.
3. If the invalid or the traveller dies while they are in that condition, makeup is not incumbent upon them. But, if the invalid recovers, or the traveller takes up residence, and then they die, makeup is incumbent upon them for the extent of the health or residence.

5.3 Redemption (Fidyah)

1. The aged man who is not capable of fasting does not fast, and

for every day he feeds a poor person, just as one feeds in expiations.

2. Whoever died with makeup [fasts] of Ramadan due upon him, and bequeathed for it, his guardian, on his behalf, feeds for every day to one poor person : half a sa` of wheat, or one sa` of dates, or one sa` of barley.

6.0 SECLUSION (I`TIKAF)

1. Seclusion is praiseworthy. It comprises remaining in the mosque, with fast and the intention of seclusion.
2. It is prohibited for the secluded one :
 - ✦ to have sexual intercourse
 - ✦ to touch [with lust]
 - ✦
3. If the secluded one had sexual intercourse, by night or day, his seclusion is invalidated.
4. He should not exit from the mosque except for a human need, or [for] Jumu` ah [prayer].
5. There is no harm in his buying or selling in the mosque without bringing the goods there.
6. He should speak only well, but [intentional] silence is disliked for him.
7. Whoever obligated upon himself seclusion for [a number of] days is obliged to to seclude himself for them along with their nights, and [the days] are consecutive, even if he did not stipulate consecutiveness.

Pilgrimage (Hajj)

PILGRIMAGE (HAJJ)

(According to the Qur'an and Sunnah, as extracted and inferred by scholars of the Hanafi school.)

From "*Mukhtasar al-Quduri*", a matn of Hanafi fiqh (with some rearrangement).

(Evidences are generally omitted for brevity)

1. OBLIGATION OF HAJJ
 - ✦ Fard Rites in Hajj
 - ✦ Wajib Acts in Hajj
2. THE IHRAM
 - ✦ The Mawaqit
 - ✦ Entering Ihram
 - ✦ Forbidden Deeds during Ihram
 - ✦ Permissible Deeds during Ihram
 - ✦ Recommended during Ihram
3. COMPONENTS OF HAJJ (IFRAD)
 - ✦ The Tawaf of Arrival
 - ✦ The Sa`y
 - ✦ Going out to Mina
 - ✦ Arafah
 - ✦ Muzdalifah
 - ✦ Pelting Jamrat al-`Aqabah
 - ✦ The Tawaf of Pouring Forth (Ifadah) or Visiting (Ziyarah)
 - ✦ Stoning the Jamarat
 - ✦ The Tawaf of Farewell (Wida`)
 - ✦ Special regulations for women
4. QIRAN
 - ✦ `Umrah Components
 - ✦ Hajj Components
 - ✦ The Sacrificial Blood of Qiran
5. TAMATTU`

- ✦ Ḥ Umrah Components
 - ✦ Hajj Components
 - ✦ The Sacrificial Blood of Tamattuḥ
6. TRANSGRESSIONS IN PILGRIMAGE
- ✦ Transgressions of the Ihram; *Sexual Transgressions*
 - ✦ Transgressions in Tawaf
 - ✦ Other Miscellaneous Transgressions
 - ✦ Hunting Transgressions; *Killing Game, Other Hunting Transgressions*
 - ✦ Violations of the Haram
 - ✦ Transgressions in Hajj Qiran
7. BEING PREVENTED FROM PERFORMING HAJJ (IHSAR) OR MISSING THE HAJJ (FAWAT)
- ✦ Ihsar; *Make-up Requirements, Removal of the Prevention*
 - ✦ Fawat
8. Ḥ UMRAH
9. THE SACRIFICIAL ANIMAL
- ✦ Permissible Animals
 - ✦ Benefitting from Sacrificial Animals
 - ✦ Preparation and Slaughter
 - ✦ Replacement
10. IMMOLATION (UDHIYAH/QURBANI)
- ✦ Obligation
 - ✦ Slaughter
 - ✦ Benefitting from the Sacrifice

1.0 OBLIGATION OF HAJJ

1. Hajj is obligatory on free, sane, healthy adults if
 - ✦ they are capable of [affording] provision and transportation in excess of one's dwelling, of that which is essential, and the maintenance of one's family until the time of his return, and
 - ✦ the way is safe, and
 - ✦ for a woman, her having a mahram or husband to perform with her, is considered. It is not permissible for her to perform hajj without [these] two if there is between her and Makkah a distance of three days' and nights' journey.
2. If a youth attains maturity, or a slave is freed, after entering ihram and they continue thus, it does not suffice them for the Hajj of Islam.

1.1 Fard Rites in Hajj

1. Ihram, before any of the other rites.
2. Standing at `Arafah, for at least a moment, any time between the decline of the sun on the 9th of Dhu'l-Hijjah, and the dawn of the 10th.
3. Tawaf of Visiting, after the Standing at `Arafah, with intention.
4. Maintaining the order between the fard acts (ihram-Standing-Tawaf)
5. Keeping away from sexual intercourse before the Standing.

1.2 Wajib Acts in Hajj

1. Standing at Muzdalifah, for at least a moment after dawn on the 10th of Dhu'l-Hijjah.
2. Sa`y (Running between Safa and Marwah)
3. Pelting the Jamarat
4. Tawaf of Leaving, for other than menstruating women and the residents of Makkah.
5. Cutting or shaving the hair of the head within the Haram, within the Days of Immolation.
6. Not delaying ihram beyond the miqat.
7. Keeping away from transgressions of the ihram (sexual intercourse after the Standing, wearing sewn garments, covering the head and/or face).
8. Prolonging the Standing at `Arafah until after sunset and after the imam has begun issuing forth.
9. Delaying Maghrib and `Isha' until Muzdalifah
10. Not delaying the Tawaf of Visiting beyond the Days of Immolation.
11. Beginning tawaf from the Black Stone.
12. Performing tawaf counter-clockwise.
13. Performing tawaf around the hatim.
14. Walking in tawaf, for one who has no excuse.
15. Being in a state of purity during tawaf.
16. Covering the nakedness during tawaf.
17. Performing two rak`ah after tawaf.
18. Beginning Sa`y from Safa
19. Walking in Sa`y, for one who has no excuse.
20. Performing Sa`y after a valid Tawaf
21. Slaughtering a ewe, for one performing tamattu` or qiran.
22. Maintaining the order between pelting, slaughtering and cutting hair.

2.0 THE IHRAM

2.1 The Mawaqit

1. The mawaqit which it is not permissible for a person to pass except in the state of ihram are:
 - ✦ for the people of Madinah : Dhu'l-Hulayfah,
 - ✦ for the people of `Iraq : Dhatu-`Irq,
 - ✦ for the people of the Levant (al-Sham) : al-Juhfah,
 - ✦ for the people of Najd : Qarn al-Manazil,
 - ✦ for the people of Yemen : Yalamlam.
2. If one entered ihram before these mawaqit, it is valid.
3. The miqat of one whose dwelling-place is after the mawaqit, is : Hill .
4. The miqat of one who is in Makkah is the Haram for hajj and al- for `umrah.
5. The Months of Hajj are : Shawwal, Dhu'-Qa`dah, and the [first] of Dhu'l-Hijjah. But, if one entered ihram for hajj before this, it is valid, and it counts as hajj [except that he must wait until the time of hajj to perform the rites].

2.2 Entering Ihram

When one desires to enter ihram, he

1. performs ghusl or wudu', but ghusl is better
2. wears two new or washed cloths : an izar (waist-wrapper) and a rida' (upper garment).
3. applies perfume if he has some
4. he prays two rak`ah
5. says, Allahumma inni uridu'l-hajja fa-yassirhu li wa-taqabbalhu minni.
6. pronounces talbiyah after his salah.
 - ✦ If he is performing hajj alone (ifrad), he intends hajj with the talbiyah.
 - ✦ The talbiyah is that one say : Labbayk-allahumma labbayk Labbayk la sharika laka labbayk. Innal-hamda wan-ni`ma laka wal-mulk. la sharika lak.
 - ✦ It is not appropriate to leave out any of these words, but if added [something] after them it is permissible.

2.3 Forbidden Deeds during Ihram

When one has pronounced talbiyah, he has entered ihram, and so he should keep away from that which Allah has forbidden :

1. rafath (sexual intercourse, or sexual talk),
2. fusuq (sins) and
3. jidal (argument).

4. He should not kill game, nor point it out, nor direct to it.
5. He should not wear a shirt, nor pants, nor a turban, nor a cap, nor a gown.
Nor [should he wear] khuffs unless he cannot find shoes, in which case he should cut them below the tarsus
6. He should not cover his head, nor his face.
7. He should not apply perfume.
He should not wash his hair or beard with marsh amllow.
8. He should not shave his head, nor his body hair, nor cut [anything from] his beard, nor [cut] his nails.
9. He should not wear a garment died with wirs , saffron or safflower, unless it has been washed and does not exude fragrance.

2.4 Permissible Deeds during Ihram

There is no harm in :

1. performing ghusl
2. entering a bath-house
3. taking shade under a house, or a canopy
4. Tying a himyan (belt to carry money) around his waist.

2.5 Recommended during Ihram

One should recite talbiyah abundantly, after salah, and whenever one mounts an elevated place, or descends into a valley, or meets riders, and in the last part of the night.

3.0 COMPONENTS OF HAJJ (IFRAD)

3.1 The Tawaf of Arrival

When one enters Makkah, he begins [by going] to the Sacred Mosque, then when one sees the House, he pronounces takbir and tahlil.

1. Then, one starts at the Black Stone, faces it, pronounces takbir, raises his hands and touches it, and kisses it if one is able to [do so] without harming any Muslim.
2. Then, he starts [walking] to his right, by the door [of the Ka`bah],
3. having donned his rida' in the style of idtiba' .
4. One makes ones tawaf (circumambulation) around the Hatim.
5. One performs raml in the first three circuits, and walks calmly in the remaining [four].

6. One touches the Stone whenever one passes by it, if one is able, and one ends the tawaf with touching [it].
7. Then, one proceeds to the Maqam (Station of Prophet Abraham) and prays two rak`ah at it, or wherever he is easily able to in the Mosque.

This is the Tawaf of Arrival (tawaf al-qudum). It is sunnah, and is not obligatory.

- 🌍 There is no Tawaf of Arrival due upon the people of Makkah.
- 🌍 If the one in ihram did not enter Makkah, and [instead] set out for `Arafat [directly], and stood there according to what we [shall] mention, the Tawaf of Arrival is waived for him, and he is not liable to do anything for having omitted it.

3.2 The Sa`y

1. Then, one sets out to Safa. One climbs onto it, faces the qiblah, pronounces takbir and tahlil, invokes blessings on the Prophet (may Allah bless him and grant him peace), and supplicates Allah for his needs.
2. Then, one descends calmly in the direction of Marwah.
3. Then, when he reaches the inside of the valley, he runs between the two green posts.
4. [He proceeds] until he comes to Marwah, and then he climbs onto it and does as he did on Safa.

This is one round, and he performs seven [such] rounds, [such that] he begins at Safa and ends at Marwah.

Then, [if performing ifrad] one stays in Makkah in the state of ihram, performing tawaf whenever one desires.

3.3 Going out to Mina

1. Then, when it is one day before the Day of Tarwiyah , the imam delivers a sermon in which he teaches the people [the details] of going out to Mina, salah in `Arafat, the Standing, and the Ifadah.
2. Then, when one has prayed fajr on the Day of Tarwiyah in Makkah, one goes out to Mina and stays there until he prays Fajr on the Day of `Arafah.
3. Then, one sets out to `Arafat, and stays there.

3.4 Arafah

1. Then, when the sun declines on the Day of `Arafah, the imam leads people in Zuhr and `Asr, starting with a sermon in which he teaches people [the details of] the Standing at `Arafah and Muzdalifah, the Pelting of the Jimar, the Immolation and the

Tawaf of the Visit (Ziyarah).

2. He leads the people in Zuhr and `Asr in the time of Zuhr, with an adhan and two iqamah.
 - ✦ Whoever prays in his camp alone prays each one [of the prayers] at its [own] time according to Abu Hanifah (may Allah, the Exalted, show mercy to him). Abu Yusuf and Muhammad said : The solitary one conjoins them.
3. Then, he sets out to the Standing Place, and stands close to the mountain, although all of `Arafah is a standing place except for valley of `Arafah.
 - ✦ Whoever catches the Standing at `Arafah between the descent of the sun on the Day of `Arafah, until sunrise on the Day of Immolation, has caught the hajj.
 - ✦ Whoever traversed `Arafah while sleeping or unconscious, did not know it was `Arafah, that suffices him for the Standing.
4. It is appropriate for the imam to stand at `Arafah on his camel, to supplicate and teach people the rites.
5. It is recommended to perform ghusl before the Standing, and
6. [It is recommended] to exert oneself in supplication.
7. Then, when the sun sets, the imam, and the people with him, pour forth at their leisure, [proceeding] until they come to Muzdalifah and alight there.

3.5 Muzdalifah

1. It is praiseworthy to descend close to the mountain called Quza on which is the Hearth.
2. The imam leads the people in Maghrib and `Isha' with an adhan and iqamah.

Whoever prays Maghrib on the way, it is not valid according to Abu Hanifah and Muhammad.
3. Then, when the sun rises, the imam leads the people in Fajr in the dark [part of the time].
4. Then, he stands, and the people stand with him, and he supplicates. All of Muzdalifah is a standing place, except for the Valley of Muhassir.
5. Then, the imam, and the people [along] with him, pour forth before sunrise, [proceeding] until they come to Mina.

3.6 Pelting Jamrat al-`Aqabah

1. Then, one proceeds to Jamrat al-`Aqabah, and pelts it
 - ✦ from the inside of the valley,
 - ✦ with seven pebbles, like the stones of a slingshot
 - ✦ pronouncing takbir with every pebble.
 - ✦ One does not stand by it [thereafter].
2. One ceases talbiyah with the [throwing of] the first pebble.