

3. Then, he slaughters [an animal] as he likes [since he is performing ifrad].
4. Then, he shortens or shaves [his hair], but shaving is superior.
5. [After this] everything is permissible for him except women.

### ***3.7 The Tawaf of Pouring Forth (Ifadah) or Visiting (Ziyarah)***

1. Then, one comes to Makkah on that day, or the following day, or the following, and circumambulates the House [performing] the Tawaf al-Ziyarah, seven circuits.
2. If he had run between Safa and Marwah after the Tawaf of Arrival, he does not perform raml in this tawaf, nor is he obliged to run again. But, if he had not performed Sa`y before, he performs raml in this tawaf and Sa`y after it in, the manner we have mentioned.
3. [Now,] women are permissible for him.
4. This tawaf is the obligatory (fard) one in hajj.
5. It is disliked to postpone it beyond these days.
  - ✦ If one did postpone it beyond then, one [sacrificial] blood becomes incumbent upon him, according to Abu Hanifah.

### ***3.8 Stoning the Jamarat***

1. Then, one returns to Mina and stays there.
2. When the sun has declined on the second day of immolation, or on the third, one pelts the three Jamarat,
  - ✦ starting with the one next to the [Khif] mosque [of Mina],
  - ✦ pelting it with seven pebbles,
  - ✦ pronouncing takbir with every pebble.
  - ✦ One stands and supplicates by it.
3. Then, one pelts the one next to it similarly, and stands by it.
4. Then, one pelts Jamrat al-`Aqabah, and does not stand by it [thereafter].
5. The next day, he pelts the three Jamarat after the decline of the sun similarly.
6. Then, if one wishes to hasten one's departure, one departs to Makkah. But, if one wishes to remain, one pelts the three Jamarat on the fourth day after the decline of the sun.
  - ✦ If, on this day, one performs the pelting before the decline of the sun, after sunrise, it is valid according to Abu Hanifah.
7. It is disliked for a person to send his belongings ahead to Makkah and to take up residence, until he has pelted.

### ***3.9 The Tawaf of Farewell (Wida`)***

1. Then, when one departs to Makkah, one alights at al-Muhassab.
2. Then, one performs tawaf of the House, seven circuits, not performing raml in them.
3. This is the Tawaf of Leaving, and it is wajib, except for the resident.

of Makkah.

4. Then, one returns to one's family.

### **3.10 Special regulations for women**

The woman is, in all of [the above], the same as the man, except that:

1. She does not uncover her head
2. She uncovers her face.
3. She does not raise her voice in talbiyah.
4. She does not perform raml in tawaf.
5. She does not run between the two posts.
6. She does not shave her head, but she shortens [her hair].
7. If a woman menstruates at the time of ihram, she performs ghuṣūl and enters ihram. She does as the [male] hajji does, except that she does not perform tawaf of the House until she becomes pure.
8. If she menstruates after the Standing and the Tawaf of Visiting, [she] can depart from Makkah, and there is no [penalty] upon her [in that case] for abandonment of the Tawaf of Leaving.

## **4.0 QIRAN**

Qiran, according to us, is better than [both] tamattu` and ifrad. The manner of qiran is [as follows]:

### **4.1 `Umrah Components**

1. That one pronounce talbiyah for `umrah and hajj from the miqat saying after one's salah : Allahumma inni uridu'l-hajja wal-`umrah fa-yassirhumah li wa-taqabbalhumah minni.
2. Then, when one enters Makkah, one proceeds to perform tawaf of the House, seven circuits, performing raml in the first three of them.
3. One performs Sa`y after that, between Safa and Marwah. These are the actions of `umrah.
  - ✦ If the one performing qiran did not enter Makkah [initially] and set out [instead] to `Arafat, then he has then abandoned his `umrah by [performing] the standing. The [Sacrificial] Blood of Qiran becomes futile for him, but a [sacrificial] blood is [incumbent] upon him for his abandonment of his `umrah and it is [obligatory] upon him to make it up.

### **4.2 Hajj Components**

1. Then, one performs tawaf after the Sa`y; the Tawaf of Arrival.
2. One runs between Safa and Marwah, as we explained in [the case of]

of one performing] ifrad.

[The other components of hajj are the same as in in ifrad, except for the Sacrificial Blood.]

### **4.3 The Sacrificial Blood of Qiran**

1. When one has pelted the Jamrah on the Day of Immolation, one slaughters a goat/sheep, or a cow, or a camel, or a seventh of a camel. This is the [Sacrificial] Blood of Qiran.
2. If one does not have [anything] to slaughter, one fasts three days in the hajj, the last of them being the Day of `Arafah.
  - ✦ If he has missed the fasting by [the time] the Day of Immolation arrives, nothing but the [sacrificial] blood suffices him.
  - ✦ Then, one fasts seven days when he returns to his family, if he fasts them in Makkah after he has completed the hajj is valid.

### **5.0 TAMATTU`**

1. Tamattu` , according to us, is better than ifrad.
2. There are two methods of tamattu` : tamattu` in which one sends a sacrificial animal, and tamattu` in which one does not send a sacrificial animal.
3. The residents of Makkah may not perform Tamattu` , nor Qiran; they specifically may only perform Ifrad.
4. Whoever entered ihram for `umrah before the Months of Hajj, and performed less than four circuits for it, and then the Months of Hajj entered, such that he then completed it, and then entered ihram for hajj, is in the status of tamattu` . But, if he performed four circuits or more of the tawaf for his `umrah before the Months of Hajj, then performed hajj that same year, he is not in the status of tamattu` .

The manner of tamattu` is [as follows] :

### **5.1 `Umrah Components**

1. That one start at the miqat, and enter ihram for `umrah.
2. One enters Makkah, and performs tawaf for [ `umrah].
  - ✦ One ceases the talbiyah when one starts the tawaf.
3. One performs Sa`y, [and then] shaves or shortens [his hair].
4. He has now come out of the ihram of his `umrah.
  - ✦ He remains in Makkah, out of ihram.

### **5.2 Hajj Components**

1. Then, when it is the Day of Tarwiyah, one enters ihram for hajj

from the Mosque.

2. One does as the hajji of ifrad does.

### **5.3 The Sacrificial Blood of Tamattu`**

1. The [Sacrificial] Blood of Tamattu` is [obligatory] upon him.
  - ✦ If he does not find [the means to sacrifice then] he fasts three days in the hajj and seven when he returns.
2. If the one performing tamattu` desires to send a sacrificial animal, he enters ihram and sends the sacrificial animal. If it is camel, he garlands it with a haversack, or leather.
  - ✦ He marks the camel, according to Abu Yusuf and Muhammad. It is : that one rend its hump from the right side. According to Abu Hanifah, one does not rend it [if it will be in a cruel manner].
3. Then, when one enters Makkah, one performs tawaf and Sa`y, does not come out of ihram. [He remains in ihram] until he enters ihram for hajj on the Day of Tarwiyah, although if he entered ihram before that it is valid but a [sacrificial] blood is [then obligatory] upon him.
4. Then, when he shaves [his head] on the Day of Immolation, he thereby freed himself from both ihrams.
5. If the one performing tamattu` returned to his family after his completion of `umrah, and had not sent a sacrificial animal, his tamattu` is invalidated.

## **6.0 TRANSGRESSIONS IN PILGRIMAGE**

### **6.1 Transgressions of the Ihram**

1. If the one in ihram applied perfume, expiation is due upon him.
  - ✦ If he perfumed an entire limb or more than a [sacrificial] blood is due upon him.
  - ✦ If he perfumed less than a limb then a charity is due upon him.
2. If he wore a sewn garment, or covered his head
  - ✦ [If it was] for a complete day, then a [sacrificial] blood is due upon him.
  - ✦ If it was less than that, then a charity is due upon him.
3. [Shaving or cutting hair]
  - ✦ If he shaved one fourth or more of his head, then a [sacrificial] blood is due upon him.  
If he shaved less than one fourth then a charity is due upon him.  
If he shaved the areas of bloodletting then a [sacrificial] blood is due upon him according to Abu Hanifah. Abu Yusuf and Muhammad said : a charity is due upon him.

4. [Clipping the nails]
  - ✦ If he clipped the nails of both his hands and both his feet, a [sacrificial] blood is due upon him.
  - ✦ If he clipped [them from] one hand or one foot, then [still] [sacrificial] blood is due upon him.
  - ✦ If he clipped less than five nails, distributed between his hands and his feet, then a charity is due upon him according to Al-Hanifah and Abu Yusuf. Muhammad said : a [sacrificial] blood is due upon him.
5. If he applied perfume or shaved [hair] or wore [sewn] garments due to some excuse, then he has the choice :
  - ✦ If he wishes, he may slaughter a ewe, or
  - ✦ If he wishes, he may give three sa` of food in charity to six destitute people, or
  - ✦ If he wishes, he may fast three days.

### Sexual Transgressions

1. If one kissed, or touched with lust, then a [sacrificial] blood is due upon him.
2. Whoever had intercourse in either of the two passages before the Standing at `Arafah,
  - ✦ his hajj is nullified, and
  - ✦ [sacrifice of] a ewe is [due] upon him, and
  - ✦ he continues in the hajj in the same manner as one who has not nullified his hajj, and
  - ✦ a make-up [of the hajj] is [due] upon him.  
He is not required to part from his wife when he performs make-up hajj.
3. Whoever has intercourse after the Standing at `Arafah, his hajj is not nullified, but [sacrifice of] a she-camel is [due] upon him.
4. If he had intercourse after shaving [the head on the Day of Immolation] then [sacrifice of] a ewe is [due] upon him.
5. Whoever has intercourse in `umrah before performing four circuits of tawaf
  - ✦ has nullified it, and
  - ✦ continues in it, and
  - ✦ makes it up, and
  - ✦ [sacrifice of] a ewe is [due] upon him.  
If he had intercourse after performing four circuits of tawaf
  - ✦ [sacrifice] of a ewe is [due] upon him, but
  - ✦ his `umrah is not nullified, and
  - ✦ he is not obliged to make it up.
6. One who had intercourse forgetfully is the same as one who has intercourse deliberately.

### 6.2 Transgressions in Tawaf

1. Whoever performed the Tawaf of Arrival with hadath, a charity [due] upon him.

- ✦ If he performed [this] tawaf with janabah then [sacrifice of a ewe is due] upon him.
2. Whoever performed the Tawaf of Visiting with hadath, [sacrifice of a ewe is due] upon him.
    - ✦ If he performed [this] tawaf with janabah then [sacrifice of a she-camel is due] upon him.
    - ✦ It is better for him to repeat the tawaf, as long as he is still in Makkah, and there is no slaughter [of a ewe due] upon him in that case].
  3. Whoever performed the Tawaf of Leaving with hadath, a charity [due] upon him.
    - ✦ If he performed [this] tawaf with janabah, then [sacrifice of a ewe is due] upon him.
  4. Whoever omitted three circuits or less from the Tawaf of Visiting, [sacrifice of] a ewe is [due] upon him.
    - ✦ If he omitted four circuits [or more] he remains in the state of ihram indefinitely, until he performs them.
  5. Whoever omitted three circuits of the Tawaf of Leaving, a charity [due] upon him
    - ✦ If he omitted the Tawaf of Leaving, or four circuits [or more] of it, then [sacrifice of] a ewe is [due] upon him.
    - ✦ If he delayed the Tawaf of Visiting [beyond the Days of Immolation], [then a sacrificial blood is due upon him] according to Abu Hanifah (may Allah show mercy to him).

### ***6.3 Other Miscellaneous Transgressions***

1. Whoever omitted the Sa`y between Safa and Marwah, [sacrifice of a ewe is due] upon him, but his hajj is complete.
2. Whoever issued forth from `Arafah before the imam, a [sacrificial blood is due] upon him.
3. Whoever omitted the Standing at Muzdalifah, a [sacrificial] blood [due] upon him.
4. Whoever omitted the Pelting of the Jamarat on all the days, a [sacrificial] blood is [due] upon him.
  - ✦ If he omitted the pelting of a single day, then a [sacrificial blood is still due] upon him.
  - ✦ If he omitted the pelting of one of the three Jamarat, then charity is [due] upon him.
  - ✦ If he omitted the pelting of Jamrat al-`Aqabah on the Day of Immolation, then a [sacrificial] blood is [due] upon him.
5. Whoever delayed the shaving [or cutting of the hair] until the Day of Immolation had passed, then a [sacrificial] blood is [due] upon him according to Abu Hanifah.

### ***6.4 Hunting Transgressions***

#### ***Killing Game***

1. If one in ihram kills game, or directed towards it someone who

killed it, then the recompense is [due] upon him.

- ✦ The deliberate and the forgetful, the initiator and the persi are equal in this.
- ✦ If two people in ihram collaborated in killing game, then the complete recompense is [due] upon each of them.

2. The recompense, according to Abu Hanifah and Abu Yusuf, is that he determine the price of the game in the place in which he killed it or in the closest of places to it if it was in the wilderness.

- ✦ The price is determined by two upright people.

Then, one has the choice concerning the price :

- ✦ If he wishes, he may buy a sacrificial animal with [the amount] and slaughter it, if it reaches [the price of] a sacrificial animal or
- ✦ If he wishes, he may buy food with it, and give it in charity [giving] to every destitute person half a sa` of wheat, or a sa` of dates or barley, or
- ✦ If he wishes, he may fast one day in lieu of each half-sa` of wheat and one day in lieu of every sa` of barley.

Then, if there remains less than a half-sa` of the food, he has the choice:

- ✦ If he wishes he may give it in charity, or
- ✦ If he wishes, he may fast a full day in lieu of it.

3. Muhammad said : For game, an equivalent is obligatory for that which has an equivalent. So,

- ✦ for the gazzelle, a ewe [is obligatory],
- ✦ for the hyena, a ewe,
- ✦ for the rabbit, a she-kid,
- ✦ for the ostrich, a she-camel, and
- ✦ for the jerboa, a four-month kid.

4. Whoever killed game whose meat may not be eaten, such as carnivorous animals and the like, the recompense is [due] upon him, but its price does not exceed a ewe.

5. If a carnivorous beast attacked one in ihram such that he killed then there is nothing [due] upon him.

6. If one in ihram was compelled to eat the flesh of game, such that he killed it, then the recompense is [due] upon him.

7. There is no harm if the one in ihram slaughters a ewe, cow, can chicken, duck or [tame] Kaskari duck.

8. If he killed a trousered-pigeon, or a tamed gazzelle, then the recompense is due upon him.

9. If one in ihram slaughters game, his slaughtered meat is carrion and is not permissible to eat it.

10. If one in ihram sells game, or buys it, then the sale is void.

11. There is no harm in one with ihram eating the flesh of game hunted and slaughtered by someone not in ihram, provided the one in ihram neither directed him to it, nor ordered him to hunt it.

## Other Hunting Transgressions

1. Whoever wounded game, or plucked out its hair, or cut a member from it, is liable for that which he has diminished [from it].
  - ✦ But, if he plucked out the feather of [the wings of] a bird, cut the legs of a game-animal, such that it became incapacitated, then its entire price is [due] upon him.
2. Whoever broke the egg of a game-bird, its price is [due] upon him.
  - ✦ If a dead chick emerged from it, then its price live is [due] upon him.
3. There is nothing [due] for killing a crow, kite, wolf, snake, scorpion or rat.
4. Nor is there anything [due] for killing a gnat, mosquito or tick.
5. Whoever kills a louse gives in charity whatever he wishes.
6. Whoever kills a locust gives in charity whatever he wishes, and date is better than a locust.

## 6.5 Violations of the Haram

1. For the game of the Haram, if one not in ihram slaughters it, the recompense is [due] upon him.
  - ✦ If two people out of ihram collaborated in killing game of the Haram, then a single recompense is [due] upon them.
2. If he cut the grass of the Haram, or its trees which are neither owned [by anybody] nor of those [varieties] which are planted by people, then its price is [due] upon him.

## 6.6 Transgressions in Hajj Qiran

For anything of that which we have mentioned, in which one [sacrificial] blood is [due] upon someone performing ifrad, two [sacrificial] bloods are [due] upon one performing qiran : a blood for his hajj, and a blood for his `umrah, except if he passed the miqat without ihram, and then donned ihram `umrah and hajj, in which case he is only obliged for one [sacrificial] blood.

## 7.0 BEING PREVENTED FROM PERFORMING HAJJ (IHSAR) OR MISSING THE HAJJ (FAWAT)

### 7.1 Ihsar

1. Whoever was prevented from Makkah, and is hindered from [both] the Standing and the Tawaf, is in the state of ihsar, but if he is capable of performing either of them, he is not in the state of ihsar.
2. If one in ihram is prevented [from performing hajj] by an enemy there afflicted him an illness which prevented him from continuing

it is permissible for him to come out of ihram, and he is told : s a ewe to be slaughtered in the Haram. He arranges someone wll will take it on a particular day on which to slaughter it, and then comes out of ihram.

✦ If he was performing qiran, he sends two [sacrificial] blood

3. It is not permissible to slaughter the [sacrificial] blood of ihram [anywhere] other than in the Haram according to Abu Hanifah. Yusuf and Muhammad (may Allah show mercy to them both) say It is not permissible for the one prevented from hajj to slaughter [any time] other than in the Days of Immolation, but the one prevented from `umrah may slaughter whenever he wishes.

### **Make-up Requirements**

1. A hajj and `umrah are [due] upon the one prevented from hajj when he comes out of ihram.
2. A make-up ` [umrah] is [due] upon one prevented from `umrah
3. A hajj and two `umrah are [due] upon the [prevented] one who was performing qiran.

### **Removal of the Prevention**

If the prevented one sent a sacrificial animal, and arranged with them to slaughter it on a particular day, and then the prevention was removed then:

- ✦ If he is able to reach the sacrificial animal and the hajj, it is not permissible for him to come out of ihram, and he is obliged to continue.
- ✦ If he is able to reach the animal, but not the hajj, he comes out of ihram.
- ✦ If he is able to reach the hajj, but not the sacrificial animal, it is permissible (by istihsan) for him to come out of ihram.

### **7.2 Fawat**

1. Whoever entered ihram for hajj, and then missed the Standing `Arafah until the dawn rose on the Day of Immolation, has missed the hajj.
2. It is [obligatory] upon him
  - ✦ to perform Tawaf and Sa` y,
  - ✦ to come out of ihram, and
  - ✦ to make up the Hajj the next year

No [sacrificial] blood is [due] upon him.

3. `Umrah is never [considered] missed.

## 8.0 ʿUMRAH

1. [ʿUmrah] is valid throughout the year, except for five days in which performing it is disliked :
  - ✦ the Day of ʿArafah,
  - ✦ the Day of Immolation, and
  - ✦ the Days of Tashriq.
2. ʿUmrah is sunnah.
3. It is [made up of]:
  - ✦ Ihram
  - ✦ Tawaf
  - ✦ Sa`y
  - ✦ Shaving or cutting [the hair].

## 9.0 THE SACRIFICIAL ANIMAL

### 9.1 Permissible Animals

1. The minimum sacrificial animal is a ewe.
2. [The sacrificial animal] is of three types : camel, cow and sheep
3. A thaniyy , or better, of [any of] these suffices, except for the sheep, of which a jadha` suffices.
4. [The following are] not permissible as sacrificial animals:
  - ✦ [An animal] with severed ears, or the major part severed,
  - ✦ [An animal] with a severed tail, arm or leg,
  - ✦ [An animal] whose eyesight is gone,
  - ✦ An emaciated animal,
  - ✦ A lame animal, such as cannot walk to the place of sacrifice
5. A ewe is permissible for everything, except in two cases:
  - ✦ One who performed the Tawaf of Visiting with janabah, and
  - ✦ One who had sexual intercourse after the Standing at ʿArafahIn these two cases, only a she-camel suffices.
6. A she-camel and cow each suffice for seven [people], if each on the partners intends devotion. So, if one of them intended [only to] obtain [his] meat through his share, it does not suffice the remaining [six].

### 9.2 Benefitting from Sacrificial Animals

1. It is permissible to eat from the meat of the sacrificial animals except for the supererogatory, tamattu` and qiran. It is not permissible to eat from the remaining [types of] sacrificial animals.
2. One should give its covering and halter in charity; one should not pay the butcher's fee from it.
3. One who sends a camel, and then is forced to ride it, rides it, but if one can do without that, [then] one does not ride it.