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A guide to Hajj and 'Umrah

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Book on Hajj Rituals

- 1- It is Wajib (obligatory) on every free Mukallaf (person meeting the conditions to be held legally accountable for their actions) Muslim, who is able, to perform Hajj and 'Umrah once in a lifetime.
- 2- It is Wajib to perform Hajj straightaway if the person is able, according to the more correct of the two opinions maintained by scholars.
- 3- Performing Hajj is Wajib upon an indebted person who can pay off the debt and perform Hajj.
- 4- It is better not to borrow money to perform Hajj.
- 5- Anyone who abandons Salah (Prayer) or does not offer Salah regularly, their Hajj is not valid. The Prophet (peace be upon him) said: [«The covenant that is between us and them \(the hypocrites\) is Salah. Anyone who abandons it has committed Kufr \(disbelief\).»](#) (Related by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) through an authentic Isnad [chain of narrators]) He (peace be upon him) also said: [«Verily, between a person and Shirk \(associating others with Allah in His Divinity or worship\) and Kufr \(disbelief\) is the negligence of Salah.»](#) (Related by Muslim in his Sahih [Authentic Hadith Book])
- 6- Hajj performed with ill-gained money is valid because the rituals of Hajj are

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physical, however, a person must repent of having unlawful earnings.

- 7- If a woman performs Hajj without a Mahram (spouse or unmarriageable relative), her Hajj is valid. However, she has sinned because it is not permissible for her to travel for Hajj, 'Umrah or for any other purpose without a Mahram.
- 8- It is permissible for a minor or a slave to perform Hajj, but it does not count as their obligatory Hajj. It was authentically reported by Ibn 'Abbas (may Allah be pleased with them both) that the Prophet (peace be upon him) said: [«If a child performs Hajj, it will be obligatory for them to perform Hajj again when they attain puberty. Likewise, if a slave performs Hajj and then gets emancipated, they will have to perform Hajj again.»](#) (Related by Ibn Abu Shaybah and Al-Bayhaqy through good Isnad)
- 9- Anyone who can afford Hajj but dies without performing it, their heirs should perform it on their behalf from the inheritance, whether the deceased requested it in their will or not.

10- It is not valid to authorize someone to perform obligatory or supererogatory Hajj on behalf of a healthy person, even if they are poor. However, a person who is unable to perform Hajj due to old age or an incurable illness should charge someone to perform the obligatory Hajj and 'Umrah on their behalf, if they can afford to pay for it themselves. Allah (Glorified be He) says: [﴿And Hajj \(pilgrimage to Makkah\) to the House \(Ka'bah\) is a duty that mankind owes to Allāh, those who can afford the expenses \(for one's conveyance, provision and residence\)﴾](#)

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11- Blindness is not an excuse for authorizing others to perform obligatory or supererogatory Hajj. Hence, a blind person should perform Hajj by themselves, if they are able, according to the general relevant evidence.

12- It is better to offer the expenses of the supererogatory Hajj to the Mujahids (persons striving/fighting in the Cause of Allah). It was authentically reported that the Prophet (peace be upon him) [﴿gave preference to Jihad over supererogatory Hajj.﴾](#)

13- Anyone who [﴿has to perform obligatory Hajj and has to make up for obligatory fasting such as Kaffarah \(expiation\) for an oath﴾](#) or make up for Ramadan they should give priority to Hajj.

14- We have no proofs to show the minimum period between performing two 'Umrahs. It is better for the people of Makkah to keep to Tawaf (circumambulation around the Ka'bah), Salah, and the other acts of worship and not to (bear the hardship) of going outside the Al-Haram (the Sacred Mosque in Makkah) to perform another 'Umrah, if they have performed the obligatory one.

Chapter on Miqats

15- It is Wajib upon anyone who intends to perform Hajj or 'Umrah, who travels by air, land or sea to enter into the state of Ihram (ritual state for Hajj or 'Umrah) when they pass by or come in line with the Miqat (site for entering the ritual state for Hajj and 'Umrah) based on the Hadith of Ibn 'Abbas.

16- The Prophet (peace be upon him) is the one who specified the locations of the five Miqats: Dhul-Hulayfah, Al-Juhfah, Qarn Al-Manazil, Yalamlam, and Dhat 'Irq The Ijtihad (juristic effort to infer expert legal rulings) practiced by `Umar (may Allah be pleased with him) in specifying the Miqat for

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the people of Iraq as Dhat 'Irq was in conformity with the Sunnah of the Prophet (peace be upon him). When 'Umar specified the Miqat of Dhat 'Irq, he did not know that it was the Miqat which the Prophet (peace be upon him) had defined for them.

17- Anyone who passes the Miqat without entering into the state of Ihram should return to it. If they do not return, they should offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and 'Umrah). They should slaughter one-seventh of a cow, one seventh of a camel, or one sheep that meets the conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims), if they intend to perform Hajj or 'Umrah when passing by the Miqat, according to the Hadith of Ibn 'Abbas (may Allah be pleased with them both) which was recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim).

18- If a person intends to perform Hajj while being in Makkah, they should enter into the state of Ihram from Makkah itself. However, if a person intends to perform 'Umrah, they should go to Al-Hil (all areas outside the Sacred Sanctuary of Makkah), according to the Hadith of `Aishah (may Allah be pleased with her).


19- There is no need for a person to enter into the state of Ihram, if they are traveling to Makkah without having the intention to perform Hajj or 'Umrah. The Prophet (peace be upon him) ordered

only those who intend to perform Hajj, 'Umrah or both to enter into the state of Ihram.

All acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion). No one has the right to enjoin on people that which Allah (Exalted be He) and His Messenger (peace be upon him) did not enjoin, or forbid that which Allah (Exalted be He) and His Messenger (peace be upon him) did not forbid. However, if a person did not perform Hajj before, they should enter into the state of Ihram to perform Hajj in its due time or perform 'Umrah at any time from the Miqat by which they pass.

20- Jeddah is not identified as one of the prescribed Miqat; rather, it is the Miqat of its people and its


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visitors who formed their intention to perform Hajj or 'Umrah during their stay. However, it is permissible for a person coming for Hajj or 'Umrah through Jeddah, who does not pass by a Miqat before it, to enter into the state of Ihram from Jeddah. 

21- The months of Hajj are: Shawwal, Dhul-Qa'dah, and the first ten days of Dhul-Hijjah.

Chapter on Ihram

22- It is Mashru' (Islamically permissible) for a Muhrim (pilgrim in the ritual state for Hajj and 'Umrah) to pronounce whether they intend to perform Hajj, 'Umrah, or Qiran Hajj (combining Hajj and 'Umrah without a break in between). A person who intends to perform 'Umrah should say: "Allahumma Labbayka 'Umrah (O Allah! In response to Your call I perform 'Umrah)", while whoever intends to perform Hajj should say: "Allahumma Labbayka Hajj (O Allah! In response to Your call I perform Hajj)." If a person will perform Qiran Hajj, they should say: "Allahumma Labbayka 'Umrah wa Hajj (O Allah! In response to Your call I perform 'Umrah and Hajj)."

It is better for the person who comes during the months of Hajj without bringing Hady (sacrificial animal offered by pilgrims) to enter into the state of Ihram for 'Umrah only. They should declare their intention to perform Hajj on the eighth of Dhul-Hijjah following the example of the Prophet  (peace be upon him) and his Sahabah (Companions, may Allah be pleased with him).

23- A guardian should make the intention of entering the state of Ihram for Hajj or 'Umrah on behalf of a child, boy or girl, who has not reached the age of discernment. The guardian should also say Talbiyah (devotional expressions chanted at certain times during Hajj and 'Umrah) on their behalf and make them avoid things that are prohibited during the Ihram. The child's clothes should be clean when performing Tawaf (circumambulation around the Ka'bah).

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24- A child who has reached the age of discernment is to enter the state of Ihram with the permission of their guardian. They should do the rituals as done by the adults. If the child could not perform Tawaf or Sa'y (going between Safa and Marwah during Hajj and 'Umrah), the guardian should carry them. The guardian, whether it is the father, mother, or anyone else, should help the child with the rituals.

25- It is enough for the authorized person to form the intention on behalf of the authorizer. The authorized person does not need to mention the name of their authorizer, but they are not to be blamed if they utter the name at the beginning of Ihram.

26- It is not permissible for anyone who intends to perform Hajj or 'Umrah for themselves or on behalf of someone to change their intention to perform it on behalf of a third person.


27- Entering the state of Ihram is not conditional upon Taharah (ritual purification) from major and minor ritual impurity. Hence, it is permissible for a menstruating woman or a woman in her

postpartum period to enter into the state of Ihram. It is Mustahab (desirable) for all pilgrims to enter into the state of Ihram after taking a bath, and after offering an obligatory or supererogatory Salah, with the exception of a menstruating woman or a woman in her postpartum period, as Salah is not valid in their condition.

28- (a) It is Wajib upon a menstruating woman or a woman in her postpartum period who intends to perform the obligatory Hajj or 'Umrah to enter into the state of Ihram when she reaches the Miqat. However, if she is to perform supererogatory Hajj or 'Umrah, it is permissible to enter into the state of Ihram from the Miqat like the rest of the purified women out of zeal for good and to increase their righteous deeds. Allah (Glorified and Exalted be He) says: [﴿And take a provision \(with you\) for the journey, but the best provision is At-Taqwa \(piety, righteousness\). So fear Me, O men of understanding!﴾](#) ﴿

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[It was reported that Asma' bint 'Umays \(may Allah be pleased with her\) gave birth to Muhammad ibn Abu Bakr near the Miqat. The Prophet \(peace be upon him\) ordered her to take a bath and then enter into the state of Ihram.﴾](#)

When the menstruating woman or the woman in her postpartum are purified, it is permissible for them to perform Tawaf and Sa'y, then they clip their hair the length of a finger tip to remove the ritual state for 'Umrah. However, if they enter into the state of Ihram to perform Qiran Hajj or Tamattu' Hajj ('Umrah during the months of Hajj followed by Hajj in the same year with a break in between), it is Mashru' for them to  change their intention and enter into the state of Ihram to perform 'Umrah. They perform Tawaf, Sa'y, and clip their hair and make Tahalul (removal of the ritual state for Hajj and 'Umrah), then they enter into the state of Ihram again on the eighth day of Dhul-Hijjah. It is also permissible for them to keep their Ihram, however, this is not in agreement with the Sunnah. It was reported that: [﴿In the Farewell Hajj, the Prophet \(peace be upon him\) ordered his Sahabah to make Tahalul and make their intention for 'Umrah except those who had brought Hady with them.﴾](#)

(b) It is permissible for a menstruating woman to recite the Qur'an (from her own memory) for there is no clear-cut Hadith that forbids her from doing so; however, she should not touch the Mus-haf (Qur'an, the Book). The Hadith reported in this regard which reads: [﴿The menstruating woman and the one who is Junub \(in a state of major ritual impurity\) should not recite anything of the Qur'an﴾](#) is Da'if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators).

29- It is permissible for a woman to take medications to suppress menstruation during Hajj and Ramadan,

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provided that such medications do not harm her health and she uses them after seeking the advice of a specialized physician.

30- When he rode his camel, the Prophet (peace be upon him) would raise his voice in proclaiming Talbiyah (devotional expressions chanted at certain times during Hajj and 'Umrah) for Hajj or 'Umrah. Hence, it is Mustahab for a pilgrim to raise their voice in proclaiming Talbiyah to perform the rituals of Hajj or 'Umrah when they get in the car from the Miqat. Likewise, it is Mustahab to do the same when going from Makkah to Mina on the eighth day.

31- Making stipulations should be done at the time of entering into the state of Ihram, if necessary. It was reported on the authority of `Aishah (may Allah be pleased with her) that Duba`ah bint Al-

Zubayr ibn `Abdul-Muttalib said: (‘O Messenger of Allah! I want to perform Hajj but I am ill.’ The Messenger of Allah (peace be upon him) told her, ‘Perform Hajj and put a condition saying: O Allah, my exiting Ihram will be where You will cause me not to continue.’)

32- It is not permissible to apply perfume to the Ihram clothing (worn during the ritual state for Hajj and `Umrah). According to the Sunnah, perfume should be applied to the body only when entering into the state of Ihram. If a person applies perfume to the clothes, they should not put them on unless they have been washed.

33- It is permissible to change the clothes of Ihram with new or washed ones. It is also permissible to wash the clothes

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which the Muhrim is wearing, if they get soiled by dirt or Najasah (ritual impurity).

34- It is Wajib upon the Muhrim to wash their clothes if they are stained with blood and they should not offer Salah while wearing them. However, a few drops of blood are overlooked.

35- It is permissible for a Muhrim man to wear trousers, if he cannot get an Izar (garment worn below the waist) and whoever cannot find sandals can wear Khuffs (leather socks). It was not stated that he should cut the Khuffs so that they reach below the ankles. According to the more correct of the two opinions maintained by scholars, the Hadith which is reported on the authority of Ibn `Umar (may Allah be pleased with them both) and in which it was stated that the Khuffs should be cut is abrogated. On the Day of `Arafah (9th of Dhul-Hijjah), the Prophet (peace be upon him) delivered a Khutbah (sermon) in which he said: (If a Muhrim cannot find an Izar, he may wear trousers. Likewise, if he cannot find slippers, he may wear Khuffs.) He (peace be upon him) did not state that he should cut them, which indicates that the Hadith of Ibn `Umar is abrogated.

36- There are no Ihram clothes specified for women. A woman can enter into the state of Ihram wearing any clothes, but she has to avoid Tabarruj (woman’s public display of adornment or charms) and any item of clothing that violates the Islamic dress code. A woman should neither wear Niqab (face veil) nor gloves, but it is permissible for her to cover her face and hands by any other means.

37- Scholars have unanimously agreed on the validity of entering into the state of Ihram to perform

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any of the three kinds of Hajj (i.e. Tamattu’ Hajj, Qiran Hajj, or Ifrad Hajj). Ihram assumed for performing any of the three will be valid. The opinion that Qiran Hajj and Ifrad Hajj were abrogated is Batil (null and void). According to the soundest opinion of scholars, it is better for the Muhrim who does not bring Hady to perform Tamattu’ Hajj, whereas in the case of the Muhrim who brings Hady, it is better to perform Qiran Hajj, to follow the example of the Prophet (peace be upon him).

38- If a person returns to their country after performing `Umrah during the months of Hajj, then enters into the state of Ihram to perform Ifrad Hajj, there is no need for them to offer a Hady of Tamattu’ Hajj, for the ruling on Ifrad Hajj is applied on them. This is the view of `Umar, his son `Abdullah (may Allah be pleased with them both) as well as other scholars.

However, if the person travels to any place other than their country such as: Madinah, Jeddah, or Al-Ta’if and then returns in a state of Ihram for Hajj, such a person continues to be under the ruling of Tamattu’ Hajj, according to the more correct of the two opinions maintained by scholars, and must offer a Hady of Tamattu’ Hajj.

39- During the months of Hajj, it is permissible for anyone who enters into the state of Ihram for Hajj to perform Tahalul after making `Umrah and anyone who enters into the state of Ihram for Qiran Hajj to perform Tahalul after making `Umrah, if they do not bring Hady. This was authentically reported

from the Messenger of Allah (peace be upon him). In doing so, they will be falling under the same ruling as the person who performs Tamattu' Hajj.

40- There is nothing wrong if a person who intends to perform Tamattu' or Qiran Hajj changes their intention to Ifrad Hajj at the Miqat and before entering into the state of Ihram.

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This is because performing the rituals becomes binding by Ihram; as to the intention formed prior to entering into the state of Ihram, it is not binding and there is no blame on the person.

41- It is not valid for a pilgrim who enters into the state of Ihram to perform Qiran or Tamattu' Hajj and starts to proclaim Talbiyah to then change their intention to Ifrad Hajj, because of what was mentioned in the previous case.

42- If a person enters into the state of Ihram to perform 'Umrah then does not complete it, they should repent to Allah (Glorified be He) and complete the rituals of 'Umrah immediately. Allah (Exalted be He) says: **(And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh.)** If the person has had sexual intercourse with his wife, he must slaughter a sacrifice in Makkah and distribute it among the poor there. In addition, he must complete the rituals of the 'Umrah based on the general meaning of the previously-mentioned Ayah. He should perform another 'Umrah from the same Miqat of the invalid one and his wife should repent to Allah (Exalted be He) and do the same as long as she was not compelled.

Chapter on acts forbidden during Ihram

43- It is not permissible for the Muhrim to remove anything from their skin, hair, or nails until they perform the minor Tahalul (partial ending of the ritual state for Hajj or 'Umrah through shaving the head and throwing pebbles at Jamrat-ul-'Aqabah before performing Tawaf-ul-Ifadah).

44- It is permissible to use perfumed soap, because it is not considered perfume

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and whoever uses perfumed soap is not considered to be wearing perfume but it has a good smell. There is nothing wrong with this, In sha'a-Allah (if Allah wills). However, it is better if the Muhrim does not use it out of caution.

45- It is permissible for the Muhrim man and woman to use Henna (a plant that produces a reddish-orange dye); it is not a perfume.

46- It is permissible to wear money belts, belts, and to use handkerchiefs.

47- It is permissible for a Muhrim woman to wear socks and Khuffs, because her feet are 'Awrah (private parts of the body that must be covered in public). However, she is not permitted to wear Niqab or gloves for the Messenger of Allah (peace be upon him) forbade the Muhrim woman from doing so, but she can cover her face and hands in any other way.

48- It is permissible for the Muhrim woman to let down her Khimar (veil covering to the waist) over her face but without tying a headband, as it is not prescribed. There is nothing wrong if the Khimar touches her face. She should cover her face before non-Mahrams (not a spouse or unmarriageable relatives). It is not permissible for a Muhrim woman to wear a Niqab because she is in state of Ihram. The Prophet (peace be upon him) forbade the Muhrim woman from wearing Niqab and gloves, but she is permitted to cover them in any other way as previously stated.

49- If a person has sexual intercourse with his wife before minor Tahalul, his Hajj is void and both he and his wife should slaughter a she-camel and complete the rituals of this invalid Hajj. If they are incapable of offering a she-camel, they must fast for ten days. They should perform Hajj the

following year if they afford it, repent, and ask for Allah's forgiveness.

50- If a person has sexual intercourse with his wife after the minor Tahalul and before the major Tahalul (final removal of the ritual state for Hajj and 'Umrah),

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each one of them should slaughter one-seventh of a cow, one seventh of a camel, or one sheep, if the wife was willing to have intercourse. If they could not afford slaughtering, each should fast ten days.

51- If a pilgrim has sexual intercourse with his wife before or after Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka'bah in Hajj) and before Sa'y, if it is required of him to perform, he should offer Dam.

52- No atonement is required from a pilgrim who ejaculates intentionally, without having intercourse, after the minor Tahalul and before the major Tahalul. However, it is preferred to fast three days, slaughter a sheep, or feed six needy persons, giving each one half a Sa' (1 Sa' = 2.172 kg), to avoid the difference of opinions among scholars who are of the view that it is obligatory to pay Fidyah to be on the safe side, acting upon the saying of the Prophet (peace be upon him): [\(Anyone who avoids doubtful matters has protected their religion and honor.\)](#)

53- Anyone who has a sexual dream while in the state of Ihram should only perform Ghusl (full ritual bath) following major ritual impurity.

Chapter on Fidyah

54- No atonement is required from a Muhrim who clips his nails, plucks his armpit hair, trims his moustache, shaves his pubic area, or wears perfume out of ignorance or forgetfulness. Allah (Exalted be He) says: [\(Our Lord! Punish us not if we forget or fall into error\)](#)

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The Prophet (peace be upon him) said: [\(Allah replied: "I did."\)](#) This is further supported by the Hadith of the Muhrim who was wearing a cloak which had traces of perfume while going to perform 'Umrah.

55- If a Muhrim takes off Ihram clothing and puts on sewn clothes out of ignorance or forgetfulness, he should take them off as soon as he remembers or knows the ruling and no atonement is required from him, for Allah (Exalted be He) says: [\(Our Lord! Punish us not if we forget or fall into error\)](#) It was authentically reported that the Prophet (peace be upon him) said: [\(Allah replied: "I did."\)](#) It was also authentically reported that a man entered into the state of Ihram wearing a cloak which had traces of Khaluq (a kind of perfume). He asked the Prophet (peace be upon him) about the ruling on this and he told him: [\(Wash away the traces of the Khaluq three times and take off the cloak.\)](#) He (peace be upon him) did not ask him to pay Fidyah due to his ignorance of the ruling.

Chapter on hunting game in Haram

56- All evidence from the Shari'ah (Islamic law) indicates that good deeds are multiplied; a good deed is multiplied by ten like it. Good deeds are multiplied greatly at special virtuous times such as Ramadan and the first ten days of Dhul-Hijjah and in special virtuous places such as

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Al-Haramayn (the Two Sacred Mosques: the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah). Misdeeds are multiplied in gravity and not in quantity, according to analytic scholars, for

Allah (Glorified be He) says: (Whoever brings a good deed (Islâmic Monotheism and deeds of obedience to Allâh and His Messenger صلى الله عليه وسلم) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allâh and His Messenger صلى الله عليه وسلم) shall have only the recompense of the like thereof, and they will not be wronged.)

57- Anyone who intends to commit an evil action in Al-Haram-ul-Makky, is threatened with a painful torment. Allah (Exalted be He) says: (...and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmic Monotheism), him We shall cause to taste from a painful torment.) Any deviation from the right subjects the doer to the mentioned threat, according to the previous noble Ayah (Qur'anic Verse). The threat to those who intend to commit evil is severe, let alone those who have already committed it.

Chapter on the entrance to Makkah

58- It is not necessary to enter the Haram from Al-Salam gate which the Prophet (peace be upon him) entered from, for he (peace be upon him) did not order the Muslims to do so. It is better to enter from it, if this is feasible; otherwise, the Muhrim is not to be blamed.

59- According to the Sunnah, a Muhrim man may cover his shoulder with the Rida' (garment worn around the upper part of the body) except during Tawaf-ul-Qudum (circumambulation around the Ka'bah on arrival in Makkah) in which he must do Idtiba' (uncovering the right shoulder). After Tawaf-ul-Qudum, he may cover his shoulders with his Rida' again. Idtiba' can be done by putting the middle of Rida' under the right armpit,

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then placing both ends of the Rida' over the left shoulder and when he completes Tawaf, he may cover his shoulders before offering the two Rak'ahs (units of Prayer) of Tawaf.

60- It is Mashru' for the person who performs Tawaf to touch Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka'bah) and the Yemeni Corner (southern corner of the Ka'bah facing Yemen) in every round. It is Mustahab to kiss and touch Al-Hajar Al-Aswad with the right hand, if possible. However, if it is not possible because of the crowding, it becomes Makruh (reprehensible). It is Mashru' to point to it with a stick or with one's hand and to utter Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), but there is no evidence as far as we know with regard to pointing to the Yemeni Corner. It is preferred to kiss one's hand or stick after touching Al-Hajar Al-Aswad, following the example of the Prophet (peace be upon him).

61- It is Mashru' for the person who performs Tawaf to offer two Rak'ahs (units of Prayer) after Tawaf behind Maqam Ibrahim (the Station of Ibrahim); this is supported by evidence from the Qur'an and Hadith. If it is not possible, it is permissible to offer these two Rak'ahs in any other part of the Masjid.

62- It is well-known to scholars that it is permissible to perform two continuous Tawafs (i.e. 14 rounds) or more and offer two Rak'ahs for each Tawaf.

63- Performing Wudu' (ablution) is a condition for the validity of Tawaf, according to the more correct of the two opinions of scholars and this is also the opinion of the majority of scholars. It was authentically reported on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) performed Wudu' before making Tawaf. It was also authentically reported that Ibn 'Abbas (may Allah be pleased with them) said: (Tawaf around the House is (a kind of) Salah,

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except that Allah allowed you to speak during it.)  When Wudu' is nullified, a person should repeat

it and start Tawaf, whether obligatory or supererogatory, from the beginning like Salah.

64- Like Salah, the preponderant opinion is that discharging a few drops of blood from any part of the body except the front and back passage (urethra and anus), does not affect the validity of Tawaf.

65- If a woman in her postpartum period becomes ritually pure in less than forty days, it is permissible for her to perform Tawaf. It is to be noted that there is no minimum duration for postpartum period, but the maximum is forty days. If she does not become pure by the time forty days have passed, she must perform Ghusl, offer Salah, observe Sawm (Fasting), and her husband may have sexual intercourse with her. She has to perform Wudu' for every Salah until the blood stops for she has the same ruling as the woman who experiences Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period).

66- If the Tawaf is interrupted for Salah, a person continues from where they left off. According to the more correct of the two opinions of scholars, they are not obliged to repeat Tawaf from the beginning. However, it would be better if the person repeats it from the beginning to avoid the divergent opinions of scholars and to be on the safe side.

(a) It is permissible for the person who carries a child to make the intention of performing Tawaf and Sa'y for themselves and on behalf of the child.

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It was reported that the Prophet (peace be upon him) said to [\(A woman who asked him \(peace be upon him\) about her child, saying, 'O Messenger of Allah! Is there Hajj for this \(child\)?' He \(peace be upon him\) replied, 'Yes, and you will have reward.'](#)) The Prophet (peace be upon him) did not order her to perform special Tawaf and Sa'y for him. This serves as evidence that performing Tawaf and Sa'y while carrying the child is enough for them both.

67- It is Mustahab for the person who performs Hajj or 'Umrah or others to drink some Zamzam water, if possible. Zamzam water may be used to perform Wudu', Istinja' (cleansing the private parts with water after urination or defecation), and Ghusl following major ritual impurity, when necessary. It was authentically reported that the people used the water which sprang from between the fingers of the Prophet (peace be upon him) to drink, perform Istinja' and Wudu', and wash their clothes. The water that sprang from between the fingers of the Prophet (peace be upon him) is not like Zamzam water, for there is nothing superior to it, however, both are blessed.

68- It is permissible to sell the water of Zamzam and transfer it outside Makkah.

69- Giving precedence to offering a lot of supererogatory Salah over performing a lot of Tawaf is a controversial matter. The preponderant opinion is that a nonresident should perform both of them a lot.

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Some scholars detailed the issue further and said that it is Mustahab for a nonresident to perform a lot of Tawaf, whereas for a resident to perform a lot of Salah. All praise is due to Allah, the matter is open to choice.

70- Anyone who enters Al-Haram after 'Asr (Afternoon) or Fajr (Dawn) Prayers should not perform any supererogatory Salah unless it has a specific reason as in the case of performing the two Rak'ahs after Tawaf (two-unit-Prayer performed after circumambulating the Ka`bah) and Tahiyyat-ul-Masjid (two-unit-Prayer to greet the Mosque).

71- It is Mashru' to say when starting Sa'y: [\(Verily, As-Safâ and Al-Marwah \(two mountains in Makkah\) are of the Symbols of Allâh.\)](#) There is no evidence to indicate that it is Mustahab to repeat saying this Ayah every round.

72- It is not Wajib to ascend Safa and Marwah for going between them is sufficient. However, it is better to ascend them, if possible, for it is an act of Sunnah.

73- Performing Sa'y at the upper floor is as valid as at the ground floor, as the ruling on the base of the Masjid applies to its atmosphere.

74- Anyone who misses any of the seven rounds of Sa'y or has forgotten to perform it, should complete it, provided that the time between the two actions (the missing and the remembering) is not long. This is the preponderant opinion.

75- Anyone who misses one or more rounds of Sa'y during 'Umrah should return and

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repeat it from the beginning, even if they have returned to their country. They are still subject to Ihram rulings that prevent them from conjugal relations and all other forbidden acts. They should repeat Sa'y and then cut their hair short for the first cutting is invalid.

76- Sa'y without Wudu' will count as sufficient, for Taharah is not a prerequisite in Sa'y; rather, it is Mustahab.

77- There is no blame on anyone who performs Sa'y before Tawaf out of ignorance or forgetfulness. It was authentically reported that a man asked the Prophet (peace be upon him) saying: [\('I performed Sa'y before Tawaf?'\)](#) He (peace be upon him) replied, ['There is no sin.'](#) This shows that performing Sa'y before Tawaf counts as valid. To be on the safe side, a person should not do that intentionally; but there is nothing wrong if it is done out of ignorance or forgetfulness.

Chapter on the prescribed manner of Hajj and 'Umrah

78- It is prescribed for the Mutamatti' (pilgrim performing Tamattu' Hajj) who performed Tahalul after 'Umrah to enter into the state of Ihram for Hajj on the Day of Tarwiyah (8th of Dhul-Hijjah) from the place where they are staying; whether they are inside or outside Makkah or Mina. The Prophet (peace be upon him) commanded his Sahabah (Companions) who ended their 'Umrah to enter into the state of Ihram for Hajj on the Day of Tarwiyah from their houses.

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79- Anyone who is staying at Mina on the 8th of Dhul-Hijjah should enter into the state of Ihram from the place where they are staying. There is no need to go to Makkah. This is based on the general meaning of the Hadith which was narrated on the authority of Ibn 'Abbas that the Prophet (peace be upon him) said when he specified the Miqats: [\('And whoever is living within these boundaries can enter Ihram from the place where they decide \(to do Hajj\). Even the people of Makkah can enter Ihram from Makkah.'\)](#)

80- Hajj is not valid if the pilgrim stands outside or near the boundaries of 'Arafah.

81- It is not sufficient to stand in 'Arafah just before noon, according to the majority of scholars.

However, Imam Ahmad ibn Hanbal (may Allah be merciful to him) and other scholars are of the opinion that it is sufficient to stand in 'Arafah before noon for the general meaning of the Hadith narrated on the authority of 'Urwah ibn Mudarras that the Prophet (peace be upon him) said, [\('...and had stood in 'Arafah before that by night or day.'\)](#) Scholars said that the word "day" in its general sense includes the time before noon and the afternoon. However, the Jumhur (dominant majority of scholars) are of the opposite opinion.

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They see that the time of standing in `Arafah begins from the afternoon, because the Prophet (peace be upon him) did so. It is better to follow this opinion to be on the safe side.

82- It is sufficient for a pilgrim to stand in `Arafah in the afternoon. However, if the pilgrim leaves `Arafah before the sun sets and does not return at the night of 9th of Dhul-Hijjah, they should offer Dam.

83- It is sufficient to stand in `Arafah at night, even if by way of passing.

84- The time to stand in `Arafah extends from the Fajr of the 9th of Dhul-Hijjah until shortly before Fajr of the following day, based on the Hadith reported in this regard.

It is better and safer to stand in `Arafah in the afternoon or the night of 9th of Dhul-Hijjah to avoid the difference of opinions of scholars who say that standing in `Arafah before noon does not count as sufficient.

85- A pilgrim should stay in Muzdalifah until 12 a.m., however, it would be better if they stay until they pray Fajr and it becomes light.

86- It is generally permissible for women, even if they are strong, to leave Muzdalifah after 12 a.m. of the 9th of Dhul-Hijjah. The same applies to the weak, the old, and the sick people, for the Prophet (peace be upon him) gave them Rukhsah (concession).

87- No atonement is required from a pilgrim who passes by and does not stay overnight in Muzdalifah if they return before Fajr and they stay there for a short period.

88- If a pilgrim does not spend a portion of the night in Muzdalifah at all, they should offer Dam.

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89- It is not necessary to pick up pebbles from Muzdalifah, but it is permissible to pick them up from Mina.

90- It is not permissible to throw Jamrat-ul-`Aqabah (the closest stone pillar to Makkah) or perform Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) before 12:00 a.m. on the 9th of Dhul-Hijjah.

91- The correct opinion is that it is sufficient for weak people and the like to throw Jamrat-ul-`Aqabah in the last half of the night of 9th Dhul-Hijjah. However, those who are physically strong must strive their best to throw it in the morning on the Day of `Eid, to follow the example of the Prophet (peace be upon him) who [\(stoned Jamrat-ul-`Aqabah after sunrise\)](#) .

92- The Hadith reported on the authority of Ibn `Abbas (may Allah be pleased with them): [\(Do not throw the pebbles till the sun rises \)](#) is Da`if, for the link between Al-Hasan Al-`Urany and Ibn `Abbas is missing.

Assuming that the cited Hadith is Sahih (authentic Hadith), it is interpreted as indicating desirability to reconcile between the Hadith in this regard as explained by Al-Hafiz ibn Hajar (may Allah be merciful to him).

93- It is not permissible to throw the pebbles before noon on the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) for those who do not hasten to depart, for the Prophet (peace be upon him) threw the pebbles in the afternoon on these three days.

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He (peace be upon him) said: [\(Learn your rituals from me.\)](#) Acts of worship should be performed according to Shari`ah, since they are Tawqifiy (bound by a religious text and not amenable to personal opinion).

94- There is no evidence to prevent throwing the pebbles at night. The basic ruling is permissibility. However, it is better to throw them during the daytime of the first day of 'Eid and in the afternoon during the days of Tashriq, if possible. Throwing the pebbles at night is only valid for the day of which the sun has set; it is not valid for the day after.

Anyone who fails to throw the pebbles during the daytime of 'Eid, may throw on the 11th night of Dhul-Hijjah until the end of it. Anyone who fails to throw the pebbles before sunset on the 11th day, may throw after sunset on the night of the 12th day. Anyone who fails to throw the pebbles before sunset on the 12th day, may throw after sunset on the night of the 13th day. Anyone who fails to throw the pebbles during the daytime of the 13th day until sunset, must offer Dam, because the time for throwing the pebbles ends altogether when the sun sets on the 13th.

95- It is not necessary that the pebbles stay in the pit after stoning the Jamrat (stone pillars at which pebbles are thrown during Hajj) but they must fall into it.

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If the pebbles roll out of the pit after throwing them, it is sufficient. This is according to scholars including Al-Nawawy (may Allah be merciful to him) in his book, "Al-Majmu". It is not essential to hit the stone pillar itself, but according to the Sunnah, the pebbles must fall into the pit.

96- If a person is not certain whether the pebbles fell into the pit or not, they should continue throwing until they are certain.

97- It is not permissible to use the pebbles that are in the pit, but there is nothing wrong in using those which fall outside it.

98- It is safer not to use pebbles that were thrown before.

99- If a person throws the seven pebbles with one throw, they will be counted as one and they must throw the other six pebbles.

100- Throwing at the Jamrat should be done in order. A pilgrim should start with Jamrat-ul-Sughra (the smallest stone pillar), then Jamrat-ul-Wusta (the middle stone pillar), and finally Jamrat-ul-Kubra (i.e. Jamrat-ul-'Aqabah).

101- It is not Mustahab to wash the pebbles before throwing them for neither the Prophet (peace be upon him) nor his Sahabah (may Allah be pleased with them) did so.

102- If necessary, a pilgrim may delay the throwing of all pebbles until the 13th of Dhul-Hijjah. They should be thrown in order; starting from Jamrat-ul-'Aqabah for the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals). A pilgrim should then return and throw Jamrat-ul-Sughra, then Jamrat-ul-Wusta, and finally Jamrat-ul-Kubra for the 11th day of Dhul-Hijjah

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The same should be done regarding the 12th and 13th days of Dhul-Hijjah, i.e., the pilgrim should return and stone the three Jamrat for the 12th day, then return and stone the three for the 13th day, in case they do not hasten to leave Mina on the 12th day. But the Sunnah is to stone the Jamrat the way the Prophet (peace be upon him) did; he (peace be upon him) stoned Jamrat-ul-'Aqabah with seven pebbles on the Day of 'Eid, then on the 11th of Dhul-Hijjah he stoned the three Jamrat, starting from Jamrat-ul-Sughra which lies next to Masjid Al-Khayf, then Jamrat-ul-Wusta, and finally Jamrat-ul-Kubra. He (peace be upon him) did the same on the 12th of Dhul-Hijjah and stoned the three Jamrat. On the 13th of Dhul-Hijjah, he (peace be upon him) stoned the three Jamrat as he did on the 11th and 12th of Dhul-Hijjah, if there is no haste to leave Mina on the 12th of Dhul-Hijjah.

103- It is permissible for the weak, the sick and the old individuals, children, and women who have no one to look after their children to authorize someone to throw the pebbles on their behalf.

104- It is not valid to authorize someone to throw the pebbles without a legal excuse.

105- Anyone who authorizes someone else to throw the pebbles on their behalf without a legal excuse, it is not valid. According to the correct opinion, they should return to throw them by themselves, even if they are performing supererogatory Hajj. If they do not throw them by themselves or the prescribed period is over, they should slaughter a sacrificial animal in Makkah and distribute it among the poor.

106- The person entrusted with the task of throwing the pebbles on behalf of others should start with himself first at each Jamrah (stone pillar).

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107- A pilgrim who throws the pebbles on behalf of someone else has two choices; First: to throw the pebbles at the three Jamrat for himself then for the person who assigned him.

Second: to throw the pebbles for himself and then for the person who assigned him at each Jamrah. This is the sound opinion to avoid hardships and for lack of evidence supporting otherwise.

108- To slaughter the sacrificial animal on the first day of 'Eid is better than on the second day; and on the second day is better than on the third day; and on the third day is better than on the fourth.

109- Shaving the head during Hajj and 'Umrah is the best for the Prophet (peace be upon him) asked Allah's Forgiveness and Mercy for those who shaved their heads three times and one time for those who cut their hair short.

It is not sufficient for a pilgrim to clip some of his hair, but he should cut all his hair short. It is better to cut the hair short during 'Umrah, if the time of Hajj is close in order to be able to shave it off during Hajj. For this reason during the Farewell Hajj, the Prophet (peace be upon him) ordered his Sahabah to cut their hair short after performing Tawaf and Sa'y, except for those who brought Hady with them for they remained in state of Ihram. He (peace be upon him) did not order them to shave their heads, for they performed 'Umrah few days before Hajj.

(a) No atonement is required from a pilgrim who clips some of his hair out of ignorance or forgetfulness that all the hair should be cut.

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110- A woman must clip the length of a finger tip or less from her hair.

(a) If a pilgrim performs Tahalul after stoning the Jamrat but forgets to shave or cut his hair short, he should take his ordinary clothes off and shave or shorten his hair. No atonement is required if the pilgrim shortens his hair while wearing his ordinary clothes out of forgetfulness or ignorance. Allah (Glorified be He) says: **﴿Our Lord! Punish us not if we forget or fall into error﴾** This is further supported by the Hadith of the Muhrim who was wearing a cloak which had traces of perfume while going to perform 'Umrah.

111- There is no evidence to support the view of those who believe it is not permissible to delay Tawaf-ul-Ifadah until after Dhul-Hijjah. The correct opinion is that it is permissible to delay this ritual; however, doing it earlier is better.

112- It is Wajib upon the woman who gets her menstruation before Tawaf-ul-Ifadah to wait in the company of her Mahram until she becomes ritually pure then perform it. If this is not possible, it is permissible for her to travel and then return to perform Tawaf. However, if a woman is from a far country such as Indonesia, or Morocco, and if she travels she cannot return, it is permissible for her to perform Tawaf, provided that she applies a sanitary towel, and it will serve as sufficient. This is according to the soundest opinion of a group of scholars including Ibn Taymiyyah and Ibn Al-Qayyim (may Allah be merciful to them).

113- Pilgrims who perform Qiran or Ifrad Hajj should perform one Sa'y only. If they have already performed it after

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Tawaf-ul-Qudum, it is sufficient; otherwise they should perform it after Tawaf-ul-Ifadah.

114- Staying overnight in Mina is not Wajib upon people with legal excuses such as those who provide water for the pilgrims and sick people who find it difficult to stay in Mina. However, they should be keen on staying the rest of the time in Mina with the rest of the pilgrims if possible, to follow the example of the Prophet (peace be upon him) and his Sahabah (may Allah be pleased with them).

115- People who provide water for the pilgrims, shepherds, and those who look after the pilgrims are given Rukhsah not to stay overnight in Mina and to delay throwing the pebbles until the third day, except for the Day of Nahr for all pilgrims must not delay throwing the pebbles on this day.

116- Anyone who does not stay overnight in Mina, although capable of staying, due to their ignorance of its boundaries, should offer Dam. This is because they abandoned one of the obligatory duties without a legal excuse. They should have asked others to perform this duty.

117- If a pilgrim tries hard to look for any place in Mina, but he fails to find any room, he is not to be blamed if he stays outside of it and he does not have to offer Fidyah. Allah (Glorified be He) says: **(So keep your duty to Allâh and fear Him as much as you can)** The Prophet (peace be upon him) said: **(When I command you to do anything,**

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do of it as much as you can.)

118- Anyone who does not stay overnight in Mina on the 11th and the 12th of Dhul-Hijjah without legal excuse, should offer Dam.

119- If a pilgrim leaves Mina after sunset on the 12th of Dhul-Hijjah, he comes under the same ruling as those who departed from Mina, and no atonement is required of him. A pilgrim who remains after sunset in Mina should spend the night of 13th of Dhul-Hijjah and throw the pebbles on the 13th day of Dhul-Hijjah in the afternoon. Allah (Glorified be He) says: **(But whosoever hastens to leave in two days, there is no sin on him)** If a pilgrim remains in Mina after the sunset on the 12th of Dhul-Hijjah, he is not included under the ruling of "Muta'jil" (pilgrim who hastens to leave Mina on the 12th of Dhul-Hijjah).

120- If a pilgrim does not perform Tawaf-ul-Wada' (circumambulation around the Ka'bah on leaving Makkah) or one of its rounds, they should offer Dam in Makkah and distribute it among the poor. If they return and perform it, still they are not exempted from offering Dam.

(a) It is not valid to perform Tawaf without Taharah for the Prophet (peace be upon him) performed Wudu' for Tawaf.

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He (peace be upon him) said: **(Learn your rituals from me.)** It was authentically reported that Ibn 'Abbas (may Allah be pleased with them) said: **(Tawaf around the House is (a kind of) Salah, except that Allah allowed you to speak during it.)** This cited Hadith was reported in two ways; Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) and Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet).

However, the narration of Mawquf is more correct, but it takes the same ruling of Marfu', because a statement like this cannot be just mere personal opinion.

121- Women who are menstruating or experiencing postpartum bleeding are not required to perform Tawaf-ul-Wada'. Ibn 'Abbas (may Allah be pleased with them) said: [\(The people were commanded that the last thing they should do is to circumambulate the House \(the Ka'bah\), but an exception was made for menstruating women.\)](#) (Agreed upon by Al-Bukhari and Muslim) Women having postpartum bleeding have the same ruling, according to scholars.

122- Anyone who performs Tawaf-ul-Wada' before completing the throwing of the pebbles, it will not be counted. This is because they have performed it prior to its due time. If they travel without performing it, they have to offer Dam.

123- Anyone who performs Tawaf-ul-Wada' and needs to buy something even if for trade, may do so, as long as the period is short, but if it is longer than the ordinarily acceptable, they should repeat it.

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124- It is not Wajib upon the person who performs 'Umrah to do Tawaf-ul-Wada', for there is no evidence to support this, which is the opinion of the Jumhur and Ibn 'Abdul-Bar reported it as a consensus.

125- No one is obliged to complete the rituals on behalf of someone who dies while performing the rituals of Hajj. This is based on the Hadith about the man who fell down from his mount, broke his neck and died. The Prophet (peace be upon him) did not order anyone to complete the rituals on his behalf. He (peace be upon him) said: [\(He will be resurrected on the Day of Resurrection saying Talbiyah.\)](#)

126- There is no evidence supporting the permissibility of performing 'Umrah many times after Hajj from Al-Tan'im or Al-Ji'ranah, although already performed before Hajj; rather, evidence indicates that it is better not to do that for neither the Prophet (peace be upon him) nor his Sahabah (may Allah be pleased with them) did so after the Farwell Hajj.

127- The following Hadith which was reported by Ibn 'Abbas (may Allah be pleased with them): [\(Anyone who misses or forgets any of the rituals, should offer Dam\)](#) falls under the same ruling as Hadith Marfu', because a statement like this cannot be just mere personal opinion, and none of the Sahabah is known to have objected to it.

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Anyone who abandons any of the obligatory acts such as throwing the pebbles, staying overnight in Mina, Tawaf-ul-Wada' etc., deliberately or out of forgetfulness or ignorance, should offer Dam in Makkah and distribute it among the poor. The conditions of Dam are the same as Udhiyah which is to slaughter one sheep, one-seventh of a cow, or one seventh of a camel.

Chapter on visiting Al-Masjid Al-Nabawy

127- (a) Visiting Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) at any time is an act of the Sunnah and is not Wajib. There is no connection between this visit and Hajj.

128- The following Hadith: [\(Anyone who prays forty Salahs in my Masjid - Al-Masjid Al-Nabawy - missing no Salah, it will be recorded that he is safe from the Fire, is saved from punishment and is free of hypocrisy\)](#) is Da'if, according to analytic scholars; therefore, it should not be relied on.

Chapter on Ihsar and Fawat (missing Hajj)

129- Ihsar (being prevented from completing Hajj or `Umrah) takes place either because of an enemy or due to illness, or shortage of money. However, a pilgrim should not hasten to make Tahalul, if it is hoped that the cause of the impediment will soon end.

130- Any pilgrim who is prevented from completing the rituals of Hajj should not make Tahalul unless they slaughter a Hady and shave (in case of men) or cut their hair short. If a pilgrim has stipulated a condition (for ending Ihram) when entering into the state of Ihram, it is permissible for them to make Tahalul without slaughtering a Hady and there is nothing due on them.

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If a pilgrim is unable to offer a Hady, they must fast ten days, then they should shave (in case of men) or cut their hair short and make Tahalul.

131- A pilgrim who is prevented from completing the rituals of Hajj should slaughter the Hady where they are detained; whether inside or outside the Al-Haram. It should be distributed among the poor or it should be transferred to them, if there are none in the Haram.

Chapter on Hady and Ud-hiyah

132- The people of Makkah do not have to offer Hady for Tamattu' or Qiran Hajj even if they perform `Umrah or Hajj during the months of Hajj. This is based on the Saying of Allah (Glorified be He) when stating the obligation of offering a sacrificial animal in case of pilgrims performing Tamattu' Hajj and observing Sawm in case of pilgrims who cannot afford it: [\(This is for him whose family is not present at Al-Masjid-Al-Harâm \(i.e. non-resident of Makkah\).\)](#)

133- It is not sufficient for a pilgrim to slaughter the Hady before the Day of Nahr (10th of Dhul-Hijjah). The Prophet (peace be upon him) and his Sahabah slaughtered their Hady on the Days of Nahr only (10th, 11th, 12th and 13th of Dhul-Hijjah). If it was permissible, he (peace be upon him) would have clarified this and his Sahabah would have transmitted the information to us.

134- It is permissible to delay slaughtering the Hady until the 13th of Dhul-Hijjah, because all the Days of Tashriq are days of eating, drinking, and slaughtering. However, it is better to offer the Hady on the first day of `Eid.

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135- It is not permissible to fast on the Days of Tashriq – voluntary or involuntary - except for pilgrims who cannot offer a Hady. It was narrated that Ibn `Umar and `Aishah (may Allah be pleased with them) said: [\(No Rukhsah \(concession\) was granted allowing anyone to fast on the days of Tashriq, except for those \(pilgrims\) who could not find a Hady.\)](#) (Related by Al-Bukhari)

136- It is better for those who are unable to offer Hady for Tamattu' and Qiran Hajj to fast the three days before the Day of `Arafah (9th of Dhul-Hijjah). It is permissible to fast them on the Days of Tashriq as previously mentioned.

137- It is not sufficient for anyone who is able to offer Hady for Tamattu' or Qiran to observe Sawm instead. They should offer Hady even if the Days of Nahr are over for it is a debt on them.

138- It is not permissible to give the value of the Hady instead of slaughtering it. The opinion that states that it is permissible to give the value of Hady is a new legislation and is Munkar (unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Allah (Exalted be He) says: [\(Or have they partners \(with Allâh — false gods\) who have instituted for them a religion which Allâh has not ordained?\)](#)

139- It is permissible to borrow money to buy Hady, but it is not Wajib if one is unable to afford it; Sawm is sufficient in their case.

140- Sacrifices offered as a Fidyah (ransom) and Hady should be distributed among the poor people in the Haram.

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141- The Hady should be distributed among the poor and the needy persons who are staying in the Haram whether or not they are from Makkah.

142- It is not sufficient for someone to slaughter the Hady where no use could be made of it.

143- It is not sufficient to slaughter the Hady outside the Haram such as in `Arafah or Jeddah, even if it is distributed in the Haram. A pilgrim should make up for it whether they are aware of the ruling or not.

144- It is Mustahab to eat and give a portion from the Tamattu' and Qiran Hady as a form of a gift and charity.

145- It is Mustahab for a pilgrim to say when slaughtering the Hady: "Bismillah Allahu Akbar. Allahumma minka wa-lak. (In the Name of Allah, Allah is the Greatest. O Allah! It is from You and for You." And, directs it towards the Qiblah (Ka`bah-direction faced in Prayer). Directing the Hady towards the Qiblah is an act of the Sunnah, but it is not Wajib.

146- According to the more correct of the two opinions of the scholars, Ud-hiyah (sacrificial animal offered by non-pilgrims) is a stressed Sunnah, unless it is requested in a will, because in this case, it becomes Wajib. It is Mashru' for a person to act kindly towards deceased relatives by slaughtering sacrifices on their behalf, besides other forms of Sadaqah (voluntary charity).

Source: Fatwas of Ibn Baz