

Intensive Course

An Explanation of the Book:

**The Methodology of the Traveller and
a Clarification of Fiqh of the Religion**

**By Shaykh ‘Abdur-Rahman As-Sa’di
(May Allāh have mercy upon him)**

Instructor: Shaykh Sa’d ibn Nasir Ash-Shethry

THE BOOK OF HAIJ (PILGRIMAGE)

[269] The establishing principle for Hajj is the statement of Allāh:

{And [due] to Allāh from the people is a pilgrimage to the House – for whoever is able to find thereto a way.} [Aal-‘Imran: 3:97]

[270] The "Istitaa'ah" or “ability to perform Hajj” is one of the foremost pre-conditions of Hajj, and refers to the possession of provisions for the journey and a means of transportation, and this should be in excess of one’s basic needs.

[271] Under the definition of the “Istitaa'ah” is that the woman requires a Mahram (male guardian) if she is required to travel.

[272] The Hadith of Jaabir ibn ‘Abdullah (may Allāh be pleased with him and his father) regarding the Hajj of the Prophet ﷺ encompasses its most important rulings and is as narrated, by Muslim, as follows:

[1] “The Messenger of Allāh ﷺ stayed in Madeenah for nine years but did not perform Hajj, then he made a public announcement in the tenth year to the effect that Allāh's Messenger ﷺ was about to perform the Hajj. A large number

of persons came to Madeenah and all of them were anxious to follow the Messenger of Allah ﷺ and emulate him.

[2] We set out with him till we reached Dhul-Hulayfah.

Asmaa' daughter of 'Umays gave birth to Muhammad the son of Abu Bakr (may Allāh be pleased with them all) and sent a message to the Messenger of Allāh ﷺ asking him, 'What should I do?' He ﷺ said, **'Take a bath, pad your private part and assume the Ihraam.'**

[3] The Messenger of Allāh ﷺ then prayed in the mosque and then mounted al-Qaswa' (his she-camel) and it stood erect with him on its back at al-Bayda', He then pronounced the Oneness of Allāh (saying), **'Labbayk Allaahumma labbayk; labbayka laa shareeka laka labbayk; innal-hamda, wanni'mata laka wal-mulk- laa shareeka lak. (Here I am O Allāh, (in response to Your call), here I am, You have no partner, here I am. Indeed all praise, grace and sovereignty belong to You. You have no partner.'**

[4] And the people also pronounced this (Talbiyah) which they pronounce (today). The Messenger of Allāh ﷺ did not reject or object to anything of it (i.e., their own Talbiyah), [5] but he adhered to his own Talbiyah.”

[6] Jaabir (Allāh be pleased with him) continued:

“We did not have any other intention but that of Hajj only, being unaware of the ‘Umrah (at that season).

[7] When we arrived with him at the House (the Ka’bah), he touched the Corner (of the Black Stone) and [8] made seven circuits [9] hastening in three of them and walking calmly in four.

[10] And then, going to the Station of Ibrahim (peace be upon him), he recited:

{And adopt the Station of Ibrahim as a place of prayer.} [al-Baqarah: 2:125]

[11] He then prayed two Rak’ahs, placing himself such that this Station was between him and the House.”

[12] In another narration of this, it states: “He recited in these two Rak’ahs:

{Say, ‘He is Allāh, [who is] One’} [al-Ikhlaas: 112:1]

{Say, ‘O disbelievers’} [al-Kaafiroon: 109:1]”

Returning to the original narration, Jaabir (may Allāh be pleased with him), continued:

[13] “He ﷺ then returned to the (Black Stone) Corner and kissed it.

[14] He then went out of the gate (of the Mosque) to as-Safaa and [15] as he approached it, he recited:

{Indeed as-Safaa and al-Marwah are among the symbols of Allāh.} [al-Baqarah: 2:158]

[16] He then mounted as-Safaa till he saw the House, and [17] facing the Qiblah (direction of prayer) he [18] declared the Oneness of Allāh and glorified Him, and said:

‘There is nothing worthy of worship but Allāh, He is One and has no partner. His is the sovereignty, to Him all perfect praise is due, and He is has power over everything. There is nothing worthy of worship but Allāh, alone, who fulfilled His promise, helped His servant and routed the confederates alone. (Laa ilaaha illallaahu wahdahu laa shareeka lah, lahul-mulk wa lahul-hamd wa huwa ‘ala kulli shay’in qadeer. Laa ilaaha illallaahu wahdah, anjaza wa’dah, wa nasara ‘abdah, wa hazamal-ahzaaba wahdah.)’

He then made supplication in the course of this, saying the (abovementioned) words thrice.

[19] He then descended and walked towards al-Marwah, and [20] when his feet reached the bottom of the valley, he ran, and [21] when he began to ascend he walked till he reached al-Marwah.

[22] There he did as he had done at as-Safaa.

[23] And when it was his last running at al-Marwah he said, **'If I had known beforehand what I have come to know now, I would not have brought sacrificial animals and would have performed an 'Umrah. So, he who among you has not the sacrificial animals with him should take off his Ihraam and treat it as an 'Umrah.'**

[24] Suraaqah ibn Maalik ibn Ju'shum (may Allāh be pleased with him) got up and said, 'O Messenger of Allāh, does it apply to the present year, or does it apply forever?' Thereupon the Messenger of Allāh ﷺ intertwined the fingers (of one hand) into another and said twice, **'The 'Umrah has become incorporated in the Hajj'** (adding), **'No, rather it is forever.'**

[25] 'Ali (may Allāh be pleased with him) then arrived from Yemen with sacrificial animals for the Prophet ﷺ and found (his wife) Fatimah (may Allāh be pleased with her) to be one among those who had taken off the Ihraam and put on dyed clothes and had applied antimony. He ('Ali) showed disapproval of it, whereupon she said, 'My father has commanded me to do this.'

(A narrator of this Hadith said): 'Ali (may Allāh be pleased with him) would say in Iraq, 'I went to the Messenger of

Allāh ﷻ showing annoyance at Fatimah for what she had done, and asked the (verdict) of Allāh's Messenger ﷺ regarding what she had narrated from him, and told him that I was angry with her, whereupon he said: **'She has told the truth, she has told the truth.'** (The Prophet ﷺ then asked 'Ali), **'What did you say when you undertook to go for Hajj?'** I ('Ali) said, **'O Allāh, I am putting on Ihraam for the same purpose as Your Messenger has put it on.'**

He ﷺ said: **'I have with me sacrificial animals, so do not take off the Ihraam.'**

[26] Jaabir (may Allāh be pleased with him) continued:

“The total number of these sacrificial animals brought by 'Ali from the Yemen and those brought by the Prophet ﷺ was one hundred.

[27] Then, all the people except the Prophet ﷺ and those who had with them sacrificial animals, took off their Ihraam, and got their hair clipped.

[28] When it was the day of 'Tarwiyah (the 8th of Dhul-Hijjah) they went to Mina and [29] put on the Ihraam for Hajj and [30] the Messenger of Allāh ﷺ rode and led the Dhuhur, 'Asr, Maghrib, 'Ishaa' and Fajr prayers.

[31] He then waited a little until the sun rose, and [32] commanded that a tent of sha'ara (type of material made from animal hair) should be pitched at Namirah. The Messenger of Allāh ﷺ then set out and the Quraysh were certain that he would halt at al-Mash'ar al-Haraam (the sacred monument) as the Quraysh would do in the pre-Islamic period. The Messenger of Allāh ﷺ however passed on until he came to 'Arafah and he found that the tent had been pitched for him at Namirah. There he got down [33] until the sun had passed the meridian; he commanded that al-Qaswa' should be brought and saddled for him.

[44] Then he went to the bottom of the valley, and addressed the people saying:

‘Indeed, your blood and your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours. Behold! Everything pertaining to the Days of Ignorance is under my feet - completely abolished. Abolished are also the blood-revenges of the Days of Ignorance.

The first claim of ours on blood-revenge which I abolish is that of the son of Rabee'ah ibn al-Haarith, who was nursed among the tribe of Sa'd and killed by Hudhayl.

Also, the Riba (usury, interest) of the pre-Islamic period is abolished, and the first of our usury I abolish is that of 'Abbas ibn 'Abd al-Muttalib, for it is all abolished.

Fear Allāh concerning women, for indeed, you have taken them on the security of Allāh, and intercourse with them has been made lawful unto you by the words of Allāh. You too have rights over them, (including) that they should not allow anyone to sit on your bed whom you do not like, and if they do that, you may chastise them, but not severely. Their rights upon you are that you should provide them with food and clothing in a fitting manner.

I have left among you something which, if you were to hold on to, you would never go astray: the Book of Allāh.

You will be asked about me (on the Day of Resurrection), (now tell me) what will you say?’

They (the audience) said, ‘We will bear witness that you have conveyed (the message), discharged (the ministry of Prophethood) and given wise (sincere) counsel.’

(A narrator of this Hadith said): He (the Prophet ﷺ) then raised his forefinger towards the sky and pointing it at the

people (said), **‘O Allāh, be witness. O Allāh, be witness,’** saying it thrice.

(Jaabir (may Allāh be pleased with him, continued)):

[35] Bilal (may Allāh be pleased with him) then pronounced Adhaan then the Iqaamah and he ﷺ led the Dhuhr prayer. He (Bilal) then uttered the Iqaamah and he ﷺ led the ‘Asr prayer and [36] he observed no other prayer in between the two.

[37] The Messenger of Allāh ﷺ then mounted his camel and came to the place of stay, [38] making his she-camel al-Qaswa’, turn towards the side where there were boulders, having the path taken by those who went on foot in front of him, and faced the Qiblah.

[39] He kept standing there till the sun set, and the yellow light had somewhat gone, and the disc of the sun had disappeared.

[40] He made Usamah ibn Zayd (may Allāh be pleased with him) sit behind him, and he pulled the nose-string of al-Qaswa’ so forcefully that it's head touched the saddle (in order to keep her under perfect control), [41] and he pointed out to the people with his right hand to be moderate (in speed), and whenever he happened to pass over an elevated tract of sand, he slightly loosened it (the nose-string of his

camel) till she climbed up, and this is [42] how he reached Muzdalifah.

[43] There he led the Maghrib and 'Isha' prayers with one Adhaan and two Iqaamahs and [44] did not glorify (Allāh) in between them (i.e., he did not observe supererogatory Rak'ahs between the Maghrib and 'Isha' prayers).

[45] Then he ﷺ lay down until dawn and [46] offered the dawn prayer with an Adhaan and 'Iqaamah when the morning light was clear.

[47] He again mounted al-Qaswa', and when he came to al-Mash'ar al-Haraam, [48] he faced towards the Qiblah, [49] supplicated to Allāh, glorified Him, and pronounced His Uniqueness and Oneness (saying, 'Laa ilaaha illallaah') and [50] kept standing till the daylight was very clear.

[51] He then went quickly before the sun rose, and [52] seated behind him was al-Fadhl ibn 'Abbas (may Allāh be pleased with him). They moved on until they came to the bottom of the valley of Muhassar. He urged her (al-Qaswa') a little.

[53] Then he followed the middle road, which emerges at the Largest Jamrah (pillar) [54] until he arrived at the Jamrah which is near the tree. At this he cast seven small pebbles, [55] saying, **'Allaahu Akbar'** while throwing every one of

them in [56] the manner in which small pebbles are cast (with the help of fingers) [57] and this he did in the bottom of the valley.

[58] He then went to the place of sacrifice, and [59] sacrificed sixty-three (camels) with his own hand.

[60] Then he gave the remaining number to 'Ali who sacrificed them, and he shared with Ali (RA) in the task of sacrificing

[61] He then commanded that a piece of flesh from each animal sacrificed should be put in a pot, and when it was cooked, both of them (the Prophet ﷺ and 'Ali (may Allāh be pleased with him) took some meat out of it and drank its soup.

[62] The Messenger of Allāh ﷺ again rode and came to the House (Ka'bah), and [63] offered the Dhuhr prayer at Makkah.

[64] He went to the tribe of 'Abd al-Muttalib, who were supplying water at (the well of) Zamzam, and said, **'Draw water, O Bani 'Abd al-Muttalib; were it not that people would usurp this right of supplying water from you, I would have drawn it along with you.'** So they handed him a basket and he drank from it.” [Muslim]

[273] While performing the rituals, the Prophet ﷺ said to the people: **“Take from me your rites (of Hajj).”**

The most perfect Hajj is that which is closest to that done by the Prophet ﷺ and the Companions (may Allāh be pleased with them).

[274] However, the minimum one should do is perform the following (in terms of pillars and obligatory actions):

[A] The four pillars are:

- [1] (Assuming the state of) Ihraam
- [2] Staying in ‘Arafah
- [3] The Tawaaf (of Hajj) and
- [4] Its related Sa’ee (walking between as-Safaa and al-Marwah)

[B] The obligatory actions are:

- [1] Ihraam from the Meeqaat (their designated time and place)
- [2] Staying in Muzdalifah until the sun rises
- [3] Staying the Night of Slaughter in Muzdalifah
- [4] Staying the nights of Tashreeq (nights of the 11th, 12th and 13th of Dhul-Hijjah) in Mina
- [5] Casting the pebbles
- [6] Shaving or shortening the hair.

If one does this minimum, then his Hajj will be acceptable.

[275] The difference between leaving off a pillar and an obligatory act in Hajj is that the one who leaves off a pillar has thereby rendered his Hajj null and void, whereas the one who leaves an obligatory act has an acceptable Hajj but has sinned and must offer a blood-expiation.

[276] The pilgrim has the choice between the following (three types of Hajj):

- Tamattu' – and this is the most virtuous
- Qiraan
- Ifraad

[277] **Tamattu'** is where the pilgrim enters into Ihraam for an 'Umrah (lesser pilgrimage) during the months of Hajj, then comes out of it upon completing the 'Umrah, then entering, once again, into Ihraam that same year.

Note: If the pilgrim doing this leaves the precincts of the Sacred Mosque, he must pay a blood-expiation.

[278] **Ifraad** is where the pilgrim enters Ihraam from the Meeqaat for Hajj only.

[279] **Qiraan** is where [A] the pilgrim enters Ihraam for both (Hajj and 'Umrah) consecutively, or [B] where he enters Ihraam for 'Umrah and later combines that Ihraam for Hajj

before embarking upon the Tawaaf (circumambulation of the Ka’bah) for Umrah.

[280] The one performing Tamattu’ should resort to this option (Qiraan) if [A] he fears missing the stay in ‘Arafah due to being delayed in his Umrah, as should [B] she who begins menstruating or post-partum bleeding and knows that she will not be clear before the time due for staying at ‘Arafah.

[281] The actions of the one doing Ifraad or Qiraan are the same, although the latter should give a Hady (sacrificial animal) and the former need not.

[282] While in Ihraam, the following must be avoided:

- [1] Cutting the hair
- [2] Clipping the nails
- [3] Wearing stitched clothing (for men)
- [4] Covering the head (for men)
- [5] Wearing perfume (for men and women)
- [6] Likewise, it is forbidden for those in Ihraam to hunt wild, edible animals, point them out to those hunting them or assist in the animals being hunted in any other way.
- [7] The most important of matters to avoid in Ihraam is sexual intercourse, as its prohibition is severe and it renders the rituals null and void. Additionally, it carries a penalty of sacrificing a camel.

[283] As for the Expiation for Ailment (See Qur'an 2:196) then if a man covers his head, or wears stitched clothing, or a woman covers her face or wears gloves, or a person perfumes him/herself, whilst in the state of Ihraam; then they may choose from (the following expiations):

- [1] Fasting three days
- [2] Feeding six poor people or
- [3] Slaughtering a sheep

[284] If he has killed an animal (through hunting), he may choose between:

- [1] Slaughtering the same type of animal as the one hunted, if there is an equivalent in terms of cattle
- [2] Acquiring an estimate value of the hunted animal and purchasing with that food with which to feed the poor, which should be given as a Mudd (double-handful) of bran of half a Saa' (one Saa' equals four Mudds) of other grains, or
- [3] Fasting a day for each poor person that he would have fed.

[285] It is incumbent upon those doing the Tamattu' or Qiraan to give as an expiation, if one is due, the like of the animal that one gives as Udhiyyah and [286] if that cannot be found then they are (required) to fast for ten (10) days: three (3) during Hajj - and it is permissible to do these during the

days of Tashreeq for this reason – and seven (7) upon returning home.

[287] Likewise is the ruling for:

[A] He who leaves an obligatory act of Haji

[B] He who has been intimate with his wife (but without having sexual intercourse).

[288] The poor who are to be fed from the Hady (sacrificial animal) due to their violations of Ihraam, or the sanctity of the Haram (Makkah) should be of the people of the Haram itself or those who happen to be there.

[289] (Expiatory) fasting is permissible anywhere (and not confined to Makkah).

[290] As for the sacrificial animal for one who was unable to complete his rites (Damm an-Nusuk), from either the one who is performing Tamattu' or Qiran, or the Hady- then it is recommended that he eats from it as well as gifting some and giving the rest in charity.

[291] As for the sacrificial animal that is to be given for abandoning an obligatory act of Haji, or committing a violation – and this is known as Damm Jabran – then none of it is to be eaten by the pilgrim; but rather, all of it is to be given in charity as it follows the ruling of all other expiations.

[292] Conditions of Tawaaf in general

- [1] Intention
- [2] To commence from the (Black) Stone and it is recommended to face it and kiss it or to point to it if that is not possible, saying, “In the name of Allāh; Allāh is the greatest. O Allāh, with faith in you, and with belief in Your Book and with loyalty to Your covenant, and in accordance to the Sunnah of your Prophet, Muhammad ﷺ, (I begin). (Bismillaah, wallaahu akbar. Allaahumma eemaanan bika, wa tasdeeqan bi kitaabika, wa waffaa’an bi ‘ahdika, wat-tibaa’an li sunnati nabiyyika Muhammadin – sallallaahu ‘alayhi wa sallam).”
- [3] To have the House on one’s left
- [4] To complete seven rounds
- [5] To be free of any physical or ritual impurity

[293] Note: To be free of any physical or ritual impurity is recommended and not obligatory for all the rites of Hajj, except for Tawaaf, for it is mentioned in a Hadith that, **“Tawaaf around the House is (like) Salah, except that Allāh has permitted speaking during it.”**

[294] It is recommended (during Tawaaf):

- [1] To have one’s right shoulder uncovered in the Tawaaf of Qudoom, and this is done by having the middle of the

upper garment under the right armpit and the tip of it over the left one.

[2] To jog during the first three circuits and to walk slowly for the rest.

[295] Note: This uncovering of the shoulder and jogging is recommended only for this Tawaaf.

[296] Conditions of Sa'ee (walking between as-Safaa and al-Marwah:

- [1] Intention
- [2] Completing seven circuits
- [3] Beginning at as-Safaa

[297] It prescribed that a person mentions and remembers Allāh and supplicates abundantly in his Tawaaf, Sa'ee, and all other rites, as the Prophet ﷺ said, **“Tawaaf around the House, and (Sa'y) between as-Safaa and al-Marwah and the casting of the pebbles were only ordained to establish the remembrance of Allāh.”**

[298] Abu Hurayrah (may Allāh be pleased with him) reported, “When Allaah, the Exalted and Majestic, granted Allāh's Messenger ﷺ victory over Makkah, he stood before the people and praised and extolled Allaah and then said, **‘Indeed Allāh held back the elephants from Makkah and gave the domination of it to His Messenger and the**

believers, and it (this territory) was not violable to anyone before me and it was made violable to me for an hour of a day, and it shall not be violable to anyone after me. Thus, neither mistreat the game nor weed out thorns from it. Also, it is not lawful for anyone to pick up anything that is dropped there except he who makes a public announcement of it. A relative of anyone killed there is entitled to opt for one of two things: either he should be paid blood-money or he can take life as (a just retribution).’ ‘Abbas (may Allāh be pleased with him) said, ‘O Allaah's Messenger, except for Idhkhir (a kind of herbage), for we use it for our graves and for our houses.’ Thereupon, Allaah's Messenger ﷺ said: **‘With the exception of Idhkhir.’**” [Agreed Upon]

[299] He ﷺ also said: **“Madeenah is sacred – whatever is between ‘Ayr and Thawr.”** [Muslim]

[300] He ﷺ also said: **“There are five that should be killed, even in the state of Ihraam: the scorpion, rat, kite, crow and voracious dog.”** [Agreed Upon]

CHAPTER: THE HADY, UDHIYYAH AND 'AQIQAH

[301] What has been mentioned thus far is the obligatory Hady. Any other Hady besides that is a Sunnah (recommended) as is the Udhiyyah and the 'Aqiqah.

[302] Nothing is acceptable in this regard, except:

[1] The Jadh' sheep, which is that which has completed six months

[2] The Thani

- A camel which is five years old
- A cow that is two years old
- A goat that is a year old

[303] The Prophet ﷺ said: **“There are four (animals) which are not permissible to be sacrificed: a one-eyed animal which is clearly one-eyed, an animal which is clearly ill, a lame animal whose lameness is evident, and a senile, elderly animal.”** [Authentic – narrated by ‘the Five’]

[304] The animal should be well-rounded and of perfect attribute and the finer it is, the more beloved to Allāh and the greater the reward for its owner.

[305] Jaabir (may Allāh be pleased with him) said: “We slaughtered, with the Prophet ﷺ in the year of Hudaybiyyah, a

camel on behalf of seven people and a cow on behalf of seven.” [Muslim]

[306] The ‘Aqeeqah is a Sunnah and is the responsibility of the father.

[307] Two ewes are to be sacrificed for a boy and one for a girl.

[308] The Prophet ﷺ said: **“Every boy is in a state of suspension by his ‘Aqeeqah; (until) sacrifice is made for him on the seventh day, his head shaved, and he is named.”** [Authentic – narrated by ‘the Five’]

[309] The meat of the abovementioned sacrifices is to be eaten from as well as gifted to others and given in charity.

[310] The butcher is not to be given from the meat as a payment for his work. Rather, he can be given gifts or charity to that effect.

...The End...