

Tayseer al-‘Allaam
Sharh Umdah al-Ahkaam
Shaykh Abdullah ibn Abdur-Rahmaan Aal Bassaam

Kitaab al-Haji
Lecture No. One

Al-Mawaaqeet: Appointed Place (or Time) for Pilgrims Entering the State of *Ihraam*

Hadeeth No. 207 :

Narrated Abdullah ibn Abbaas: Allah’s Messenger made *Dhul-Hulaifa* as the *Meeqaat* for the people of *Al-Madeenah*; *Al-Juhfa* for the people of *Sham*; *Qarn-al-Manaazil* for the people of *Najd*; and *Yalamlam* for the people of *Yemen*; and these *Mawaaqeet* are for the people at those very places - and besides them for those who come through those places - who have the intention of performing *Hajj* and *Umrah*. Whoever is living within these boundaries [between the *Meeqaat* and *Makkah*] can assume *Ihram*¹ from the place he starts [i.e. his home], and the people of *Makkah* can assume *Ihram* [for *Hajj* only] from *Makkah*.

[al-Bukhaaree, (Darus-Salam Edition) Vol. 2 page 347 Hadeeth # 1524]

Hadeeth No. 208:

Narrated Nafi’: ‘Abdullah bin ‘Umar said, ‘Allah’s Messenger said, ‘The people of *Al-Madeenah* should assume *Ihraam* from *Dhul-Hulaifa*; the people of *Sham* from *Al-Juhfa*; and the people of *Najd* from *Qarn.*’” And ‘Abdullah added, ‘ I was informed that Allah’s Messenger had said, ‘The people of *Yemen* should assume *Ihraam* from *Yalamlam*.

[al-Bukhaaree, Vol. 2 page 348 Hadeeth # 1525]

Questions:

1. What is the meaning of *Mawaaqeet (Meeqaat)*?
2. What is the number of *al-Mawaaqeet al-Makaaneeyah* (Land Boundaries)?
3. Name three of *al-Mawaaqeet al-Makaaneeyah*.
4. Name the months of *al-Meeqaat az-Zamaanee* (Time Boundary)?
5. What is the *Meeqaat* for one who lives between *Makkah* & the *Meeqaat*?
6. What is the *Meeqaat* for the *People of Makkah* - for *Hajj* or *Umrah*?
7. Explain the *Mu’jizah* (Miracle) related to the appointing of the *Mawaaqeet*.
8. What is the (*Hukm*) ruling concerning *Ihraam* for one who intends to enter *Makkah* for *Hajj* or *Umrah*?
9. What is the (*Hukm*) ruling concerning *Ihraam* for one who enters *Makkah* without the intention of *Hajj* or *Umrah*?

Tayseer al-‘Allaam

¹*Ihraam*: A state in which one is prohibited to practise certain deeds that are lawful at other times. The ceremonies of *Umrah* and *Hajj* are performed during in this state of *Ihraam*. When one assumes this state, the first thing one should do is to express mentally [and orally i.e. reciting *at-Talbiyyah*] one intention to assume this state for the purpose of performing *Hajj* or *Umrah*. Then, *Talbiyyah* is recited, two sheets of [unstitched i.e. not made to fit any of the members of the body] cloth are worn, without any other clothing – *Izaar*: worn below one’s waist; and the other is *Ridaa*: worn on the upper part of the body.

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Kitaab al-Haji
Lecture No. Two

Maa Yalbasu-hu al-Muhrim min ath-Thiyaab:
The Clothing of the *Muhrim*

Hadeeth No. 209:

Narrated Abdullah ibn Umar: A man asked, O Messenger of Allah! What kind of clothes should a *Muhrim* wear? The Messenger of Allah replied: *He should not wear a shirt, a turban, trousers, a headcloak or leather socks, except if he can find no slippers, he then may wear leather socks after cutting off what might cover the ankles. And he should not wear clothes which are scented with saffron or wars (two kinds of perfumes).*

[al-Bukhaaree 2/355, No. 1542 Darus-Salam Edition]

In Another Narration:

...And a Muhrimah (a woman in the state of Ihraam) should not cover her face, and should not wear gloves.

[al-Bukhaaree 3/55, No. 1838 Darus-Salam Edition]

Hadeeth No. 210:

Narrated Ibn Abbass: The Prophet said: *Whoever cannot get an Izaar (waist-garment), can wear trousers, and whoever cannot wear sandals can wear Kuffs.*

[al-Bukhaaree 7/383, No. 5804]

Questions:

1. How did the Prophet answer the question of what the *Muhrim* is allowed to wear?
2. Mention some of the things prohibited for the person in *Ihraam* to wear.
3. What is the thing which is *absolutely prohibited* for the *Muhrim* related to clothing or otherwise?
4. What prohibition has been mentioned concerning women in the state of *Ihraam*?
5. What is meant by the expression *al-Baraa'ah al-Asleeyah*?
6. Explain the Principle: *It is not permissible to delay clarification of an issue beyond the time when it is needed.*
7. Mention something about the wisdom behind the wearing of *Ihraam*.
8. Is there any exception to the prohibition of wearing those things mentioned in these hadeeth? [Explain the related *Principle*]
9. Give an example from these hadeeth which shows the *ease* in the *Deen* of Allah.
10. Mention the two (2) opinions in the *Ikhtilaaf* concerning cutting *Kuffs* (which cover the ankle). [Which the correct opinion and why?]

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Kitaab al-Hajj
Lecture No. Three

at-Talbeeyah
The Loud Pronouncement of Particular Expressions which are A *Symbol/Motto* of
Hajj Indicating a Pilgrim's *Readiness to Serve and Obey Allah,*
In Response to His Invitation (to Hajj)

Hadeeth No. 211:

Narrated Abdullah ibn Umar: The *Talbeeyah* of Allah's Messenger was:

Labbaik-Allahumma Labbaik
I respond to Your Call O Allah, I am at Your Service

Labbaik, laa Shareeka laka Labbaik
I respond to Your Call, You have no partner, I am obedient to Your Orders

Inna-l-Hamda wan-Ni'mata Laka wa-l-Mulk
All of the praises and blessings are for You, and the Sovereignty (Kingdom) (too)

Laa Shareeka Laka
You have no partners with You
[al-Bukhaaree 2/359, no. 1549 Darus-Salam Edition; Muslim 2/583, no. 2667]

He² said that Abdullah ibn Umar made this addition to it:

Labbaik, Labbaik wa Sa'daika
I respond to Your Call, Here I am at Your Service, Ready (by Your Help) to Obey You

wa-l-Khairu bi-Yadaika
and all Good is in Your Hand

Labbaik, wa-r-Raghaba'u ilaika wa-l-'Amal
Here I am at Your Service, unto You is the Petition, and Deeds (are also for You)
[Muslim 2/583, no. 2667]

²He i.e. the narrator: an-Naafi'ee, *Mawla* Abdullah ibn Umar ibn al-Khattaab

Safar al-Mar'atu bi-Doon Mahram
A Woman Traveling Without a Mahram

Hadeeth No. 212

Narrated Abu Hurairah: The Prophet said: *It is not permissible for a woman who believes in Allah and the Last Day to travel the distance one travels in a day and a night, except that she has with her **Hurmah** (i.e. a Mahram: her husband or someone from her near male relatives whom she is permanently prohibited to marry).*

[al-Bukhaaree 2/125, no. 1088; Muslim 2/676, no. 3106]

In Another Narration:

...It is not permissible for a woman who believes in Allah and the Last Day to travel the distance one travels in a day, except that she has with her a Mahram.

[Muslim 2/676, no. 3105]

Other Narrations Include: *...a nights journey; ...over a day and a night; ...two days duration; ...three days journey; ...more than three days journey.* [See: Muslim 2/675-676, no. 3096-3108]

Questions:

1. What is the meaning of ***at-Talbeeyah***?
2. What is the essence of the *meanings* contained in this Call.
3. Is it permissible to use words for the *Talbeeyah*, besides that transmitted from the Prophet?
4. The *Talbeeyah* is the *repeated Motto* of Hajj as the _____ is the *repeated Motto* of Salat.
5. The *Talbeeyah* is repeated continuously until the stoning of *Jamratu-l-'Aqabah* (10th Dhul-Hijjah).
6. What is the *Hukm* (ruling) concerning *at-Talbeeyah*? [Mention the *Ikhtilaaf* of the Scholars]
7. Explain the *Qaa'idah* (Principle): ***al-Amru yaqtadee al-Wujoob***.
8. Mention two (2) important reasons why women are not allowed to travel without a *Mahram*.
9. Mention some of those who may be considered as *Mahram* for a women.
10. What are the three categories of relationships recognized by Islam?
11. What is the legislated time period in which a woman is *prohibited* from travel without a *Mahram*?
12. What is the *Hukm* (ruling) of Hajj in the following situations:
(One) A wealthy woman who does not have a *Mahram*.
(Two) An unattractive, elderly woman, who has no hope of marriage - and does not have a *Mahram*.

(Three) A woman - without a *Mahram* - who goes with a *Rifqah Ameenah* (safe traveling party) or a *Imra'ah Muslimah Thiqaat* (trustworthy Muslim woman).

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Kitaab al-Haji
Lecture No. Four

al-Fidyah
Compensation (from omission, defect or mistake in a religious act)

Hadeeth No. 213:

Narrated Abdullah ibn Ma'qil: I sat with Ka'b ibn 'Ujrah and asked him about the *Fidyah*. He replied, This revelation³ was revealed concerning my case especially, but it is also for you in general. I was brought before the Messenger of Allah and the **lice** was falling in great numbers on my face. The Prophet said: I have never thought that your ailment (or struggle) has reached to such an extent as I see. Can you afford a *sheep*? I replied in the negative. He then said: Observe **Sawm** (fasts) for *three days*, or **feed six poor persons** each with *one-half a Saa of food*⁴ [and this is the compensation for getting your head shaved].

[al-Bukhaaree 3/42, No. 1816; Muslim]

In Another Narration:

Narrated Abdur-Rahman ibn Abu Laila reporting the speech of Ka'b ibn 'Ujrah: Allah's Messenger saw him (i.e. Ka'b) while the *lice* were falling on his face. He asked (him): Have your lice troubled you? He replied in the affirmative. So, he (the Prophet) *ordered him to get his head shaved* while he was at *al-Hudaibiyyah*. At that time they were not permitted to finish their **Ihraam**, and were still hoping to enter Makkah. *So, Allah revealed the verses of al-Fidyah*. Allah's Messenger ordered him to **feed six poor persons** with one *Faraq*⁵ of food or to slaughter one sheep (as a sacrifice) or to observe Sawm (fast) for three days.

[al-Bukhaaree 3/43, No. 1817]

Questions:

1. Define the following: ***al-Fidyah – Faraq***.

³...And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom, compensation) of either observing Sawm [three days], or giving Sadaqah [feeding six poor people], or offering a sacrifice [one sheep]... Al-Baqarah 2:196

⁴Saa. One Saa = approximately three kilograms; i.e. for each person 1 & ½ kilos.

⁵Faraq. One faraq = three Saa, or approximately nine kilograms; i.e. 1 & ½ Kilos for each of the six poor people.

2. Explain the words of Ka'b ibn 'Ujrah: *This revelation was revealed concerning my case especially, but it is also for you in general.*
3. Mention the rule in *Usool al-Fiqh* which relates to the statement of Ka'b ibn Ujrah
4. What is the *Fidyah* for someone who violates the rules of *Ihraam* as Ka'b did?
5. Is there a choice between the 3 ways (types) of *al-Fidyah*. [Discuss the *Ikhtilaaf*]
6. Mention some of the things for which the scholars required *Fidyah* [by *Qiyaas*].
7. Give an example of how *The Sunnah* explains/clarifies the *Qur'an*.

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Kitaab al-Haji

Lecture No. Four (cont'd)

Hurmatu (Sacredness of) Makkah

Hadeeth No. 214:

Narrated Sa'eed ibn Abu Sa'eed al-Maqburee: Abu Shuraih al-'Adawee said that he had said to Amr ibn Sa'eed when he was sending troops to Makkah (to fight Abdullah ibn az-Zubair), 'O Chief! Allow me to tell you what Allah's Messenger said on the day following the conquest of Makkah. My *ears* heard that and my *heart* understood it thoroughly and I saw with my own *eyes* the Prophet when he, after glorifying and praising Allah, said: Allah, not the people, made Makkah a **sanctuary**, so anybody who has belief in Allah and the Last Day should neither shed blood in it, nor should he cut down its trees. If anybody tells (argues) that fighting in it is permissible on the basis that Allah's Messenger did fight in Makkah, say to him: **Allah allowed His Messenger and did not allow you**. The Prophet added: Allah allowed me only for a few hours on that day (of the Conquest) and today its **sanctity** is valid as it was before. So, those who are present should inform those who are absent (concerning) this fact. Abu Shuraih was asked, What did Amr reply? He said: (Amr said): O Abu Shuraih! I know better than you in this respect. Makkah does not give protection to a sinner, a murderer or a thief. [al-Bukhaaree 3/52, No. 1832; Muslim]

Questions:

See: Lecture No. 5

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Kitaab al-Haji
Lecture No. Five

Hurmatu (Sacredness of) Makkah (cont'd)

Hadeeth No. 215:

Narrated Ibn Abbaas: On the day of the Conquest of Makkah, the Prophet said :*There is no more emigration (from Makkah) but [what remains is]Jihaad (Fighting for the Cause of Allah) and Niyyah (Sincere Intentions); and whenever you are called for Jihaad, you should go immediately. No doubt, Allah has made this place (Makkah) a sanctuary since the creation of the heavens and the earth, and it will remain a sanctuary till the Day of Resurrection, since Allah (Himself) has ordained its sanctity.*

*Fighting was not permissible in it for anyone before me, and even for me it was allowed only for a portion of a day. So, it is a sanctuary with Allah's sanctity till the Day of Resurrection. Its **Shawk** (thorns) should not be uprooted and its **Said** (game) should not be chased; and its **Luqtah** (fallen things) should not be picked up except by one who would announce that publicly, and its **Khalaa** (vegetation, grass etc.) should not be cut. Al-Abbaas said: O Allah's Messenger! Except **al-Idh-khir** (a kind of grass) for it is used **li-Qaini-him** (by their blacksmiths) and **li-Buyooti-him** (for their domestic purposes, in their homes). So the Prophet said: *Except al-Idh-khir.*
[al-Bukhaaree, (Darus-Salam Edition) Vol. 3, page 53 Hadeeth # 1834]*

Questions:

1. Who made Makkah a *Haram (sanctuary)*, and when?
2. Mention some of the things prohibited in Makkah.
3. Why was *al-Idh-khir* exempted from the things prohibited in Makkah?
4. How can we answer those who allow fighting in Makkah citing the Conquest of Makkah by the Prophet?
5. Explain: *Qubool Khabar al-Waahid*.
6. What is the *Hukm* (Ruling) concerning *al-Hijrah* from non-Muslim lands?
7. Why - and when - was the *Hijrah* (Migration) from Makkah discontinued?
8. Explain the Prophet's statement: *There is no more **Hijrah** (emigration) (from Makkah) but [what remains is] **Jihaad** and **Niyyah**...*
9. Discuss the *Ikh-tilaf* (difference) concerning *cutting of trees planted by people*.
10. Discuss the *Ikh-tilaf* (difference) concerning killing a murderer - for example - who fled to Makkah for protection.

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Kitaab al-Hajj
Lecture No. Six

Ma Yajoozu Oatluhu: That Which is Permissible to be Killed

Hadeeth No. 216:

Narrated Aa'ishah: Allah's Messenger said: *Five kinds of animals are Faasiq (harmful) and could be killed in the Haram (within the boundaries of the sacred area around Makkah). These are: al-ghuraab (crow), al-hida'u (kite), al-'aqrabu (scorpion), al-fa'ratu (mouse) and al-kalbu al'aqooru (rabid dog).* [al-Bukhaaree, (Darus-Salam Edition) Vol. 3, page 50, Hadeeth # 1829]

In the Narration of Muslim:

Five harmful animals may be killed in al-Hilli (outside the sacred area) and al-Harami (inside the Sacred Area). [Muslim No. 1198]

Dukhool Makkah – Entering Makkah

Hadeeth No. 217:

Narrated Anas ibn Maalik: Allah's Messenger entered Makkah in the year of its conquest wearing *al-Migfaru* (an Arabian helmet) on his head, and when the Prophet took it off, a person came and said, Ibn Khatal is holding the covering of the Ka'bah (taking refuge in the Ka'bah). The Prophet said: *Kill him.* [al-Bukhaaree 3/59, No. 1846]

In another Narration:

...Malik, a sub-narrator said: *On that day the Prophet was not in a state of Ihram - as it appeared to us, and Allah Knows Better.* [al-Bukhaaree 5/353, No. 4286]

Hadeeth No. 218:

Narrated Ibn Umar: Allah's Messenger entered Makkah from Kadaa from *ath-Thaneeyah al-Ulyaa (Upper Mountain Passageway) which is at al-Bat-haa' and went out (of Makkah) from ath-Thaneeyah as-Suflaa (Lower Mountain Passageway).* [al-Bukhaaree 2/374, No. 1576]

Dukhool al-Ka'bah: Entering the Ka'bah

Hadeeth No. 219:

Narrated Saalim that his father said: Allah's Messenger, Usaamah ibn Zaid, Bilaal and Uthmaan ibn Talhah entered the Ka'bah and then closed the door. When they opened the door I was the first person to enter (the Ka'bah). I met Bilaal and asked him, Did Allah's Messenger offer *Salat* (prayer) inside (the Ka'bah)? Bilaal replied in the affirmative and said: (The Prophet offered *Salat*) in between the two right pillars. [al-Bukhaaree 2\386, No. 1598]

Questions:

1. Explain the exception to the *prohibition* of killing in the *Sacred* area of Makkah?

2. Mention some of the animals *permissible* to kill in the *Haram*, and why?
3. Discuss the ***Ikh-tilaf*** concerning whether the permission to kill in the *Haram* is *limited* to those animals mentioned in the hadeeth (or it includes other animals). Why?
4. List the four (4) categories of animals mentioned by the author – related to the *Haram* (Sacred area of Makkah).
5. Did the Prophet enter Makkah in ***Ihraam*** dress? [Explain]
6. Discuss the *Hukm* (Ruling) of executing the ***death penalty*** in the *Haram*.
7. Is the use of *armor* or a *helmet* an indication of lack of trust (***Tawakkul***)?
8. What did the Prophet do inside *al-Ka'bah* upon ***Fath*** (Conquest of) ***Makkah***?
9. What is the *Hukm* (Ruling) concerning entering the Ka'bah for *Hajj*?
10. Discuss the ***Ikh-tilaf*** concerning the ***Naafil*** (voluntary) and ***Fard*** (obligatory) prayers – in or upon the Ka'bah.

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Kitaab al-Hajj
Lecture No. Seven

at-Tawaaf wa Adabu-hu: Circumabulation (of the Ka’bah) and It’s Manners

Hadeeth No. 220

Narrated ‘Aabis bin Rabee’ah, from Umar, that he (Umar) came near the Black Stone and kissed it and said, “No doubt, I know that you are a stone and can neither harm (anyone) nor benefit anyone. Had I not seen Allah’s Messenger kissing you, I would not have kissed you.”
[al Bukhaaree, (Darus-Salam Edition) 2/385 No. 1597]

Hadeeth No. 221

*Narrated Ibn ‘Abbas: When Allah’s Messenger and his companions came to Makkah, the Mushrikun (pagans) circulated the news that a group of people were coming to them and they had been weakened by the fever of Yathrib (Al-Madinah). So the Prophet ordered his companions to do **Ramal** in the first three rounds of Tawaaf of the Ka’bah and to walk between the two corners (the Yemenite corner and the Black Stone). The Prophet did not order them to do Ramal in all the rounds of Tawaaf - out of pity for them. [al Bukhaaree, (Darus-Salam Edition) 2/388 No. 1602]*

Hadeeth No. 222

*Narrated Saalim that his father [Abdullah ibn Umar] said: I saw Allah’s Messenger arriving at Makkah; he kissed the Black Stone corner first while doing **Tawaaf** and did **Ramal** in the first three rounds of the seven rounds (of Tawaaf).
[al Bukhaaree, (Darus-Salam Edition) 2/388 No. 1603]*

Hadeeth No. 223

*Narrated Ibn ‘Abbas: The Prophet performed **Tawaaf** of the Ka’bah riding a camel in the **Farewell Pilgrimage** and touched the (Black Stone) Corner with a bent-headed stick. [al Bukhaaree, (Darus-Salam Edition) 2/390 No. 1607]*

Hadeeth No. 224

*Narrated Saalim bin ‘Abdullah that his father said, “I have not seen the Prophet touching except the **two Yemenite Corners** (i. e. the ones facing Yemen).”*
[al Bukhaaree, (Darus-Salam Edition) 2/390, No. 1609]

Questions:

1. What wisdom is derived from the saying of Umar when kissing the Black Stone?
2. Explain the saying: *al-Ibaadaat (all acts of worship are) **Tawqeefeeyah***.
3. What is the origin of the **Raml** (short quick steps) during **Tawaaf** of the Ka’bah?
4. When and Why is this **Raml** still performed, and is it **Sunnah** to walk between the Yamaanee and Black Stone corners?
5. Is it permissible for someone to be carried in the Tawaaf, instead of walking?
6. What does the person kiss (**taqbeel**) when passing the Black Stone? [Explain]
7. What should one do if he/she is unable to *kiss* the Black Stone?
8. Is it *recommended* to make *another Umrah* for one inside Makkah? [Explain]
9. Which corners of the Ka’bah should be touched, and *what* is their superiority?
10. Is it a rewardable act to touch/rub the religious shrines such as *Maqam Ibraheem*, *Rawdah* of the Prophet, or *Sakh-rah* (Rock) in Jerusalem? [Explain]

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Kitaab al-Hajj
Lecture No. Eight

at-Tamattu'
Combining Hajj and Umrah - In One Journey

Hadeeth No. 225

Narrated Abu Jamrah I asked Ibn Abbaas about *al-Mut'ah* (Joining Hajj and Umrah in the months of Hajj). He ordered me to perform it. I asked him about the *Hady* (sacrifice). He said, "You have to slaughter a camel, a cow or a sheep, or you may share the *Hady* [camel or cow] with [seven] others." It seemed that some people disliked it (*al-Mut'ah*). I slept and dreamt as if a person was announcing: "**Hajj Mabroor** (Successful Hajj) and **Mut'ah Mutaqabbalah** (Acceptable Joining of Hajj and Umrah in one journey)." I went to Ibn Abbaas and narrated it to him. He said, "*Allahu Akbar!* (That was) the *Sunnah* (tradition) of Abu Al-Qaasim (i.e. the Prophet)." [Saheeh Al-Bukhari 2/427, No. 1688]

Hadeeth No. 226

Narrated Hafsaah I said, "O Allah's Apostle! What is the matter with the people, they have finished their *Ihraam* but you have not?" He said, "I matted my hair and I have garlanded (decorated) my Hadi, so I will not finish my *Ihraam* until I have sacrificed (my Hady) [on the 10th of Dhu-l-Hijjah]." [Saheeh Al-Bukhari 2/369, No. 1566]

Hadeeth No. 227

Narrated Imran ibn Husain *Aayatu-l-Mut'ah* [the Verse (2:196) of *at-Tamattu'*-joining Hajj and Umrah in one journey] was revealed in Allah's Book, so we performed it with Allah's Apostle, and nothing was revealed in Qur'an to make it illegal, nor did the Prophet prohibit it until he died. But one [who prohibited it] just expressed his opinion (*ijtihaad*). [Saheeh Al-Bukhari 6/47, No. 4518]

In the Narration of Muslim

Imraan ibn Hussain said: *Aayatu-l-Mut'ati* (the verse of *Tamattu'* in *Hajj* – 2:196) was revealed in the Book of Allah; and the Messenger of Allah commanded us to perform it; and then no verse was revealed abrogating *Aayatu Mut'ati-l-Hajj* (*at-Tamattu'* in *Hajj*), nor did the Messenger of Allah forbid it until he died. A person said – after that – whatever he willed based upon his opinion (*Ijtihaad*) [prohibiting the joining of Hajj and Umrah in one journey]. [Saheeh Muslim 2/623, No. 2830]

Questions:

1. Mention the three types of Hajj.
2. Define Hajj *at-Tamattu'*.

3. What is the **Hady** (sacrifice) required of the one joining Hajj and Umrah in one journey?
4. Explain the statement: *Allahu Akbar! (That was) the Sunnah of Abu Al-Qaasim.*
5. Why was Ibn Abbaas so pleased with the good dream **Ru'yaa Saalihah** of Abu Jamrah?
6. What prevented the Prophet from finishing his *Ihram* after Umrah, as he ordered the people to do?
7. Which type of Hajj does the Hadeeth of Hafsah indicate the Prophet performed? Explain.
8. Mention an evidence – from one of the three sources - for **at-Tamattu'** in Hajj.
9. How is the Hadeeth of Imran ibn Husain a proof for **an-Naskh** (abrogation) in the *Sharee'ah*?

Tayseer al-'Allaam
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Kitaab al-Hajj
Lecture No. Nine

at-Tamattu' con't
Combining Hajj and Umrah - In One Journey

Hadeeth No. 228

Narrated Ibn Umar During the last Hajj (Hajj-al-Wada') of Allah's Apostle he performed 'Umra and Hajj. He drove a Hadi along with him from Dhul-Hulaifa. Allah's Apostle started by assuming Ihram for 'Umra and Hajj. And the people, too, performed the 'Umra and Hajj along with the Prophet. Some of them brought the Hadi and drove it along with them, while the others did not. So, when the Prophet arrived at Mecca, he said to the people, "Whoever among you has driven the Hadi, should not finish his Ihram till he completes his Hajj. And whoever among you has not (driven) the Hadi with him, should perform Tawaf of the Ka'ba and the Tawaf between Safa and Marwa, then cut short his hair and finish his Ihram, and should later assume Ihram for Hajj; but he must offer a Hadi (sacrifice); and if anyone cannot afford a Hadi, he should fast for three days during the Hajj and seven days when he returns home." The Prophet performed Tawaf of the Ka'ba on his arrival (at Mecca); he touched the (Black Stone) corner first of all and then did Ramal (fast walking with moving of the shoulders) during the first three rounds round the Ka'ba, and during the last four rounds he walked. After finishing Tawaf of the Ka'ba, he offered a two Rakat prayer at Maqam Ibrahim, and after finishing the prayer he went to Safa and Marwa and performed seven rounds of Tawaf between them and did not do any deed forbidden because of Ihram, till he finished all the ceremonies of his Hajj and sacrificed his Hadi on the day of Nahr (10th day of Dhul-Hijja). He then hastened onwards (to Mecca) and performed Tawaf of the Ka'ba and then everything that was forbidden because of Ihram became permissible. Those who took and drove the Hadi with them did the same as Allah's Apostle did.

[Saheeh Al-Bukhari 2/429, No. 1691]

Questions:

1. Discuss the **three** opinions concerning which type of *Hajj* the Prophet performed.
2. Discuss the **four** opinions concerning which type of *Hajj* is preferable.
3. What is the obligation for the *Qaarin* or *Mutamatti'* who cannot sacrifice a **Hady**?
4. Discuss the three possible times when the *3 Days of Fasting In Hajj* may be done.
5. Who are those whom the Prophet ordered to *change* their intentions to *Tamattu'*?
6. When may the *Qaarin* come partially [*at-Tahallul al-Awwal*] out of the state of *Ihraam*?
7. When may the *Qaarin* come totally [*at-Tahallul al-Kaamil*] out of the state of *Ihraam*?
8. List some of the other **benefits** derived from this hadeeth.

Shaykh Abdullah ibn Abdur-Rahmaan Aal Bassaam

Kitaab al-Hajj

Lecture No. Ten

Al-Hadyu

Animal Meant for Sacrifice at Makkah

Hadeeth No. 230

Narrated Aisha: I twisted the *Qalaa'id* (garlands) for the *Hadyi* (sacrificial animal) of the Prophet and then he *Ash'ara-ha* (marked it) and *Qallada-ha* (garlanded them) (or I garlanded them) and then made them proceed to the *al-Bait* (i.e. al-Ka'bah); and he remained in al-Madeenah and no permissible thing was regarded as illegal for him then . [Sahih Al-Bukhari Hadith 2/433, No. 1699]

Hadeeth No. 231

Narrated Aa'isha: Once the Prophet sent *Ghanam* (sheep) as *Hady* (an animal sent for sacrifice in Makkah). [Sahih Al-Bukhari Hadith 2/434, No. 1701]

Hadeeth No. 232

Abu Hurairah said, "The Prophet saw a man driving a Badana (sacrificial camel). The Prophet said (to him), 'Ride on it.' He replied, 'It is a Badana.' The Prophet again said, 'Ride on it!' Abu Hurairah added, 'Then I saw that man riding it, showing obedience to the Prophet, [and a shoe was (hanging) from its neck.]" [Sahih Al-Bukhari Hadith 2/435, No. 1706]

In Another Narration

Allah's Messenger saw a man driving a Badana (i.e. camel for sacrifice) and said to him, "Ride on it." The man said, "O Allah's Apostle! It is a Bandana." (The Prophet repeated his order) and on the second or third time he said, "Ride it, *Waylaka* (woe to you)" [Sahih Al-Bukhari Hadith 4/26, No. 2755]

Hadeeth No. 233

Ali reported: Allah's Messenger put me in charge of his sacrificial animals, and ordered me to give their flesh, skins and saddle cloths as Sadaqa, but not to give anything to the butcher. He said: We would pay him ourselves [from our own money]. [Saheeh Muslim 2/661, No. 3019]

In al-Bukhaaree's Narration:

The Prophet sent me to supervise the (slaughtering of) *Budn* (Hadi camels) and to distribute their meat, skins and covering sheets in charity and not to give anything (of their bodies) to the butcher as wages for slaughtering." [Sahih Al-Bukhari Hadith 2/440, No. 1717]

Hadeeth No. 234

Narrated Ziyaad bin Jubair: I saw Ibn 'Umar passing by a man who had made his Badana sit to slaughter it. Ibn 'Umar said, "Slaughter it while it is standing with one leg tied up - as is the *Sunnah* (tradition/legal way) of Muhammad." [Sahih Al-Bukhari Hadith 2/438 No. 1713]

Questions:

1. What are the restrictions upon the person who sends a *Hady* for sacrifice to Makkah?
2. How is the *Hady* distinguished from other animals not intended for sacrifice?
3. What kind of animals are allowed to be sent for *Hady* to Makkah, and which is preferable?
4. Is it permissible to benefit from the *Hady* being sent to Makkah *in any way whatsoever*?
5. What part of the *Hady* is to given in Charity to the poor?

6. May anything be given to the butcher? Explain.
7. Must every person perform the *sacrifice* for him/her self?
8. Describe the manner in which the **Camel** should be sacrificed.
9. List some of the other **benefits** derived from these Ahaadeeth.

Tayseer al-'Allaam
Sharh Umdah al-Ahkaam
 Shaykh Abdullah ibn Abdur-Rahmaan Aal Bassaam

Kitaab al-Hajj (Part 2)
 Lecture No. Eleven

Faskh al-Hajj ilaa al-Umrah
Annulment or Transforming the Hajj into Umrah

Hadeeth No. 236

Narrated Jaabir Ibn Abdullah; the Prophet and his companions assumed Ihram for Hajj and none except the Prophet and Talha had the Hady (sacrificial animal) with them. Ali arrived from Yemen and had Hady with him. Ali said: I have assumed Ihram with the same (intention) as that of the Prophet. The Prophet ordered his companions to perform the Umrah with the Ihram which they had assumed, and after finishing Tawaaf (of the Ka'bah) and [Sa'y (going between Safa and Marwah)] to cut short their head-hair, and to finish their Ihram except those who had Hady with them. They (the people) said: How can we proceed to Mina (for Hajj) after having sexual relations with our wives? When that news reached the Prophet he said: *If I had formerly known what I came to know lately, I would not have brought the Hady with me. Had there been no Hady with me, I would have finished the state of Ihram.*

Aaisha got her menses, so she performed all the ceremonies of Hajj except Tawaaf of the Ka'bah, and when she got clean (from her menses), she performed Tawaaf of the Ka'bah. She said: O Allah's Messenger! (All of you) are returning with the Hajj and Umrah, but I am returning with Hajj only. So the Prophet ordered Abdur-Rahman ibn Abu Bakr to accompany her to Tan'eem and thus she performed the Umrah after the Hajj. [Al-Bukhaaree 2/410, No. 1651]

Hadeeth No. 237

Narrated Jaabir ibn Abdullah: We came with Allah's Messenger (to Makkah) and we were saying: Labbaik Allahumman labbaik for Hajj. Allah's Messenger ordered us to perform Umrah with that Ihraam (instead of Hajj). [al-Bukhaaree 2/371, No. 1570]

Hadeeth No. 238

Narrated Ibn Abbaas:... In the morning of the 4th of Dhu-l-Hijjah, the Prophet and his companions reached Makkah, assuming Ihraam for Hajj, and he ordered his companions to make their intentions of the Ihraam for Umrah only (instead of Hajj), so they considered his order as something great (and were puzzled), and said: O Allah's Messenger! What kind (of finishing) of Ihraam is allowed? The Prophet replied: Finish the Ihraam completely like a non-Muhrim (i.e. you are allowed everything). [al-Bukhaaree, 2/368, No. 1564]

One's Speed While One is Departing From 'Arafah

Hadeeth No. 239

Narrated Urwah: Usaamah was asked in my presence, How was the speed of (the camel of) Allah's Messenger while departing [from Arafah] during the *Hajjatu-l-Wadaa'*? Usaamah

replied: The Prophet proceeded on with a modest pace, and when there was enough space he would (make his camel) go a little faster.
[al-Bukhaaree 2/418, No. 1666]

Questions:

1. Discuss the *Fiqh* (understanding) of Alee that was indicated in the Hadeeth of Jaabir (#236).
2. Who were those whom the Prophet ordered to change their intentions from Hajj to Umrah? Why?
3. In what situation is it allowed to use such language as “*If only such and such had happened...*”?
4. Which of the rites of Hajj are allowed for the women in Ihram who has her menses?
5. Is the performance of Umrah after Hajj a **Sunnah** proven by the Hadeeth of Jaabir? Explain.
6. Discuss the speed of the Prophet’s camel when departing from Arafah to Muzdalifah?
7. Discuss the **Ikhtilaaf** concerning **Faskh** (Annulment) of Hajj for Umrah?

Tayseer al-‘Allaam
Sharh Umdah al-Ahkaam
Shaykh Abdullah ibn Abdur-Rahmaan Aal Bassaam

Kitaab al-Hajj (Part 2)
Lecture No. Twelve

Al-Ghusl lil-Muhrim
Taking a Bath while in the State of Ihraam

Hadeeth No. 235:

Narrated Abdullah ibn Hunain: Abdullah ibn Abbaas and al-Miswar ibn Makhrama differed at al-Abwaa’. Ibn Abbaas said that a Muhrim could wash his head; while al-Miswar maintained that he should not do so. Abdullah ibn Abbaas sent me to Abu Ayyoob al-Ansaaree and I found him bathing between the two wooden posts (of the well) and was screened with a sheet of cloth. I greeted him and he asked who I was. I replied: I am Abdullah ibn Hunain, and I have been sent to you by Ibn Abbaas to ask you how Allah’s Messenger used to wash his head while in the state of Ihraam. Abu Ayyoob al-Ansaaree caught hold of the sheet of cloth and lowered it till his head appeared before me, and then told somebody to pour water on his head. He poured water on his head, and he (Abu Ayyoob) rubbed his head with his hands by bringing them from back to front and from front to back and said, I saw the Prophet doing like this. [al-Bukhaaree 3/56, No. 1840]

Hukm Taqdeem ar-Ramy wan-Nahr wal-Halq wal-Ifaadah....:
The Ruling Concerning Performing Some Rites Before Another

Hadeeth No. 240:

Narrated Abdullah ibn Amr: Allah’s Messenger stopped (for a while near the *Jimaar* at Mina) during his last Hajj and the people started asking him questions. A man said, ‘Ignorantly I got my head shaved before slaughtering.’ The Prophet replied: “Slaughter (now) and there is no harm in it.” Another man said, ‘Unknowingly I slaughtered the *Hady* before doing the *Ramy*.’ The Prophet said: “Do *Ramy* now and there is no harm in it.” So, on that day, when the Prophet was asked about anything

(about the ceremonies of Hajj) done *before or after* (its stated time) his reply was, “Do it (now) and there is no harm.” [al-Bukhaaree 2/448, No. 1736]

Questions:

1. Discuss the issue of dispute concerning the *Muhrim* and *Ghusl* (bathing).
2. What is *Kabar al-Waahid*, and how does it relate to this hadeeth?
3. What is the *Hukm* (Ruling) concerning the *Ghusl* for entering *Ihraam*?
4. Is this ruling (Ghusl for *Ihraam*) applicable to the *Haa'id* (woman in menses)?
5. What are the main rites (in order) to be performed on the 10th of Dhul-Hijjah?
6. Discuss the *Ikhtilaaf* (Difference) concerning whether there is *Ithm* (blame) on the one who performs the rites out of order.
7. Discuss the *Ikhtilaaf* (Difference) concerning whether there is *Damm* (Blood sacrifice) for the one who performs the rites out of order.
8. Discuss the *Ikhtilaaf* (Difference) concerning whether there is *Ijzaa'* (fulfillment of the obligation) for the one who performs these rites out of order.
9. Mention some of the points that may be derived from the above Ahaadeeth.

Tayseer al-'Allaam
Sharh Umdah al-Ahkaam
Shaykh Abdullah ibn Abdur-Rahmaan Aal Bassaam

Kitaab al-Hajj (Part 2)
Lecture No. Thirteen

Kaifa Tarmee Jamrah al-'Aqabah
The Manner of Stoning the Big Jamrah (Stone Pillar)

Hadeeth No. 241:

Narrated Abdur-Rahman ibn Yazeed: I performed Hajj with Ibn Mas'ood and saw him doing *Ramy* of the big Jamra (*Jamrat-ul-'Aqaba*) with seven small pebbles, keeping the *Ka'bah* on his left side and *Mina* on his right. He then said: '*This is the place where the one on whom Soorah al-Baqarah was revealed (i.e. Allah's Messenger) stood.*

Fadl al-Halq wa Jawaaz at-Taqseer

The Superiority of *Shaving* and the Permissibility of *Cutting Short* (the Hair)

Hadeeth No. 242:

Narrated Abdullah ibn Umar: Allah's Messenger said, 'O Allah! Be Merciful to those who have got their heads shaved.' The people said, 'O Allah's Messenger! And (invoke Allah for) those who have got their *head-hair cut short*. The Prophet said: O Allah! Be Merciful to those who have got their heads shaved.' The people said, 'O Allah's Messenger! And those who have got their *head-hair cut short*. The Prophet said (the third time), 'And to those who have got their *head-hair cut short*.'

Naafi' said that the Prophet had said *once* or *twice*, 'O Allah! Be Merciful to those who have got their head shaved,' and on the *fourth* time he added, 'And to those who have got their *head-hair cut short*.' [al-Bukhaaree 2/445, No. 1727]

Questions:

1. On which day is *Jamrah al-'Aqabah* singled out for stoning?
2. What is the manner of *ar-Ramy* on that day, and the number of stones thrown?
3. Exactly where (or how) did the Prophet stand when stoning *Jamrah al-'Aqabah*?
4. Is it proper to refer to *al-Jamaraat* as '*Big Shaytan*', '*Small Shaytan*' etc.? Why?
5. What is the *Hukm* (legal ruling) concerning *al-Halq* or *al-Qasr* in Hajj or Umrah?
6. Which one is *Afdal* (preferable), and when is there an exception to this?
7. Describe (in detail) what is meant by *al-Halq* and what is meant by *at-Taqseer*?

8. Mention the argument used by the *Four Imaams* to prove that *al-Halq* & *at-Taqseer* are actually *rites of Hajj* and not merely the way to get out of Ihraam.

Tayseer al-‘Allaam
Sharh Umdah al-Ahkaam
Shaykh Abdullah ibn Abdur-Rahmaan Aal Bassaam

Kitaab al-Hajj (Part 2)
Lecture No. Thirteen (cont’d)

Tawaaf al-Ifaadah wal-Wadaa’
Circumambulation On Coming Down from ‘Arafah
and Farewell Circumambulation

Hadeeth No. 243:

Narrated Aaisha: We performed *Hajj* with the Prophet and performed *Tawaaf-al-Ifaada* on the Day of *Nahr* (slaughtering). Safiyyah got her menses and the Prophet desired from her what a husband desires from his wife. I said to him, ‘O Allah’s Messenger! She is having her menses.’ He said: ‘Is she going to detain us?’ We informed him that she had performed *Tawaaf-al-Ifaadah* on the Day of *Nahr*. He said: ‘(Then) depart.’ [al-Bukhaaree 2/447, No. 1733]

In Another Narration

...The Prophet said: ‘*Aqraa Halqaa!* Did she perform the *Tawaaf* (al-Ifaadah) on the Day of *Nahr* (slaughtering)? Somebody replied in the affirmative. He said: ‘Then depart.’ [al-Bukhaaree 2/464, No. 1772]

Hadeeth No. 244:

Narrated ibn Abbaas: The people were ordered to perform the *Tawaaf* of the Ka’bah (*Tawaaf al-Wadaa’*) as the last thing before leaving (Makkah), except the menstruating women who were exempted. [al-Bukhaaree 2/458, No. 1755]

Questions:

1. What is the *Hukm* (legal ruling) concerning *Tawaaf al-Ifaadah* (Tawaf of Hajj)?
2. What can the women in menses do if she has not yet performed *Tawaf al-Ifaadah*?
3. What is the *Hukm* (legal ruling) of *Tawaaf al-Wadaa’* (Farewell Tawaf) for the woman in menses?
4. Is it true that *Tawaf al-Wadaa’* (Farewell Tawaf) is only performed by the person who has completed Hajj?

5. Discuss the *Ikhtilaf* (difference) about the ruling of Tawaaf al-Wadaa'.

Tayseer al-'Allaam
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Kitaab al-Hajj (Part 2)
Lecture No. Fourteen

Wujoob al-Mabeet bi-Mina
Obligation of Spending the Nights at Mina

Hadeeth No. 245:

Narrated Ibn Umar: al-Abbaas asked permission from the Prophet to stay at Makkah during the (*layaalee Mina*) Nights of Mina in order to provide water (to the people), so the Prophet allowed him. [al-Bukhaaree 2/453, No. 1745]

Jam' al-Maghrrib wa-l-Ishaa Fee Muzdalifah
Combining the Sunset and Night Prayers at Muzdalifah

Hadeeth No. 246:

Narrated Ibn Umar: The Prophet offered the Maghrrib and Ishaa' prayers together at *Jam'* (i.e. *al-Muzdalifa*) with a separate *Iqaamah* for each of them and did not offer any optional prayer in between them or after each of them. [al-Bukhaaree 2/421, No. 1673]

Questions:

1. What is meant by *Layaalee Mina* [When are they]?
2. Why was al-Abbaas given *Rukh-sah* (*excuse*) from spending these nights (*layaalee Mina*) in Mina?
3. Might others also be *excused* in similar circumstances? [Explain]
4. What is actually *required* of the pilgrim during these nights?
5. Mention the *Hukm* (legal ruling) of *al-Mabeet* in Mina? [Discuss *al-Ikhtilaf*]
6. Is there a sacrifice (*Damm*) required of the one who abandons *al-Mabeet* without an excuss (*Rukh-sah*)?
7. Which place is referred to in the hadeeth of Ibn Umar as *Jam'* [and why]?
8. Which place is referred to as *al-Mash'ur al-Haraam* (Sacred Monument) [why]?
9. Which prayers are prayed in *Muzdalifah*? [Explain *how* they are performed]
10. Describe (in detail) the *actions* of the pilgrim - after performing the Ishaa Prayer, until leaving *Muzdalifah*.
11. Explain the principle: *man hafiza hujjah ala man lam yahfaz* [*Whoever memorized (an evidence) is a proof against the one who has not memorized*].

12. Mention the *Ikhtilaaf* about the reason for combining (prayers) at Muzdalifah
13. Mention the *Ikhtilaaf* (4 opinions) about the *Adhaan & Iqaamah* at Muzdalifah.

Tayseer al-'Allaam
Sharh Umdah al-Ahkaam
Shaykh Abdullah ibn Abdur-Rahmaan Aal Bassaam

Kitaab al-Hajj (Part 2)
Lecture No. Fifteen

Wal-Muhrim Ya 'kulu min Said al-Halaal
One in **Ihraam** May Eat from the *Game* (Hunted) by One not in **Ihraam**

Hadeeth No. 247:

Narrated Abdullah ibn Abu Qataada that his father had told him that Allah's Messenger set out for *Hajj* [i.e. *Umrah*] and so did his Companions. He sent a batch of his Companions by another route and Abu Qataada was one of them. The Prophet said to them: *Proceed along the sea-shore till we meet all together.* So, they took the route of the sea-shore, and when they started all of them assumed *Ihraam* (the state of consecration for Hajj or Umrah) except Abu Qataada. While they were proceeding on, his companions saw a group of **humura wahshin** (onagers/wild donkeys). Abu Qataada chased the onagers and attacked and wounded a female-onager. They got down and ate some of its meat and said to each other [after reflecting upon the matter]: *How do we eat the meat of the game (hunted animal) while we are in a state of **Ihraam**?* So, we (they) carried the rest of the female onager's meat, and when they met Allah's Messenger they asked saying, 'O Allah's Messenger! We assumed *Ihraam* with the exception of Abu Qataada and we saw (a group) of onagers. Abu Qataada attacked them and wounded a female-onager from them. Then, we got down and ate from its meat. Later [after reflecting upon the matter], we said (to one another), *How do we eat the meat of the game (hunted animal) and we are in a state of **Ihraam**?* So, we carried the rest of its meat. The Prophet asked: 'Did anyone of you order Abu Qataada to attack it or point to it?' They (we) replied in the negative. He said: *'Then eat what is left of its meat.'*
[al-Bukhaaree 3/48, No. 1824; see also Hadeeth No. 1821]

Hadeeth No. 248:

Narrated Abdullah ibn Abbaas on the authority of as-Sa'b Ibn jaththaama al-Laithee that the latter presented an onager (wild donkey) to Allah's Messenger while he was at *al-Abwaa'* or at *Waddaan*, and he refused to accept it. On noticing the signs of some unpleasant feeling or disappointment on his (As-Sa'b's) face, the Prophet said to him, *I have only returned it because I am **Muhrim**.*
[al-Bukhaaree 3/49, No. 1825]

Questions:

1. What is the *Hukm* (Legal Ruling) for eating **al-Himaar al-Wahshee** (wild donkey) and **al-Himaar al-Ahlee** (domesticated donkey)?
2. In what way is the *Muhrim* (person in *Ihraam*) prohibited from helping a non-Muhrim in hunting?
3. *Why* did the Prophet return the gift of Sa'b in Jaththaamah?
4. Discuss the *Ikhtilaaf* (difference of opinion) concerning the person in *Ihraam* eating land-game (hunted animal). [Mention the three opinions]
5. Mention the steps to be followed when faced with what *appears* to be conflicting evidences from the *Sharee'ah* in a matter of *Deen*.

