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CHAPTER 4

The Prevention of Pilgrimage and the Ka'b *Hadith*

1 The Prevention of Pilgrimage in General

The *hajj* is the fifth pillar of Islam. It is incumbent on every Muslim who is adult, sane, and physically and financially capable of performing it. Muslims perform it collectively from the 8th to the 10th of Dhū al-Ḥijja, the last month of the Islamic calendar, in Mecca and the surrounding area. Another pilgrimage prescribed in Islamic law is *umra*, which denotes a pilgrimage that each Muslim undertakes individually at any time of the year to Mecca to make *ṭawāf* (circumambulation) around the Ka'ba and *sa'y* (walking) between al-Ṣafa and al-Marwa.

A person who intends to perform a pilgrimage needs to enter the special sacral state called *ihrām*. A pilgrim who has entered this state is called *muḥrim*. Both the location where a pilgrim is supposed to enter *ihrām* and the time when he does so are called *mīqāt*. The Prophet designated five specific stations as *mīqāts* with regard to place. The months of Shawwāl and Dhū al-Qa'da and the first nine days of Dhū al-Ḥijja are specified as the *mīqāt* of the *hajj* with respect to time.

To enter into the state of *ihrām*, a pilgrim must perform ablution, express his intention to perform the pilgrimage, and the male pilgrim must don two white sheets of seamless cloth that are also called *ihrām*. There is no special rule regarding the clothing a female pilgrim is supposed to wear. Once a pilgrim has entered *ihrām*, i.e., has become a *muḥrim*, he should abstain from doing certain acts, such as killing game, engaging in sexual intercourse, shaving, cutting his nails, taking medicine, and using perfume. If he does what is prohibited, he should make expiation, but nevertheless continues, in principle, to be in the state of *ihrām*. To take the example of a pilgrim who has killed a game animal, Q. 5:95 prescribes that he should make expiation by making an offering, brought to the Ka'ba, of a domestic animal equivalent to the one which he killed, as evaluated by two righteous men, or by feeding the poor, or by fasting.¹ However, if he has sexual intercourse, his pilgrimage becomes invalid,

¹ Cf. Ibn Rushd al-Ḥafid, *Bidāya*, 1:358–365; idem, *Distinguished Jurist's Primer*, tr. Nyazee, 1:424–433.