

ten days in all. This is for the one whose family is not present at the Sacred Mosque [that is, not residing in Makkah]. And fear Allah, and know that Allah is severe in punishment.

The words ﴿And perform properly the Hajj and ‘umrah for Allah﴾ are indicative of a number of things:

- 1- That Hajj and ‘umrah are obligatory.
- 2- That it is obligatory to do them properly, with all the essential and obligatory parts, as indicated by the actions of the Prophet (ﷺ) and his words:
«Learn from me your rituals (of Hajj).» (Muslim)
- 3- In these words is evidence for those who say that ‘umrah is obligatory.
- 4- That it is obligatory to complete Hajj and ‘umrah once one has started them, even if they are supererogatory (*nafl*).
- 5- The command to do them properly means putting more effort into doing what must be done.
- 6- That they should be done sincerely for the sake of Allah alone.
- 7- The one who enters *ihrâm* for them does not exit *ihrâm* at all until he has completed them, except in cases where Allah has made an exception, which is being prevented from completing them. Hence Allah says:

﴿But if you are prevented [from completing it]﴾ that is, if you are prevented from reaching the Kaaba to complete Hajj and ‘umrah because of sickness, losing your way, (obstruction by) an enemy, and other things that may prevent one from continuing.

﴿Send an offering for sacrifice, such as you can obtain easily﴾ that is, slaughter whatever sacrificial animal you can obtain easily. This refers to one seventh of a camel, one seventh of a cow, or a sheep to be sacrificed by the one who has been prevented from completing (Hajj or ‘umrah), who should then shave his head and exit *ihrâm* because of having been prevented from continuing. This is what was