

The same applies to similar things such as clipping the nails, covering the head, wearing a fitted garment or putting on perfume. These actions are permissible in the case of necessity, but the compensation mentioned must be offered, because the purpose behind all of these is to remove comfort (during the state of *iḥrām*).

﴿And when you are safe [from the enemy]﴾ that is, when you are able to reach the Kaaba without being prevented by an enemy and the like

﴿if anyone wishes to take a break between ‘umrah and Hajj﴾ and to have the advantage of exiting *iḥrām* after completing ‘umrah

﴿he must offer a sacrifice, such as he can obtain easily﴾ that is, he has to offer whatever sacrificial animal he can easily obtain, which is the same as that which is acceptable for *uḍḥiyah*. This is a sacrifice to be offered in return for doing two rituals in one journey, and because of the blessing that Allah has bestowed upon him by having the benefit of exiting *iḥrām* after completing ‘umrah and before starting Hajj. The same applies to the one who is doing Hajj *qirān*,¹⁶ because he is doing two rituals in one journey.

The verse implies that the one who is doing Hajj *ifrād*¹⁷ does not have to offer a sacrifice. It also highlights the permissibility, and indeed the virtue, of Hajj *tamattu’*, and that it is permissible to do it during the months of Hajj.

﴿but if he cannot afford it﴾ that is, the sacrificial animal or its price ﴿he should fast three days during the Hajj﴾; this first becomes permissible when he enters *iḥrām* for ‘umrah, and the end of the period is the three days after the Day of Sacrifice, the days of stoning the *jamarāt* and staying overnight in Mina. But it is preferable to fast on the seventh, eighth and ninth days of Dhul-Ḥijjah.

¹⁶ *Qirān* (Hajj): Hajj plus ‘umrah with no break in between; the pilgrim enters *iḥram* for both ‘umrah and Hajj, and does not exit *iḥram* after performing ‘umrah, until he has completed Hajj.

¹⁷ *Ifrād* (Hajj): performing Hajj only, without ‘umrah.