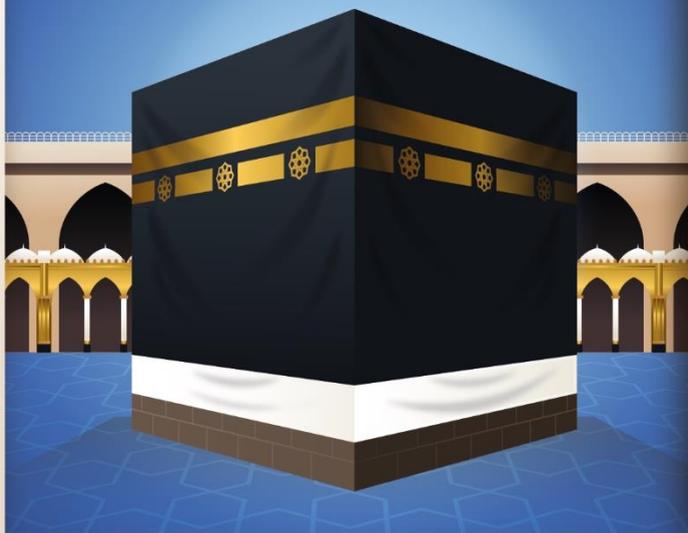


كتاب فتاوى في الحج والعمرة - إنجليزي

Fatwas on Hajj and 'Umrah



By Shaykh Dr :
Abdul Karim Al-Khudhayr



Islamhouse.com



المحتوى الإسلامي

FATWAS ON HAJJ AND 'UMRAH

BY SHAYKH DR.

ABDUL KARIM AL-KHUDHAYR

MEMBER OF THE COUNCIL OF SENIOR SCHOLARS AND FORMER
MEMBER OF THE PERMANENT COMMITTEE FOR ISSUING FATWAS

شركاء التنفيذ:



المحتوى الإسلامي



رواد الترجمة



جمعية الربوة



دار الإسلام

يتاح طباعة هذا الإصدار ونشره بأي وسيلة مع
الالتزام بالإشارة إلى المصدر وعدم التغيير في النص.

Telephone: +966114454900

@ ceo@rabwah.sa

P.O.BOX: 29465

RIYADH: 11557

www.islamhouse.com

Introduction by Shaykh Abdul Karim Al-Khudhayr

All praise is due to Allah, the Lord of the worlds, and may Allah's peace and blessings be upon the most honored of the prophets and messengers, our Prophet Muhammad and his family and all his Companions.

To proceed,

Fatwas on Hajj and 'Umrah The final revision may take place after issuing the book, and after listing the notes on the content and addressing them. Allah is the Guardian of success, and may Allah confer His peace and blessings upon our Prophet Muhammad, and upon his family and all Companions.

Statement of Ma'ālim As-Sunan Foundation

Praise be to Allah Who raised the status of the people of knowledge, chose them and made them heirs of the knowledge of the Quran. May Allah's peace and blessings be upon our Prophet Muhammad, and upon his family, all his companions, and the successors, and those who follow them rightly until the Day of Judgment.

To proceed,

It is no secret that scholars enjoy such a sublime status and a brilliant standing, being heirs of the prophets, stars of the heaven, adornment of the worldly life, and the backbone of the religion. Abu ad-Dardā' (may Allah be pleased with him) reported that he heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "He who follows a path seeking knowledge, Allah will make the path of Paradise easy to him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and earth, even the fish in the depth of the oceans seek forgiveness for him. The superiority of a knowledgeable man over a devout worshiper is like that of the full moon over the rest of the stars (i.e., in brightness). The scholars are the heirs of the Prophets who bequeath neither dinar nor dirham but only knowledge; and he who acquires it, has in fact acquired an abundant good."

From among the scholars who devoted their time to teaching and spreading knowledge is His Eminence Shaykh Abdul Karim ibn

Abdullah Al-Khudayr -may Allah protect him and make him a source of benefit - who is known among the people of knowledge and his students for being a versatile encyclopedic scholar with excellent authentication skills and expansive knowledge.

For quite a long time, Allah has guided the Shaykh to take upon himself to explain the books of the people of knowledge in all branches, adding commentary on them. He provided useful comprehensive explanations which were enriched by the broad knowledge of the Shaykh and his awareness of the contents of the books - especially those with large volumes - as well as their different editions, which has earned these explanations popularity among the students of Islamic knowledge at all levels.

And as Allah Almighty has allowed the set up the Ma'ālim As-Sunan Foundation to serve and disseminate the knowledge of the Shaykh since it has been established in 1433, in all available means, here it is giving the good news to all students and lovers of Islamic knowledge on the publication of the book: «Fatwas on Hajj and 'Umrah».

Fatwas on Hajj and 'Umrah Given the extreme difficulty in converting the audio content into the form of printed books, along with the foundation's sense of responsibility entrusted to it, and in the quest for perfection without going to extremes, the foundation drew up a good plan for itself - approved by the Shaykh, may Allah protect him -; aimed at producing his books with high quality, pleasing - by Allah's permission - to the students and lovers of Islamic knowledge. The stages of work on the Shaykh's books are as follows:

First: Coordinating and matching the transcription with the audio material.

Second: arranging the content in a way that suits the book, without making adjustments to the words of the Shaykh. Should there arise any issues that need to be addressed, they are to be presented to the Shaykh - may Allah protect him.

Third: Providing reference to Hadīths, statements of the Companions, ascribing statements and opinions to their owners, and offering scientific service to the book.

Fourth: Conducting a linguistic review of the book to ensure that the text is free from grammatical and spelling mistakes that may occur during work.

Fifth: Reviewing the book by someone specialized in the subject so as to ensure the soundness of the scientific material after the work of the researchers.

Sixth: Getting approval for publishing the book by the Foundation's scientific advisors.

And in this pleasant occasion of the publication of this book, we thank the Shaykh - may Allah preserve him - for what he has offered and continues to offer to students of knowledge. May Allah give him the greatest reward, and bless his knowledge, deeds and life, and make his knowledge a source of benefit to Islam and Muslims.

We also extend our thanks to the staff at the Ma'ālim As-Sunan Foundation for the great effort they made in the production of the book.

We further extend our thanks to the scientific advisors of the foundation, the specialized reviewers, and all those who contributed and took part in the production of the book. May Allah reward them and bless their deeds.

We ask Allah Almighty for success and rightness. We call upon all the people of knowledge and students wherever they are to extend their advice, and hasten to make observations and suggestions on the mistakes that may have occurred in the past and current printed commentaries of the Shaykh. Indeed, brothers are such a huge support to a person. We ask Allah to bless the efforts and accept them. Praise be to Allah with whose blessings good things are achieved. And may Allah's peace and blessings be upon the most honored of the prophets and messengers, our Prophet Muhammad and his family and all his Companions.

Introduction

IN THE NAME OF ALLAH, THE MOST COMPASSIONATE, THE MOST MERCIFUL

Praise be to Allah, the Lord of the worlds, and may Allah's peace and blessings be upon the most honored of the prophets and messengers, our Prophet Muhammad and his family and all his Companions. To proceed, Verily, Allah, the Blessed and Exalted, has commanded the lay Muslims who are not versed in Islamic knowledge to ask the scholars with firm knowledge, with whose consultation one's liability becomes free. Allah Almighty says in this regard:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾﴾

[النحل: 43]

{We did not send before you except men to whom We sent revelation. Ask the people of knowledge, if you do not know} [Surat an-Nahl: 43] One of the most useful and easy ways to educate the public is through fatwas. The Ma'ālim As-Sunan Foundation has therefore made it easier to access the benefits of the Fatwas of Shaykh Dr. Abdul-Karim Al-Khudayr. They have been chosen from a massive number of the Shaykh's Fatwas, which cover many of the Hajj and 'Umrah issues needed by the pilgrims during their performance of the rituals, and discusses some of the issues commonly encountered by the pilgrims nowadays. Actually, when a Muslim who intends to perform Hajj reads these Fatwas, he becomes aware of the rituals and actions involved. Hajj is one of the pillars of Islam, and one needs to learn about its rulings and requirements before setting out for it, so that he performs this

worship exactly in the same way the Prophet (may Allah's peace and blessings be upon him) performed it. He even commanded that, as he said: "Learn your rituals from me."¹

Finally, we ask Allah Almighty for success, rightness, and acceptance of these efforts. We also ask Him to reward gracefully all those who contributed to the production of this book, helped in publishing it and took the initiative to benefit the people with such works, which is considered a way of teaching them Islamic knowledge, something the merit of which is known to all. Praise be to Allah, and may Allah's peace and blessings be upon His Prophet and Messenger Muhammad ibn 'Abdullah, and upon his family and all companions.

¹ Narrated by Muslim on the authority of Jābir (may Allah be pleased with him), Book Of Hajj, Chapter On Recommendation Of Throwing The Jamrat Al-'Aqabah On The Day Of Nahr While Riding His Mount.

Preface

Conditions for acceptance of deeds

Question: What are the conditions for the acceptance of deeds?

Answer: There are two conditions that should be fulfilled in order for deeds, intended for drawing closer to Allah Almighty, to be accepted:

The first condition: Sincerity to Allah Almighty, as mentioned in His saying:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ﴾ [البينة: 5]

{although they were commanded only to worship Allah with sincere devotion to Him,} [Surat al-Bayyinah: 5], and in the Hadīth of ‘Umar, which is narrated by Al-Bukhāri and Muslim: "Verily, deeds are judged according to intentions, and everyone will only have what he intended."²Hence, any deed that is not intended for attaining Allah’s pleasure is rejected.

The second condition: Compliance with the guidance of the Messenger (may Allah’s peace and blessings be upon him). Moreover, ‘Ā’ishah (may Allah be pleased with her) reported: "Whoever does an action that is not a part of this matter of ours [Islam], will have it rejected." According to another narration: "Whoever invents something in this matter of ours [Islam], which is

² Narrated by Al-Bukhāri (1).

not a part of it will have it rejected."³Such deeds are rejected if they are not sincerely devoted to Allah Almighty or not in accordance with the sunnah of the Prophet (**may Allah's peace and blessings be upon him**).⁴

It is reported that Al-Fudayl ibn 'Iyād said concerning the saying of Allah Almighty:

﴿... لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا...﴾ [المالك: 2]

{... to test you as to which of you is best in deeds,} [Surat al-Mulk: 2] "The most sincere and most correct. It was said: 'O Abu 'Ali, what is the most sincere and most correct?' He said: 'If the deed is not sincerely devoted to Allah Almighty, it will not be accepted, and if it is not according to the guidance of the Prophet (**may Allah's peace and blessings be upon him**), then it will not be accepted.'" A Muslim should be constantly mindful of harboring a good and sincere intention, and always ensure and check it, because it lacks stability; a person may be motivated by a good intention for doing a good deed, but he soon gets distracted from this intention, so the validity of deeds is affected as much as the intention is. Moreover, a Muslim in doing such deeds that draw him closer to Allah Almighty must be following His Prophet (**may Allah's peace and blessings be upon him**); so as to stay safe from Bid'ah (innovation in religion), and this is the realization of the oneness of Allah - in the sense of purifying and freeing it from the impurities of polytheism, as well as major and

³ Narrated by Muslim (1718)

⁴ Narrated by Al-Bukhāri (2697).

minor Bid'ah. It is also incumbent upon a Muslim to avoid sins, as they hinder the acceptance of some deeds, or they may cost the person some of his good deeds, as mentioned in the Hadīth of the Bankrupt.

Comparison Between Voluntary Hajj and Charity

Question: For someone who has already performed Hajj, which is better: to perform voluntary Hajj or give the expenses of the journey in charity?

Answer: There are texts that indicate the great rewards assigned to such deeds as per the Hadīth: "An acceptable Hajj has no reward other than Paradise."⁵ There is no doubt that performing Hajj is better than giving its expenses in charity. The same goes for sacrificial animals, as slaughtering them is better than giving their price in charity. This analogy is applied to all recommended deeds. In fact, performing such deeds is better than giving their expenses in charity. However, there might arise some situations where a less favorable act becomes more favorable, given the corresponding circumstances. For example, when people are stricken by famine, people become in dire need for money, and it is optimal in such a situation to give charity to alleviate the hardship of a poor and distressed family than to offer a voluntary Hajj or slaughter a sacrifice. When there is something more important, necessary and needed, then it is better to do it. Otherwise, the original rule is that performing Hajj is better than giving its expenses in charity, considering its magnificent reward.

⁵ Narrated by Al-Bukhāri (1773), Muslim (1349)

The Acceptable Hajj

Question: How can a Hajj be acceptable?

Answer: It is authentically reported from the Prophet (may Allah's peace and blessings be upon him) that he said: "An acceptable Hajj has no reward other than Paradise."⁶ People of Knowledge spoke about the criteria for an acceptable Hajj. It has been said that it is one that is not blemished by a sin, meaning that the person refrains from committing sins while in the state of Ihrām. Others said that the sign of acceptable Hajj is that the person's state after performing it is better than before it.

When a person could keep himself, his organs and tongue from falling into sin during Hajj, it is a success from Allah, the Exalted and Glorified, and it is an indication that his Hajj is acceptable. A person should strive to make his Hajj acceptable, he should refrain from immorality, must not engage in any of the sins, and should not fall short in any of the obligations. This is because he is performing a worship that is one of the pillars of Islam, so he must make sure that it is acceptable, valid, free of liability, deserving of the good effects and rewards promised for it by Allah Almighty and achieving the piety that is referred to in His saying, the Exalted and Most High:

﴿...مَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى...﴾ [البقرة: 203]

{there is no sin upon him for those who fear Allah} [Surat al-Baqarah: 203] It is piety and fear of Allah that erase sins. Then the

⁶ Narrated by Al-Bukhāri (1773), Muslim (1349)

person returns as free of sins as the day his mother gave birth to him.

Matters that help in achieving an acceptable Hajj

Question: What are the things that you recommend pilgrims to do for achieving an acceptable Hajj?

Answer: Sincere repentance with its all conditions being fulfilled. A person should be resolved to give up sins right away, to never return to them, and be sincere to Allah in his repentance. Then, he should be keen to have righteous company that help him do good deeds.

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ...﴾ [الكهف: 28]

{Be patient with those who call upon their Lord morning and evening, seeking His pleasure.} [Surat al-Kahf: 28] He should regret his past sins, "Regret is repentance."⁷If he pursues the means, and avoids the things that hinder the acceptance of repentance, and ensures the continuity of obedience, then he will attain - Allah willing - the great reward that he was promised.

Delaying Hajj for the sake of learning the rituals

Question: Is delaying the obligatory Hajj by a young man until he reaches maturity and performs it as due better than hastening to perform it once he attains puberty, taking into consideration the hardship and crowds nowadays?

⁷ Narrated by Ibn Mājah (4252).

Answer: Hajj is one of the pillars of Islam which one must hasten to perform because it is obligatory on an immediate basis, according to the preponderant scholarly opinion. So, it must not be delayed except in the case of inability. It is not permissible to delay Hajj for anyone who has reached the age of religious responsibility and has the ability to perform it. If he does, he is negligent and must hasten to perform it whenever he can.

Performing the acts of worship according to the manner required by the shariah is essential. They can be achieved by accompanying the scholars and students of religious knowledge, or reviewing useful books that deal with the topic of Hajj rituals, if he is a seeker of knowledge, and asking the scholars about things he needs to know.

An easy book for learning the manner of performing Hajj

Question: I am planning to perform Hajj this year, what is an easy and clear book that I can read in order to learn the manner of performing Hajj?

Answer: In such a case, especially since it seems from the question that the questioner is a beginner seeker of knowledge or an ordinary person, I do not know of a book more suitable for him than the book "At-Tahqīq wal-Īdāh" by Shaykh: ‘Abdul ‘Azīz ibn Bāz (may Allah have mercy upon him). This because it is an easy book that both the student of knowledge and others can understand, and it is supported by evidence.

Earning money in Hajj

Question: Is it permissible for me to go for Hajj with the intention of earning money, since I have a bus and deliver pilgrims and transport them between the rituals? I do all of that while in the state of Ihrām. Is my

intention considered valid, knowing that had it not been for the bus, I would not have been able to go for Hajj that year.

Answer: There is no objection to a person earning money during the performance of the rituals, and working on this bus to transport the pilgrims, provided that he performs all the pillars and obligatory acts of Hajj, except for acts that the Prophet (may Allah's peace and blessings be upon him) excused in some cases. That is because the bus driver may not be able to spend the night in the ritual sites, so his ruling is the same as the ones excused for leaving any of such acts.

If he goes to Hajj for the purpose of earning money during the time of Hajj, along with the intention of performing Hajj, then there is no objection to that, based on the statement of Allah Almighty:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ...﴾ [البقرة: 198]

{There is no blame upon you for seeking the bounty of your Lord [by trading]} [Surat al-Baqarah: 198] So, there is nothing wrong with earning money and trading during the time of Hajj. Imam Al-Bukhāri⁸ allocated a chapter on this topic entitled: «Chapter on Trading During the Season of Hajj» However, when one's intention is exclusively dedicated to performing this ritual, and his only motive is Hajj and the reward that results from it, then this is perfect and better. If some of the worldly affairs come as a secondary objective, then there is no harm in that.

⁸ /181).

Conditions for Hajj and 'Umrah being obligatory

What is meant by the ability to perform Hajj

Question: What is the ability that is a condition for Hajj to be obligatory?

Answer: Ability is one of the conditions of Hajj being obligatory, based on the explicit indication of the verse:

﴿... وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ...﴾ [آل عمران: 97]

{Pilgrimage to the House is a duty owed to Allah upon all people who are able to make their way to it} [Surat Āl- 'Imrān: 97] The meaning of ability is explained in some Hadīths, referring to it as: "Provision and a riding mount (means of transportation)." [Narrated by At-Tirmidhi: 813] If a Muslim has enough provision to sustain himself throughout the journey, and a riding mount to deliver him, then he has the ability to perform Hajj, and it becomes obligatory for him, if the other conditions are met. If he is unable to reach the sacred sites due to a lack of provision or a riding mount, then Hajj is not obligatory for him. If he suffers physical inability, but can afford it financially, then it is incumbent upon him to send someone to perform Hajj on his behalf.

Hajj of someone who owes another a debt

Question: Is it permissible for me to perform Hajj though I am in debt?

Answer: There is no doubt that having ability, including financial ability, is one of the conditions for the obligation of Hajj. A person in debt is lacking such ability because he is required to settle his debts first, then if he still has some money enough for Hajj, then he should perform it; otherwise, Hajj is not due upon him in such a situation.

As for deferred debts, if performing Hajj does not affect their settlement, like when they are small monthly installments deducted from his salary, such as one thousand Riyals out of five thousand or six thousand, then this does not affect him, so he must perform Hajj in this case. Asking permission of the creditor (to delay the settlement of debts) is not necessary in deferred debts, but it is in the case of debts that are due on an immediate basis. Allah knows best.

Hajj of someone in debt after taking permission from the creditor

Question: I want to perform Hajj and I owe a debt, knowing that the creditors gave me permission to perform Hajj, so is there anything wrong with my Hajj?

Answer: If you are in debt, then you are not obligated to perform Hajj. If, despite that, you want to perform Hajj and the creditors gave you permission, then there is no objection to you performing Hajj, because it is their right, and it is exclusively up to them; so if they give you permission, there is no objection if you perform Hajj, even if you are in debt.

Hajj of someone in debt without informing the creditor

Question: I performed Hajj although I am in debt. Please advise.

Answer: The principle is that the indebted person must not perform Hajj except after paying off his debt or asking permission from the creditor. Since the matter is over now and he performed Hajj and did not pay off his debt, nor did he ask permission of the creditor, then his Hajj is valid, but he has to tell the creditor that he performed Hajj without his permission, perhaps he would acquit and pardon him. His Hajj is valid anyway.

Taking a loan for performing Hajj

Question: I want to take a loan in order to perform Hajj, knowing that I am an employee and can easily pay it in installments. However, I cannot save anything from my salary due to the monthly expenses. What is your opinion?

Answer: If you are not able to perform Hajj except with a loan, then you are not obligated to do so. But, if an employee, who has a sufficient salary and can pay off a debt in installments without hardship, but cannot save anything from the salary, then there is no objection to taking a loan to perform Hajj.

Performing Hajj with an organized campaign for Hajj free of charge

Question: Will my Hajj be acceptable if I go with a Hajj program free of charge? If Allah gives me wealth later on, will it be due on me to perform Hajj once again?

Answer: If you go to Hajj with a free Hajj program, then your Hajj is acceptable - Allah willing - if you fulfill all its conditions and pillars with sincerity to Allah Almighty. Acceptance is a matter that belongs to Allah, but we just refer to the apparent reasons of acceptance. There is no effect for the Hajj being free or paid for; however, it is better for a person to perform Hajj with his own money than to be a burden on people, eating from their food and riding in their vehicles. So, the Hajj is valid if performed with a free Hajj program. If one becomes rich afterwards, he is not required to perform Hajj once again because his first Hajj is valid and sufficient for freeing the liability from the obligation. If he wishes to perform Hajj once again, he will get the reward, Allah willing.

Performing Hajj with unlawful money

Question: I performed Hajj with unlawful money. Is my Hajj accepted, or do I have to redo it?

Answer: If a Muslim performs Hajj with unlawful money, then he has fulfilled the obligation and freed his liability, given the fact that the prohibition involved is linked to a matter that is irrelevant to the act of worship (Hajj) itself. That is, his Hajj is valid if he performs it according to the way prescribed by Allah and done by His Prophet (may Allah's peace and blessings be upon him). However, he is sinful for using unlawful money for performing Hajj. He is required to repent to Allah Almighty and be resolved to discard that unlawful money.

As for whether is it acceptable or not, if you mean validity, then it is valid as mentioned earlier, but if you mean that it entails the promised reward, then no, as Allah Almighty says:

﴿...إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ﴾ [المائدة: 27]

{Allah only accepts from those who fear Him.} [Surat al-Mā'idah: 27]

Hajj of a blind person

Question: When is Hajj obligatory for a blind person? Does he have to delegate someone to perform Hajj on his behalf? Is it valid for a blind person to be a Mahram (non-marriageable male escort)?

Answer: It is obligatory for a blind person to perform Hajj like any other person, if he is able to perform Hajj. If he meets the condition of ability, then it is obligatory for him, but if he lacks the ability, he may delegate someone to perform it on his behalf. A blind person may act as a Mahram, even though he cannot see those around him. Actually, blind people have their own ways to know what is going on around them, and many of them are more sensible than many of those with normal eyesight. Accordingly, buying and transactions and all contracts conducted by him are valid. It is alright for him to be a Mahram to protect his women in his own way.

Performing Hajj by someone who came to KSA for work

Question: I came to this country for work. Is it permissible for me to perform Hajj?

Answer: There is no objection to performing Hajj when it has been facilitated for you by being close to the sacred sites and enabled to do so; rather, you must perform Hajj if there is no obstacle. As for the fact that you came with the intention of working, this does not

prevent you from performing what Allah has enjoined upon you, if the conditions of obligation are fulfilled in your situation.

Performing Hajj by someone who has missed fasting some days of Ramadan that he has not yet made up

Question: What is the ruling concerning someone who has missed fasting some days of Ramadan that he has not yet made up?

Answer: Fasting has nothing to do with Hajj. If he performs Hajj, and he has missed fasting some days that he did not make up, he should fast those missed days after returning from Hajj.

A Mahram (non-marriageable male escort) is a condition for a woman's Hajj

Question: I am residing in KSA for work and I do not have a mahram, is it permissible for me to perform Hajj and 'Umrah?

Answer: The availability for a mahram is a condition for Hajj being obligatory for a woman. He can be her husband or any male relative that is permanently non-marriageable to her. In case she has no mahram, then Hajj is not obligatory for her, and it is not permissible for her to perform Hajj without a mahram, based on the reported prohibition of a woman travelling without being accompanied by a mahram⁹. This is in case she has to travel in order to perform Hajj. If she does not have to travel, then it is permissible to perform Hajj

⁹ Narrated by Al-Bukhāri (1088) and Muslim (1339).

with a trusted company, provided that she does not fear Fitnah (temptation) for herself.

A woman travelling to perform Hajj with her brother

Question: My wife is going to perform Hajj with her brother. They are both living in KSA. Is her brother considered a mahram for her?

Answer: A brother is a valid mahram for a woman based on the consensus of the people of knowledge, as they define a mahram to be her husband or whoever is prohibited to marry her permanently.

A woman performing Hajj with the son of her nephew (son of her brother's son or her sister's son)

Question: Is it permissible for me to perform Hajj with the son of my sister's son or the son of my brother's son?

Answer: The woman asking about performing Hajj with the son of her sister's son is a maternal aunt of his father, so she is a maternal aunt for him as well. She is also a maternal aunt for the son of her brother's son. Thus, both men she asked about are mahrams to her because she is permanently prohibited to marry them. She may perform Hajj with either of them whenever the conditions of a mahram are met. A mahram is defined as the woman's husband or any male relative who is non-marriageable to her on a permanent basis, as is the situation with a maternal or paternal aunt.

A man being a mahram for his wife's sister, paternal aunt or maternal aunt

Question: Can I be a mahram in travel or Hajj for my wife's sister, her paternal aunt or her maternal aunt?

Answer: A man cannot be a mahram for his wife's sister, her paternal or maternal aunt if no breastfeeding bond is involved, like when his wife's sister is considerably older than her and breastfed her, or when her paternal or maternal aunt breastfed her. In this case, the woman who breastfed the wife is considered her mother and is one of the husband's mahram women. Consequently, she is permanently prohibited in marriage for him.

A woman's travel for Hajj with an organized group of a trusted company without a mahram

Question: I have been trying to travel for Hajj for quite a long time but I could not manage to do so because my mahrams are busy with their work. Can I go to Hajj in a group accompanied with trusted people?

Answer: The presence of a mahram is a condition for Hajj to be obligatory on a woman, which is an additional condition for a woman. Hajj is not obligatory for a woman unless there is a mahram for her. So, travelling without a mahram is not permissible for her, even though the group accompanying her is supposedly a trusted one. This is based on the saying of the Prophet (**may Allah's peace and blessings be upon him**): "A woman should not travel except

with a mahram."¹⁰This Hadīth refers to travel in general, whether to Hajj or otherwise; it is narrated by Al-Bukhāri and Muslim. Accordingly, the woman in question must wait until she finds a mahram to accompany her on the journey, if this proves unattainable and she has the financial ability to perform Hajj, then she should delegate someone to perform Hajj on her behalf.

A family taking the housemaid to perform Hajj along with them

Question: My family and I will travel for Hajj. Is it permissible to take the housemaid with us in order for her to perform Hajj, noting that she has not yet performed the obligatory Hajj?

Answer: If the housemaid has a mahram to accompany her in this travel, then she may go with them; and if she does not have a mahram, then it is impermissible for her to travel without a mahram, and in that case, Hajj is not obligatory on her because the presence of a mahram is one of the conditions of Hajj being obligatory on a woman.

Hajj of a pregnant woman

Question: Is pregnancy a valid excuse for not performing Hajj?

Answer: It is mentioned in a Hadīth reported by Jābir (may Allah be pleased with him) and others that Asmā' bint 'Umayy (may Allah be pleased with her) set out with the Prophet (may Allah's peace and blessings be upon him) from Madīnah when she was pregnant

¹⁰ Narrated by Al-Bukhāri (1862) and Muslim (1341)

and approaching delivery. She gave birth to Muhammad ibn Abu Bakr (may Allah be pleased with him) at the Mīqāt which was quite near to Madīnah. She proceeded with the journey and performed Hajj with the Prophet (may Allah's peace and blessings be upon him) who explained to her what she had to do. He ordered her to perform Ghusl and wrap a cloth around her private parts.¹¹The ruling on a menstruating woman applies to her, as she must do all the acts of Hajj, except for making Tawāf around the Ka'bah.

The basic principle, however, is that people's circumstances and their different abilities to endure hardships do not change the ruling, especially since people's bodies today are affected by everything due to their luxurious and affluent lifestyles. But if there are special cases in which trustworthy doctors recommend pregnant women not to move, and that Hajj affects her or her fetus, then it is permissible for her in such a situation to delay the performance of Hajj.

¹¹ Narrated by Muslim (1218).

Ihrām and Mīqāts

Assuming Ihrām before the months of Hajj

Question: Is it valid to assume Ihrām months before the Hajj? if not, then can one end his state of Ihrām by performing ‘Umrah?

Answer: The months of Hajj are: Shawwāl, Dhul-Qi’dah, and the first ten days of Dhul-Hijjah. The chosen scholarly opinion is that Ihrām is not valid before its time, just as the prayer is not valid before its time begins. There are some scholars who view that assuming Ihrām before its time is valid, though disliked, just as if one assumes Ihrām before reaching the Mīqāt. The preponderant opinion, however, is that Ihrām is invalid before its due time starts by the month of Shawwāl. In this case, the person should end his Ihrām by performing ‘Umrah before the start of the months of Hajj. Then when the months of Hajj start, he may assume Ihrām for ‘Umrah if he intends Tamattu’ Hajj, or for Hajj if he intends Ifrād Hajj.

Intention to enter the Hajj without uttering it

Question: I passed by the Mīqāt as I have decided to perform Hajj. I made the intention to perform Hajj while I was at the Mīqāt, but I did not utter anything. Is my Hajj valid?

Answer: If someone passes by the Mīqāt while seeking to perform Hajj, then intends to enter into the rituals while he is at the Mīqāt, not going beyond it, but he did not utter anything, then as a principle, he should harbor the intention and say: "Labbayka ‘Umrah", or "Labbayka Hajjan" or "Labbayka ‘Umratan wa Hajjan, as the Prophet (may Allah's peace and blessings be upon him) said.

But if he does not utter the intention despite his intention to enter into the rituals of Hajj, then this is valid, and he is not obligated to utter the intention, as the utterance of the intention, along with the Talbiyah, in such a situation is an act of the sunnah.

Passing the Mīqāt without assuming Ihrām, while intending to perform ‘Umrah

Question: A person wants to go to Jeddah for work, and intends to go for ‘Umrah, and he is hesitating when to perform it. Does he have to assume Ihrām from the Mīqāt?

Answer: If he leaves his country and intends to perform ‘Umrah, and he has some work to do in Jeddah or any place other than the Mīqāts, before performing the ‘Umrah, then this person must assume Ihrām at the Mīqāt of his country. If he delays the Ihrām until he finishes his work and returns to the Mīqāt, then he can do that. Can he assume Ihrām at the nearest Mīqāt to Jeddah, other than the one he passed by?

He may assume Ihrām from whatever Mīqāt he wills, as there is flexibility in this regard.

He did not assume Ihrām at the Mīqāt and got married after Hajj

Question: I performed Hajj about ten years ago, and I was coming from Tabūk, so I assumed Ihrām from inside Makkah, and I did not fast or slaughter a sacrifice because I did not have the price of the ransom. I got married after that. Is the marriage contract valid or not? Please advise!

Answer: It is evident from the question that the questioner assumed *Ihrām* in Makkah, not at the *Mīqāt* that he passed by. In this case, he has to slaughter a sacrifice, which means that he is still liable for this sacrifice or its alternative of fasting, if he is unable to slaughter a sacrifice. As for the marriage contract, it is valid.

Ihrām in menstruation or post-partum bleeding

Question: How can a woman assume *Ihrām* while having her menstruation? Is it better to perform Hajj or delay it to the following year?

Answer: It is reported in an authentic Hadīth that ‘Ā’ishah (may Allah be pleased with her) had her menstruation, and the Prophet (may Allah's peace and blessings be upon him) commanded her to assume *Ihrām* and do all what a pilgrim has to do, except for making *Tawāf* around the Ka’bah.¹² The Prophet (may Allah's peace and blessings be upon him) further commanded *Asmā’ bint ‘Umays* (may Allah be pleased with her) when she was experiencing post-partum bleeding at the *Mīqāt* to take a ritual bath, wrap a cloth around her private parts and enter into the state of *Ihrām*. Accordingly, it is better for a menstruating woman to hasten to perform Hajj and ‘*Umrah*, not to delay them because of menstruation.

Ihrām of someone who moved from Jeddah but his family is still living there

Question: I used to live with my family in Jeddah, but I moved to Riyadh for work six years ago. My family is still residing in Jeddah. I

¹² Narrated by Al-Bukhāri (294) and Muslim (1211)

would like to pay them a visit, and I intend to perform ‘Umrah too, so where should I start Ihrām for ‘Umrah?

Answer: This questioner is residing in Riyadh, and he moved there six years ago, so his place of residence is in Riyadh, and he should enter the state of Ihrām at the Mīqāt where he intended to perform ‘Umrah. So, if he intended to perform ‘Umrah while being in Riyadh, he should assume Ihrām at the Mīqāt of Najd (As-sayl al-Kabīr). But if he visited his family, and had not yet intended to perform ‘Umrah, then he intended it when he was in Jeddah, he should assume Ihrām in Jeddah, where he made the intention.

Making the intention of Hajj after having entered Makkah for visiting the relatives

Question: Allah has blessed my wife and me with Hajj. We are from Riyadh, and we did not intend to perform Hajj, but rather visited our relatives. We reached Makkah on the sixth day of Dhul-Hijjah, and on the ninth day, we entered the state of Ihrām for Hajj in Makkah. Is our action correct?

Answer: Whoever did not intend to perform Hajj and entered Makkah, and was not in a state of Ihrām, then he decided to perform Hajj, he should assume Ihrām from where he intended to perform Hajj. He is not required to go back to the Mīqāt. Nothing is due upon him.

Place of Ihrām for someone who accidentally intends to make ‘Umrah after passing the Mīqāt

Question: I am now heading to Makkah and have no intention for ‘Umrah. From where should I assume Ihrām if I wanted to perform ‘Umrah after arriving at Makkah? Where should I make the intention, noting that I have already passed the Mīqāt?

Answer: Whoever passes the Mīqāt and intends to assume Ihrām for Hajj or ‘Umrah, then it is not permissible for him to go beyond it except in a state of Ihrām. Otherwise, it is incumbent upon him, according to the majority of scholars, to slaughter a sacrifice to make up for going beyond the Mīqāt. However, if he passed by the Mīqāt without harboring the intention to perform Hajj or ‘Umrah, then there is no objection for him to enter Makkah without Ihrām, based on the following authentic Hadīth narrated by Al-Bukhāri and Muslim: "These Mīqāts are for people at those very places, and for others who pass by those places, having the intention of performing Hajj and ‘Umrah."¹³ Some scholars, on the other hand, hold that he must assume Ihrām, even if he does not intend to perform Hajj or ‘Umrah. They elaborated on the fact that the Prophet (may Allah's peace and blessings be upon him) entered Makkah on the day of the Conquest without Ihrām, but pointed out that it was made lawful for him for only a short period of time. The preponderant opinion, however, is that it is not incumbent upon someone who does not have the intention to perform Hajj or ‘Umrah to assume Ihrām. He may enter Makkah without Ihrām, then if he later intends to

¹³ Narrated by Al-Bukhāri (1524) and Muslim (1181).

perform 'Umrah while in Makkah, he should go beyond the sanctuary and assume Ihrām therefrom, as 'Ā'ishah (may Allah be pleased with her) did when her brother accompanied her for assuming Ihrām for 'Umrah at Tan'īm, following the command of the Prophet (**may Allah's peace and blessings be upon him**).

Stipulation in Ihrām

Question: Is it prescribed for a pilgrim, as he starts his Ihrām, to stipulate a condition (about ending the state of Ihrām) if he fears that he will be exposed to a traffic accident, for example, or that the crowds may hinder him from reaching the sites, or if the woman fears that she will have her menses?

Answer: The Prophet (**may Allah's peace and blessings be upon him**) said to Dubā'ah bint Az-Zubayr (may Allah be pleased with her): "Perform the pilgrimage, but stipulate, saying, 'O Allah, I will end my Ihrām at the place where You restrain me'."¹⁴ Another Hadīth reads: "And whatever condition you stipulate will be accepted by your Lord."¹⁵ That is why a group of scholars said: "The stipulation is absolutely beneficial." Others say: "This condition is specific to this woman." Some of them say: "It is specific to the one whose condition is like this woman, as she said: "I wish to perform Hajj, but I am ill." So, if someone finds primary symptoms of illness and fears that he might not be able to complete his Hajj, then it is permissible for him to make such a condition, based on the directive of the

¹⁴ Narrated by Al-Bukhāri (5089) and Muslim (1207).

¹⁵ Narrated by An-Nasā'i (2766).

Prophet (may Allah's peace and blessings be upon him) regarding that woman. If there is no fear of potential illness, enemy attack or the like, then there is no need for such a condition in conformity with the attitude of the Prophet (may Allah's peace and blessings be upon him) and his noble Companions (may Allah be pleased with them), as there is no authentic report indicating that they made such a condition. The only incident of this condition was that of Dubā'ah bint Az-Zubayr (may Allah be pleased with her) whom the Prophet (may Allah's peace and blessings be upon him) advised her to stipulate this condition as she felt ill. Accordingly, when someone fears that he might be hindered from reaching the Ka'bah due to illness, an enemy or the like, then he may stipulate that condition, whereby he may end his Ihrām once the subject of the condition takes place, without having to do anything.

Passing the Mīqāt without assuming Ihrām by a pilgrim of Qirān Hajj

Question: I performed Qirān Hajj some years ago and I passed the Mīqāt without assuming Ihrām out of ignorance. I asked a Shaykh who told me that I had to slaughter two sacrificial animals. I paid for one, but not for the second up until now. In the following year, I performed a complete Hajj - Praise be to Allah. What am I required to do regarding the former Hajj?

Answer: It is as the Shaykh has told you: You have to slaughter two sacrificial animals, one for Qirān Hajj, and the other for passing the Mīqāt. These two sacrifices are different in nature, as for the one for Qirān, it is permissible to eat from it and its ruling is the same as Ud-hiyah. It is obligatory upon you. The one for passing the Mīqāt is

meant for making up the action that you neglected. It should be given to the poor people of the sanctuary. You still owe the second one and it remains in your liability. You should slaughter it in Makkah and give it in charity to the poor of the sanctuary.

Someone who intends Hajj passed the Mīqāt and assumed Ihrām in Makkah

Question: Someone passed the Mīqāt and assumed Ihrām in Makkah for Hajj. What is due upon him?

Answer: Assuming Ihrām from the Mīqāt is one of the obligatory acts of Hajj. According to the majority of scholars, whoever leaves one of Hajj's obligatory acts must offer a sacrificial animal, given the statement of Ibn 'Abbās (may Allah be pleased with him): "Whoever forgets or leaves any of the rituals, he must slaughter a sacrifice."¹⁶This is the middle view on the issue. It is the opinion of the majority of scholars: that it is an obligatory act, and that the pilgrim must slaughter a sacrifice in return for this negligence. This view, however, is contrary to two opposite ones: The first is the statement of Sa'īd ibn Jubayr (may Allah have mercy upon him): "There is no Hajj for someone who passed the Mīqāt."¹⁷Its opposite is the statement of 'Atā' and An-Nakha'i: "There is nothing due upon whoever passes the Mīqāt."¹⁸These are views that are at extreme ends. The middle view is that assuming Ihrām from the Mīqāt is one

¹⁶ Al-Muwatta' (240).

¹⁷ Al-Muhalla (5/75)

¹⁸ Al-Muhalla (5/75)

of the rituals of Hajj because the Prophet (may Allah's peace and blessings be upon him) assigned these places to the inhabitants of these areas. He (may Allah's peace and blessings be upon him) assumed Ihrām from the Mīqāt and said: "Learn your rituals from me."¹⁹ Thus, it is not permissible to pass these Mīqāts without assuming Ihrām for Hajj or 'Umrah. This is the most just view, given that it is one of the obligatory acts of Hajj, so anyone who skips it and assumes Ihrām after passing it, he is obligated to do what anyone who abandons an obligatory act has to do.

Mīqāt of the people of Makkah

Question: I am living in Makkah and wish to perform 'Umrah. Should I assume Ihrām and make the intention from my house, or there is a Mīqāt for the people of Makkah? If there is, where is it?

Answer: The majority of the people of knowledge hold that when a resident of Makkah wishes to perform 'Umrah, he has to go out to the nearest place outside the sacred precincts. He should not assume Ihrām from his place. However, if he needs to inter Ihrām for Hajj, he may do that from his place, based on the Hadīth that reads: "..., even the people of Makkah should assume Ihrām from Makkah."²⁰ The people of knowledge say: The reason for his going outside the sanctuary for 'Umrah rather than Hajj is for him to combine between the two states of being within the sanctuary and outside it. So if he starts his Ihrām for 'Umrah from within the

¹⁹ Narrated by Muslim (1297).

²⁰ Narrated by Al-Bukhāri (1524) and Muslim (1181).

sanctuary, he will not have the chance to go outside it because all the rituals of 'Umrah are performed within the boundaries of the sanctuary. However, when he assumes Ihrām for Hajj from within the sanctuary, he will have to go outside it for standing in 'Arafah.

On the other hand, there are among the people of knowledge who view that the people of Makkah should start their state of Ihrām from Makkah on an absolute basis. This view is deemed to be preponderant by As-San'āni and some scholars, and it seems that imam Al-Bukhāri was inclined to it too. Nonetheless, the view of the majority of scholars is the preponderant and valid one. This is because the scholars interpreted the above cited Hadīth to refer to starting Ihrām for Hajj, which is supported by the fact that when 'Ā'ishah (may Allah be pleased with her) asked the Prophet (may Allah's peace and blessings be upon him) to allow her to perform 'Umrah after having performed Hajj, he (may Allah's peace and blessings be upon him) commanded her brother 'Abdur-Rahmān to take her to At-Tanīm to assume Ihrām therefrom and return to Makkah. If it were valid for her to assume Ihrām from within the sanctuary, he (may Allah's peace and blessings be upon him) would not have burdened the people by waiting for her to go outside the sanctuary and then return. Hence, a resident of Makkah must go to the nearest spot outside the sanctuary in order to assume Ihrām for 'Umrah, which is the valid opinion.

Abandoning the rituals

Question: A driver of the bus carrying the pilgrims took off his Ihrām clothes after assuming Ihrām, wore his ordinary clothes, and did not perform Hajj. What is due upon him?

Answer: The one who entered Ihrām for Hajj is obligated to complete it, because his Ihrām is irrevocable and binding. If he did this before standing in ‘Arafah, he has to stand there and complete his Hajj. If he did it after the standing ritual had elapsed, in the sense that he missed it, then he can end his Ihrām by performing ‘Umrah, in which case, he will be liable for performing Hajj in the following year.

Forgetting as for what type of Hajj he assumed Ihrām

Question: I forgot the type of Hajj which I intended upon assuming Ihrām. What should I do?

Answer: The pilgrim who intends to start his Ihrām for Hajj may choose to perform any of the three types of Hajj, namely: Tamattu’ Hajj, which is the best of the three, Qirān Hajj, or Ifrād Hajj. However, if someone assumed Ihrām for any of these types, then afterwards he forgot which of them he intended, then he should opt for the best and most perfect type, which is Tamattu’, unless there is some impediment to it like lack of time. For example, if someone decides to perform Tamattu’ Hajj, then after reaching Makkah, he finds that it is too late to start the performance of ‘Umrah. In such a case, he should only do the Hajj instead of ‘Umrah and proceed with the Qirān Hajj.

A boy at the age of discernment ends his Ihrām before completing Hajj.

Question: A child at the age of discernment assumed Ihrām by the permission of his guardian, then it was too hard for him to

accomplish the Hajj. Is it permissible for his guardian to let him end his Ihrām?

Answer: No, it is not permissible for him because anyone who entered the state of Ihrām for Hajj or ‘Umrah is obligated to complete it, as per the statement of Allah Almighty:

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ...﴾ [البقرة: 196]

{And Complete Hajj and ‘Umrah for Allah.} [Surat al-Baqarah: 196]

In the case in question, the boy is obligated to complete the Hajj and his guardian is not permitted to let him end his Ihrām. if he does, and makes him take off his Ihrām clothes, the boy will continue to be in a state of Ihrām, regardless of whether he is young or old.

Prohibited acts during Ihrām

Continuing to wear stitched-clothes until entering Makkah

Question: Someone intended to assume Ihrām at the Mīqāt and recited Talbiyah; however, he did not put on Ihrām clothes for some reason. Upon entering Makkah, he took off his clothes, put on Ihrām clothes and completed the rituals. What is due upon him?

Answer: He has to offer a ransom, which is either to slaughter a sheep, fast three days, or feed six needy people. If he did that intentionally without a need, then he bears a sin, and is obligated to offer a ransom as well. However, if he was forced to do that, he should offer a ransom and incurs no sin.

Cutting something of the skin during Ihrām out of forgetfulness

Question: I made the intention of assuming Ihrām for Hajj, then I forgetfully cut something of my skin. What is due upon me?

Answer: When someone intends to start Ihrām for Hajj or ‘Umrah, it is impermissible for him to cut anything from his hair or nails, or touch perfumes. But if he did any of that forgetfully, then nothing is due upon him, Allah Willing, based on the statement of Allah Almighty:

﴿... اٰكْتَسَبْتَ رَبَّنَا لَا تُؤَاخِذْنَا اِنْ نَسِينَا اَوْ اَخْطَاْنَا ...﴾ [البقرة: 286]

{"Our Lord, do not hold us accountable if we forget or fall into error."} [Surat al-Baqarah: 286] According to the people of

knowledge, what is done out of forgetfulness is considered nonexistent.

Seeking shade during Ihrām

Question: Is it permissible for a man in the state of Ihrām to seek shade under trees, tents, car roofs, and umbrellas? Is it permissible to carry some goods on his head, or cover the head during sleep if it is his habit?

Answer: A man in the state of Ihrām is not permitted to cover his head by attaching any object to it. Seeking shade of trees, tents, car roofs or umbrellas is of no effect because it is not included under the concept of 'covering', nor is it something closely attached to the head. Carrying some goods on the head is irrelevant to covering it too, unless the person uses it as a trick to cover his head. It is better and more cautious, however, to not carry anything on his head. As for covering the head during sleep, a man in the state of Ihrām is responsible for covering his head before he sleeps because he is in a state of accountability and forbidden to cover his head. However, if it happened that he covered his head after he fell asleep, or the cover fell upon his head inadvertently, then he is excused because the sleeping person's deeds are not recorded against him.

He kept wearing his pants under Ihrām clothes forgetfully.

Question: I went to Makkah to perform 'Umrah. As I started the Tawāf, I remembered that I was wearing pants under the Ihrām clothes, which I forgot to take off. What is the ruling concerning this case?

Answer: Nothing is due in the case of doing something out of forgetfulness. However, the person is required to take off the pants once he remembers.

A man in the state of Ihrām covering his head during sleep and others alerting him not to do so

Question: I see some people cover their heads while turning over in their sleep on the night of Muzdalifah. Is there anything wrong on their part for this? Do I have to take care of them and remove the covering from their heads, even though they are so many?

Answer: The Pen is lifted for the sleeping person, as he is not accountable for his deeds. So, if he covers his head without awareness, nothing is due upon him. However, it remains wrong and he should be alerted about it, unless it incurs hardship upon the one who alerts. If it is too rampant among the people and becomes too hard to handle, then hardship brings about ease, and it is treated as a case of widespread affliction. Getting close to people during sleep may lead to unfortunate results. For this reason, one should not get close to a sleeping person unless his private parts are exposed for instance; so he can cover him or alert him in an appropriate manner.

A woman in the state of Ihrām uncovering her face while with her mahram men

Question: Is it due upon a woman to uncover her face if there is no non-mahram men around, or she is free to cover or uncover it?

Answer: According to the scholars who say that the woman's Ihrām is to uncover her face, it is obligatory on her to uncover her face just as it is obligatory for a man to uncover his head and face. Some say that there is nothing wrong for a woman in Ihrām to cover her entire body including the face, and that it is allowed for her to cover her face, even if there are no non-mahram men around. However, it is better for her to uncover her face in order to stay away from the difference of opinion between those who deem it obligatory for her to uncover her face when there are no non-mahram men around and those who deem it permissible. Nonetheless, if there are non-mahram men around, it is obligatory for her to cover her face, which is also the view of those who say that a woman's Ihrām is to uncover her face. This is based on the Hadīth where ‘Ā’ishah (may Allah be pleased with her) said: "Riders would pass by us when we were performing the rituals of pilgrimage along with Allah's Messenger (may Allah's peace and blessings be upon him), and when they came near us, one of us would let down her outer garment from her head over her face, and when they had passed on, we would uncover our faces."²¹

Manner of covering the face by a woman in the state of Ihrām

Question: Is it true that if the face-cover of a woman in the state of Ihrām touches her nose, then it is one of the restrictions of Ihrām that entails slaughtering a sacrifice?

²¹ Narrated by Abu Dāwūd (1833).

Answer: In principle, a woman in the state of Ihrām must not cover her face. Some of the people of knowledge even say that a woman's Ihrām is for her to uncover her face. But, if she passes by non-mahram men, or they pass by her, then she has to let her veil cover her face, as mentioned in the Hadīth of ‘Ā’ishah (may Allah be pleased with her) as she said: "Riders would pass by us when we were performing the rites of pilgrimage along with Allah's Messenger (may Allah's peace and blessings be upon him), and when they came near us, one of us would let down her outer garment from her head over her face, and when they had passed on, we would uncover our faces." It is not necessary for her to ensure that the veil is not touching her face. It is quite known that letting the veil fall over the face entails touching the nose and the entire face, and there is nothing wrong with that because covering the face in the presence of non-mahram men is an obligation, and whatever is necessary for achieving an obligation is an obligation itself.

A woman uncovering her eyes in ‘Umrah

Question: Once, I went to the Sacred House and made the intention to perform ‘Umrah. I was wearing a Niqāb as I did not know that it is unlawful. Please advise.

Answer: The matter is that she has to regret what she did, repent from it and ask Allah's forgiveness. A woman in the state of Ihrām must not wear a Niqāb. It is impermissible for her to wear a Niqāb or gloves. If she did so ignorantly, then she repented and regretted it, then nothing else is due upon her, Allah willing.

Using perfumed creams and soap during Ihrām

Question: What is the ruling on using perfumed soap and creams during Ihrām?

Answer: Using perfume is one of the restrictions of Ihrām as indicated by the Hadīths. If the cream or soap has a fragrant smell, then it is absolutely impermissible to use it because it is a type of perfume.

A person in the state of Ihrām smelling perfume while buying it

Question: If a person wants to buy perfume while he is in the state of Ihrām for Hajj or ‘Umrah, may he smell it so that he would buy it or leave it?

Answer: A person in the state of Ihrām is forbidden to use perfume, so it is not permissible for him to apply perfume to his body or his clothes, but the mere smelling of perfume that does not affect his body or clothes is of no effect. If it affects his clothes or body, he has to wash it immediately.

Using soap during Ihrām

Question: Is it permissible for someone in the state of Ihrām to wash his face with soap in order to clean it?

Answer: Soap is either perfumed or not perfumed. If it is perfumed, then it is impermissible to use it during Ihrām. Perfumes, whether pure or mixed with other substances are impermissible to be used during Ihrām. If soap has no pleasant scent and does not contain any perfume, then there is no objection to it. Thus, a person

in the state of *Ihrām* may wash and clean himself with it, or do anything else that is not forbidden during *Ihrām*.

Using fruit-scented soap

Question: What is the ruling on using some types of soap that smell like some kinds of fruit, such as lemon; should the pilgrim avoid it?

Answer: Fruits, despite having pleasant smells, are not considered perfume which is forbidden to use. So if the soap has fruity smells such as oranges, lemons, or others, then there is no objection to using this soap.

Using deodorants during *Ihrām*

Question: Is it permissible to take a bath and use deodorants during *Ihrām*? What is the ruling if the deodorant contains perfumes or strong smells?

Answer: It is permissible for someone in the state of *Ihrām* to take a bath, wash the *Ihrām* clothes, and change the *Ihrām* clothes. He may use deodorant for his armpits unless it contains perfume. If there are some deodorants that contain perfumes, then it is prohibited to use them.

Using toothpaste during *Ihrām*

Question: What is the ruling on using toothpaste during *Ihrām*?

Answer: There is nothing wrong with using toothpaste during *Ihrām*, unless it has a strong evident scent.

Chewing gum during Ihrām

Question: What is the ruling on chewing gum during Ihrām? Is it considered a type of using scents?

Answer: There is nothing wrong with chewing gum during Ihrām and it is not considered a type of using scents.

Changing Ihrām clothes before ending the state of Ihrām

Question: What is the ruling on changing Ihrām clothes on the eighth, ninth and tenth day before ending the state of Ihrām? Is it true that a pilgrim must not change his clothes until the tenth day which is the day of Eid, so he keeps wearing the same clothes throughout this period?

Answer: There is no objection to changing Ihrām clothes for a male or a female pilgrim. If the pilgrim needs to change the clothes to clean them, wear heavier or lighter Ihrām clothes, or whatever the reason is, there is no objection to that. A woman may wear whatever clothes she likes excluding the Niqāb and gloves. It is also allowed for a pilgrim to take a bath and clean himself without cutting anything of his hair or nails, or rubbing his head in a way that may cause some hair to fall.

Changing Ihrām clothes before ending the Ihrām of ‘Umrah

Question: My wife and I went to perform ‘Umrah. When we were at the hotel in the state of Ihrām, my wife changed her clothes for sleeping. Is anything due upon her?

Answer: A pilgrim - male or female - puts on Ihrām clothes, and each has its specific code of dressing during Ihrām, i.e. a male wears a lower and upper garment, and a woman may wear any type of clothes that are not prohibited on account of other reasons. Having put on Ihrām clothes, a pilgrim, male or female, may change them with others that are valid during Ihrām. There is nothing wrong with changing Ihrām clothes, if the pilgrim takes them off to wash them then use them again, there is no objection. The same goes for changing them if affected by dirt or impurity, or even without a specific reason.

Wearing socks during Ihrām

Question: What is the ruling on wearing socks during ‘Umrah, noting that I did that for many years being ignorant of the ruling.

Answer: Wearing socks is impermissible for men because they are form-fitting, which is forbidden for a male pilgrim. Socks are the same as Khuff (leather socks) and are not permissible during Ihrām. As for women, it is alright to wear socks as she wears other clothes. If a man wears them ignorantly or forgetfully, then there is nothing due upon him, Allah willing, based upon the statement of Allah Almighty:

﴿... رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ ...﴾ [البقرة: 286]

{"Our Lord, do not hold us accountable if we forget or fall into error."} [Surat al-Baqarah: 286]

If he needs to wear socks because his feet hurt, or something like that, then he may wear them and bears no sin for that. But he is required to offer a ransom, and given the choice between feeding

six needy people, fasting three days, or slaughtering a sheep. If he wears socks deliberately and without need, then he incurs a sin and expiation is due upon him.

Engaging in trade during Hajj

Question: Is it permissible for a pilgrim to engage in trade while in the state of *Ihrām*, or it is considered a form of dispute that a pilgrim should avoid?

Answer: There is no objection to a pilgrim engaging in buying and selling during *Ihrām*, and this is not included in disputation unless the buyer and seller's conversation intensifies and includes oaths and similar statements that are not needed in the contract. The evidence on the permissibility is the saying of Allah Almighty:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ...﴾ [البقرة: 198]

{There is no blame upon you for seeking the bounty of your Lord [by trading]} [Surat al-Baqarah: 198] The bounty mentioned in the verse refers to trading during Hajj. Al-Bukhāri (may Allah have mercy upon him) allocated a chapter of his book of *Sahīh* on this meaning. However, the person who came to observe such a great act of worship that yields enormous rewards must devote himself to the deed he has intended, and strive hard to make his Hajj acceptable, so that he returns as sinless as the day his mother gave birth to him.

‘Umrah and related issues

Idtibā’ and its timing

Question: What is Iddtibā’? When is it to be done?

Answer: Iddtibā’ is to uncover the right shoulder, placing the two ends of the robe on the left shoulder. It is to be observed in the Tawāf of arrival, throughout all its rounds, unlike Ramal, which takes place in the first three rounds only. Many people are confused between these two actions.

Degree of authenticity of the Hadīth: "We would wipe over the Corner in the first and last rounds of Tawāf."

Answer: Some people say that in Tawāf one should recite Takbīr and point at the Rukn at the end of the seventh round. Do they support their words by the Hadīth of Jābir (may Allah be pleased with him): "We would wipe over the Corner in the first and last rounds of Tawāf."? How can we answer those who consider the Hadīth as weak because Ibn Lahī’ah is among its narrators? **Answer:** The Hadīth of Jābir (may Allah be pleased with him) is: "When we performed Tawāf, we would wipe over the Corner in the first and last rounds of Tawāf." It is narrated in Al-Musnad²² and others. Its Isnād includes ‘Abdullah ibn Lahī’ah, as mentioned by the questioner, and he is a narrator about whom the scholars of Hadīth have differed to a great extent. Anyway, this Hadīth is corroborated

by the general indication of the other Hadīth that includes: "Every time he passed by the Corner, he would point to it with something that he was holding and say: 'Allāhu Akbar (Allah is the Most Great)!"²³Accordingly, it is recommended for the pilgrim to say Takbīr at the beginning of Tawāf, and at every time he passes by the Corner in all the rounds. He should end it with Takbīr too. If he could not manage to wipe over it with his hand, a small staff or the like, he may just point at it. The manner of pointing: One should point with one hand as if he is greeting someone with his hand while holding a small staff.

Invalidating ablution during Tawāf

Question: I went for 'Umrah and during Tawāf, my ablution was invalidated. I performed ablution and completed the Tawāf from where I left off. Did I do the correct thing or not?

Answer: You did the right thing. If you had started your round from the Corner (the Black Stone), it would have been better and more perfect in order to stay away from the differences of opinion among scholars.

Sleeping during Tawāf

Question: I started the Tawāf of 'Umrah while I was in the wheelchair, and while making the Tawāf I fell asleep. I did not wake up until the end of the seventh round, so what should I do now?

Answer: Sleep is one of the invalidators of ablution. Although a person in a wheelchair sits firmly, however, something may come

²³ Narrated by Al-Bukhāri (1613).

out of him without realizing. So this amount of sleep that has taken the entire Tawāf invalidates the ablution, while purity is a condition for the validity of the Tawāf. So, that person must repeat the Tawāf.

A woman had her menses during Tawāf

Question: A woman performed Hajj last year, and at the end of the Tawāf, she felt wet. When she checked herself, she saw drops of menstrual blood, so she completed the Tawāf, then made Sa'y. When she became pure from menses, she returned to the Sacred House, and did not make Sa'y, knowing that she is a resident of Makkah. Is her Hajj valid? Is anything due upon her?

Answer: If that feeling of wetness occurred after the end of the Tawāf, then the basic principle is that she is pure. Hence, her Tawāf and Sa'y are both valid, because purity is not a condition for the validity of Sa'y.

Nevertheless, if she felt this wetness and was aware and certain of it during the Tawāf, then the Tawāf is invalid. The majority of scholars are of the view that Sa'y is only valid when performed after a valid Tawāf, even if it is done as an act of Sunnah. So, she must repeat the Tawāf and repeat the Sa'y as well.

Sa'y without ablution

Question: What is the ruling on making Sa'y without ablution?

Answer: Purity is not a requirement for a valid Sa'y. So, it is valid without ablution.

Sa'y between Safa and Marwah by a person in a state of Janābah

Question: Is it valid for someone in a state of Janābah to make Sa'y between Safa and Marwah?

Answer: If this Janābah occurred because of his separation between Tawāf and Sa'y, meaning that he made Tawāf while in a state of purity, and his Tawāf was valid, then after that he went and slept and became in a state of Janābah, then there is no doubt that the separation between Tawāf and Sa'y has an effect according to the majority of scholars. That is because they believe that the Sa'y is not valid unless it occurs after Tawāf, even if it is an act of Sunnah. Others are of the opinion that there is no objection to separating between them, especially if the separation is for a need. So, if the case is that he became in a state of Janābah after performing a valid Tawāf, then it is permissible for him to perform Sa'y. As regards a menstruating woman, the Prophet (may Allah's peace and blessings be upon him) said to 'Ā'ishah (may Allah be pleased with her): "Perform all the ceremonies of Hajj as other pilgrims do, but do not perform Tawāf around the Ka'bah."²⁴ This indicates that a menstruating woman may perform Sa'y, and so may a person in a state of Janābah, because the ruling is the same.

Not shaving the head in 'Umrah

Question: I performed 'Umrah and took off my Ihrām clothes before shaving my head. What am I required to do?

²⁴ Narrated by Al-Bukhāri (305).

Answer: If the questioner is still in Makkah and did not go back home, then he has to return to his Ihrām, wear Ihrām clothes, then shave his hair. If he is not aware of the ruling - as is the case - or did it forgetfully, then nothing is due upon him. If he has returned to his country without shaving his head, then he is obligated to slaughter a sacrifice according to the scholars' view based on the statement of Ibn 'Abbās (may Allah be pleased with him): "Whoever leaves a ritual, let him slaughter a sacrifice."²⁵In fact, shaving the head is one of the rituals of Hajj, so he has to slaughter a sacrifice in Makkah and distribute its meat among the poor of the Haram (sanctuary).

Forgetting to shorten or shave the hair after performing 'Umrah in Tamattu' Hajj

Question: A pilgrim performing Tamattu' Hajj forgot to shorten his hair upon ending his Ihrām after 'Umrah. Then the time of Hajj started and he assumed Ihrām for Hajj. Afterwards, he remembered that he had not shortened his hair after 'Umrah. What should he do?

Answer: If the pilgrim performed Tawāf and Sa'y, and was supposed to shave his head, yet he ended his Ihrām before shaving, then he started Ihrām for Hajj after that, then he must observe the ransom for leaving a ritual - which is shaving or shortening the hair - and the ransom is to slaughter a sacrifice; because he left one of the obligatory rituals.

²⁵ Al-Muwatta' (240)

Farewell Tawāf after ‘Umrah

Question: Is it obligatory to perform the Farewell Tawāf after ‘Umrah?

Answer: It is obligatory to perform the Farewell Tawāf after Hajj because the Prophet (**may Allah's peace and blessings be upon him**) commanded that the last thing a pilgrim should do is to make Tawāf around the Ka‘bah²⁶. According to a narration of Abu Dāwūd: "to make Tawāf."²⁷The Prophet (**may Allah's peace and blessings be upon him**) performed ‘Umrah four times and it was not reported that he performed the Farewell Tawāf or commanded it. This indicates that the Farewell Tawāf is not among the rituals of ‘Umrah.

Forgetting the two rak‘ahs after Tawāf and remembering them at home

Question: I went to Makkah and performed ‘Umrah, and performed Tawāf and Sa‘y, but I forgot to pray the two rak‘ahs behind the Maqām of Ibrāhīm. I only remembered when I was at home, and I am a resident of Riyadh, so is anything due upon me? Is praying these two rak‘ahs one of the pillars of ‘Umrah?

Answer: According to the scholars' preponderant opinion, performing the two rak‘ahs after Tawāf is a sunnah act, and the Hajj, ‘Umrah and Tawāf are valid even if the pilgrim leaves these two rak‘ahs. However, such a pilgrim has left an action the Prophet (**may**

²⁶ Narrated by Al-Bukhāri (1755).

²⁷ Narrated by Abu Dāwūd (2002)

Allah's peace and blessings be upon him) had done, and it is not good or appropriate on his part, since the Prophet (may Allah's peace and blessings be upon him) offered them behind the Maqām, and he is the role model and best example, as he said: "Learn from me your rituals."²⁸ And if the pilgrim forgot them and did not remember them until he returned to his town and made them up, then we hope that the matter is flexible. This is because 'Umar (may Allah be pleased with him) performed Tawāf after the morning prayer and prayed the two rak'ahs at Dhi Tuwa, which is a far away spot, according to the old means of transportation.

Offering voluntary Tawāf around the Ka'bah and Sa'y between the Safa and Marwah

Question: I will go to Makkah for one day, is it permissible for me to perform voluntary Tawāf after 'Umrah? Should I pray two rak'ahs after each seven rounds? Is it permissible to perform voluntary Sa'y between Safa and Marwah?

Answer: Whoever comes to Makkah with the intention of performing 'Umrah and assumes Ihrām from the Mīqāt, then enters Makkah, makes Tawāf and Sa'y, then shaves or shortens his hair, then this is the end of his 'Umrah and his rituals are completed. If he, afterwards, wishes to offer a voluntary Tawāf, it is permissible, and there are Hadīths encouraging it: "Whoever performs Tawāf around this House seven times and he keeps track of it, it is as if he freed a slave." And "No one will place one foot on the ground and raise the other except that Allah will remove a sin from him on account of it

²⁸ Narrated by Muslim (1297).

and record a reward for him on account of it."²⁹There are also other Hadīths to the same effect, some of which are judged as Hasan (sound).

Offering two rak'ahs after a voluntary Tawāf

Question: Sometimes I perform a voluntary Tawāf after I completed the 'Umrah. Should I pray two rak'ahs after this Tawāf?

Answer: A Voluntary Tawāf is permissible at all times. He prays two rak'ahs after each seven rounds, and if he combines the rounds by circumambulating seven, then seven, then seven, then praying two rak'ahs, then two rak'ahs, then two rak'ahs; there is nothing wrong with that. This action was authentically attributed to 'Ā'ishah and Al-Miswar (may Allah be pleased with both of them) and the people of knowledge consider this action correct, following the example of both of them.

And if the seven rounds are combined, the rak'ahs do not overlap. Some people think that two rak'ahs are sufficient for all these weeks as a matter of overlapping, which is not correct.

There is no voluntary Sa'y, as it is not reported from the Prophet (may Allah's peace and blessings be upon him) nor any of his Companions, nor any of the trustworthy people of knowledge that one may offer voluntary Sa'y.

People frequently inquire about a voluntary Sa'y to maintain health and weight since Sa'y is not the same as Tawāf from the point that the place of Sa'y is suitable for those who walk about in

²⁹ Narrated by At-Tirmidhi (959)

markets and walking tracks. There is no doubt, however, that things are judged according to their intentions. So, if the doctor advises him to walk, he says: (Instead of roaming in the markets and walking on sidewalks: It would be better to make Tawāf). The same goes for someone advised to go on a diet, and therefore says: (It would be better to fast), and he fasts. There is no doubt that he wants the reward from Allah Almighty, and is rewarded according to his intention, but the reward in such cases is not the same as that granted to someone who makes Tawāf and fasts intending nothing but the act of worship itself.

Performing more than one 'Umrah in one journey

Question: What is the ruling on performing multiple 'Umrahs, especially at the time of intense crowds like in Ramadan and Hajj?

Answer: People of knowledge hold different opinions regarding offering multiple 'Umrahs in one journey. Some of them prevent this because the Prophet (may Allah's peace and blessings be upon him) performed only one 'Umrah in all his journeys and also because of the absence of evidence to support such an act. Others deal with the issue with more detail, and argue that if a month has passed since the first 'Umrah, or his hair has grown, or other similar matters, then there is no objection to offer another 'Umrah given the encouragement of making 'Umrah as indicated by the statement of the Prophet (may Allah's peace and blessings be upon him): "Perform Hajj and 'Umrah consecutively."³⁰ And his statement:

³⁰ Narrated by At-Tirmidhi (810)

"Performing 'Umrah is an expiation for the sins committed between it and the previous 'Umrah, as long as major sins are avoided."³¹ Furthermore, 'Ā'ishah (may Allah be pleased with her) performed two 'Umrahs in one journey: the one associated with her Hajj, and another afterwards where the Prophet (may Allah's peace and blessings be upon him) waited for her and ordered the people not to depart until she finished her 'Umrah. However, a person should keep in mind that he should not waste what is better, and not cause harm to others or to himself. The issue needs a balance between advantages and disadvantages, and between what is good and what is better, and the like.

³¹ Narrated by Al-Bukhāri (1773) and Muslim (1349)

Types of Hajj

The best type of Hajj

Question: What is the best type of Hajj?

Answer: Undoubtedly, Tamattu' is better and more complete if it is possible for the pilgrim to perform it. If the pilgrim comes to the honorable places and sites of the rituals in sufficient time before Hajj, and is able to perform 'Umrah, by doing Tawāf, Sa'y and shortening his hair, and then puts on his clothes or intends to end the state of Ihrām, then after that he assumes Ihrām once again for Hajj, then the Tamattu' is better. If he could not do this and he had brought the sacrificial animal with him, so he should combine Hajj and 'Umrah and this is Qirān Hajj. If that was not the case and he wanted to perform Hajj only, then he may perform Hajj only, which is valid.

What type of Hajj is it if the pilgrim performed 'Umrah on the Day of 'Īd al-Fitr?

Question: I performed 'Umrah on the Day of 'Īd al-Fitr and I intended to perform Hajj - Allah willing - so do I have to do anything? I had an operation on my left leg, and I wore varicose veins stockings and started Ihrām. Am I required to do anything?

Answer: It appears from the question that the questioner is referring to the first day of the month of Shawwāl, and the month of Shawwāl is one of the months of Hajj. If he performed 'Umrah on the day of Eid, and did not return to his country, rather he stayed in Makkah until he assumed Ihrām for Hajj for the same year, then he

is performing Tamattu' Hajj. He is required to slaughter a sacrifice that is part of Tamattu' Hajj. If he, instead, returns to his country and starts Ifrād Hajj, there is nothing due on him.

As for his need for these stockings, which he calls varicose veins stockings, if he needs them and wears them while he is forced to due to necessity, then there is no sin on him, but he must pay a ransom due for relief of harm, either by slaughtering a sheep, fasting three days, or feeding six poor people.

Meaning of 'Umrah incorporated in Hajj

Question: What is the meaning of the statement of the Prophet (may Allah's peace and blessings be upon him) reported in Sahīh Muslim: "‘Umrah has been incorporated in Hajj." Answer: The Hadīth of ‘Umrah being incorporated in Hajj³² means that the actions of ‘Umrah are included in the actions of Hajj in relation to the one performing Qirān Hajj. So, there is no difference between the Qirān Hajj and the Ifrād Hajj except for the intention, and the slaughtering of a sacrifice is obligatory in Qirān Hajj. Otherwise, the actions of Qirān Hajj are the same as Ifrād Hajj; there is no difference between them. So, if a pilgrim performing Qirān Hajj enters Makkah, he should perform the arrival Tawāf just as a pilgrim performing Ifrād Hajj. He does the Sa'y for Hajj after the arrival Tawāf like in Ifrād Hajj. Then, he will only have to do the Tawāf al-ifādah with the rest of the rituals. He does not have to perform another Hajj as in Ifrād Hajj. If he leaves the arrival Tawāf - because it is a Sunnah - whether in Ifrād or Qirān Hajj, and delays the Tawāf and Sa'y until the day of Eid

³² Narrated by Muslim (1218).

or after it, his Hajj is valid, and here, the actions of 'Umrah will have been incorporated in the actions of Hajj in relation to the one performing Qirān Hajj. As for the pilgrim performing Ifrād Hajj, he does not have to perform 'Umrah, so he is not addressed by the Hadīth. As for the one who is performing Tamattu' Hajj, his 'Umrah is independent with all its actions, pillars, and duties from the Hajj, which is independent with its actions, duties, pillars, and conditions.

The meaning of Tamattu' and Hady

Question: In the verse 196 of Surat al-Baqarah, Allah Almighty says:

﴿ فَإِنْ أَحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ... ﴾ [البقرة: 196]

{then if anyone takes a break between 'Umrah and Hajj, he must offer a sacrifice of whatever animal is available.} [Surat al-Baqarah: 196] What is Tamattu' and Hady? I have performed 'Umrah during the last ten days of Ramadan. Answer: Tamattu' is to perform 'Umrah during the months of Hajj, and to perform Hajj in the same year. So, the pilgrim performs 'Umrah in the months of Hajj: Shawwāl, Dhul-Qa'dah, and Dhul-Hijjah, then performs Hajj in the same year, and does not separate between Hajj and 'Umrah by returning to his country. If he does, then the Tamattu' is interrupted. If he performs 'Umrah during the months of Hajj and stays in Makkah until the Hajj of the same year, then he is performing Tamattu' Hajj, and in that case, he is required to offer a Hady, which is to slaughter a sheep that meets the validity conditions of Ud-hiyah. If he cannot afford it, then he has to fast ten days: three in Hajj and seven when he returns home. As regards performing the rituals of 'Umrah during the last ten days of Ramadan, in fact,

Ramadan is not one of the months of Hajj. If he performed 'Umrah in Ramadan and then stays until he performs Hajj without performing 'Umrah during the months of Hajj, then this is not considered Tamattu' Hajj. Also, he is not obligated to slaughter a sacrifice or observe any of its alternative actions, and the Hajj he is performing is Ifrād Hajj.

When can a Hajj be Tamattu'?

Question: I performed 'Umrah on the first days of Shawwāl. Is a ransom due on me if I performed Hajj in the same year?

Answer: Shawwāl is one of the months of Hajj. The months of Hajj are: Shawwāl, Dhul-Qa'dah, and the first ten days of Dhul-Hijjah. So whoever performs 'Umrah during the months of Hajj, then stays and does not return to his country until he performs Hajj in the same year, then he is performing Tamattu' Hajj and Hady at-Tamattu' (offering a sacrifice) is due upon him. If he performs 'Umrah during the months of Hajj -and Shawwāl is one of them - then he returns to his country, then the Tamattu' is interrupted.

What is due upon a pilgrim who fails to complete the rounds of Sa'y in Tamattu' Hajj

Question: I performed Tamattu' Hajj five years ago. When I came to Makkah, I performed Tawāf in its complete rounds, but in Sa'y I performed only one or maybe two rounds due to health issues, then I performed the other rituals of Hajj. What is due upon me?

Answer: When a pilgrim performing Tamattu' Hajj arrives at Makkah, he has to perform Tawāf and Sa'y for 'Umrah, then end his

Ihrām completely. Then, on the day of Tarwiyah, he must assume Ihrām for Hajj.

The questioner said he did not perform Sa'y for 'Umrah, but performed Tawāf only. If he had asked the question at that time, it would have been said to him: You have to perform Sa'y, shorten your hair then end your Ihrām completely. However, he asked the question after Hajj had been over, where there is no room for correction. In such a case, his 'Umrah was incorporated in his Hajj and his Hajj switched into Qirān Hajj, and thus his Hajj is valid. He is obligated to offer a Hady (slaughter a sacrifice) for both Tamattu' and Qirān, and nothing more is due upon him. His situation is like that of a woman who assumes Ihrām for 'Umrah, then has her menstruation cycle, whereby she becomes unable to perform 'Umrah before the Day of 'Arafah. So, she should merge 'Umrah with Hajj just as 'Ā'ishah (may Allah be pleased with her) did.

A woman having her menses after entering into the state of Ihrām

Question: A woman assumed Ihrām for Qirān Hajj, then she had her menses. Should she end her Ihrām or what should she do?

Answer: She should keep her Ihrām as 'Ā'ishah (may Allah be pleased with her) did when she assumed Ihrām for the rituals then she had her menses. When she found out that there was not much time left, she merged her 'Umrah with Hajj and became a pilgrim of Qirān Hajj. Thus, she must not end her Ihrām until she becomes pure from menses and then perform Tawāf around the Ka'bah after doing the other rituals.

A pilgrim of Tamattu' Hajj continues wearing Ihrām clothes after performing 'Umrah until ending the state of Ihrām at the end of Hajj.

Question: I performed Tamattu' Hajj and after ending the rituals of 'Umrah, I ended my Ihrām and shortened my hair but I kept wearing my Ihrām clothes since we were about to go to 'Arafah for standing there. Is what I did correct?

Answer: There is no objection to the pilgrim of Tamattu' Hajj to keep wearing Ihrām clothes as long as he does not intend it as an act of worship. If he performs Tawāf, Sa'y and shortens his hair, then he has completed his 'Umrah, whether he takes off his Ihrām clothes and puts on his ordinary clothes or not. But, he must not intend any act of worship by keeping his Ihrām clothes without separation between Hajj and 'Umrah. Because the essential point in Tamattu' Hajj is to end the state of Ihrām between Hajj and 'Umrah.

The Pillars of Hajj

The Pillars of Hajj in relation to a resident of Makkah

Question: What are the pillars of Hajj for a resident of Makkah?

Answer: Whoever starts his Hajj from Makkah should assume Ihrām from Makkah. This is the first of the pillars of Hajj. He is not obligated to go outside the sanctuary for assuming Ihrām because he will go outside it upon his departure for ‘Arafah on the ninth day. It is better for him to assume Ihrām on the day of Tarwiyah.

Then he should go to Mina and pray Zhuhr, ‘Asr, Maghrib, ‘Ishā’ and Fajr there, each in its due time. He should shorten the four-rak‘ah prayers into two in compliance with the actions of the Prophet (may Allah's peace and blessings be upon him). [Narrated by Al-Bukhāri: 1082 and Muslim: 694] When he offers the Morning Prayer and the sun rises, he should proceed to ‘Arafah. Standing in ‘Arafah is the second pillar, Tawāf al-Ifādah is the third and Sa‘y is the fourth. These are the four pillars of Hajj for someone performing Ifrād Hajj or others. Ifrād Hajj is different from Tamattu’ from the point that in Tamattu’, the pilgrim performs ‘Umrah during the months of Hajj before he starts the rituals of Hajj, then he performs Hajj in the same year and slaughters the sacrifice. In Qirān, the pilgrim does the same rituals of Ifrād except that he is obligated to slaughter a sacrifice.

Meaning of the Hadīth: "Learn your rituals from me."

Question: The Prophet (may Allah's peace and blessings be upon him) says in Sahīh Muslim: "Learn your rituals from me." Does this mean that all his actions in Hajj are obligatory? **Answer:** The actions of the Prophet (may Allah's peace and blessings be upon him) in Hajj are of different rulings. The saying of the Prophet (may Allah's peace and blessings be upon him): "Learn your rituals from me", is the same as his saying: "Pray in the same manner as you see me pray."³³Hajj, the same as the prayer, includes several statements and actions which are all required. Some are required and leaving any of them affects the validity of the worship like pillars of Hajj; they must be performed and there is no excuse for not doing them. Others are confirmed as obligatory as well, but can be made up, like those actions which some pilgrims asked the Prophet (may Allah's peace and blessings be upon him) to give them permission to leave, and he did. There are other actions that are less required, which are the sunnah acts. So the actions of Hajj fall under the following categories:

The first category: The pillars: There is no excuse for not doing them. It did not happen that anyone asked the permission of the Prophet (may Allah's peace and blessings be upon him) to not do any of them and he did.

The second category: The obligatory acts: They are such acts concerning which the Prophet (may Allah's peace and blessings be

³³ Narrated by Al-Bukhāri (631)

upon him) accepted the excuses of some pilgrims to not perform them. If they belonged to the category of pillars, they would not be excused for leaving them, and if they were sunnah acts, they did not need to be excused for leaving them.

The third category: It is the least category: The sunnah acts. They are required, as doing them features emulation of the Prophet (may Allah's peace and blessings be upon him). But, leaving them does not need an excuse, and incurs no sin, and doing them is the most perfect way.

Arrival Tawāf

Definition of the Arrival Tawāf

Question: What is the Arrival Tawāf?

Answer: A pilgrim arriving at Makkah is either performing Tamattu' Hajj, where he must start with making the Tawāf and Sa'y of 'Umrah, then ends his Ihrām, or performing Qirān or Ifrād Hajj. If he has enough time, it is recommended for him to perform the Arrival Tawāf, as done by the Prophet (may Allah's peace and blessings be upon him). This Tawāf is what the people of knowledge refer to as the Arrival Tawāf. Then, if he performs Sa'y thereafter, it would suffice for him as the Sa'y to be performed after Tawāf al-Ifādah, which is one of the pillars of Hajj.

Scholars deem it permissible to perform Sa'y before Tawāf al-Ifādah because Sa'y here is performed after the Arrival Tawāf, and they stipulate for the validity of Sa'y that it must be preceded by Tawāf, even if done as a sunnah act, which is the case.

Not performing the Arrival Tawāf in Ifrād and Qirān Hajj

Question: My mother is old and ill. She will perform Ifrād or Qirān Hajj. Is it correct to proceed directly to Mina without offering the Arrival Tawāf so as to spare her the potential hardship?

Answer: The Arrival Tawāf is a Sunnah act. If she advances the Arrival Tawāf and performs Sa'y after it, she will not have to perform Sa'y after Tawāf al-Ifādah. If she does not perform the

Arrival Tawāf and Sa'y, then she should proceed directly to Mina, then go to 'Arafah with the pilgrims, then to Muzdalifah, then Mina, then perform Tawāf al-ifādah, and Sa'y after it. There is no difference between Ifrād and Qirān Hajj in this case.

Performing Sa'y after the Arrival Tawāf only

Question: In last year's Hajj, I arrived in Makkah on the morning of the ninth day of Dhul-Hijjah, so I performed the Hajj Tawāf, then Sa'y, then I stood at 'Arafāt and spent the night at Muzdalifah. Then I threw [pebbles] at the Jamrat al-'Aqabah, then I shaved my head, took a bath and changed my clothes, and I performed the Tawāf al-ifādah, but I did not perform Sa'y between the Safa and Marwah. Is my Hajj valid? What should I do?

Answer: The Tawāf that he performed in the morning of the tenth of Dhul-Hijjah and referred to it as the Hajj Tawāf is not actually so. If he was performing Tamattu' Hajj, then the Tawāf he performed was the Tawāf of 'Umrah, and so was the Sa'y he performed after it. If he was performing Qirān or Ifrād Hajj, then the Tawāf he performed was the Arrival Tawāf. The Sa'y he performed is valid for Hajj, even if he performed it early on the tenth day.

The questioner said: (... then I stood at 'Arafāt and spent the night at Muzdalifah. Then I threw [pebbles] at the Jamrat al-'Aqabah, then I shaved my head). By doing this he ended his first part of Ihrām. (... then I took a bath and changed my clothes): meaning that he took off the Ihrām clothes and put on ordinary clothes. This was the end of the first part of Ihrām. He added: (and I performed the Tawāf al-ifādah,) This is the Tawāf of Hajj, (but I did not perform Sa'y between Safa and Marwah). We say: If he was performing Ifrād or

Qirān Hajj, then the Sa'y he performed after the Arrival Tawāf which occurred on the tenth day is valid and suffices for him as the Sa'y to be performed after Tawāf al-Ifādah. If he was performing Tamattu' Hajj, then the Sa'y he performed in the morning of the ninth day after the Tawāf of 'Umrah is the Sa'y of 'Umrah, so he is required to perform another Sa'y for Hajj, and it is to be performed after Tawāf al-Ifādah.

He further said: (Is my Hajj valid? What should I do?) The probabilities are as following:

If you were performing Ifrād or Qirān Hajj, your Hajj is valid and you still have to perform the following rituals: Staying overnight in Mina - the eleventh, twelfth and thirteenth of Dhul-Hijjah, if you were to delay your departure - Throwing the pebbles on the days of Tashrīq, and finally the Farewell Tawāf which should be the last thing you do in Makkah. If he was performing Ifrād or Qirān Hajj, then his Hajj is valid and nothing is due upon him because the Sa'y he performed in the beginning is the Sa'y of Hajj.

If you were performing Tamattu' Hajj, then you must perform Sa'y after the Tawāf al-Ifādah on the day of an-Nahr, or afterwards, if you would delay it.

But if we assume that he was performing Tamattu' Hajj and say: 'He has to perform Sa'y,' but it happened that he has already left it, departed and traveled to his country, and the time for Hajj has ended. Then, can he be treated like someone who was short of time, so he combined Hajj and 'Umrah, and his Hajj turned into Qirān, like the case of a menstruating woman for example, as in the story of 'Ā'ishah (may Allah be pleased with her)?

Some scholars may advise him this considering the great hardship. According to the view of Shaykh al-Islam Ibn Taymiyyah, it is enough for the pilgrim of Tamattu' or Qirān Hajj to perform only one Sa'y, and his Hajj is valid. The view of the majority of scholars, which is the preponderant one, is that the pilgrim of Tamattu' Hajj must perform two Sa'ys.

In any case, if there is great hardship, and he is from a very far country, then this deficiency can be compensated for by slaughtering a sacrifice, which is supported by the view of Shaykh al-Islam Ibn Taymiyyah that it is sufficient for the pilgrim of Tamattu' Hajj to perform only one Sa'y. In this way, he does not have to bear the hardship of going back to Makkah to perform the second Sa'y. The preponderant view, however, is that the pilgrim of Tamattu' Hajj is required to perform two Sa'ys.

It is worth noting here that a Muslim has to learn about Hajj before performing it. If he performs Hajj before learning about it, then he must ask about the rituals at that time, since there are many scholars available, praise be to Allah. As a principle, the pilgrim should ask about such things during the time of Hajj before returning to his country. But the assumption here is that the person did not ask and traveled a long way, and is not able to return, because it is not always possible for pilgrims to go back to Makkah. So, in such a case, the Hajj is deemed valid according to the sayings of the trustworthy imams, even if these sayings are sometimes outweighed [by other opinions].

Starting Sa'y on one floor and completing it on another

Question: When I performed Hajj last year, I performed some rounds of Sa'y on one floor, and the other rounds on another floor. Does moving between floors interrupt the Sa'y?

Answer: Doing this does not interrupt the sequence of Sa'y as it is a small pause.

The Day of Tarwiyah and standing in ‘Arafah

When a resident of Makkah should start Ihrām for Hajj

Question: When should a resident of Makkah start Ihrām for Hajj?

Answer: A pilgrim who is a resident of Makkah as well as a pilgrim of Tamattu’ Hajj who has ended his Ihrām after performing ‘Umrah should start his Ihrām for Hajj on the day of Tarwiyah, which is the eighth day of Dhul-Hijjah. Then, he should proceed to Mina and pray therein the five prayers of: Zhuhr, ‘Asr, Maghrib, ‘Ishā’ and Fajr, shortening all these prayers without combining them.

Leaving ‘Arafah but returning to it before sunset

Question: Someone left ‘Arafah in order to bring dinner, then he returned a while after ‘Asr prayer. Is anything due upon him?

Answer: Nothing is due upon him since he was in ‘Arafah during the prescribed time of standing there.

Missing standing in ‘Arafah during the daytime

Question: Someone failed to reach ‘Arafah until the sun had set. Is his Hajj interrupted? What does he have to do?

Answer: The time of standing in ‘Arafah extends until the break of dawn of the night preceding the day of an-Nahr, as mentioned in the Hadīth reported by ‘Urwah ibn al-Mudarris (may Allah be pleased with him): "Whoever attended this prayer (at al-Muzdalifah)

with us, and waited with us until we returned to Mina, and he had stayed at 'Arafah (on the 9th) before that by night or day, he has completed the prescribed duties of Hajj."³⁴When the sun has set and he stood at 'Arafah after that, then proceeded to Muzdalifah, it would suffice for him for the fulfillment of the obligation.

Talbiyah and Takbīr after obligatory prayers on the Day of 'Arafah

Question: Is making Talbiyah after obligatory prayers on the Day of 'Arafah better for the pilgrim or Takbīr?

Answer: The pilgrim must adhere to making Talbiyah until its prescribed time expires by throwing the pebbles based on the Hadīth that reads: "He kept on reciting Talbiyah until he threw the pebbles at Jamrat-ul 'Aqabah"³⁵This is not restricted to the time after offering the obligatory prayers, but in fact, the pilgrim has to do it all the time, and the same applies to reciting Takbīr during these days. After throwing the pebbles at Jamrat-ul-'Aqabah, the time of the time-bound Takbīr, as the scholars call it, is recited after offering the obligatory prayers, and starts from noon time on the Day of an-Nahr when the time of Talbiyah has expired.

Standing in the interior region of 'Uranah

Question: Someone stood in the interior region of 'Uranah, is his Hajj valid?

³⁴ Narrated by Abu Dāwūd (1950) and others.

³⁵ Narrated by Al-Bukhāri (1544) and Muslim (1281).

Answer: It is authentically reported that the Prophet (may Allah's peace and blessings be upon him) said: "All of 'Arafah is a place of standing, but keep away from the interior region of 'Uranah."³⁶This indicates that the interior region of 'Uranah is not included in the place of standing and that standing in it is invalid since it is reported that the Prophet (may Allah's peace and blessings be upon him) forbade the pilgrims to stand in it. However, some scholars maintain that the interior region of 'Uranah is part of 'Arafah, for if it were not, it would be illogical to exclude it from 'Arafah. For this reason, other sites were not excluded. The Prophet, may Allah's peace and blessings be upon him) did not say, for example: "keep away from Muzdalifah." Based upon this view, it is valid to stand in the interior region of 'Uranah, though it is forbidden. The preponderant opinion, however, is the first one which states that it is not part of 'Arafah and that standing therein is invalid, even if the pilgrim is ignorant of the ruling. The one who stood there, but not at all in 'Arafah, must end his Ihrām by performing 'Umrah, and perform Hajj in the following year.

³⁶ Narrated by Ibn Mājah (3012)

Staying overnight at Muzdalifah

Offering supererogatory prayers and calling the Adhān for a pilgrim while combining prayers at Muzdalifah

Question: Is it permissible for a pilgrim to perform supererogatory prayers after combining Maghrib and 'Ishā' prayers at Muzdalifah? Should he call Adhān for each prayer, or call it once only and call the Iqāmah for each prayer?

Answer: Whoever combines two prayers, whether he is in Muzdalifah, 'Arafah or otherwise, may not perform supererogatory prayers between them. It was stated concerning the manner of the Prophet's prayer in Muzdalifah that he did not make Tasbīh between the two prayers. When combining two prayers, especially in the case of performing them in the time of the first prayer, one must not make a break between them according to the opinion of the majority of the scholars. If the two combined prayers are to be performed in the time of the second, then there is no objection to separate between them, but the Sunnah directive is not to offer supererogatory prayers between them. The Dhikr of prayer should be made after the second prayer, not after the first one, as it is a Sunnah act whose time has expired. As for calling the Adhān, it is called for the first prayer and the Iqāmah is called for each prayer, as reported in the Hadīth of Jābir (may Allah be pleased with him) about the description of the Hajj of the Prophet (**may Allah's peace**

and blessings be upon him)³⁷. He stated that the Adhān and Iqāmah were called for the first prayer, then the Iqāmah was called for the second prayer. It was also reported in authentic texts that he called the Adhān for each prayer, while another narration suggests that he called the Iqāmah for each prayer. The Hadīth of Jābir (may Allah be pleased with him) is more preponderant than the others, because Jābir paid attention to the Hajj of the Prophet (may Allah's peace and blessings be upon him) and learned it by heart, starting from the Prophet's departure from his house up to his return to it. Therefore, his statement concerning this issue takes precedence, and Allah knows best.

Delaying Maghrib and 'Ishā' Prayers on the Night of Jam' (Muzdalifah)

Question: We left 'Arafāt on foot, and due to the heavy crowds and our attempts to find a suitable place, we delayed the performance of the prayer until we found a place that accommodated us. We performed Maghrib and 'Ishā' Prayers at 12:45 am. Is our prayer valid?

Answer: The time for offering two combined prayers, like in the case of praying in 'Arafah and Muzdalifah, extends until the end of the second prayer's time. The time of 'Ishā' prayer, according to the preponderant scholarly opinion, extends until midnight based on the Hadīth of 'Abdullah ibn 'Amr (may Allah be pleased with him) as he said: "The time of the 'Ishā' prayer is up to midnight."³⁸. Many of

³⁷ Narrated by Muslim (1218).

³⁸ Narrated by Muslim (612)

the people of knowledge are of the opinion that the time of 'Ishā' prayer extends until the break of dawn, so your prayer is valid according to this opinion. But when there is enough time and ability, it is not permissible to delay 'Ishā' prayer after midnight.

Pilgrims who are allowed to depart from Muzdalifah before dawn

Question: What are the excuses that allow a pilgrim to depart from Muzdalifah before other pilgrims?

Answer: Weakness: when one is weak like old people, women, a child, or someone who has weak people in his company.

Not staying overnight in Muzdalifah for an excuse

Question: In a previous Hajj, we could not manage to stand in Muzdalifah due to the crowds. Some of us slept in buses and we could not reach Muzdalifah until it was nearly dawn time. Then we proceeded to Mina. Was what we did right?

Answer: Staying overnight in Muzdalifah on the night of Jam' is one of the obligations of Hajj. Whoever can do this, but acts neglectfully towards it, is required to do what is entailed by leaving an obligation. But if the pilgrim was unable to do it, like the case in question, due to crowds which caused some of them to sleep in buses outside Muzdalifah, while the others could not reach Muzdalifah until it was nearly dawn time, then what they did was valid and nothing is due upon them. Thus, one should fear Allah as much as he can, and if he does what is within his ability, he has

freed his liability, and Allah does not charge a soul except with what is within its ability.

Picking up pebbles from Muzdalifah

Question: Where should one pick up the pebbles for stoning at the Jamrat-al-'Aqabah? Is picking up the pebbles from Muzdalifah a Sunnah act?

Answer: Pebbles can be picked up from anywhere. There is no specific place for that, but considering that the pilgrim is in Muzdalifah and there are many pebbles in it, and given the abundance of time at night and their possible scarcity in the morning of the next day, picking up the pebbles from Muzdalifah is easier for the pilgrim. Otherwise, there is no specific place for picking up the pebbles.

The Day of An-Nahr

What is the greatest day of Hajj?

Question: What is the greatest day of Hajj that is mentioned in Surat at-Tawbah?

Answer: Most of the scholars maintain that it is the day of An-Nahr because most of the actions of Hajj take place on it. Others say that it is the Day of 'Arafah.

Time of throwing pebbles on the Day of An-Nahr

Question: When we arrived from Muzdalifah to Mina, we were tired and had disagreed regarding whether we must hasten to throw pebbles as some of us suggested, or have a rest first and then throw pebbles even after 'Asr prayer, as the others said. When does the time for throwing pebbles at Jamrat al-'Aqabah on the day of 'Eid end?

Answer: Throwing stones at the Jamrah on the day of 'Eid is the greeting of Mina. So, it is better to hasten to do it as the Prophet (may Allah's peace and blessings be upon him) did, for it is the first thing he did when he reached Mina. But if the pilgrim is tired, there is no objection to delaying it until before sunset, according to most scholars. Some scholars view that it is permissible to throw pebbles at night; so if it was hard for someone to throw during the daytime and delayed it until night, then his action is valid.

Throwing more than seven pebbles at Jamrat al-‘Aqabah

Question: I threw more than seven pebbles at Jamrat al-‘Aqabah, what should I do?

Answer: It is ordained for a pilgrim to throw seven pebbles in compliance with the action of the Prophet (may Allah's peace and blessings be upon him). If he throws more, then it is not good, but the obligation is fulfilled by throwing seven pebbles, and the extra pebbles are not required because they exceed what is prescribed. It is feared that doing this may be included under Bid‘ah if done by way of religiosity. But if he does this for being doubtful about whether he has thrown seven or less, then it is a simple matter. Yet, he has to be careful as to throw the exact number as prescribed without excess, lest he should be acting contrary to the guidance of the Prophet (may Allah's peace and blessings be upon him) and fall into the arena of Bid‘ah.

Eid and Jumu‘ah Prayers for a pilgrim

Question: Do pilgrims have to pray Eid and Jumu'ah prayers, or pray Zhuhr shortened instead of Jumu‘ah? Do the people of Makkah shorten the prayers while performing the rituals of Hajj?

Answer: When the Prophet (may Allah's peace and blessings be upon him) performed Hajj, the Day of ‘Arafah occurred on Friday, and he did not perform Jumu‘ah prayer then, but he performed Zhuhr and ‘Asr prayers as shortened and combined³⁹. He did not

³⁹ Narrated by Muslim (1218).

perform Eid prayer either. Thus, a pilgrim is not obligated to pray Jumu'ah or Eid following the practice of the Prophet (may Allah's peace and blessings be upon him). As for the pilgrims of Makkah shortening their prayers, scholars have held different opinions as to whether shortening prayers in Mina and combining them in 'Arafah and Muzdalifah relates to the rituals. As such, this situation applies to the people of Makkah, or relates to travel, so it does not apply to the pilgrims of Makkah. Some scholars state that prayers are shortened due to the rituals. This is since it was not reported when the Prophet (may Allah's peace and blessings be upon him) combined the prayers in 'Arafah and Muzdalifah, and shortened them in Mina. He commanded the people of Makkah to perform the prayer in its complete form as he did when he prayed in the mosque on the Day of the Conquest of Makkah and said: "Complete your prayer, for we are travelers."⁴⁰ So, in this case the ruling applies to the people of Makkah and others. Other scholars say that prayers are shortened due to travel. They argue that the Prophet (may Allah's peace and blessings be upon him) notified the people about that on the occasion of the Conquest, which is the supportive evidence concerning this ruling. Furthermore, it is not necessary to repeat the notification on every occasion. Allah Knows best.

Ruling on Tawāf al-Ifādah

Question: I performed Hajj but I did not do Tawāf al-Ifādah due to my ignorance. What is due upon me?

⁴⁰ Narrated by At-Tabārani in al-Mu'jam al-Kabīr (517).

Answer: Tawāf al-Ifādah is one of the pillars of Hajj that cannot be waived under any circumstances. The pilgrim must perform it, and if he traveled to his country, he must return and perform the Tawāf al-Ifādah. According to the view of those who say that Sa'y is valid only when performed after Tawāf, even if it is a Sunnah Tawāf, he must repeat the Sa'y as well. So he should perform Tawāf and Sa'y. If he commits any of the acts restricted in Hajj and he knows that they are prohibited, then he must observe a ransom along with the Tawāf.

Delaying Tawāf al-Ifādah until the end of Dhul-Hijjah

Question: Some people say that it is permissible to delay Tawāf al-Ifādah until the end of Dhul-Hijjah. Is this correct?

Answer: This is the view of the majority of scholars that there is no end to the time of performing Tawāf al-Ifādah. So, the pilgrim should maintain the state of Ihrām. If he ends his Ihrām for the first time, he must abstain from women and never end his Ihrām for the second time until he performs the Tawāf, no matter how long the interval is. But it is better and more cautious for a pilgrim to free his liability from the duty as soon as possible, which is more prudent and safer, for he does not know what might befall him.

Delaying Tawāf al-Ifādah until the twelfth day of Dhul-Hijjah.

Question: I delayed Tawāf al-Ifādah until the twelfth day of Dhul-Hijjah. Is my Hajj valid?

Answer: The Hajj in this case of delaying the Tawāf al-Ifādah until the twelfth or thirteenth or after that, is a valid Hajj because there is no time limit for performing Tawāf al-Ifādah. So whenever the pilgrim performs it before leaving, even if his Tawāf is considered invalid or he forgot to perform it, or something like that, and he traveled to his country and came back and performed it, then his Tawāf is valid.

Combining the Tawāf al-Ifādah with the Farewell Tawāf

Question: My husband and I performed Hajj this year. In our group there were students of sharia knowledge who said that it is permissible to delay the Tawāf al-Ifādah to the time of the Farewell Tawāf, and combine both in a single Tawāf, so we acted upon the concession without an excuse. In this case, what is due upon us?

Answer: Tawāf al-Ifādah is one of the actions performed on the Day of an-Nahr. Yet, it has no specific time. If it is delayed until the second, third or even after that when the crowds are less intense, then the pilgrims perform Tawāf al-Ifādah. After this, if they depart from Makkah, then this suffices for them the Farewell Tawāf, as per the rule of overlapping acts of worship. When there are two acts of worship of the same type, one of which is not performed, yet the other is, then the minor one is merged into the major. But in the case in question, the pilgrim's intention must be the performance of Tawāf al-Ifādah, in which the Farewell Tawāf is merged. This is exactly like the case of someone who joins the prayer while the imam is bowing; he should recite The Takbīr of Ihrām then bend

down for bowing, and the Takbīr of bowing is merged into the Takbīr of Ihrām.

Menstruating woman performs Tawāf al-Ifādah fearing the departure of her group

Question: If a menstruating woman fears that the group of pilgrims she is accompanying will depart, and she mostly believes that they will not wait for her, and if she waits until she is pure from menses, this may result in a considerable harm. Is it permissible for her to circumambulate the House while she is having her menses?

Answer: It is authentically reported that the Prophet (may Allah's peace and blessings be upon him) said to 'Ā'ishah (may Allah be pleased with her) when she had her menses during Hajj: "Perform all the ceremonies of Hajj as the other pilgrims do, but do not perform Tawāf around the Ka'bah until you get clean (from your menses)."⁴¹ It is also reported that he (may Allah's peace and blessings be upon him) said to Safiyyah (may Allah be pleased with her): "'Aqra Halqa (O miserable and unlucky)! You will detain us."⁴² This indicates that a menstruating woman detains her company. Had there been a concession for her to perform Tawāf in this condition provided that she would use a napkin, as stated by Shaykh al-Islam (may Allah have mercy upon him)⁴³, the Prophet (may Allah's peace and blessings be upon him) would have clarified

⁴¹ Narrated by Al-Bukhāri (305).

⁴² Narrated by Al-Bukhāri (1561) and Muslim (1211).

⁴³ Majmū' al-Fatāwa (280/21).

it in that situation without delay, since clarification was needed in such circumstances. His statement: "You will detain us!" proves that a menstruating woman causes her company to wait for her and not leave. So, she must stay until she becomes pure and perform the Tawāf.

Ending Ihrām after performing Tawāf al-Ifādah

Question: If I perform the Tawāf al-Ifādah on the day of Eid, is it permissible for me to end my Ihrām and put on my clothes, even before throwing the pebbles, shaving and slaughtering the sacrifice?

Answer: The first ending of Ihrām occurs after performing two rituals of the following three: throwing the pebbles, shaving or shortening the hair, and Tawāf al-Ifādah. If the pilgrim performs two out of these three, he may observe the first ending of Ihrām, and the second ending occurs by doing the third ritual. It is not permissible for the pilgrim to end his Ihrām on account of performing only one of these rituals, like performing Tawāf al-Ifādah, throwing the pebbles or shaving. This is the view of the majority of scholars, but there are some of them who hold that he can end the Ihrām after doing only one of these rituals. The preponderant opinion, however, is that he must perform two rituals in order to end his Ihrām, given the statement of ‘Ā’ishah (may Allah be pleased with her): "I used to apply perfume to the Prophet (may Allah's peace and blessings be upon him) when he intended to assume Ihrām, before he put on his Ihrām (garments). And again when he ended his state of Ihrām, but before he made Tawāf around the

Ka'bah."⁴⁴We have previously mentioned that the Prophet (may Allah's peace and blessings be upon him) ended his Ihrām after throwing the pebbles and shaving his head.

When can a pilgrim of Tamattu' Hajj end his Ihrām?

Question: When can a pilgrim of Tamattu' Hajj end his Ihrām?

Answer: In Tamattu' Hajj, a pilgrim starts Ihrām for performing a complete 'Umrah. When he reaches the Ka'bah, he performs Tawāf and Sa'y, shortens his hair, and then wears his ordinary clothes, as he entirely terminates his Ihrām. On the day of Tarwiyah, he starts Ihrām for Hajj, proceeds to Mina where he prays the five obligatory prayers until the dawn of the day of 'Arafah. Then he moves to 'Arafah and stays there until sunset, then to Muzdalifah, then to Mina where he throws the pebbles at Jamrat al-'Aqabah. After that, he shaves his head and makes the minor termination of Ihrām. He will still need to make the second termination of Ihrām by performing the third ritual which is Tawāf al-Ifādah. When he performs Tawāf al-Ifādah, his Hajj is complete and things prohibited during Hajj become lawful for him as normal. So, the first termination of Ihrām occurs by doing two out of three rituals, while the second termination occurs by doing all three rituals, namely: throwing pebbles at Jamrat al-'Aqabah, shaving or shortening the hair and Tawāf. Slaughtering the sacrifice has nothing to do with terminating the state of Ihrām according to most scholars, although

⁴⁴ Narrated by Al-Bukhāri (1539).

it is mentioned alongside the termination of Ihrām, as in the saying of Allah Almighty:

﴿... وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ...﴾ [البقرة: 196]

{and do not shave your heads until the sacrificial animal reaches its place of sacrifice.} [Surat al-Baqarah: 196] According to the verse, shaving the head is contingent upon the sacrificial animals reaching their place of sacrifice. Some scholars view that slaughtering the sacrifice is relevant to the termination of Ihrām. However, the majority are of the view that it occurs by performing the three rituals which are: throwing the pebbles, shaving or shortening the hair and Tawāf al-Ifādah, but slaughtering the sacrifice is not one of these rituals.

Terminating Ihrām on the Day of An-Nahr by only shaving the head

Question: I performed Hajj and on the day of Eid I handed over the price of the sacrificial animal to the Islamic bank, then I shaved my hair, and made the first termination of Ihrām. After that, I threw the pebbles at Jamrat al-‘Aqabah and made Tawāf around the Ka‘bah. Was what I did correct? If not, then what should I do?

Answer: The question indicates that he terminated his Ihrām after shaving, which is one of the causes of terminating the Ihrām. As for slaughtering, it is not one of the causes of terminating the Ihrām according to the majority of scholars. He only shaved his hair and then terminated his Ihrām, then threw the pebbles at Jamrat Al-‘Aqabah, then made Tawāf. This means that he made the first termination of Ihrām by doing only one of the three rituals. The

preponderant view held by the people of knowledge is that the first termination of Ihrām occurs only by doing two out of three rituals: throwing the pebbles, shaving, and Tawāf. The first thing that the pilgrim begins with is throwing of pebbles at Jamrat al-‘Aqabah, then the slaughtering of sacrifice, then the shaving or shortening of hair, and then Tawāf. We have already said that slaughtering the sacrifice is not one of the causes of the termination of Ihrām according to the people of knowledge; rather, the causes are the other three rituals. If a pilgrim throws the pebbles and shaves his head, then he has made the first termination of Ihrām. Then, if he makes Tawāf after that, he has made the second termination of Ihrām. If he makes Tawāf at first, then throws the pebbles, he has made the first termination of Ihrām, even if he delays shaving his head. Allah knows best.

Hady and Udhiyah

Hady in Ifrād Hajj, and the meaning of bringing the Hady

Question: I want to perform Ifrād Hajj, should I offer a Hady (sacrificial animal)? What is the meaning of bringing the Hady?

Answer: It is permissible for one who wants to perform Ifrād Hajj to offer a Hady? If he stays in his home country and sends forth the Hady without performing Hajj or 'Umrah, then he has complied with the Sunnah, since the Prophet (may Allah's peace and blessings be upon him) used to send forth the Hady from Madīnah. If one performs Ifrād Hajj and sends forth a Hady, he will get a reward on account of that. If he brings the Hady, it is better and more preponderant for him to combine Hajj and 'Umrah, as the Prophet (may Allah's peace and blessings be upon him) did, because he will not terminate his Ihrām, whether he is performing Ifrād or Qirān Hajj until the sacrificial animal reaches the place of sacrifice on the day of Eid. In such a case, performing Qirān Hajj is better for him following the action of the Prophet (may Allah's peace and blessings be upon him). Bringing the Hady (sacrificial animal) means to bring it to Makkah from outside the Mīqāts, or from the country of the pilgrim. The Prophet (may Allah's peace and blessings be upon him) used to send his Hady from Madīnah, and he brought his Hady therefrom. 'Ali (may Allah be pleased with him) came with the rest of his camels from Yemen. These are examples of venerating this ritual, and venerating the rituals is from the piety of hearts. We seek Allah's help.

Not offering the Hady in Ifrād Hajj

Question: I performed Hajj without ‘Umrah a year ago, and when I reached home they said to me: You must offer a ransom or fast for ten days. I did not have money to buy this ransom, and I forgot about it, and did not fast the ten days at that time either, so what should I do now?

Answer: It is evident from the questioner's words that he performed Ifrād Hajj because he said: (I performed Hajj without ‘Umrah). A pilgrim of Ifrād Hajj is not obligated to offer a sacrifice, because the sacrifice is only required of the pilgrim of Tamattu’ or Qirān Hajj. The one who gave him the Fatwa that he must offer a Hady is someone lacking knowledge. If a pilgrim of Ifrād Hajj has not performed ‘Umrah before, then he must perform ‘Umrah because it is obligatory, though not as obligatory as Hajj. There is a known scholarly difference regarding this issue; however, the preponderant opinion is that it is obligatory.

Is slaughtering the sacrifice one of the causes for terminating Ihrām?

Question: Are shaving the head and slaughtering the sacrifice sufficient for terminating the Ihrām and wearing ordinary clothes?

Answer: Slaughtering the sacrifice is not one of the means of terminating the Ihrām. According to the predominant opinion, two out of three rituals must be performed, and these three are: throwing the pebbles, Tawāf, and shaving. So he may throw the pebbles and shave his head; perform Tawāf and shave his head; or

throw the pebbles and perform Tawāf. Slaughtering the sacrifice is not one of such means.

What should be offered as the Hady in Hajj?

Question: What should be offered as the Hady in Hajj?

Answer: A Hady, and similar to it is Ud-hiyah and ‘Aqīqah, should be offered from livestock animals like camels, cows and sheep, and nothing else is valid in this regard.

Time of slaughtering the sacrificial animals

Question: What is the time limit for slaughtering the sacrificial animals in Hajj?

Answer: The time for slaughtering the sacrificial animals, as well as the Ud-hiyah, lasts until sunset on the last day of the Tashrīq Days. So, it starts on the day of Eid and the three days following it, known as the Tashrīq Days. When the sun sets on the last day of Tashrīq, the time for slaughtering will expire.

Combining the intention of slaughtering a Hady and an Ud-hiyah upon slaughtering a Hady

Question: Is it recommended for the pilgrim to intend both a Hady and an Ud-hiyah upon slaughtering a Hady, so that he will receive the reward for both at the same time?

Answer: If it is a voluntary Hady, then there is no objection to merge an Ud-hiyah with a Hady since they belong to the same type of worship. However, if it is an obligatory Hady, then it is invalid to combine an Ud-Hiyah with it because the Ud-hiyah is a confirmed

act of Sunnah by itself, so it must be observed independently from the obligation in such a case.

Whoever intends to offer a Hady should refrain from cutting anything from his hair or nails during the first ten days of Dhul-Hijjah

Question: Should anyone who intends to offer a Hady refrain from cutting anything from his nails or hair during the first ten days of Dhul-Hijjah just as the one who intends to offer an Ud-hiyah?

Answer: This ruling applies exclusively to Ud-hiyah, so the one who intends to offer a Hady is not obligated to refrain from cutting his hair or nails unless he assumes Ihrām for Hajj. The mere action of offering a Hady, whether it is for Tamattu' or Qirān, or a voluntary Hady, does not entail refraining from cutting the nails or hair. The Prophet (may Allah's peace and blessings be upon him) used to send forth a Hady from Madīnah without this hindering him from doing anything he used to do before sending it, like cutting hair or nails or the like.

A pilgrim of Tamattu' Hajj cutting his hair after 'Umrah, while intending to offer an Ud-hiyah

Question: If a pilgrim of Tamattu' Hajj wants to offer an Ud-hiyah, may he cut anything from his hair, or it is not permissible for him to end his Ihrām, and that it is better for him to perform Ifrād or Qirān Hajj?

Answer: It is reported in the Sunnah that it is forbidden for anyone who intends to slaughter an Ud-hiyah to cut anything from his hair

or skin. However, this forbiddance is confronted by the obligation of shaving or shortening the hair in 'Umrah. So, it is obligatory for such a person to either shorten or shave his head if there is enough time for his hair to grow and be cut in Hajj. Otherwise, it is better for him to shorten his hair, and there is no contradiction between the two rulings because the one who intends to perform 'Umrah in the ten days of Dhul-Hijjah and is resolved to offer an Ud-hiyah is not included in the forbiddance, rather, he is excluded and subject to a specific ruling.

Ruling on the Ud-hiyah for whoever intends to offer a Hady

Question: Is offering an Ud-hiyah recommended for one who wants to offer a Hady, whether he is a pilgrim of Tamattu' or Qirān Hajj?

Answer: Some of the people of knowledge believe that a Hady suffices for the Ud-hiyah. When the Prophet (may Allah's peace and blessings be upon him) performed Hajj, he did not offer an Ud-hiyah in his home city. Texts related to the Ud-hiyah are independent, and the encouragement for it is independent as well. What is reported regarding the Hady in the Hajj is another matter that is not contradictory to that. It is authentically reported that the Prophet (may Allah's peace and blessings be upon him) offered a cow as a sacrifice on behalf of his wives⁴⁵. Some of the people of knowledge state that 'offering sacrifice' here refers to the Hady, and that the Prophet (may Allah's peace and blessings be upon him) offered a

⁴⁵ Narrated by Muslim (1211).

cow as a Hady on behalf of his wives. So, the point is that there is no contradiction between the texts reported in connection to the Ud-hiyah and those reported in connection to the Hady, for each one of them is an action intended for drawing closer to Allah Almighty and cannot be incorporated into the other.

Should a pilgrim who delegated his family to slaughter an Ud-hiyah on his behalf refrain from cutting anything from his hair?

Question: I delegated my family to slaughter an Ud-hiyah on my behalf and paid its price for them, then I set out for Hajj. Should I refrain from shaving my hair or cutting anything from my skin until the Ud-hiyah is slaughtered on the second day of Eid?

Answer: Yes, you have to refrain from shaving your hair or cutting anything from your skin until you have your Ud-hiyah slaughtered. An exclusion is made for what contradicts the obligatory shaving or shortening of the hair by a pilgrim performing 'Umrah. That is, when a pilgrim intends Tamattu' Hajj and starts his 'Umrah, performing Tawāf and Sa'y, he must shorten or shave his hair if he wants to offer an Ud-hiyah because refraining from shaving or shortening in the case of Ud-hiyah is an obligation just as shaving or shortening is in the case of 'Umrah. Yet, shaving or shortening in 'Umrah is more specific in such a situation. Apart from that, he must adhere to the basic rule and refrain from shortening or shaving his hair.

Delaying the slaughter of a Hady by the delegated person

Question: If I delegated an association to slaughter the Hady, but they were late in slaughtering it, what should I do? Am I obligated to maintain my Ihrām until I am sure that they slaughtered it?

Answer: When someone delegates another to slaughter a sacrifice on his behalf, there are two possible cases:

The first case: To delay it after the first or second day and slaughter it on the third or fourth day. There is nothing wrong with this case.

The second case: To delay it after the four days where slaughtering is valid. This involves great error. If the delegated person is trustworthy in such a way that frees the delegator's liability, but he was late in slaughtering the sacrifice without negligence on his part, then there is no sin incurred either, but the delegated person must fear Allah Almighty with regard to the person who delegated him, and fulfill the task entrusted to him in a way that frees the liability of the two parties involved in the delegation process.

As for keeping his Ihrām until he is sure that the sacrifice has been slaughtered, in fact, the slaughter is not one of the reasons for ending Ihrām, so it does not entail ending the state of Ihrām which occurs only when the pilgrim does two of the three things: throwing the pebbles at the Jamrah, shaving the hair, and making Tawāf around the Ka'bah. If he does two out of these three, then he has done the first termination of Ihrām.

Meaning of Ish'ār and Taqlīd of the Hady

Question: I read in the books of Fiqh that it is a Sunnah to make Ish'ār and Taqlīd of the Hady, what does that mean?

Answer: Ish'ār means: making an incision in the hump of camels until the blood flows out, whereas Taqlīd means tying something to the sheep to indicate that they are a Hady, like a piece of cloth, sandals or the like. 'Ā'ishah (may Allah be pleased with her) said: "I used to twist the garlands for the Hady of Allah's Messenger (**may Allah's peace and blessings be upon him**) and he used to send his Hady to the Ka'bah, and he did not used to regard as unlawful what was lawful for men to do with their wives till the people returned (from the Hajj)."⁴⁶

Ish'ār and Taqlīd are done to let the people know that those animals are meant for Hady, so that they would not harm or attack them.

Sharing the Ud-hiyah with the wife

Question: What is the ruling on sharing the Ud-hiyah with my wife? What are the relevant rulings?

Answer: When the husband offers an Ud-hiyah, he as well as his household are included in this Ud-hiyah. So, his wife does not have to offer an Ud-hiyah on her own. As a rule, the husband is the one who offers the Ud-hiyah and his wife and children are included with him. However, if the husband cannot afford the price of the Ud-

⁴⁶ Narrated by Al-Bukhāri (5566) and Muslim (1321)

hiyah, and his wife chooses to cooperate with him in its price, then there is no objection to that.

Ud-hiyah for the deceased

Question: What is the ruling on offering an Ud-hiyah on behalf of a deceased person?

Answer: In principle, the Ud-hiyah is to be offered by a living person and his household is included with him, as done by the Prophet (may Allah's peace and blessings be upon him). But if a deceased is included with the family in the Ud-hiyah, or offers Ud-hiyah exclusively on his behalf, then its reward reaches him, Allah willing, based on the opinion of the majority of scholars. If the deceased had made a will to this, then it must be fulfilled.

Giving the price of the Ud-hiyah in charity

Is it permissible to give the price of the Ud-hiyah in charity instead of slaughtering it?

Answer: There is no doubt that the Ud-hiyah is from the ordinances of Allah, and that it should be glorified by choosing a fat, defect-free animal for it. And slaughtering an Ud-hiyah is better than giving its price in charity. In Islam, acts of worship are diverse, and this is an aspect of Allah's favor, kindness and generosity. The diversity of acts of worship has a wide range of interests and rationales. But, in this specific time, which is the time of Eid al-Ad-ha and the days of Tashrīq, slaughtering the Ud-hiyah is far better than giving its price in charity, as stated by the people of knowledge.

Failing to offer an Ud-hiyah due to the inability to afford it

Question: For three years, I have not been able to buy an animal to offer it as an Ud-hiyah because of difficulties and poverty that I am going through, so am I sinful for this or not?

Answer: Ud-hiyah is a confirmed Sunnah, and its reward is great. Slaughtering an Ud-hiyah is better than giving its price in charity, but it is not obligatory. The one who cannot offer an Ud-hiyah and does not find someone to lend him money, which he can easily pay back, then it is not obligatory, and he bears no sin for that.

The Days of Tashrīq

Staying overnight at Mina

Question: I am performing Hajj with an organized group and I am their bus driver. During the nights of Mina, I am always busy transporting the pilgrims from Mina to the place of Jamarat and the Sacred House. I return to the tent after Fajr prayer, as I pray and sleep until Zhuhr prayer. Am I exempted from staying at Mina overnight? Is anything due upon me?

Answer: The bus driver who transports the pilgrims, and the pilgrims need him is governed by the same ruling as those who are excused, like shepherds and the water providers. For such people, overnight stays are waived unless he gets a chance and is able to do so. Otherwise, the basic principle is that he is excused as long as he does what the pilgrims need.

Obligatory overnight stays

Question: During the days of Tashrīq, we stayed in ‘Azīziyyah. After eating dinner, we would go to Mina and reach it at 12:30 am, so we stayed at the Jamarat Bridge until just before dawn. Then we returned and prayed Fajr with the group in our residence. Did we do the right thing? Is it obligatory to spend the whole night in Mina?

Answer: The obligatory overnight stay in Mina encompasses most of the night, that is: more than half of it. By spending this duration there, the overnight stay is achieved, for if a person does most of something, it is correct to say that he did it, and most of the thing takes the ruling of all of it. However, staying overnight on the roads

and at the Bridge as mentioned by the questioner involves risk and causes harm to the pilgrim himself and to others as well. If there are hard conditions and the pilgrim cannot find a suitable place to spend the night in, then he is excused. But if there is a chance for him and he spends the night at the Bridge, without incurring harm upon himself or others, then this is alright, Allah willing, provided that they stay there most of the night. If they were prevented from entering Mina due to crowds or other reasons, although they tried and pursued the means available, then they are excused on account of this.

The elderly and the sick leaving the overnight stay in Mina

Question: What is the ruling on the elderly, the sick and those with them staying in a residence near Mina, namely 'Azīziyyah, on the days of Eid and Tashrīq during their Hajj?

Answer: The overnight stay in Mina on the nights of Tashrīq is one of the obligations of Hajj. It is due upon all pilgrims, except for those who have excuses. Those who cannot find a place in Mina are permitted to stay overnight elsewhere. If it is hard for the elderly and the sick to go to Mina and reach it, then they are like those who have excuses, so they are excused and nothing is due upon them. As for those who take care of them, if it is not possible for them to go to the place of the overnight stay after serving them, then the same ruling applies to them.

Manner of throwing the pebbles by delegation

Question: If I am delegated by my mother to throw the pebbles on her behalf, should I stone the minor Jamrah for myself and my mother, followed by the middle Jamrah, and then the major one in the same way?

Answer: It is more cautious to stone the three Jamrahs for yourself first in order to avoid the scholarly difference in this regard. You start with the minor, the the middle, and then the Jamrat al-'Aqabah on your own. After that, return and stone the minor, the middle, and then the major ones for the person who delegated you to do so, whether it is your mother or anyone else. This approach is more cautious. But if doing this involves severe difficulty and you act upon the other scholarly opinion, fearing harm for yourself, then there is nothing wrong with that, Allah willing, as hardship brings about ease.

Size of pebbles

Question: Does the difference in the sizes of pebbles that I throw affect the validity of my throwing, since I cannot find pebbles of the same size?

Answer: The difference in size is bound to happen because the pebbles are not product of a factory with a specific weight and size; rather, they are picked up from the ground from what is scattered. So, there are pebbles of the required size, and others a little smaller or larger. So there is no objection to that. What is forbidden here is to go to extremes in finding big pebbles. When the Prophet (**may Allah's peace and blessings be upon him**) had the pebbles picked up

for him, he raised them in his palm and said: "Like these. And beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters."⁴⁷ These pebbles are close to the size of a hazelnut, even if they are a little bigger or smaller in such a way that they conform to the definition of pebbles and are close to the prescribed size. This does not affect the validity of the act, Allah Almighty willing.

A woman delegating someone to throw the pebbles on her behalf for fear of overcrowding

Question: Is it permissible for a woman to delegate someone to throw the pebbles on her behalf just for fear of overcrowding without sending someone to make sure whether there is actually overcrowding or not?

Answer: The ruling is based upon what is most likely to happen. So, if it is most likely thought that there is overcrowding that causes great hardship to a woman or an old man or the like of them, then it is permissible to delegate someone to throw the pebbles in such a case. Otherwise, every person is obligated to do the acts of worship on his own, so it is not permissible to delegate another, unless he lacks the ability or becomes in the same situation as an unable person.

⁴⁷ Narrated by An-Nasā'i (3057)

Throwing the pebbles before noon for fear of missing the flight

Question: Is it permissible to throw the pebbles before the Zawāl (the sun passing its zenith) on the twelfth day for someone who will miss the flight if he waits for the time of Zawāl?

Answer: It is not permissible to throw the pebbles before the Zawāl on the days of Tashrīq because the Prophet (may Allah's peace and blessings be upon him) and those with him from among the Companions (may Allah be pleased with them) were keen to wait for the Zawāl, and he used to prevent them from throwing until the sun passes its zenith, whereupon they would throw the pebbles⁴⁸. Had there been any concession the Prophet (may Allah's peace and blessings be upon him) would not detain his companions for the time of Zawāl. As such, it is obligatory to wait until the time of the Zawāl and then throw the pebbles.

Zawāl is the time when the sun leaves its zenith and the time when Zhuhr prayer starts. So, when the muezzin calls the Adhān for Zhuhr prayer, we know that it is the time of the Zawāl.

Early departure or late departure

Which is better, to depart early or late from Mina?

Answer: It is authentically reported that the Prophet (may Allah's peace and blessings be upon him) delayed his departure until the thirteenth of Dhul-Hijjah when the sun had left its zenith, then he

⁴⁸ Narrated by Al-Bukhāri (1746).

threw the pebbles and departed from Mina. As for the verse that reads:

﴿... فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ...﴾ [البقرة: 203]

{But whoever hastens to depart [Mina] on the second day, there is no sin upon him; and whoever delays [until the third], there is no sin upon him}. [Surat al-Baqarah: 203] There is nothing to indicate the superiority of hastening or delaying the departure from Mina. But it states that whoever fears Allah, the Exalted and Glorified, there is no sin upon him whether he hastens or delays the departure. So the verse means that there is no sin upon whoever hastens to depart from Mina, if he fears Allah, and whoever delays the departure, there is no sin upon him if he fears Allah. It does not imply any superiority of the early or late departure because fearing Allah Almighty is the condition stipulated in both cases. In fact, fearing Allah is required from those who hasten their departure as well as those who delay it. However, delaying the departure is better than hastening it based on other evidence, which is the action of the Prophet (may Allah's peace and blessings be upon him) rather than the cited verse.

Throwing the pebbles before the Zhuhr Adhān of the twelfth day

Question: I performed Hajj this year and did the Farewell and Ifādah Tawāfs on the twelfth day, and I finished the Tawāfs by the time the Adhān for Zhuhr was called. Is this Hajj valid or do I need to do something?

Answer: Finishing the Farewell and Ifādah Tawāfs by the time of the Adhān of Zhuhr prayer means that the pilgrim threw the pebbles before Zawāl, or delayed this action until after the Farewell Tawāf. In both cases, his throwing is not valid. Hence, he is required to do the same as the one who failed to throw the pebbles on one of the three days of throwing. This means doing what is obligatory for someone who leaves out part of the rituals, which is part of the sacrifice due on whoever does not perform the rituals.

A group of scholars said that if he failed to throw the pebbles on all three days, then he has to offer a whole sacrifice. Others say that offering a sacrifice is obligatory only when the pilgrim leaves out throwing on the day of Eid, along with the eleventh and twelfth of Dhul-Hijjah. So, based on this, he is required to offer part of the sacrifice, the price of which he should assess and buy food with its price to be given in charity.

Delaying the performance of some rituals after the days of Tashrīq

Question: Is it permissible to delay the performance of the Arrival Tawāf, Sa'y, Tawāf al-Ifādah and the Farewell Tawāf after the days of Tashrīq?

Answer: First of all, the Arrival Tawāf is a Sunnah for pilgrims of Ifrād and Qirān Hajj. So, if the pilgrim did not perform the Arrival Tawāf, nor did he perform Sa'y after it, and delayed the Tawāf, then he is required to perform only one Tawāf, namely Tawāf al-Ifādah, and only one Sa'y as well, whether he is performing Qirān or Ifrād Hajj. If he delays Tawāf until after the days of Tashrīq, until

completing his Hajj and being about to leave to his home country, then this suffices him for the Farewell Tawāf. But if he is performing Tamattu' Hajj, it is incumbent upon him to perform Tawāf and Sa'y for 'Umrah, and this Tawāf is not the Arrival Tawāf. Then he should shave or shorten his hair and end his Ihrām for 'Umrah. Then he must assume Ihrām for Hajj, and is required to perform Tawāf and Sa'y for Hajj. If he delays Tawāf and Sa'y until the time when he leaves Makkah after having performed all the rituals, then this Tawāf suffices him for the Farewell Tawāf.

The Farewell Tawāf

Ruling on the Farewell Tawāf

Question: Is the Farewell Tawāf one of the rituals of Hajj, or it is obligatory on one who wants to leave Makkah, as it seems from the Hadīth of Ibn ‘Abbās (may Allah be pleased with him) that is narrated in Sahīh Muslim?

Answer: The Farewell Tawāf is not one of the rituals of Hajj, but when a pilgrim wants to leave Makkah, the last thing he should do before leaving is to make Tawāf around the Ka‘bah. If a pilgrim determines to stay in Makkah, and does not return to his country or travel anywhere, then the Farewell Tawāf is not due upon him. This meaning is clearly reflected by its name: "the Farewell Tawāf", for he who is going to leave is the one who bids farewell, but he who is going to stay does not.

Hajj without the Farewell Tawāf

Question: What is the ruling on performing Hajj without doing the Farewell Tawāf?

Answer: Hajj performed without doing the Farewell Tawāf is valid, but there is an obligatory act left out and must be made up by offering a sacrifice. The Farewell Tawāf is an obligatory act in Hajj, without which Hajj is valid, yet it has to be made up by slaughtering a sacrifice, according to the people of knowledge.

If the pilgrim delays the Tawāf al-Ifādah to be the last thing he does in the Sacred House, then the Farewell Tawāf is included in it by way of overlapping.

Leaving the Farewell Tawāf for fear of overcrowding

Question: After performing Hajj, my mother left for Yemen, but she did not perform the Farewell Tawāf due to her fear of the overcrowding of pilgrims. Is it obligatory for her to perform this Tawāf? If so, what is due upon her?

Answer: If she was performing Hajj and left out the Farewell Tawāf, which is one of the obligatory acts of Hajj, for fear of the overcrowding of pilgrims, then she has left out one of the obligatory rituals. According to the view of the people of knowledge, she would have to slaughter a sacrifice, based on the statement of Ibn ‘Abbās (may Allah be pleased with him): "Whoever leaves a ritual must slaughter a sacrifice."⁴⁹The woman in question left out one of the obligatory rituals of Hajj, so slaughtering a sacrifice is due upon her.

Leaving Makkah without performing the Farewell Tawāf

Question: We performed the Tawāf al-Ifādah on the fifteenth day of Dhul-Hijjah at 1:00 am. We traveled on the seventeenth without performing the Farewell Tawāf. What is due upon us?

Answer: Those pilgrims performed the Tawāf al-Ifādah and thought that it sufficed them for the Farewell Tawāf, or maybe they heard something to this effect. The problem, however, is that they stayed two days after having performed the Tawāf al-Ifādah. They

⁴⁹ Al-Muwatta’ (240).

said they performed it on 15th of Dhul-Hijjah, and did not depart until it was the 17th. In this case, it is incumbent upon them to perform the Farewell Tawāf, which cannot be substituted by the Tawāf al-Ifādah. Based on this, if they had already departed without performing the Farewell Tawāf, then they are obligated to slaughter a sacrifice because they left out an obligatory act, since it is incumbent on whoever leaves out a ritual to slaughter a sacrifice. This is the view of the majority of the people of knowledge. Nonetheless, if departure occurred directly after the performance of the Tawāf al-Ifādah, then the Farewell Tawāf is included in it and they are not obligated to do it because the last thing they had done in the Sacred House was their performance of Tawāf.

Staying in Makkah after performing the Farewell Tawāf

Question: Is it obligatory on the pilgrim to leave Makkah once he has performed the Farewell Tawāf? What if he needed to stay overnight in Makkah or delay the departure to the following day?

Answer: The command of the Prophet (may Allah's peace and blessings be upon him) for pilgrims to let Tawāf be the last thing they do in Makkah entails that a pilgrim should leave for his country after performing the Farewell Tawāf⁵⁰, if he gets engaged in something related to his journey, or waits for his Hajj company, then there is no objection to that. But, if he, after performing the Farewell Tawāf, sleeps or stays until the following day, then he has

⁵⁰ Narrated by Al-Bukhāri (1755) and Muslim (1328).

to redo the Tawāf because it is no longer the last thing he did before leaving.

Performing the Farewell Tawāf before throwing the pebbles

Question: Is it correct to perform the Farewell Tawāf before throwing the pebbles since I will not return to the Sacred Mosque, but will stay overnight in Mina to throw the pebbles and then leave straight to my country without returning to the Sacred Mosque?

The Farewell Tawāf is invalid in this form because the last thing the pilgrim does before leaving is his performance of Tawāf. If there remains some rituals to be done after that, among which is the throwing of the pebbles, then it is true for him that the last thing he did was to do Tawāf around the Ka'bah, but rather it was the throwing of pebbles in Mina. Hence, he has to redo the Farewell Tawāf.

The Farewell Tawāf for the people of Jeddah

Question: We have a Fatwa by some students of knowledge that is widely spread among us which states that the people of Jeddah do not have to perform the Farewell Tawāf, although their point of views have differed regarding the reason. Some of them say that the reason is that they are residents of the area around the Sacred Mosque, while others say that the reason is crowds and hardship, so they may go to Jeddah then return and perform the Farewell Tawāf. So, please advise us with the answer to this question, and we thank you very much.

Answer: As regards to whether or not the people of Jeddah are considered residents of the area around the Sacred Mosque, the answer to this is based upon what is meant by being residents of the area around the Sacred Mosque. As for those who say that this refers to those who reside in a proximity that is less than the distance that is linked to shortening the prayers, then we say that the distance now between Makkah and Jeddah is less than that given the proximity caused by expanding the constructions in both cities. But in the past, the distance between them was a valid distance for shortening the prayers. It is the one which Ibn ‘Abbās gave an example for this issue, as it is narrated in Al-Muwatta’⁵¹ that he said: "between Makkah and Jeddah, Makkah and Taif, and Makkah and ‘Usfān." In fact, Jeddah was far from Makkah by a distance that entailed shortening the prayers, but when construction expanded and the distance decreased, the ruling no longer applies. Therefore, the people of Jeddah do not shorten the prayer or combine them when they go to Makkah, and vice versa since the distance between the two cities is below the distance that the people of knowledge stipulate for shortening the prayers. So, those who argue that the area around the Sacred Mosque refers to places located on a distance less than that stipulated for shortening the prayers believe that the people of Jeddah are subject to this description, so they are not obligated to perform the Farewell Tawāf. Meanwhile, there are those who believe that such a description is linked to the people of Makkah since the people of Jeddah are obligated to perform the Farewell Tawāf like other pilgrims.

⁵¹ /148).

Nonetheless, based upon the view suggesting that the residents of the area around the Sacred House are the people of Makkah, which is the preponderant opinion, it is obligatory on the people of Jeddah to perform the Farewell Tawāf because they have their own city with its name to which they belong, and it is not Makkah. So, they are not those referred to by such a description. Consequently, they are obligated to perform the Farewell Tawāf and it is impermissible for them to go back home before performing it. The pilgrim who does this has left out the Farewell Tawāf, and if they return and perform it, it will not be sufficient for freeing their liability. So, it is due upon them to slaughter a sacrifice just like the other pilgrims.

As for the hardship, as it is for them, it is for others as well. So, if it is a valid justification for them to not perform the Farewell Tawāf, then it is a valid justification for others to leave it out too.

Leaving out the Farewell Tawāf by the sick

Question: A man did not perform the Farewell Tawāf due to illness and old age, what is due upon him?

Answer: The Farewell Tawāf with respect to Hajj is one of its obligatory acts. It is not permissible for a person living outside the sacred precincts of Makkah to leave after his Hajj until he has performed Tawāf around the House in seven circuits. A concession of leaving this Tawāf is granted to women experiencing menstruation or postpartum bleeding. As for those other than them, the basic rule should be applied and they are obligated to perform the Farewell Tawāf, even if they have to be carried. If this is still not possible, it should be made up by slaughtering a sacrifice following

the opinion of the majority of scholars that is based upon the saying of Ibn ‘Abbās (may Allah be pleased with him): "Whoever leaves out one of the rituals, then let him slaughter a sacrifice." Since the questioner has left an obligatory act, then he is obligated to make it up by slaughtering a sacrifice.

Forgetting the Farewell Tawāf

Question: What is due upon someone who forgot to perform the Farewell Tawāf, but he performed the Tawāf al-Ifādah?

Answer: According to the people of knowledge, the Farewell Tawāf is an obligatory act in Hajj that can be made up by slaughtering a sacrifice. But if the pilgrim performed the Tawāf al-Ifādah right before the time he was leaving Makkah, then it would be a valid substitute for the Farewell Tawāf.

Doubting the annulment of ablution while performing the Farewell Tawāf

Question: I performed Hajj and while doing the Farewell Tawāf, I doubted that I broke my ablution, but I completed the Tawāf without redoing the ablution due to overcrowding, is there something that I have to do?

Answer: The ablution should be deemed valid as per the default assumption, which is not cancelled based upon mere doubt. Certainty is not cancelled by doubt. So, according to principle, you remain in a state of ritual purity as long as you are not sure that it has been invalidated. There is nothing due upon you since you completed the Tawāf without being certain that you had broken the ablution. So, your Tawāf is valid.

Excluding the two Rak'ahs after the Farewell Tawāf

Question: What is the ruling concerning someone who did not perform the two-Rak'ah prayer after the Farewell Tawāf?

Answer: The two-Rak'ah prayer to be performed after Tawāf is a Sunnah according to the majority of scholars. Some of them said that it is obligatory, while others say: it takes the same ruling as Tawāf, if it is obligatory then the prayer is obligatory, and if it is a Sunnah then the prayer is a Sunnah too. However, the opinion adopted by most of the people of knowledge is that such a prayer is a Sunnah and that omitting it entails no penalty. Nevertheless, the one who skips it has neglected an act of the Sunnah and has missed a great deal of good that he would have earned if he had followed the example of the Prophet (may Allah's peace and blessings be upon him).

Visiting the Prophet's Mosque

Question: Is it recommended for the completion of Hajj that the pilgrim go to the Prophet's masjid (may Allah's peace and blessings be upon him)? How many obligatory prayers he must perform there?

Answer: Visiting the mosque of the Prophet (may Allah's peace and blessings be upon him) is not essential for the completion of Hajj, which can be complete without that. However, visiting the mosque of the Prophet (may Allah's peace and blessings be upon him) involves great good and the multiplication of reward, for one prayer offered there is equal to one thousand prayers offered elsewhere. It is reported in Hadīth that: "A journey should not be

made except to three mosques."⁵²The mosque of the Prophet (may Allah's peace and blessings be upon him) is one of these three. There is abundant good in visiting the Prophet's masjid and praying in it, but it is not one of the requirements of Hajj.

There is no specific limit for the number of obligatory prayers to be performed in the Prophet's mosque, for the more a person offers prayers there, the more his rewards are multiplied. Each prayer is equal to one thousand in reward.

⁵² Narrated by Al-Bukhāri (1189) and Muslim (1397).

Hajj and 'Umrah by proxy

The Hadīth: "He returns as sinless as the day his mother gave birth to him" includes the one who performed Hajj on behalf of his brother.

Question: If I perform Hajj on behalf of my late brother, will I be included in the Hadīth and be one of those about whom the prophet (may Allah's peace and blessings be upon him) said: "Whoever performs Hajj and does not commit obscenity or commit any evil therein will go back (free of sin) as on the day his mother gave birth to him."? **Answer:** In principle, the saying of the Prophet (may Allah's peace and blessings be upon him): "Whoever performs Hajj"⁵³ is specific to one who performs Hajj for himself. But if someone does a favor to his deceased brother by performing Hajj on his behalf when he is in his grave, and he dedicates its reward to him, then he will be rewarded for that, and Allah's favor is abundant.

How to perform Hajj on behalf of others

Question: What is the manner of performing Hajj on behalf of others? How should the Talbiyah and other rituals be made?

Answer: If a Muslim is performing Hajj on behalf of another person, when he reaches the Mīqāt, he should say the Talbiyah on behalf of the person who deputized him and say: "Labbayk on behalf of so-and-so," as per the Hadīth narrated in the Sunan of Abu

⁵³ Narrated by Al-Bukhāri (1521).

Dāwūd and others: "Labbayk on behalf of Shubrumah."⁵⁴But it is conditioned that the deputized person must have performed Hajj on behalf of himself, so he becomes eligible for performing it on behalf of another. He should recite Talbiyah on behalf of that person and mention his name. If he keeps it within his heart without mentioning the name, the Hajj is valid. He must also specify the ritual that he performs on behalf of another, so he should say: "Labbayk for Hajj on behalf of so-and-so," or "Labbayk for 'Umrah on behalf of so-and-so." Then he performs all the other rituals bearing in mind that he is doing this on behalf of the person who deputized him. He does this in Tawāf, Sa'y, standing in 'Arafah, and all the acts of Hajj just as he is performing Hajj on his own behalf. If he is sometimes inattentive about the deputation, there is nothing wrong with that. It is impermissible for him to switch the intention afterwards to consider himself performing Hajj on his own behalf.

Hajj on behalf of another by a poor person who has not performed Hajj for himself

Question: Is it permissible for a poor person to perform Hajj on behalf of another considering that Hajj is not due upon him?

Answer: It is not permissible for someone who has not performed Hajj to perform it on behalf of another person; it is a condition for the validity of Hajj by proxy that the deputized person must have performed Hajj on his own behalf. It is mentioned in the famous Hadīth reported on the authority of Ibn 'Abbās (may Allah be pleased with him) that: "The Prophet (may Allah's peace and

⁵⁴ Narrated by Abu Dāwūd (1811).

blessings be upon him) heard a man say: "Labbaik on behalf of Shubrumah." He asked: "Who is Shubrumah?" and the man replied: "A brother of mine," or "a relative of mine." The Prophet (may Allah's peace and blessings be upon him) asked whether he had performed Hajj on his own behalf, and when the man replied that he had not, he said: "Perform Hajj on your own behalf first, then perform it on behalf of Shubrumah."⁵⁵Hajj by proxy is not valid by someone who has not perform Hajj on his own behalf. In other words, if he has performed Hajj, he may perform it on behalf of whomever he wills.

Hajj on behalf of someone who delayed it out of negligence, then died on his way to perform it

Question: If a person was neglectful and delayed the performance of Hajj, then he went out for Hajj, but died on his way, is it obligatory to perform Hajj on his behalf? And from where should Hajj be performed? What about he who was not neglectful?

Answer: If someone was neglectful and delayed Hajj, he is sinful, because Hajj is obligatory on an immediate basis. Then, if it later becomes possible for him to perform Hajj and he performed it, then this frees his liability from the obligation. If that person died while on his way to perform Hajj, then someone should perform Hajj on his behalf from his own money (from the legacy) from the very spot where he died. As for the one who is not negligent, then there is no sin upon him. But if he afterwards becomes able to perform it, then he should perform it if he is able to, or it should be performed on his

⁵⁵ Narrated by Abu Dāwūd (1811).

behalf from his own money, just like the one who is negligent, except that there is no sin upon him, whereas the negligent bears sin. He is also required to repent, seek Allah's forgiveness and feel regretful...etc.

As for the place from where Hajj should be performed on his behalf, it is the spot where he died as we have mentioned earlier. Muslim jurists say: This is so whether it is located ahead of or past the Mīqāt, since there is no difference between performing Hajj on behalf of someone from his own country or from a place near the Mīqāt. This is because the place where the deceased commenced the Hajj and where he died could be a vast distance, thereby incurring high costs for the one performing Hajj on his behalf, so there is no need for completing the Hajj from where the deceased person started it.

Hajj and 'Umrah on behalf of the deceased mother

Question: My mother passed away when I was on a vacation in my home country. When I got back to KSA, it was the month of Shawwāl and I did not manage to perform 'Umrah on her behalf. I want to perform Hajj on her behalf this year, is this permissible, noting that I am a resident of Makkah?

Answer: If you perform 'Umrah and Hajj on behalf of your mother, if she did not perform any of them, then this is the best thing you can do, given the Hadīth where the Prophet (may Allah's peace and blessings be upon him) said: "Perform Hajj and 'Umrah on behalf of

your father."⁵⁶But, as he performed the obligatory Hajj on her behalf and freed her liability thereof, he is further required to perform the obligatory 'Umrah on her behalf, or delegate someone to do that, and he is rewarded for that, Allah willing.

A son delegating someone to perform Hajj on behalf of his parents despite his financial and physical capability

Question: I am a resident of Makkah Al-Mukarramah, and I have performed Hajj five times - praise be to Allah. Last year, I paid a sum of money to someone in order to perform Hajj on behalf of my father. This year I intend to delegate another to perform Hajj on behalf of my mother. They are both dead. My question is: is it valid to delegate someone to perform Hajj on their behalf when I am in good health?

There is no objection to authorizing someone to perform Hajj on behalf of your father and mother. You will receive reward, Allah willing, for this authorization and for the money you spend. But if you did this yourself, it would be better. The Prophet (**may Allah's peace and blessings be upon him**) was asked about this issue by a man whose late father did not perform Hajj, and by a woman whose late mother did not perform Hajj. He said to the man: "Perform Hajj on behalf of your father."⁵⁷And said to the woman: "Tell me, if your mother owed a debt, would you pay it off? So, pay off her debt to

⁵⁶ Narrated by At-Tirmidhi (930).

⁵⁷ Narrated by Abū Dāwūd (1810).

Allah, for He is most deserving of settlement of His debt."⁵⁸It is more proper for a person to perform Hajj on behalf of his father and mother, but if he lacks energy to do that and authorizes someone to perform Hajj on their behalf, providing the money needed for that, then he will be rewarded, Allah willing.

The one who seeks to authorize someone for this purpose must carefully choose the suitable person. Undoubtedly, investigation in such matters is required, because if he were someone whose supplication was likely to be answered by Allah, then he would be better than another whose supplication was likely to be rejected on account of some reasons that cause supplication to be rejected. So, one must authorize a person who fears Allah Almighty and whose Hajj is likely to be accepted.

When the authorized person assumes *Ihrām* he should say: "Labbayk for Hajj on behalf of so-and-so," or "Labbayk for 'Umrah on behalf of so-and-so," or "Labbayk for Hajj and 'Umrah on behalf of so-and-so," mentioning the name of the person.

Performing Hajj on behalf of a disabled person

Question: I am an Arab young man residing in Makkah Al-Mukarramah. I have a disabled paternal aunt who has delegated me to perform Hajj on her behalf, knowing that she is residing in our country and did not come to Makkah, and she is still alive. So, is it valid that I perform Hajj on her behalf?

⁵⁸ Narrated by Al-Bukhāri (1852).

Answer: A Companion once asked the Prophet (may Allah's peace and blessings be upon him): "O Messenger of Allah, my father is an old man who cannot sit firmly on a mount. Hajj has become due upon him, so is it valid that I perform Hajj on his behalf?" Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Yes." There was also a female Companion who asked him if it was valid to perform Hajj on behalf of her father who lacked the ability to perform Hajj, then the Prophet (may Allah's peace and blessings be upon him) commanded her to perform Hajj on behalf of her father. If the authorized person has performed Hajj for himself, then it is permissible for him to perform Hajj on behalf of any person from his relatives who has no ability to perform Hajj, or for anyone who needs to have Hajj performed on his own behalf. Allah knows best.

An elderly woman deputizes someone to perform a voluntary Hajj on her behalf

Question: I am an elderly woman who has already performed Hajj, yet I like to perform Hajj, and I want to appoint someone to perform Hajj on my behalf. Is this permissible?

Answer: Yes. It is permissible to deputize someone to perform voluntary Hajj on behalf of another, especially for this elderly woman that finds difficulty in performing Hajj by herself. There is nothing wrong with that just like it is for an obligatory Hajj.

Performing 'Umrah on behalf of the uncle's late wife.

Question: Is it permissible to perform 'Umrah on behalf of my paternal uncle's wife, since both of them are dead? She has a son living in our home country who is twenty years old.

Answer: Performing 'Umrah on behalf of someone -who is the uncle's wife in the case in question - then he is rewarded by Allah. It is reported in an authentic Hadīth that someone asked the Prophet (may Allah's peace and blessings be upon him) about the case of his father and mother being unable to perform Hajj due upon them, given their old age and inability to sit firm on the riding mount, and he answered: "Perform Hajj on behalf of your father."⁵⁹In another narration, he said: "Perform Hajj and 'Umrah on behalf of your father."⁶⁰Thus, it is permissible to perform Hajj on behalf of others in such a case, and it is an excellent deed, for it absolves a deceased person from a religious obligation. The reward of this benevolent volunteer is with Allah Almighty, He will reward him for freeing the liability of his Muslim sister in faith, namely his uncle's wife from this religious obligation.

⁵⁹ Narrated by An-Nasā'i (5395).

⁶⁰ Narrated by At-Tirmidhi (930).

A person performing 'Umrah on behalf of his disabled paternal aunt

Question: I am a resident of KSA and have a paternal aunt who is blind and disabled due to spinal disc herniation. Is it permissible for me to perform 'Umrah on her behalf?

Answer: There is no objection to perform 'Umrah on behalf of your aunt who is unable to perform it herself. The Prophet (may Allah's peace and blessings be upon him) was asked by someone who said that his mother or father could not sit firm on a riding mount and inquired whether he should perform 'Umrah on their behalf, to which the Prophet (may Allah's peace and blessings be upon him) replied: "Yes." So, it is permissible to perform Hajj and 'Umrah on behalf of such disabled people.

A woman performing 'Umrah for herself and for her husband during the same journey

Question: My mother wants to go to Makkah to perform the rituals of 'Umrah after her waiting period ends, since my father passed away about twenty-four days ago. My mother has never performed 'Umrah before. Is it permissible for her to perform 'Umrah on behalf of my father after performing 'Umrah for herself? We have heard that she must finish her 'Umrah, return to Algeria, her country, then intend to perform 'Umrah on behalf of my father.

Answer: Since the husband of this woman passed away twenty-four days ago, then she has to complete her waiting period before she goes to Makkah for 'Umrah. The waiting period for a woman whose husband has died is four months and ten days, in case she is

not pregnant. If she is pregnant then her waiting period ends by her delivery.

Since she has not performed 'Umrah before, she has to perform 'Umrah for herself. She should assume Ihrām from the Mīqāt of her country and enter Makkah to perform Tawāf and Sa'y, whereby she will have completed her 'Umrah. After that, she should go to the nearest area outside the sacred precincts to assume Ihrām for 'Umrah on behalf of her late husband. She is not required to return to Algeria or to the very Mīqāt where she assumed Ihrām the first time. Instead, she should assume Ihrām at the nearest area outside the sacred precincts and intend the 'Umrah for her late husband. She should make the same rituals she has made in the 'Umrah she made for herself, i.e., Tawāf, Sa'y and shortening her hair. By doing so, she will have performed 'Umrah for herself first, then for her husband.

Performing one 'Umrah on behalf of two persons

Question: I intend to perform 'Umrah on behalf of my deceased sister. May I include my deceased brother as well in the same 'Umrah, or I have to finish my sister's 'Umrah first then make another one for my brother?

Answer: It is not permissible to combine two persons in one ritual. In other words, it is not valid that someone performs one 'Umrah on behalf of his mother and father, or his sister and brother. Rather, a ritual should be performed independently for a single person. He may not perform 'Umrah for himself and for another person simultaneously either, but a single ritual should be for a single

person. So, after the questioner completes ‘Umrah on behalf of his sister, he may then perform another one for his brother.

Changing the date of ‘Umrah to be performed on behalf of a deceased person

Question: My brother has passed away, and I have intended to perform ‘Umrah on his behalf in the next Ramadān. Is it permissible for me to perform it three months earlier?

Answer: There is no objection to you performing ‘Umrah on his behalf. You are doing an act of goodness and donation. But if you intended this in the form of a vow, then you must fulfill it in the same way you vowed it in terms of nature and time. If it was a mere intention within yourself, then you are a doer of good, and there is no blame upon you. However, ‘Umrah in Ramadān is better than in any other month, for its reward equals that of Hajj. It is even mentioned in a narration of an authentic Hadīth that it equals Hajj performed with the Prophet (may Allah's peace and blessings be upon him).⁶¹

Performing ‘Umrah on behalf of someone, then Hajj on behalf of another in the same year

Question: Is it permissible for me to perform ‘Umrah on behalf of my deceased brother, then intend Ifrād Hajj for my deceased father during the same season?

⁶¹ Narrated by Al-Bukhāri (1863).

Answer: There is no objection to you performing 'Umrah on behalf of your deceased brother and he will receive its reward. You too will receive a reward for your kindness to your brother. Then, you may make the intention for performing Ifrād Hajj on behalf of your deceased father as well, as an act of dutifulness toward him after his death. There is nothing wrong in doing both rituals in the same season because Hajj is independent of 'Umrah. So, if a person performs 'Umrah on behalf of another and Hajj on behalf of someone else during the same year, then this is valid. Allah knows best.

A woman performing Hajj on behalf of a man

Question: Is it valid for a woman to perform Hajj on behalf of a man, and vice versa?

Answer: Yes. It is valid for a woman to perform Hajj on behalf of a man and vice versa. This is proved by the fact that a woman from the Khath'am tribe came to the Prophet (may Allah's peace and blessings be upon him) and asked: "O Messenger of Allah, the obligation of Hajj that Allah has imposed upon His slaves has become due on my father in his old age. My father is very old and cannot sit firm on a riding mount. May I perform Hajj on his behalf?" He (may Allah's peace and blessings be upon him) said: "Yes."⁶² So, that woman performed Hajj on behalf of her father by the permission of the Prophet (may Allah's peace and blessings be upon him). It is also valid for a man to perform Hajj on behalf of a woman.

⁶² Narrated by Al-Bukhāri (1513), and Muslim (1334).

Receiving money in return for performing Hajj on behalf of another

Question: Is it permissible for me to perform Hajj on behalf of others in return for money, noting that I have performed Hajj for myself?

Answer: There is no objection to you performing Hajj on behalf of others in return for money which you use to make matters easier for you, provided that you do not make such material gain your main objective. There is a difference between someone who performs Hajj on behalf of others for the purpose of gaining money, and he who receives money in order to be able to perform Hajj on behalf of others. The one who receives money to use it for performing Hajj, freeing the liability of others of the obligation, being present in those sacred sites, and undertaking these virtuous deeds, in which supplications are hoped to be answered, then he is praised and not blamed. But he whose main concern is money, so he performs Hajj only for the sake of material gain, then he is an evil person whose intention is not pure. Some of the people of knowledge even deemed this impermissible. Therefore, one should be resolved to do what is pleasing to Allah Almighty and what draws the person closer to Him. He should not be mainly focused on material gain, while heedless about attaining the pleasure of Allah Almighty and what leads to His Paradise.

Detailed index of topics

Introduction by Shaykh Abdul Karim Al-Khudhayr	4
Statement of Ma'ālim As-Sunan Foundation	5
Introduction	9
Preface	11
Conditions for acceptance of deeds	11
Comparison Between Voluntary Hajj and Charity	13
The Acceptable Hajj	14
Matters that help in achieving an acceptable Hajj	15
Delaying Hajj for the sake of learning the rituals	15
An easy book for learning the manner of performing Hajj	16
Earning money in Hajj	16
Conditions for Hajj and 'Umrah being obligatory	18
What is meant by the ability to perform Hajj	18
Hajj of someone who owes another a debt	18
Hajj of someone in debt after taking permission from the creditor	19
Hajj of someone in debt without informing the creditor	20
Taking a loan for performing Hajj	20
Performing Hajj with an organized campaign for Hajj free of charge	20
Performing Hajj with unlawful money	21
Hajj of a blind person	22
Performing Hajj by someone who came to KSA for work	22
Performing Hajj by someone who has missed fasting some days of Ramadan that he has not yet made up	23

A Mahram (non-marriageable male escort) is a condition for a woman’s Hajj.....	23
A woman travelling to perform Hajj with her brother	24
A woman performing Hajj with the son of her nephew (son of her brother's son or her sister's son)	24
A man being a mahram for his wife's sister, paternal aunt or maternal aunt.....	25
A woman's travel for Hajj with an organized group of a trusted company without a mahram	25
A family taking the housemaid to perform Hajj along with them	26
Hajj of a pregnant woman	26
Ihrām and Mīqāts	28
Assuming Ihrām before the months of Hajj	28
Intention to enter the Hajj without uttering it	28
Passing the Mīqāt without assuming Ihrām, while intending to perform ‘Umrah	29
He did not assume Ihrām at the Mīqāt and got married after Hajj.....	29
Ihrām in menstruation or post-partum bleeding	30
Ihrām of someone who moved from Jeddah but his family is still living there	30
Making the intention of Hajj after having entered Makkah for visiting the relatives	31
Place of Ihrām for someone who accidentally intends to make ‘Umrah after passing the Mīqāt.....	32
Stipulation in Ihrām	33
Passing the Mīqāt without assuming Ihrām by a pilgrim of Qirān Hajj ..	34

Someone who intends Hajj passed the Mīqāt and assumed Ihrām in Makkah	35
Mīqāt of the people of Makkah	36
Abandoning the rituals	37
Forgetting as for what type of Hajj he assumed Ihrām	38
A boy at the age of discernment ends his Ihrām before completing Hajj.	38
Prohibited acts during Ihrām	40
Continuing to wear stitched-clothes until entering Makkah.....	40
Cutting something of the skin during Ihrām out of forgetfulness.....	40
Seeking shade during Ihrām	41
He kept wearing his pants under Ihrām clothes forgetfully.....	41
A man in the state of Ihrām covering his head during sleep and others alerting him not to do so	42
A woman in the state of Ihrām uncovering her face while with her mahram men	42
Manner of covering the face by a woman in the state of Ihrām.....	43
A woman uncovering her eyes in ‘Umrah	44
Using perfumed creams and soap during Ihrām	45
A person in the state of Ihrām smelling perfume while buying it.....	45
Using soap during Ihrām.....	45
Using fruit-scented soap.....	46
Using deodorants during Ihrām.....	46
Using toothpaste during Ihrām.....	46
Chewing gum during Ihrām	47

Changing Ihrām clothes before ending the state of Ihrām	47
Changing Ihrām clothes before ending the Ihrām of ‘Umrah	47
Wearing socks during Ihrām	48
Engaging in trade during Hajj	49
‘Umrah and related issues	50
Idtibā’ and its timing	50
Degree of authenticity of the Hadīth: "We would wipe over the Corner in the first and last rounds of Tawāf."	50
Invalidating ablution during Tawāf	51
Sleeping during Tawāf	51
A woman had her menses during Tawāf	52
Sa’y without ablution	52
Sa’y between Safa and Marwah by a person in a state of Janābah	53
Not shaving the head in ‘Umrah	53
Forgetting to shorten or shave the hair after performing ‘Umrah in Tamattu’ Hajj	54
Farewell Tawāf after ‘Umrah	55
Forgetting the two rak’ahs after Tawāf and remembering them at home	55
Offering voluntary Tawāf around the Ka’bah and Sa’y between the Safa and Marwah	56
Offering two rak’ahs after a voluntary Tawāf	57
Performing more than one ‘Umrah in one journey	58
Types of Hajj	60
The best type of Hajj	60

What type of Hajj is it if the pilgrim performed ‘Umrah on the Day of ‘Īd al-Fitr?.....	60
Meaning of ‘Umrah incorporated in Hajj.....	61
The meaning of Tamattu‘ and Hady	62
When can a Hajj be Tamattu‘?	63
What is due upon a pilgrim who fails to complete the rounds of Sa‘y in Tamattu‘ Hajj	63
A woman having her menses after entering into the state of Ihrām	64
A pilgrim of Tamattu‘ Hajj continues wearing Ihrām clothes after performing ‘Umrah until ending the state of Ihrām at the end of Hajj..	65
The Pillars of Hajj	66
The Pillars of Hajj in relation to a resident of Makkah	66
Meaning of the Hadīth: "Learn your rituals from me."	67
Arrival Tawāf.....	69
Definition of the Arrival Tawāf	69
Not performing the Arrival Tawāf in Ifrād and Qirān Hajj.....	69
Performing Sa‘y after the Arrival Tawāf only	70
Starting Sa‘y on one floor and completing it on another	73
The Day of Tarwiyah and standing in ‘Arafah.....	74
When a resident of Makkah should start Ihrām for Hajj.....	74
Leaving ‘Arafah but returning to it before sunset.....	74
Missing standing in ‘Arafah during the daytime.....	74
Talbiyah and Takbīr after obligatory prayers on the Day of ‘Arafah	75
Standing in the interior region of ‘Uranah	75
Staying overnight at Muzdalifah.....	77

Offering supererogatory prayers and calling the Adhān for a pilgrim while combining prayers at Muzdalifah	77
Delaying Maghrib and 'Ishā' Prayers on the Night of Jam' (Muzdalifah)	78
Pilgrims who are allowed to depart from Muzdalifah before dawn	79
Not staying overnight in Muzdalifah for an excuse	79
Picking up pebbles from Muzdalifah	80
The Day of An-Nahr	81
What is the greatest day of Hajj?	81
Time of throwing pebbles on the Day of An-Nahr.....	81
Throwing more than seven pebbles at Jamrat al-'Aqabah.....	82
Eid and Jumu'ah Prayers for a pilgrim	82
Ruling on Tawāf al-Ifādah	83
Delaying Tawāf al-Ifādah until the end of Dhul-Hijjah	84
Delaying Tawāf al-Ifādah until the twelfth day of Dhul-Hijjah.	84
Combining the Tawāf al-Ifādah with the Farewell Tāwāf.....	85
Menstruating woman performs Tawāf al-Ifādah fearing the departure of her group	86
Ending Ihrām after performing Tawāf al-Ifādah.....	87
When can a pilgrim of Tamattu' Hajj end his Ihrām?	88
Terminating Ihrām on the Day of An-Nahr by only shaving the head....	89
Hady and Udhiyah	91
Hady in Ifrād Hajj, and the meaning of bringing the Hady	91
Not offering the Hady in Ifrād Hajj	92
Is slaughtering the sacrifice one of the causes for terminating Ihrām? .	92
What should be offered as the Hady in Hajj?.....	93

Time of slaughtering the sacrificial animals	93
Combining the intention of slaughtering a Hady and an Ud-hiyah upon slaughtering a Hady	93
Whoever intends to offer a Hady should refrain from cutting anything from his hair or nails during the first ten days of Dhul-Hijjah	94
A pilgrim of Tamattu' Hajj cutting his hair after 'Umrah, while intending to offer an Ud-hiyah	94
Ruling on the Ud-hiyah for whoever intends to offer a Hady	95
Should a pilgrim who delegated his family to slaughter an Ud-hiyah on his behalf refrain from cutting anything from his hair?	96
Delaying the slaughter of a Hady by the delegated person	97
Meaning of Ish'ār and Taqlīd of the Hady	98
Sharing the Ud-hiyah with the wife	98
Ud-hiyah for the deceased	99
Giving the price of the Ud-hiyah in charity.....	99
Failing to offer an Ud-hiyah due to the inability to afford it	100
The Days of Tashrīq	101
Staying overnight at Mina.....	101
Obligatory overnight stays.....	101
The elderly and the sick leaving the overnight stay in Mina	102
Manner of throwing the pebbles by delegation.....	103
Size of pebbles	103
A woman delegating someone to throw the pebbles on her behalf for fear of overcrowding	104
Throwing the pebbles before noon for fear of missing the flight	105
Early departure or late departure	105

Throwing the pebbles before the Zhuhr Adhān of the twelfth day	106
Delaying the performance of some rituals after the days of Tashrīq.....	107
The Farewell Tawāf.....	109
Ruling on the Farewell Tawāf	109
Hajj without the Farewell Tawāf.....	109
Leaving the Farewell Tawāf for fear of overcrowding.....	110
Leaving Makkah without performing the Farewell Tawāf.....	110
Staying in Makkah after performing the Farewell Tawāf	111
Performing the Farewell Tawāf before throwing the pebbles	112
The Farewell Tawāf for the people of Jeddah	112
Leaving out the Farewell Tawāf by the sick.....	114
Forgetting the Farewell Tawāf.....	115
Doubting the annulment of ablution while performing the Farewell Tawāf	115
Excluding the two Rak'ahs after the Farewell Tawāf	116
Visiting the Prophet's Mosque	116
Hajj and 'Umrah by proxy	118
The Hadīth: "He returns as sinless as the day his mother gave birth to him" includes the one who performed Hajj on behalf of his brother. .	118
How to perform Hajj on behalf of others	118
Hajj on behalf of another by a poor person who has not performed Hajj for himself.....	119
Hajj on behalf of someone who delayed it out of negligence, then died on his way to perform it	120
Hajj and 'Umrah on behalf of the deceased mother	121

A son delegating someone to perform Hajj on behalf of his parents despite his financial and physical capability.....	122
Performing Hajj on behalf of a disabled person.....	123
An elderly woman deputizes someone to perform a voluntary Hajj on her behalf.....	124
Performing 'Umrah on behalf of the uncle's late wife.	125
A person performing 'Umrah on behalf of his disabled paternal aunt	126
A woman performing 'Umrah for herself and for her husband during the same journey	126
Performing one 'Umrah on behalf of two persons.....	127
Changing the date of 'Umrah to be performed on behalf of a deceased person	128
Performing 'Umrah on behalf of someone, then Hajj on behalf of another in the same year	128
A woman performing Hajj on behalf of a man	129
Receiving money in return for performing Hajj on behalf of another .	130
Detailed index of topics	131



موسوعة المصطلحات الإسلامية
TerminologyEnc.com



موسوعة تضم ترجمات المصطلحات
الإسلامية وشروحها بعدة لغات



موسوعة الأحاديث النبوية
HadeethEnc.com



موسوعة تضم ترجمات للأحاديث
النبوية وشروحها بعدة لغات



موسوعة القرآن الكريم
QuranEnc.com



موسوعة تضم تفاسير وتراجم
موثوقة لمعاني القرآن الكريم

IslamHouse.com



مرجعية مجانية إلكترونية
موثوقة للتعريف بالإسلام



منتقى
المحتوى الإسلامي



موسوعة تضم المنتقى من
المحتوى الإسلامي باللغات

تحت إشراف الإسلام 100 لغة بأكثر من

جمعية خدمة المحتوى
الإسلامي باللغات



جمعية الدعوة
وتوعية الجاليات بالربوة

