

*“And proclaim to the
people the Hajj
[pilgrimage]; they will
come to you on foot and
on every lean camel; they
will come from every
distant pass.”*

[Quran 22:27]

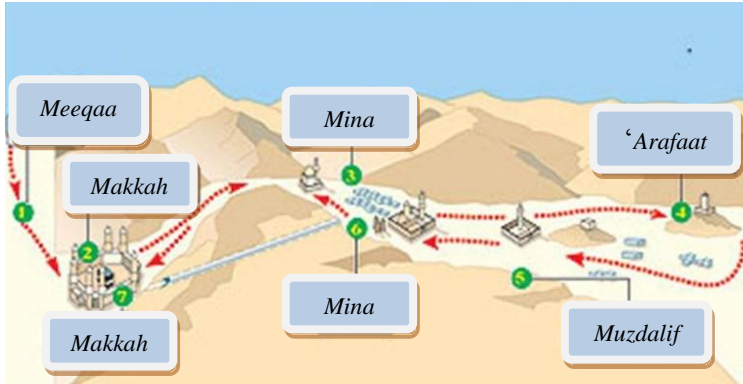
Secrets, Benefits and Targets of Hajj

Allaah Has Legislated acts of worship and rituals for great wisdom and important purposes. These acts of worship purify the souls and hearts and bring the slave closer to Allaah. There are common meanings that are shared by all acts of worship, while there are other specific ones that are peculiar to every act of worship.

One of the great acts of worship is *Hajj* that has great secrets and wisdom that should be realized, felt and contemplated by the pilgrims while performing this obligatory act of worship so that its objective and effect would be achieved.

Hajj is one of the greatest occasions in which one is trained to fear Allaah, honor His Symbols and His Sacred Ordinances.

The Hajj Described



The Meeqaat

Upon arriving at the *Meeqaat*, one should perform *Ghusl* (a ritual bath), perfume yourself, but not your pilgrimage garments, and put the two-piece garment on with no headgear.

The garments should not be form-fitting; one piece to cover the upper part of the body, and the second to cover the lower part.

The woman's *Ihraam* garment (i.e. garment of pilgrimage) is any decent, loose garment that covers her entire body and that fulfills all Islamic conditions

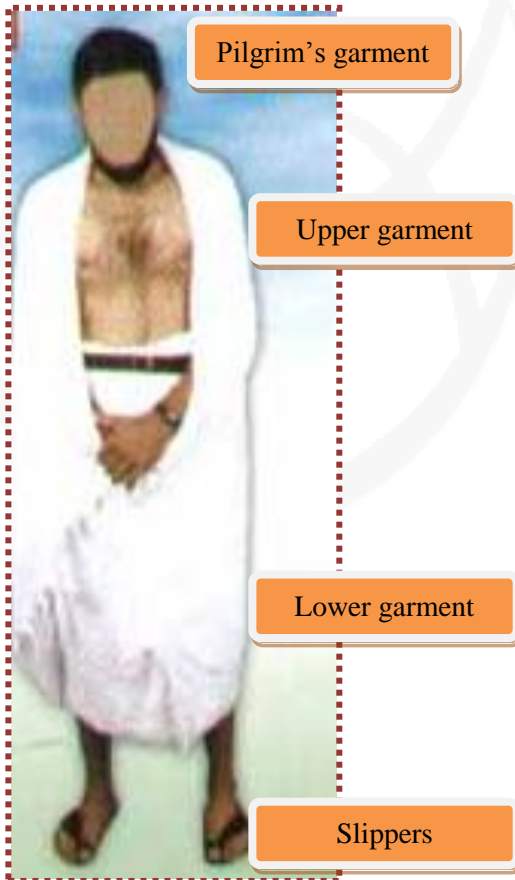
of *Hijaab*, while exposing her face, hands and not using any perfumes.

If the time for an obligatory prayer comes whilst assuming *Ihraam*, you should perform it. If not, you may pray two voluntary *Rak'as* after ablution.

- You should initiate the state of *Ihraam* by proclaiming the type of *Hajj* you intend to perform.
 - For *Hajj Al-Ifraad* (performing *Hajj* only) you should say: "*Labbayka Allaahumma Hajjan*".
 - For *Hajj Al-Qiraan* (performing *Hajj* and *'Umrah* jointly without terminating the state of *Ihraam* after *Sa'y*) you should say: "*Labbayka 'Umratan wa Hajjan*".
 - For *Hajj At-Tamattu'* (performing *Hajj* & *Umrah* separately starting with *'Umrah*) you should say: "*Labbayka 'Umrah*".
- Then, you repeat the supplication of *Hajj*, called *Talbiyah*, saying: "*Labbayka Allaahumma Labbayk. Labbayka la shareeka laka labbayk. Innalhamda wanni'mata laka walmulk, la shareeka lak*".
- When you are in the state of *Ihraam*, you are not allowed to do any of the following: wear any form-fitting clothes, cut or shave any hair from any part of the body, use perfumes on the body or clothes, clip

your nails, engage in hunting, eat game meat (unless it was not exclusively hunted for you or for another pilgrim), contract a marriage or have sexual intercourse and all matters leading to it.


- As for a woman pilgrim, she is forbidden to wear a *Niqaab* (i.e. a veil that is tied on the face), or gloves. However, in the presence of men she draws down a veil from her head to cover her face.



Arriving in Makkah

- Upon arriving at the sacred mosque in *Makkah* (*Al-Masjid Al-Haraam*), you should enter with your right foot and say: ***(In the name of Allaah! O Allaah! Exalt the mention of Your Messenger. O Allaah! Forgive my sins, and open the gates of Your Mercy for me).***"
- You should enter in a manner expressing humility and gratitude to the blessings He conferred upon you.

Tawaaf

- Proceed towards the *Ka'bah* and before starting *Tawaaf*, one should stop uttering the *Talbiyah*. Before you start *Tawaaf*, make sure that the sheets of *Ihraam* are in the *Idh-Dhtibaa'* position (*Idh-Dhtibaa'* is wrapping the upper sheet of *Ihraam* below the right arm and hanging it over the left shoulder so that the right shoulder is uncovered), this is done exclusively during *Tawaaf*.
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- Proceed to the Black Stone to start *Tawaaf*. Kiss the Black Stone if possible without causing any harm to others, saying: “*Allaahu Akbar*” If one cannot kiss it, then he should touch it with the right hand, and then kiss that hand. Otherwise, simply point at it with the right hand saying, “*Allaahu Akbar.*” You should circle the *Ka'bah* seven times, keeping the *Ka'bah* to the left and immerse yourself in the mention of Allaah, supplicating and asking for forgiveness.
 - Hastening the first 3 rounds which is known as *Raml*, and walk normally the remaining rounds.

Once you reach the Yemenite corner (which is the corner immediately before the Black stone corner), you should touch it with your right hand, if possible, without kissing it, saying, "Allaahu Akbar." If touching it is not possible, then you should not point at it or say, "Allaahu Akbar". While passing between the Yemenite and Black Stone corners, it is recommended to say: ***"Rabbana Aatina Fid-Dunya Hasanatan Wa Fil-Aakhirati Hasanatan Wa Qina 'Athaab An-Naar."***

- Repeat what you did during the first round in all the 7 rounds. Whenever you pass by the Black Stone, you should say, "Allaahu Akbar".
- After *Tawaaf*, cover your right shoulder again and go to *Maqaam Ibraaheem* and recite: ***"Wattakhithoo Min Maqaami Ibraaheema Musalla."*** [Quran 2:125] you should recite this in Arabic if you know how, otherwise just perform two *Rak'as* behind *Maqaam Ibraaheem* (if possible or anywhere in the mosque when crowded). Recite chapter 109 of the *Quran* in the first *Rak'ah* and chapter 112 in the second. Then drink *Zamzam* to your fill.



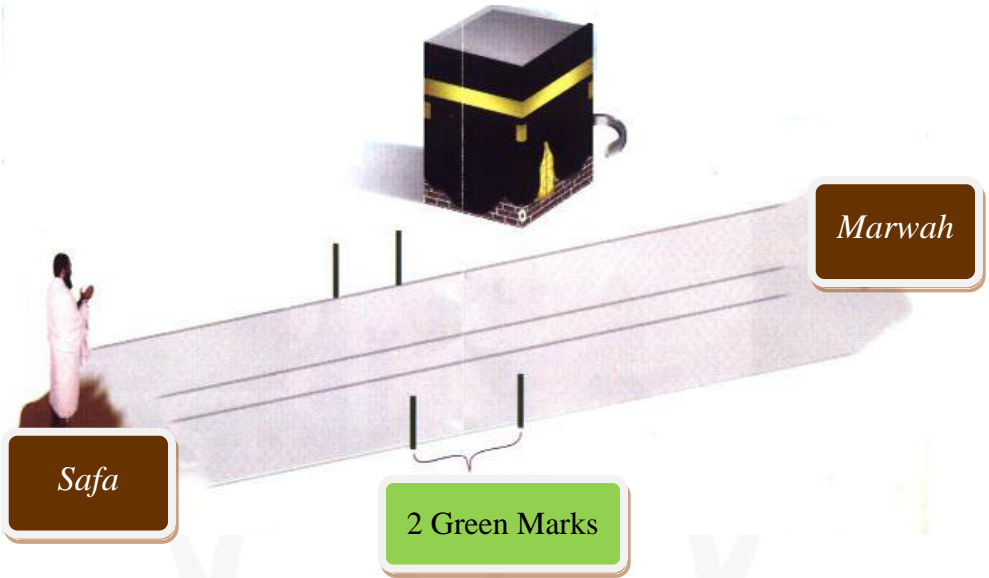
Praying behind
Maqam Ibraaheem

Yemenite corner

Black Stone

*Rabbana Aatina Fid-Dunya
Hasanatan Wa Fil-Aakhirati
Hasanatan Wa Qina 'Athaab
An-Naar*

Sa'y



- After that, you should go to the area of *Sa'y* , and as you approach mount *As-Safa*, you should recite verse 158 of chapter *Al-Baqarah* in the Quran which states: ***Inna As-Safa Wal-Marwata Min Sha'aairillaah***
- Then one should say: "I start from the place Allaah started with (i.e. *As-Safa*)." This is to be said only in the first leg.

Climb mount *As-Safa*, face the *Ka'bah* and recite the following, "*Allaahu Akbar, Allaahu Akbar, Allaahu Akbar, La Ilaaha Illallaah Wahdahu La Shareeka Lah, Lahulmulku Wa Lahulhamdu, Yuhyee Wa Yumeet Wa Huwa 'Ala Kulli Shay'in Qadeer, La*

Ilaaha Illallaah Wahdah, Anjaza Wa'dah Wa Nasara 'Abdah Wa Hazamal Ahzaaba Wahdah."

- You should repeat this supplication a third time, adding, *"Allaahu Akbar, Allaahu Akbar, Allaahu Akbar, La Ilaaha Illallaah Wahdahu La Shareeka Lah, Lahulmulku Wa Lahulhamdu, Yuhyee Wa Yumeet Wa Huwa 'Ala Kulli Shay'in Qadeer, La Ilaaha Illallaah Wahdah, Anjaza Wa'dah Wa Nasara 'Abdah Wa Hazamal Ahzaaba Wahdah."* then supplicate with any supplication you wish.
- You should then start *Sa'y* by walking towards *Al-Marwah*. Upon reaching the first green marking, you should walk hurriedly until you reach the second green marking, without harming others, and then walk at a normal pace again until you reach mount *Al-Marwah*. Running is exclusively for men; women should walk at a normal pace.
- By reaching *Al-Marwah*, you would have completed one of the seven legs of *Sa'y*, and you should do exactly as you did at *As-Safa*.
- You should continue to do this until all seven legs are completed. Going from *As-Safa* to *Al-Marwah* is considered as one leg and likewise going from *Al-Marwah* to *As-Safa* is considered as one leg.

Shaving the Head or Trimming the Hair

After *Sa'y*, (i.e. walking between *Safa* and *Marwah* seven times) if you are performing *Hajj At-Tamattu'* it is preferable to trim (and not shave) your hair and with this you end your '*Umrah* rites.

- At this stage, the prohibitions of the state of *Ihraam* are lifted and you can resume your normal life. However, if you are performing *Hajj Al-Qiraan* or *Al-Ifraad*, you should remain in the state of *Ihraam* and this *Sa'y* suffices you from having to do it at the end of *Hajj*.

Tarwiyah Day

- On this day (8th of *Thul-Hijjah*), a pilgrim performing *Hajj At-Tamattu'* should assume *Ihraam* again from where he is staying saying: "*Labbayka Allaahumma Hajjan*". It is recommended that he performs *Ghusl*, perfumes himself, but not his pilgrimage garments before assuming *Ihraam*. Pilgrims performing *Ifraad* or *Qiraan Hajj* should have already assumed *Ihraam* from the *Meeqaat* and remained in that state.
- If one fears that something may happen to prevent him from continuing *Hajj*, then he should add when assuming *Ihraam* (at the end of the abovementioned *Talbiyah*): "*If anything hinders me from continuing, then my state of Ihraam terminates where I am hindered.*" However, one should not say this if he/she does not expect anything to prevent him/her from completing *Hajj*
- It is better to leave for *Mina* in the morning before zenith.
- In *Mina*, the pilgrims pray 5 prayers; *Thuhr*, '*Asr*, *Maghrib* and '*Ishaa`* of the 8th and *Fajr* of the 9th ('*Arafah* day). *Thuhr*, '*Asr* and '*Ishaa`* are shortened to two *Rak'as*, but are not combined. One should increase the mention of Allaah, supplication, and repeat *Talbiyah* ("*Labbayka Allaahumma labbayk. Labbayka la shareeka laka labbayk. Innalhamda*

wanni'mata laka walmulk, la shareeka lak"). Talbiyah continues until 'Eed Day when one starts throwing the pebbles (Jamaraat).



Standing at 'Arafah

- On this day (9th of *Thul-Hijjah*), one should head to the area of mount 'Arafah after sunrise and stay there until sunset.
- One should pray *Thuhr* and 'Asr at 'Arafaat, shortened and combined during the time of *Thuhr*.
- One should make sure they stay within the boundaries of 'Arafaat, but not necessarily standing on mount 'Arafah.
- One should spend that day glorifying Allaah, supplicating and asking forgiveness, raising their hands in supplication as did the Prophet, *sallallaahu 'alayhi wa sallam*. One may also recite the Quran or utter *Talbiyah*.

Proceeding towards Muzdalifah

- After sunset, on 'Arafah day, one should quietly and reverently leave for *Muzdalifah* in compliance with the advice of the Prophet, *sallallaahu 'alayhi wa sallam*.
- In *Muzdalifah*, the pilgrim combines *Maghrib* and 'Ishaa' prayers, shortening the 'Ishaa' prayer to two *Rak'as*.
- It is mandatory to spend the night in the area of *Muzdalifah* and perform the *Fajr* prayer of the next day in *Muzdalifah*.



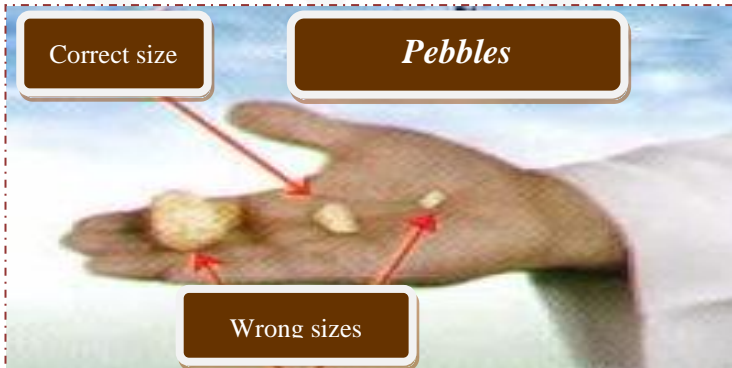
- Old men, women and weak people may leave *Muzdalifah* after midnight. This also applies to those

with them in the group and who must move with them (a husband and so on). After praying *Fajr* on the 10th, one should immerse themselves in the remembrance of Allaah supplicating Him.



Throwing the Pebbles (Jamaraat)

- On 'Eed Day, and before the sun rises, one should head to *Mina* to throw the pebbles.
- One should walk calmly, repeating *Talbiyah*, one should go to *Makkah* and perform *Tawaaf Al-Ifaadhah* by circling the *Ka'bah* seven times and praying two *Rak'as* behind *Maqaam Ibraaheem*, without causing any harm to Muslims, otherwise anywhere in the *Haram*. Then one should perform *Sa'y* between *Safa* and *Marwah* if he/she is performing *Hajj At-Tamattu'*, or if one is performing *Al-Qiraan* or *Al-Ifraad* types of *Hajj* and did not perform it with their first *Tawaaf* (i.e. the arrival *Tawaaf*).
- After *Tawaaf Al-Ifaadhah* the state of *Ihraam* ends and all restrictions are lifted, including sexual intercourse



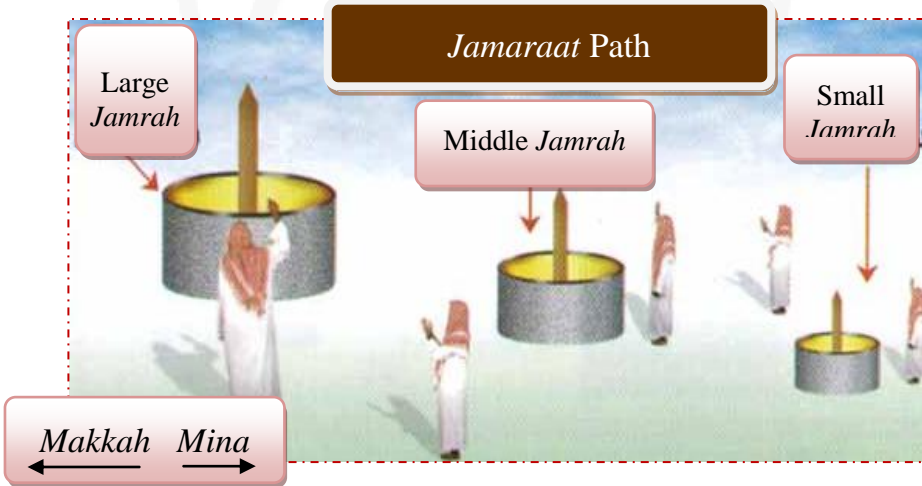
with one's spouse. *Tawaaf Al-Ifaadhah* may be delayed until the days spent in *Mina* are over.

- It is permissible for one to perform these rites in any order; one may slaughter before stoning, do *Tawaaf* before shaving etc.



Spending the nights in Mina

- After *Tawaaf Al-Ifaadhah* one should return to *Mina* and spend the days of *Tashreeq* there (11th, 12th and 13th of *Thul-Hijjah*).
- The first two nights are an obligatory rite of *Hajj* and must be fulfilled and the third one is optional.
- During each of the days, one should stone the three stone pillars called "*Jamaraat*" (small, medium and *Jamratul-'Aqabah*) saying: "*Allaahu Akbar*" with each throw of the seven pebbles, stoned successively at each pillar.



- The time of stoning the 3 *Jamaraat* is after zenith. It is recommended, after stoning the first and the second *Jamrah*, to face the direction of the *Qiblah* and

supplicate Allaah. However, this is not to be done after stoning the largest *Jamrah* (*Jamratul-'Aqabah*).

- One should stone the three stone pillars called "*Jamaraat*" (small, medium and *Jamratul-'Aqabah*) saying: "*Allaahu Akbar*" with each throw of the seven pebbles, stoned successively at each pillar.
- Those who choose not to spend the extra night in *Mina* must leave *Mina* before sunset of the 12th of *Thul-Hijjah*, or else they are obliged to spend the night there.
- Those who choose to spend this extra night should stone the 3 stone pillars on the 13th of *Thul-Hijjah* as they did in the previous days.

Farewell Tawaaf

- The farewell *Tawaaf* is the final rite of *Hajj*. When one intends to leave *Makkah* and return to his home country, then one should go to *Makkah* and perform the Farewell *Tawaaf* around the *Ka'bah* and let that be the last thing they do in *Makkah*.
- Women in their menstrual or postnatal period are exempted from this *Tawaaf*.

Selected Fataawa on Hajj

Performing Hajj vs. helping a relative marry

Question: Assalaamu Alaykum! Since my childhood I have been hearing from religious speakers that we should not perform Hajj if there are any girls in our blood relation who could not get married due to financial problems and if there is no one in our family, we should look after our 7th neighbor. However, if there are no girls in either case, then we can perform Hajj, otherwise we have to help them. They said that by doing so, Allaah will accept our deed more than going to Hajj. Is this correct? May Allaah give you all more health and blessings.

Answer: As for what you mentioned that one should not perform *Hajj* if he has unmarried (immediate) female relatives, and that one should spend his money to help her get married instead; this statement is incorrect if what you are referring to is the obligatory *Hajj*.

As a matter of fact, whoever did not perform his obligatory *Hajj* while fulfilling all its prerequisites must perform it immediately. This is in accordance with the Saying of Allaah (which means):

- *{And [due] to Allaah from the people is a pilgrimage to the House - for whoever is able to undertake the journey.}[Quran 3:97]*
- *{So race to [all that is] good.}[Quran 3:97]*

Therefore, it is not permissible for someone to delay performing *Hajj* while he is able to perform it unless he has a valid (Islamically accepted) excuse. Besides, one does not know what might happen to him; he may be able now but could become unable later.

However, if you are referring to an optional *Hajj*, then, in this case, the Muslim Jurists have different opinions concerning which of the two deeds is better, whether it is performing an optional *Hajj* or giving charity? *Imaam Abu Haneefah* رحمته holds the opinion that performing *Hajj* is better. Furthermore, *Imaam Maalik* رحمته stated: '*Performing Hajj is better if there is no famine.*' However, some other scholars said that charity is better than performing an optional *Hajj*.

We, in Islamweb, support the opinion which states that performing an optional *Hajj* is better except if the charity is given to a poor relative or to Muslims who are in dire need for it. If the choice is between performing *Hajj* and giving charity without any added factors, then in such a case, *Hajj* is better than charity since *Hajj* is

both a physical and financial act of worship. This is also the position taken by *Imaam Ibn Taymiyyah* رحمته.

Furthermore, the marriage of a girl does not depend on her financial status since it is the husband who is required to bear all marriage-related expenses.

However, if in a given country, women bear some marriage-related expenses, then, in this case, some scholars stated that giving her charity is better.

Finally, we do not know of any scholar who took the position of preventing relatives of unmarried girls from performing *Hajj*; rather, the difference between the scholars is limited to the matter of preference. Allaah Knows best.

Rites & rulings of Hady for a Tamattu` Hajj

Question: I intend to perform the obligatory *Hajj*, Allaah willing, with my mother and wife this year. I have read that the best kind of *Hajj* is *Tamattu`*. So, what should I do? I live in the city of Jeddah and I wish that you instruct me about the best way of performing the *Tamattu` Hajj* and whether or not I have to slaughter a *Hady* (sacrificial animal).

Answer: A Muslim who intends to perform *Hajj* has the option of assuming the state of *Ihraam* (ritual consecration) with any one of the three types of *Hajj*, namely, *Ifraad*, *Qiraan*, or *Tamattu`*, but the best type is a *Tamattu` Hajj*. Thus, if one intends to commence the state of *Ihraam* with the *Tamattu` Hajj* and he lives in Jeddah, then he must assume the state of *Ihraam* from Jeddah, as indicated in the prophetic narration related by *Ibn 'Abbaas* رضي الله عنه that the Prophet ﷺ, when specifying the *Mawaaqeet* (plural of *Meeqaat*, the specified place for the pilgrims to commence their state of *Ihraam* from), said: ***“And whoever lives within these places should assume Ihraam from his own dwelling place.”*** [Al-Bukhaari & Muslim]

The description of the *Tamattu` Hajj* is as follows:

A pilgrim assumes the state of *Ihraam* with the intention of performing *'Umrah*. Assuming *Ihraam* is the intention of commencing the rituals of *'Umrah* and then saying, *“O Allaah, in response to your call I perform 'Umrah then perform Tamattu` Hajj.”* Or *“O Allaah, in response to your call I perform 'Umrah followed by Hajj,”* then one starts saying *Talbiyah*, *“Labbayka Allaahumma labbayk, labbayka la-shareeka laka labbayk. Innalhamda wanni'mata laka walmulk, la shareeka lak. (O Allaah, here I am in response to Your call. There is no partner to be*

associated with You. Praise, grace and sovereignty are Yours. There is no partner to be associated with You)."

Upon arriving to *Makkah*, one should perform *Tawaaf* (circumambulation) for '*Umrah*, then perform *Sa'y* (walking between Mounts *Safa* and *Marwah*), then shave or shorten the hair. Shortening the hair in this case is preferable, so that some hair would be left to be shaved or shortened in *Hajj*. As one finishes *Tawaaf*, *Sa'y* and shaving or shortening his hair, he ends the state of *Ihraam* for the '*Umrah*. After that, he should remain in *Makkah* until the day of the 8th of *Thul-Hijjah*, when once again he should commence the state of *Ihraam* with the intention of performing *Hajj* and carry out all the rituals of *Hajj*, like all other pilgrims in terms of going to *Mina* on the 8th of *Thul-Hijjah*, standing within the area of '*Arafah* on the 9th and then depart after sunset to *Muzdalifah* and spend that night there.

On the 10th of *Thul-Hijjah*, he should go to *Mina* in order to stone the pebbles at the *Jamrah* (Pillar) of *Al-'Aqabah* and slaughter his *Hady* (sacrificial animal). This is the obligatory *Hady* for the *Tamattu` Hajj*; Allaah Says (what means): ***{Then whoever performs 'Umrah [during the Hajj months] followed by Hajj [offers] what can be obtained with ease of sacrificial animals.}*** [Quran 2:196]

After that, he should shave (or shorten) the hair, perform *Tawaaf Al-Ifaadhaah* and then *Sa'y* for his *Hajj* because the pilgrim who performs *Tamattu` Hajj* is required to perform *Tawaaf* and *Sa'y* twice each - one *Tawaaf* and *Sa'y* while performing his '*Umrah*, and another *Tawaaf* and *Sa'y* of his *Hajj*. Then, he should spend two nights at *Mina* (11th and 12th). This is for the pilgrim who wishes to leave early, but those who wish to delay their departure and stay through the last night would spend three nights (11th-13th).

During each of these days, the pilgrim stones the three *Jamaraat* (pillars): *Jamrat As-Sughra* (the small pillar), *Jamrat Al-Wusta* (the middle pillar), and *Jamrat Al-'Aqabah* consecutively starting after zenith.

Each *Jamrah* requires the throwing of seven pebbles the size of a chickpea that is thrown consecutively while saying, "*Allaahu Akbar*" with every pebble. Once he throws the *Jamaraat* on the days of *Tashreeq* (11th, 12th and 13th of *Thul-Hijjah*) and wants to leave *Makkah* and return to his home country, he should perform the Farewell *Tawaaf*, which is one of the obligatory rituals of *Hajj*.

However, a woman who menstruates before performing this *Tawaaf* is not required to do it. By doing all these rituals, a pilgrim completes all his *Hajj* rituals.

The rites of the *Tamattu'* *Hajj* are similar to the rites of the *Qiraan* and *Ifraad Hajj* with the exception that the *Tamattu'* *Hajj* includes performing *Tawaaf* and *Sa'y* twice and that a pilgrim ends the state of *Ihraam* after his '*Umrah* and must slaughter a *Hady*.

We advise our visitor to take a book explaining the rituals of *Hajj* with him to help him with all he needs to know about the *Hajj* rites.

In the future, we advice him to immediately ask the scholars whom he trusts whenever he encounters problems or is confused about any *Sharee'ah* ruling. Allaah Knows best.

A pilgrim offering Udh-hiyah

Question: Salaam. I would be going for *Hajj* for 20 days. During this period, I would be in *Makkah* and *Madeenah*. I know that I would be slaughtering an animal for *Hajj*, but Do I have to do slaughtering back home as well as I give *Zakaah* every year?

Answer: It is an obligation for whoever performs *Hajj Qiraan* or *Hajj Tamattu'* to offer a sacrificial animal in *Makkah* but the one who performs *Hajj Ifraad* is not obliged to do so.

According to the view of the majority of the scholars رحمهم الله slaughtering an *Udh-hiyah* (a sacrificial animal – usually a sheep) on the days of 'Eed (for whoever is not in *Hajj*) is a confirmed *Sunnah* from the Prophet ﷺ and not an obligation in principle. It is a recommended act for both a pilgrim and for a non-pilgrim.

Therefore, if a pilgrim wants to offer a sacrifice on the days of 'Eed in addition to the *Hady* (sacrificial animal as a part of the *Hajj* rituals), then he can do so and he will be rewarded for doing so, Allaah willing. He has the choice to offer the *Udh-hiyah* either in his country or in *Makkah*.

However, some scholars رحمهم الله are of the view that a pilgrim is not required to offer the *Udh-hiyah* (sacrifice of 'Eed), and that the *Sunnah* for a pilgrim is only to offer a *Hajj* sacrifice (*Hady*). Allaah Knows best.

Payment of debts before Umrah or Hajj

Question: I owe money to banks for use of credit cards. I need to know, if I can go for 'Umrah and Hajj, without clearing my debts? Secondly, I want to sponsor my mom and my younger brother for Hajj this year. Do I have to clear my debts before I sponsor them for Hajj? Please advise in the light of the *Quran* and *Hadeeth*, whether I can sponsor them for Hajj and whether I can go for 'Umrah.

Answer: Anyone who intends to perform Hajj or 'Umrah while indebted and the payment is due, and he would not be able to perform Hajj or 'Umrah after paying the debt; such a person must pay his debt first, because settling debts is obligatory. Hajj is not obligatory upon an indebted person.

However, if he is confident that he will be able to pay his debt after coming back and the lender permits him to perform Hajj or 'Umrah, then he can perform them.

In the same vein, if one has a long-term debt and he is confident that he will be able to pay his debt after returning from Hajj, then he can perform Hajj or 'Umrah without seeking the permission of the lender. Allaah knows best.

Physically unable to perform Hajj

Question: Assalaamu Alaykum; As *Hajj* is near, and as I am in poor health, I am wondering if I could perform something that is similar to *Hajj* and still reap the benefits and the closeness to Allaah. Is there anything close to *Hajj* that I can do instead of the journey because I have a bad heart and I don't think that I could take the walking running and everything. Please advise me on this matter, Shukran. Wakid Amin Muhammed

Answer: If you did not perform your obligatory *Hajj* and you have a chronic disease (from which there is no hope of cure) and you are unable to perform *Hajj* because of this disease while being financially able to perform *Hajj*; then, in this case, you are obliged to appoint someone to perform *Hajj* and 'Umrah on your behalf.

If the person whom you appoint performs *Hajj* on your behalf, then you become acquitted from the obligation of performing *Hajj*. Appointing someone to perform *Hajj* on your behalf serves as if you have performed it yourself.

Believing that you may not be able to walk and do *Sa'y* (walking between mounts *Safa* and *Marwah*) may be just a doubt which is due to people frightening

others about the difficulty of *Hajj*. Indeed you may get on a wheelchair (which is prepared for elderly and weak people) when performing *Tawaaf*, *Sa'y* or any of the rituals of *Hajj*. Things have become much easier than before, praise be to Allaah. Therefore, if you are able to get on a wheelchair, then you are obliged to perform *Hajj* by yourself.

However, if you had already performed your obligatory *Hajj*, then you are not obliged to appoint someone to perform *Hajj* and *'Umrah* on your behalf. Donating the cost of *Hajj* to the needy may, in some cases, be better than optional *Hajj* even though the optional *Hajj* is, in principal, better than donating optional charity.

Imaam Ibn Taymiyyah رحمته الله said: *“Performing Hajj as legislated is better than donating non-obligatory charity. However, if a person has needy relatives, then donating to them is better; the same applies if there are people who are in urgent need for this donation. But if both Hajj and donating in charity are optional, then Hajj is better because it is a physical and financial act of worship.”* Allaah Knows best.

When to assume Ihraam

Question: I had planned to go for 'Umrah. I am living in Riyadh. But I am not going directly to Makkah. First, I will visit my relatives in Jeddah and after that I will go to 'Umrah from there. I want to travel by bus (Public transportation from Riyadh to Jeddah). So, my question is about wearing the Ihraam. Can I wear the Ihraam from Jeddah? It's not possible for me to wear it from Riyadh because the bus will not stop in Meeqaat because it's a public transportation. (Not special 'Umrah purpose bus). And also, if I wear the Ihraam from Riyadh, I will not perform 'Umrah the same traveling day, I mean, I will perform it the next day. So, I am confused, can you help me in this matter. I will go to 'Umrah in three days.

Answer: Whoever lives in Riyadh and wants to perform 'Umrah has to assume his Ihraam from the Meeqaat, Wadi As-Sayl (a place designated by the Prophet ﷺ to assume Ihraam from) if he is traveling by road. As for those traveling by air, then they should assume Ihraam whenever they pass over any Meeqaat area.

One cannot delay his Ihraam until he reaches Jeddah even if he intends to visit his relatives or to stay there for his work. This is based on the saying of the Prophet ﷺ: ***"The residents of Madeenah should assure the Ihraam from Thul-Hulayfah, the people of Syria from***

Al-Juhfa and the people of Najd from Qarn. And these Mawaaqeeet (plural of Meeqaat) are for the residents of those places, and for travelers who come through those places (or parallel to them) with the intention of performing Hajj and 'Umrah." [Al-Bukhaari & Muslim]

The person who passes by the *Meeqaat* without assuming *Ihraam* and does not return to it to assume *Ihraam* (from the *Meeqaat*) before performing his rituals must slaughter a sheep as expiation, and should distribute its meat among the poor of *Makkah*.

The above ruling is for whoever decided to perform '*Umrah* and crossed the *Meeqaat* without assuming the state of *Ihraam*. If one was hesitant in his decision of performing '*Umrah* and did not firmly decide to perform it after completing his commitments in Jeddah, and thereafter he decided to perform '*Umrah*, then, in this case, he can assume his *Ihraam* from the place where he is staying, i.e. Jeddah. This is for the narration that the Prophet ﷺ said: "*And whoever is living within these boundaries can assume Ihraam from the place he starts, and the people of Makkah can assume Ihraam from Makkah.*" Allaah knows best.

Performing Hajj without husband's Consent.

Question: What is the ruling on a woman who has three children and decides to go for Hajj without having permission from her husband? When I advised her and told her she is not allowed to do that, she objected by saying that Allaah made things easy for her and summoned her for Hajj and thus she can do nothing but obey Him. In addition, she says that she saw a dream that would come true. She also mentions that she hears verses from the Quran about Hajj when she is asleep. She is determined to go even if she gets a Fatwa that her Hajj is impermissible.

Answer: The majority of scholars hold the opinion that it is permissible for a woman to go on her obligatory Hajj even if her husband does not permit her. Their evidence is that no precedence is to be given to the rights of husband over her individual obligations. Consequently, a husband is not allowed to prevent his wife from performing *Hajj* because this is a personal obligation upon her to perform.

According to the scholar's soundest opinion, the *Shaafi'i* scholars رحمهم الله ruled that, a woman must seek the permission of her husband for performing obligatory and optional acts of worship, because when she goes for *Hajj*, she will fail to observe the rights of her husband. They argued that priority should be given to

people's rights over personal ones, and that the obligation of *Hajj* can be delayed.

The preponderant view, however, is that of the majority of scholars, who said that a woman is allowed to go to *Hajj* without permission from her husband.

Consequently, it is permissible for the woman in the question to go to *Hajj* if she is going to perform the obligatory *Hajj*. However, she must be in the company of a *Mahram* or a trustworthy group of people.

If she had performed *Hajj* before, then she cannot go without the permission of her husband. In this case, she is not permitted to object to the rulings of Allaah and transgress the limits of *Sharee'ah* if she truly seeks to please Allaah; Allaah Says (what means): ***{It is not for a believing man or a believing woman, when Allaah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allaah and His Messenger has certainly strayed into clear error.}*** [Quran 33:36]

It is impermissible for a believer to give precedence to his desires and wishes over what Allaah Legislates. If the woman in question wishes to perform a voluntary *Hajj*, then she is advised to gently ask her husband and

treat him well and try to convince him to permit her to travel. If he does not permit her, she is not permitted to perform a voluntary *Hajj*. Allaah Knows best.

Performing Hajj with her brother in law

Question: My sister is planning to go for Hajj this year, Insha Allaah, with her husband. Can I go with them, as I have no other Mahram?

Answer: In principle, a man is not a *Mahram* of his sister in law. So, she should not travel with him even if her sister is travelling with them.

The issue of a woman who wants to travel in order to perform *Hajj* and could not find a *Mahram* is controversial among the Muslim scholars رحمهم الله.


The majority of the Muslim scholars رحمهم الله are of the opinion that *Hajj* is not obligatory upon the woman who cannot find a *Mahram* to accompany her on her obligatory *Hajj* trip. However, *Imaam Shaafi'i*, *Imaam Ibn Taymiyyah* and others رحمهم الله believe that it is lawful for the woman who cannot find a *Mahram* to go to *Hajj* without a *Mahram* provided she travels in the company of trustworthy people who would protect her.

Based on this opinion, we believe that you may go to *Hajj* in the company of your sister and her husband provided you are performing your obligatory *Hajj*. Allaah knows best.

Using contraceptives until she performs Hajj

Question: Assalaam Alaykum! I would kindly like to ask you for help in this issue. I am getting married in few months In Shaa' Allaah and my husband and I are confused over what decision to make regarding contraception. Since my husband has already gone to *Hajj* but I haven't, we would really like to go to *Hajj* together next year In Shaa' Allaah. But that would mean that I would have to take contraceptives in order to prevent pregnancy. My question is, would it be best to not take anything and leave it for Allaah to decide whether I get pregnant and not go to *Hajj* next year, or is it permissible to take contraceptives for a limited time until I can ensure that *Hajj* is possible for me next year In Shaa' Allaah? Note that I don't like the idea of taking pills or hormones into my body, but for me, *Hajj* next year would be a dream. We're confused over what


decision is the most correct one, so please help. **Your help is highly appreciated, many thanks.**

Answer: The scholars  stated that a woman is permitted to use contemporary contraceptives in order to achieve a religious benefit, provided this is done with the consent of the husband. Therefore, it is permissible for you to use contraceptives to prevent pregnancy until you perform your obligatory *Hajj*.

However, you should resort to the least harmful contraceptive method, like coitus interruptus [withdrawing before ejaculation]. Allaah Knows best.

Widow performing Hajj during her `Iddah

Question: The husband of an old woman, more than 50 years old has just died, she would like to perform hajj along with her two nephews, although she is still within Iddah. Is it allowed?

Answer: According to the majority of Muslim scholars  a widow whose husband has recently died must

remain at her husband's house for four lunar months and ten days. She is not allowed to go out unless there is a pressing need. This ruling is based on the narration of the husband of *Faari'ah* رضي الله عنها (the sister of *Abu Sa'eed Al-Khudri* رضي الله عنه) who died and left her in a remote house. So, she رضي الله عنها asked the Prophet ﷺ to allow her to return to her family because her husband neither left her an owned house nor enough sustenance. Thereupon, the Prophet ﷺ said: ***"Remain in the house where you received the news of your husband's death until the end of your `Iddah (4 months and ten days)."*** [Maalik & At-Tirmithi]

Besides, *Al-Bayhaqi* رحمته الله reported that *`Umar Ibn al-Khattab* رضي الله عنه used to force women (whose husbands recently died and who did not yet finish their `Iddah) to go back home after having travelled a distance in the desert. *Ibn Qudaamah* رحمته الله said: 'Such a widow is required to go back home if she was still during her `Iddah term, even if she has set out to perform her obligatory Hajj. This is so because she can perform Hajj the following year, but she cannot make up her `Iddah.' This means that a woman must remain home until she completes her `Iddah and

should delay *Hajj* until the next season. Allaah knows best.

Dress of men and women during Hajj

Question: During the pilgrimage in *Makkah*, men are dressed in white and women are dressed in black, I would like to know why exactly men are dressed in white and women in black?

Answer: It is desirable for a man to cover himself with two white clothes for *Ihraam*. Ibn 'Abbaas رضي الله عنه narrated that the Prophet ﷺ said: "*Wear white clothes as it is the best color, and enshroud your dead in it.*" [Ahmad].

Some scholars are of the view that this is the desirable color for women as well. However, we do not know of any scholar who is of the view that it is desirable for a woman to be dressed in black for her *Ihraam*. Indeed many women wear black clothes for *Ihraam* as it is a habit in their country to wear black clothes outside the house. Anyway, black dress is far from being beautiful or attractive, and is thus

recommended in general for women to wear. Allaah knows best.

Having menses upon reaching the Meeqaat

Question: This is on behalf of my spouse. As we are aware, a woman during her menstruating period cannot do *Tawaaf* of *Ka'bah*. We are intending to go for *Hajj* this year. Our route plan as decided by the tour manager is via Medina. On reaching the *Meeqaat* if she happens to have her periods, then she believes she has to take *Ghusl* and put on her *Ihraam* intending for *Hajj Tamattu'* and '*Umrah*. But she cannot go round the *Ka'bah* and cannot perform any prayers as well. My questions are: 1) Does it mean she has to stay back at her place of accommodation in *Makkah* till she is purified. 2) Once she becomes pure, can she perform *Ghusl* at her place of accommodation and put on her *Ihraam* or does she have to return to the *Meeqaat* and perform *Ghusl* there and then put on her *Ihraam*. 3) If there is no time left for '*Umrah* and the 8th of *Thul-Hijjah* comes, then what is binding on her? Does she have to perform *Ghusl*, put on her *Ihraam*, intend for *Hajj* and proceed to *Mina* and perform all the other *Hajj* rituals

without performing any prayers? 4) Can a pilgrim (male or female) change their *Ihraam* clothes during the said period from the 8th of *Thul-Hijjah* to 13th *Thul-Hijjah*? I mean can they replace their *Ihraam* with another *Ihraam*? 5) What is the best *Ihraam* for women?

Answer: If a woman assumes her *Ihraam* to perform '*Umrah* (minor pilgrimage) and then has menstruation, she should remain in the same status and must refrain from doing any of the nullifiers of *Ihraam*. However, she is not permitted to pray or to perform *Tawaaf* (circle the *Ka'bah*) as long as she is in menstruation. She must wait in *Makkah* or anywhere else until she becomes pure and then she can perform *Tawaaf*, *Sa'y*, and cut her hair, and by doing so her '*Umrah* is completed.

However, if her menses continue until the 8th of *Thul-Hijjah* when *Hajj* starts, she has to include the intention of *Hajj* with the intention of '*Umrah*. Hence, her *Hajj* becomes the *Qiraan* type of *Hajj* (intending to do *Hajj* and '*Umrah* together in which one only performs the actions of *Hajj* and '*Umrah* is combined to it by intention only), and must slaughter *Hady* (a sacrificial animal).

She therefore performs all the rituals of *Hajj* but does not perform *Tawaaf* until she becomes pure. The evidence is the narration of the Prophet ﷺ when he said to `Aa'ishah ؓ: "**Perform all the rituals of a pilgrim but do not circumambulate around the Ka'bah.**" [Al-Bukhaari & Muslim] Meaning that she would assume her *Ihraam* from the *Meeqaat*, utter the *Talbiyah* (i.e. uttering the type of *Hajj* one intends to perform) saying: "*Labbayka Allaahumma Hajj*" (O Allaah, in response to Your call, I perform *Hajj* [mention the type of *Hajj* one intends to make] [*Qiraan*, *Tamattu'* or *Ifraad*]), then she spends the night at *Mina*, stands at the Mount of *Arafaat*, throws the pebbles (*Jimaar*) and performs *Sa'y* between mounts *Safa* and *Marwah*, and other rituals of *Hajj* but should delay *Tawaaf* until she becomes pure.

As regards your question about changing the *Ihraam* during *Hajj*; if you mean changing the *Ihraam* garment, then this is permissible at all times on the condition that there is no perfume on the new one. However, if you mean changing the intention to perform *Hajj* instead of *'Umrah* (i.e. *Hajj Al-Qiraan*) then this has already been discussed. To conclude, changing the intention from one ritual to another has many forms among which is what has already been discussed above. Allaah knows best.


Tawaaf Al-Ifaadhah for woman in menses










Question: Would you please answer me as soon as possible as I am traveling on Feb. 23 from Canada to perform *Hajj*? My question is regarding the monthly period. I am expecting my period after *Arafaat*. Since we booked our return flight two or three days after throwing the pebbles (*Jamaraat*); what is the ruling for *Tawaaf Al- Ifaadhah* if a woman has her period and she is not able to perform it before traveling?

Answer: *Tawaaf Al-Ifaadhah* is one of the pillars of *Hajj*. There are four pillars of *Hajj*:

- *Ihraam* (i.e. the intention of performing *Hajj* or *`Umrah* or both of them and putting on the *Hajj* non-formfitting garments).
- Staying at the area of mount *'Arafah*.
- *Tawaaf Al-Ifaadhah* (circumambulating the *Ka'bah* after spending the night at *Muzdalifah*).
- *Sa'y* (walking) between *Safa* and *Marwah*.

All these acts could be done by a menstruating woman or the woman who is in her confinement period except the act of *Tawaaf Al-Ifaadhah*, for the saying of the

Prophet to `Aa'ishah  " *Perform all the rituals of a pilgrim but do not circumambulate around the Ka'bah (i.e. Tawaaf Al-Ifaadhah)*". [Al-Bukhaari & Muslim]

On this basis, our opinion is that the sister should perform all the rites of *Hajj* except *Tawaaf*, as the Prophet  ordered `Aa'ishah . The people with whom she is performing *Hajj* should wait for her till she completes all the rites of *Hajj*. This is based on the narration reported by *Imaams Muslim* and *Al-Bukhaari*  that *Safiyyah*  (the wife of the Prophet ) had her monthly period during *Hajj*. When the Prophet  was informed about this, he  said, "*Is she going to hold us here (till she performs her rites of Hajj)?*" He  was told that she had already performed all her *Hajj* rites except the Farewell *Tawaaf*. Thereupon, the Prophet  said, "*There is no harm then, (i.e. we can leave)*". This narration clearly shows that if a woman does not perform *Tawaaf Al-Ifaadhah* then she has to wait until she performs it after her period terminates and her *Mahram* (a husband or unmarriageable relatives) should wait for her.

If she cannot wait till she becomes pure for unavoidable reasons and there is no chance for her to

delay her journey, like facing legal problems (or any other problem) if she does so; in this case she can return to her destination and remain in the state of *Ihraam* till she can return to *Makkah* again to complete the remaining rites when she becomes pure.

However, if there is difficulty in doing so, then she may perform *Tawaaf* while wearing nappies, and then sacrifice a sheep and distribute it among the needy people of *Makkah* for leaving out an obligatory act.

This opinion is held by a group of Muslim scholars. They support their opinion by many evidences such as the sayings of Allaah (which mean):

- *{So observe the duties of Allaah and fear Him as much as you can}* [Quran 64:16].
- *{Allaah burdens not a person beyond his scope.}* [Quran 2:286].

No doubt, waiting till the monthly period finishes may cause unbearable problems, and this contradicts the above mentioned verses.

There are basic rules in Islam that also support this opinion, such as the rule that states: *“Performing all conditions and obligations in Islam depends on one's ability*

to accomplish them". Those who cannot perform any act must perform their alternates, if there are any.

For example one may perform *Tayammum* (dry ablution) when water is unavailable or cannot be used (for certain reasons).

However, if there are no alternatives set by Islamic Law to these conditions and obligations, then one is excused from them.

To conclude, being in the state of ritual purity is a condition for the validity of *Tawaaf*.

However, if one is unable to perform it he/she is excused from it like the one who cannot use water to prepare for prayer and cannot do its alternative (*Tayammum*) then one is excused from purifying himself and can pray without having ritual purity.

Therefore, ritual purity can be waived for *Tawaaf Al-Ifaadhah* in case of unavoidable circumstances, and one performs it as clarified earlier.

Imaams Ibn Taymiyyah and *Ibn Al-Qayyim* رحمهما الله supported the latter opinion (permitting a menstruating woman or the one who is in her confinement period to do *Tawaaf*

when she is in dire need) very strongly. *Shaykh Ibn Baaz* رحمته الله also issued the same Fatwa. Allaah knows best.

Spending only part of the night in Muzdalifah

Question: I am going for Hajj this year, In Shaa` Allaah with a group. For throwing the great pebbles (*Jamarat Al-'Aqabah*), they do not want us to sleep the whole night in *Muzdalifah* and then throw in the morning. They want to move us after midnight from *Muzdalifah* and throw the pebbles around 1 or 2 am, and then go for *Sa'y* and *Tawaaf* before *Fajr*. What should I do? Should I go with them or should I stay the whole night in *Muzdalifah*? If I go with them, would I have to offer *Fedyah* (an expiation animal) or not? For information, I will have my wife with me and we are around 30 years old.

Answer: Spending the night at *Muzdalifah* is one of the pillars of *Hajj*. This is the view of the majority of the Muslims scholars رحمهم الله, amongst whom are the four known *Imaams*. They only differed on defining the compulsory period which one must stay.

Imaams Shaafi'i and *Ahmad* رحمهم الله ruled that spending the first half of the night is compulsory for the one who reaches before midnight. If one cannot do this, it is

sufficient for him to stay for one hour only during the second half of the night. *Imaam Maalik* رحمته said: 'A short stay at any time of night is enough.' Thereupon, if you stay in *Muzdalifah* for a short period and leave it after midnight, then you would have fulfilled your obligation, especially if you are performing *Hajj* with your wife.

Staying the whole night till *Fajar* is only recommended for those who would not face hardship in their stay. Thus, if spending the night does not subject you and your wife to any hardships, then it is better to spend the whole night in *Muzdalifah*, and depart to stone the pebbles after the sun rises. This is how the Prophet Muhammad ﷺ performed *Hajj*. Allaah knows best.

When to take off Ihraam if one had paid money for his sacrifice

Question: Kindly answer me as early as possible as I am leaving for *Hajj*, In Shaa Allaah. My question is that in Saudi the banks are taking an amount of SR 350 for the slaughtering of an animal that is required in *Hajj*. Is it right to give them the authority to slaughter the animal on behalf of another pilgrim? There is a condition that one can only take off his *Ihraam* after slaughtering the

animal. How will one know that the agency to whom I have paid the money has slaughtered the animal or not? How can I take off the *Ihraam* before that?

Answer: The time specified for sacrifice is on the 10th of *Thul-Hijjah* (the first day of 'Eed) in addition to the three days of *Tashreeq* (11th, 12th and 13th of *Thul-Hijjah*). So, if the bank which will assume slaughtering the animals will adhere to the above-named times, then you can deputize them to do the slaughtering on your behalf.

"*Tahallul*" means terminating the state of *Ihraam*, returning to one's normal state and becoming able to do all actions that were forbidden upon assuming the state of *Ihraam*.

There are two phases of *Tahallul*, the first *Tahallul* (minor *Tahallul*) and the final *Tahallul*. It is not correct to believe that slaughtering is a condition for *Tahallul*.

As a rule, there are three actions that are essential for *Tahallul*:

1. Shaving
2. Stoning the pebbles at *Jamrat al-'Aqaba*
3. Performing *Tawaaf Al-Ifaadah*.

The first *Tahallul* is achieved by doing any two of the above-named three actions, and by doing the third action one would have fulfilled all that is needed for the final *Tahallul*. Allaah knows best.

Missed farewell Tawaaf due to menses

Question: How does a female pilgrim who skips *Tawaaf Al-Ifaadhah* due to menstruation make up for the *Tawaaf* if she already left *Makkah* for her home country with the *Hajj* group with whom she came before her menses stopped?

Answer: Whoever assumes the state of *Ihraam* in order to perform the rituals of *Hajj* (pilgrimage) or '*Umrah* (small pilgrimage) has to complete its rituals and it is not permissible for him/her to come out of the state of *Ihraam* except after having completed the said ritual unless he/she is prevented from completing it. Allaah says (what means): *{And complete the Hajj and 'Umrah for Allaah. But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals.}* [Quran 2:196].

Therefore, it was an obligation on this sister to wait in *Makkah* until she became pure and then perform *Tawaaf Al-Ifaadhah* (circling the *Ka'bah* after coming from *Mina*

on the 10th of *Thul-Hijjah*), because being pure is a condition for the validity of *Tawaaf* according to the majority of scholars رحمهم الله.

Tawaaf Al-Ifaadhah is one of the pillars of *Hajj* without which *Hajj* is invalid. The one who does not perform it cannot make it up by simply offering a sacrifice; rather, he must perform it whether he forgot it or did not know the ruling about it. If he had left *Makkah*, he must return to *Makkah* for this purpose and he is considered to still be in the state of *Ihraam* until he performs the said ritual.

Therefore, this sister has to return to *Makkah* and perform this ritual (which is a pillar of *Hajj*) and if she had stoned her pebbles and shortened her hair, then she is still considered to be in the state of *Ihraam*. However, the restrictions of *Ihraam* of the first stage are lifted (i.e. she is permitted to do everything except having sexual relation with one's spouse).

The sister did not mention whether or not she had performed *Sa'y*. If she had not performed it, she has to perform *Sa'y* after *Tawaaf* and she will not come out from the second stage of the state of *Ihraam* except by the two said matters (i.e. performing *Tawaaf* and *Sa'y*).

As regards the prohibitions that she had violated during this period (i.e. restrictions of *Ihraam*), if any, if this had taken place after the end of the first stage of the state of *Ihraam*, then there is no harm, but if the prohibitions had taken place before the end of the first stage of the state of *Ihraam*, and she had for instance perfumed herself, then there is no harm if she did not know the ruling. However, if she had cut her hair or nails, then she has to expiate for every prohibition she had violated:

1. Fast (for 3 days).
2. Give a charity (feed six poor people).
3. Sacrifice (slaughter a sheep).

If sexual intercourse had taken place, she is forgiven because of her ignorance regarding the ruling, according to the *Shaafi'i* school and one of the narrations reported by *Imaam Ahmad* رحمته. *Ibn Taymiyyah* رحمته considered this opinion as the most preponderant one. *Imaam An-Nawawi* رحمته said: '*If the pilgrim has sexual intercourse out of ignorance, due to forgetfulness or because of being insane or forced, then this does not invalidate ones Hajj and one does not have to offer a sacrifice.*' Allaah knows best.

Conducting marriage & engagement before assuming Ihraam

Question: I am a young Muslim living in Germany, I am intending to perform 'Umrah, Allaah willing, but I am intending before that to conduct a marriage contract, I mean getting engaged and signing the contract [without consummating the marriage], is this permissible, especially that I heard a narration prohibiting this?

Answer: It is permissible to get engaged and sign a marriage contract before assuming *Ihraam* for 'Umrah. The narration that you heard prohibits the person who is in a state of *Ihraam* (whether to perform *Hajj* or 'Umrah) from conducting a marriage contract for himself or for others. However, there is no harm in doing so before assuming *Ihraam*. Allaah Knows best.

Advancing or delaying the Sa'y of Hajj

Question: Is it permissible to perform *Sa'y* for *Hajj* on the seventh day of *Thul-Hijjah* or earlier?

Answer: It is better for pilgrims who are performing *Qiraan* or *Ifraad* type of *Hajj* to perform *Sa'y* for *Hajj* after performing the arrival *Tawaaaf* (circling the *Ka'bah*)

on the 7th day of *Thul-Hijjah* or earlier. On the other hand, pilgrims who are performing the *Tamattu'* type of *Hajj* and who finished performing '*Umrah*, must assume *Ihraam* again for *Hajj* and they are not permitted to perform the *Sa'y* for *Hajj* at that time (i.e. after assuming *Ihraam* the second time for *Hajj*).

Pilgrims performing *Tamattu'* *Hajj* are not permitted to perform *Sa'y* for *Hajj* in advance. For them, the *Sa'y* for *Hajj* is to be performed after *Tawaaf Al-Ifaadhah*.

Furthermore, no pilgrim (*Ifraad*, *Qiraan*, or *Tamattu'*) may perform *Tawaaf Al-Ifaadhah* before the day of slaughtering (i.e. the 10th of *Thul-Hijjah*). Allaah Knows best.

Performing part of Tawaaf on the 2nd floor

Question: During *Hajj* and while circumambulating around the Ka'bah, I made the first two rounds at the ground floor. Because the place was overcrowded and I was unable to continue in the ground floor, I went to the second floor and performed the remaining five rounds without starting from the beginning. Is that valid?

Answer: If you made two complete rounds starting from the Black Stone and ending at it then went to the second floor and resumed, then your circumambulation would be valid. That is because, according to many scholars, maintaining sequence in *Tawaaf* is only recommended.

We at Islamweb believe that this is the preponderant opinion. Moreover, the scholars who said that pilgrims must maintain the sequence permitted a short break and a break for an excuse. It seems that you took a short break for going to the 2nd floor. Even if the break was not short, then you still had a valid excuse, and thus the validity of your *Tawaaf* was not affected. Allaah Knows best.

Forced to authorize someone to throw the pebbles

Question: A man forced his wife to authorize him to throw the pebbles on her behalf although she was capable of doing so by her own self?

Answer: It is impressible to authorize someone to throw the pebbles when a person can do so by himself. A person who commissions others to throw on his behalf whilst being able to do so on his own, is required to slaughter a sacrificial animal.

As regards the case of a woman whose husband forced her to authorize him to throw the pebbles on her behalf although she was capable of throwing the pebbles herself; if what you refer to as “forced” is something that is inconsiderable under *Sharee’ah*, then the woman is required to slaughter a sacrificial animal for not throwing herself. However, if this forcing is considered (under *Sharee’ah*) like if her husband beat her or imprisoned her or treated her in a way that is considered coercion under *Sharee’ah*; in such cases she would not be liable to anything, as the Prophet ﷺ, was reported to have said, *“Allaah has forgiven the members of my Ummah for their unintentional errors, forgetfulness and what they were coerced to do.”* [Ibn Maajah & Al-Bayhaqi] In this case, it is conditional that her husband directly prevented her from throwing the pebbles herself. Allaah Knows best.

Did not complete the rituals of ‘Umrah because of heavy rain

Question: Assalaam Alaykum, I wanted to perform ‘Umrah and entered into the state of Ihraam, but once I started from home (Jeddah) there was heavy rain so I did not go to Makkah to complete the ‘Umrah. What is the expiation?

Answer: If a Muslim assumes the state of *Ihraam* for 'Umrah, then it is not acceptable for him to come out of the state of *Ihraam* until he finishes his ('Umrah) rites. Therefore, you are still considered to be on the state of *Ihraam* and you are obliged to return to *Makkah*, perform *Tawaaf* and *Sa'y* and then you may come out of the state of *Ihraam*.

Nonetheless, you are forgiven for the prohibitions of *Ihraam* that you had committed before performing the 'Umrah because you did not know the ruling concerning this and you do not have to offer any expiation as Allaah Says (what means): ***{And there is no blame upon you for that in which you have erred but [only for] what your hearts intended. And ever Is Allaah Forgiving and Merciful.}*** [Quran 33:5]

Some scholars ^{رحمهم الله} are of the view that the prohibitions are of two different types:

- a) Prohibitions that are acts of *Taraffuh* (i.e. acts done for the purpose of comforting oneself with): like applying perfume. In this case, a person is not required to do anything if they did that out of forgetfulness.

b) Prohibitions that are acts of *I'tlaaf* (i.e. acts done as a way of removing something from the body): like cutting the hair and clipping nails. If a person did this, he is obliged to expiate for each kind of these prohibitions, by either fasting [three days], giving charity (feeding six needy persons) or offering a sacrifice (to slaughter a sheep or goat).

Ibn Taymiyyah رحمته is one of the scholars who hold the view that there is no expiation for the one who has sexual intercourse (with a spouse) out of forgetfulness. Allaah Knows best

Had a car accident after assuming Ihraam for 'Umrah

Question: If one wears *Ihraam* in Jeddah and does not perform *'Umrah* due to a car accident, is there any rules imposed on him, like sacrificing a goat...etc

Answer: If this man had laid a condition when he assumed *Ihraam*, by saying for instance: "O Allaah! I would be free from the state of *Ihraam* if I am prevented from continuing the rituals of *'Umrah*", then in this case he is permitted to take off his *Ihraam* and he is not required to do anything.

However, if he (the injured person) had not laid a condition, and he is able to persevere, with the hope of completing his 'Umrah after he is cured, then he should be patient until he becomes cured and then perform 'Umrah, because Allaah ordered us to complete the ritual; Allaah Says (what means): *{And complete the Hajj and 'Umrah for Allaah.}* [Quran 2:196]

In case he is unable to complete the 'Umrah, then he takes the ruling of someone who is prevented (from completing the rituals); Allaah Says (what means): *{But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter.}* [Quran 2:196] So, he should offer a sacrifice and then shave or trim his head, and then take off his *Ihraam* (comes out of the state of *Ihraam*).

However, he should not wear form-fitted clothes before he shaves and offers a *Hady*.

To offer a *Hady* means to offer a sacrifice in the place where he was prevented from completing the rituals, whether he is inside or outside the boundaries of the *Haram* [*Makkah*], and he should give it to the poor in the place where he is.

If he cannot find anyone to give the sacrifice to, then it should be transferred to those who live in the surroundings of *Makkah*, or to the poor of some villages (around *Makkah*), and then he should shave or trim his hair and come out of the state of *Ihraam*.

If he is unable to offer a sacrifice, then some scholars رحمہم اللہ stated that he should fast 10 days and then he should shave or trim his hair and come out of the state of *Ihraam*. Nevertheless, some other scholars رحمہم اللہ stated that if he is unable to offer a sacrifice, he may come out of the state of *Ihraam* and he is not required to do anything. Allaah Knows best.

The virtue of Du'aa`

The Prophet, ﷺ said, "*Du'aa` (supplication) is (the essence of) worship.*" [Abu Daarwood]. *Du'aa`* is but an expression of one's humbleness and helplessness before Allaah. *Du'aa`* is the expression of one's weakness, inferiority and lowliness before the Infinite Power and Might of Allaah; it is in fact the essence of worshipping Him.

For this reason, *Du'aa`* is regarded as the essence of worship. Thus, *Du'aa`* is reserved for Allaah Alone and

it should not be addressed to anyone else in any case. Al-Qaadhi `Iyaadh رحمته said: *“Du`aa` is that act of worship which alone deserves to be referred to as worship, because when one observes it, one in fact shows drawing near getting to Allaah, dedication to Him and rejection of rejecting all that He does not like and approve of.”*

Jareer Ibn Abdullaah رضي الله عنه stated that the prophet ﷺ said: *“There is no person who supplicates Allaah for anything except that Allaah gives it to him (answers his supplication), or keeps away from him an evil that is equivalent to what he supplicated, as long as he does not ask for something evil ...”* [At Tirmithi]

Du`aa` on `Arafah

The prophet ﷺ said: *“The best Du`aa` is that of the Day of `Arafah. The most meritorious of the words uttered by me and the Prophets before me is: “La Ilaaha illallaaah wahdahu la shareeka lah” (None has the right to be worshiped but Allaah, He is One, having no partners.)* [At-Tirmithi] This narration highlights the merit of Du`aa` whilst in `Arafah, and that it is the best place and time to supplicate Allaah. Thus one is encouraged to exert as much effort as he can in supplicating Allaah and properly utilizing his time

whilst in this blessed place where Allaah answers people's supplications.



Selected Du'aa`

'O Allaah, I take refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and from being overpowered by men.'

'O Allaah, I ask You O Allaah, as You are The One, The Only, AS-Samad, The One who begets not, nor was He begotten and there is none like unto Him that You forgive me my sins for verily You are The Oft-Forgiving, Most-Merciful.' (AS-Samad: The Self-Sufficient Master, Possessor of perfect attributes whom all of creation turn to in all their needs.)

'O Allaah! I have considerably wronged myself. There is none to forgive the sins but You. So grant me pardon and have mercy on me. You are the Most Forgiving, the Most Compassionate.'

'O Allaah! Forgive my errors, ignorance and immoderation in my affairs. You are better aware of my faults than myself. O Allaah! Forgive my faults which I committed in seriousness or in fun, deliberately or inadvertently. O Allaah! Grant me pardon for those sins which I committed in the past and which I may commit in the future, which I committed in privacy or in public and all those sins of which You are better aware of than me. You Alone can send

whomever You will to Paradise, and You Alone can send whomever You will to Hell-fire and You are Omnipotent.'

'O Allaah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know such life to be good for me and take my soul if You know death to be better for me. O Allaah, make me fearful of You whether in secret or in public and I ask You to make me true in speech, in times of pleasure and anger. I ask you to make me moderate in times of wealth and poverty and I ask You for an everlasting bliss and joy which will never cease. I ask You to make me pleased with what You have decreed and I ask you for an easy life after death. I ask You for the sweetness of looking upon Your Face and a longing to encounter You in a manner which does not entail a calamity which will bring about harm or a trial which will cause deviation. O Allaah, beautify us with the adornment of faith and make us of those who guide and are rightly guided.'

'O Allaah! I ask You for Your Love, the love of those who love You, and deeds which will cause me to attain Your Love. O Allaah! Make Your Love dearer to me than myself, my family and the cold water.'

'O Allaah! I seek refuge in You from the inability (to do good), indolence, cowardice, miserliness, decrepitude and torment of the grave. O Allaah! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are

its Guardian and its Protecting Friend. O Allaah! I seek refuge in You from the knowledge which is not beneficial, and from a heart which does not fear (You), and from desire which is not satisfied, and from prayer which is not answered.'

'O Allaah, make my religion easy for me by virtue of which my affairs are protected, set right for me my world where my life exists, make good for me my Hereafter which is my resort to which I have to return, and make my life prone to perform all types of good, and make death a comfort for me from every evil.'

'O Allaah, apportion to us such fear as should serve as a barrier between us and acts of disobedience; and such obedience as will take us to Your Paradise; and such certainty as will make easy for us to bear the calamities of this world. O Allaah! Let us enjoy our hearing, our sight and our power as long as You keep us alive and make our heirs from our own offspring, and make our revenge restricted to those who oppress us, and support us against those who are hostile to us and let no misfortune afflict our religion; let not worldly affairs be our principal concern, or the ultimate limit of our knowledge, and let not those rule over us be ones who do not show mercy to us.'

Supplication of the traveler for the resident

(Astawdi`ukum Allaah allathi la tadhee`u wadaa-i`uh). 'I place you in the trust of Allaah, whose trust is never misplaced.'



Supplication of the resident for the traveler

(Astawdi`u Allaaha deenaka, wa amaanataka, wa khawaateema a'maalika)' I place your religion, your faithfulness and the ends of your deeds in the trust of Allaah.'



Supplication for travel

'Allaahu Akbar, Allaahu Akbar, Allaahu Akbar, subhaanal-lathi sakh-khara lana haatha wa ma kunnaa laho muqrineen, wa inna ila rabbina la munqaliboon, Allaahumma inna nas'aluka fi safarina haatha albirra wat-taqwa, wa minal-`amali ma tardha, Allaahumma hawwin `alayna safarana haatha, watwi `anna bu`dahu, Allaahumma antas-saahibu fis-safar, walkhaleefatu fil-ahl, Allaahumma inni A`oothu bika min wa`thaa`i as-safar, wa ka'aabatil-manthar, wa soo'il-munqalabi fil-maali wal-ahl.'

'Allaah is the greatest, Allaah is the greatest, Allaah is the greatest, How perfect He is, The One Who has placed this (transport) at our service, and we ourselves would not have been capable of that, and to our Lord is our final destiny. O Allaah, we ask You for Birr (righteousness) and Taqwa (piety) in this journey of ours, and we ask You for deeds which please You. O Allaah, facilitate our journey and let us cover its distance quickly. O Allaah, You are The Companion on our journey and The Successor over the family, O Allaah, I take refuge with You from the difficulties of travel, from having a change of hearts and being in a bad predicament, and I take refuge in You from an ill-fated outcome with wealth and family.'