

فتاوى الحج والعمرة والزيارة

**Fatwas on Hajj, 'Umrah, and
Visitation**

Fatwas on Hajj, 'Umrah, and Visitation the Performers of 'Umrah Frequently Need¹

The scientific committee of the Islamic Content Service Association in Languages

Firstly: General Fatwas

Question: Is it true that someone absent from Makkah for forty days must perform 'Umrah, even if he has performed 'Umrah several times before?

Answer: 'Umrah (minor pilgrimage) is obligatory only once in a lifetime for those who are accountable and capable. Any additional performance beyond the first is considered Sunnah. 'Umrah is permissible at any time and is not restricted to a specific period.

[Fatwas of the Permanent Committee—Second Collection (10/20)]

Question: Is it permissible to perform 'Umrah at any time of the year?

Answer: It is permissible to perform 'Umrah at any time of the year, even during the months of Hajj. If one performs it during the months of Hajj and then performs Hajj in the same year, he is considered to be performing Tamattu', combining 'Umrah with Hajj. If he performs it along with his Hajj, he is performing Qirān, combining Hajj and

¹ Selected from the collection of Fatwas by the Permanent Committee for Ifṭā' in the Kingdom of Saudi Arabia, with the abridged questions suitable for the context.

‘Umrah. Both the performers of Tamattu’ and Qirān are required to offer a Hady (sacrificial animal) that suffices as an ‘Ud’hiyah, unless they are residents of the Sacred Mosque. If the pilgrim performs it in Dhul-Hijjah after the days of Tashrīq, it is permissible, and no offering is required.

[Fatwas of the Permanent Committee—First Collection (11/316)]

Question: Is it permissible for a person to perform ‘Umrah before performing the obligatory Hajj?

Answer: Yes, it is permissible for a person to perform ‘Umrah before Hajj, as the Prophet (ﷺ) and his Companions performed ‘Umrah before performing the obligatory Hajj.

[Fatwas of the Permanent Committee—First Collection (11/318)]

Question: What is the ruling on performing multiple ‘Umrahs in a year?

Answer: The correct view is that it is permissible to perform ‘Umrah multiple times in a year, as the Prophet (ﷺ) said:

«العمرة إلى العمرة كفارة لما بينهما، والحج المبرور ليس له جزاء إلا الجنة»

“‘Umrah expiates for the sins committed between it and the next ‘Umrah, and the accepted Hajj has no reward but Paradise.” Its authenticity is agreed upon.

[Fatwas of the Permanent Committee—First Collection (11/334)]

Question: Some people come for Hajj, and after completing the ‘Umrah of Tamattu’, they wish to perform ‘Umrah on behalf of one of their parents. How should they proceed?

Answer: Whoever assumes Ihrām for ‘Umrah as part of Tamattu’ (combining ‘Umrah and Hajj), it is best for him, after completing it, to remain in Makkah until the time for Hajj becomes due, then assume Ihrām for it and not repeat ‘Umrah before Hajj. After completing Hajj, there is no harm in performing another ‘Umrah from Tan‘īm or other places outside the sacred precincts. If he performs another ‘Umrah on behalf of his deceased father or mother, or for those unable due to old age or illness with no hope of recovery, or others in similar circumstances, there is no objection—due to the general saying of the Prophet (ﷺ):

«العمرة إلى العمرة كفارة لما بينهما والحج المبرور ليس له جزاء إلا الجنة»

“Umrah expiates for the sins committed between it and the next ‘Umrah, and the accepted Hajj has no reward but Paradise.” Its authenticity is agreed upon.

[Fatwas of the Permanent Committee—Second Collection (10/117)]

Question: What is the ruling on performing more than one ‘Umrah, and for each ‘Umrah, going to Tan‘īm to assume Ihrām from there?

Answer: Performing multiple ‘Umrahs for someone who comes to Makkah in a short period was not part of the guidance of the Prophet (ﷺ), nor was it practiced by his Companions (may Allah be pleased with them). Had it been the best practice, they would have preceded us in doing it. What is prescribed for someone who comes to Makkah and completes his rites is to engage abundantly in Tawāf (circumambulation of the Ka‘bah), especially, as well as reciting the Qur‘an, prayer, charity, and other acts of worship. If he performs ‘Umrah for himself or on behalf of another for whom it is permissible to perform ‘Umrah, such as the deceased or someone unable due to old age or illness with no hope of recovery, there is no harm in doing so provided it does not cause hardship to him or to others, such as times of crowding—as indicated by the statement of the Prophet (ﷺ):

«العمرة إلى العمرة كفارة لما بينهما، والحج المبرور ليس له جزاء إلا الجنة»

“‘Umrah expiates for the sins committed between it and the next ‘Umrah, and the accepted Hajj has no reward but Paradise.” And it is authentically reported that the Prophet (ﷺ) commanded ‘Ā’ishah (may Allah be pleased with her) to perform ‘Umrah

from Tan‘īm after she had completed her Hajj and ‘Umrah, when she sought permission for that.

[Fatwas of the Permanent Committee—Second Collection (10/355)]

Secondly: The Fatwas of the Mīqāts (Ihrām boundary for pilgrimage)

Question: If someone intends to perform Hajj or ‘Umrah, and it is difficult for him to assume Ihrām on the plane, and he also does not know the location of the Mīqāt, is it permissible for him to delay the Ihrām until Jeddah or not?

Answer: If one intends to perform Hajj or ‘Umrah while on the plane, he may take a bath at home and put on the Izār and Ridā’ (lower and upper garment) if he wishes. When he reaches near the Mīqāt, he should assume Ihrām for either Hajj or ‘Umrah, as he wishes, and this does not entail any hardship. If he does not know the location of the Mīqāt, he should inquire from the pilot, one of the assistants, a flight attendant, or a fellow passenger whom he trusts and who has knowledge about it.

[Fatwas of the Permanent Committee—First Collection (11/153)]

Question: Is it permissible for someone intending to perform ‘Umrah while traveling by plane to make Talbiyah for ‘Umrah only without wearing the Ihrām, as he wishes to conduct some

business in Jeddah first, and after completing his work, assume Ihrām from Jeddah and proceed to perform ‘Umrah, or what is required of him?

Answer: Whoever embarks on a journey intending to perform a rite of Hajj or ‘Umrah, it is not permissible for him to pass the Mīqāt except in a state of Ihrām with the intention he has made, divested of stitched clothing, and avoiding the prohibited acts of Ihrām.

Therefore, it is not permissible for you to do what you mentioned in the aforementioned question, as it contradicts the Shariah ruling. However, there is no objection to going to Jeddah without assuming Ihrām to fulfill his needs and then returning to the Mīqāt to assume Ihrām for his Hajj or ‘Umrah.

[Fatwas of the Permanent Committee—Second Collection (10/81)]

Question: Is it valid for a pilgrim performing Hajj or ‘Umrah to assume Ihrām from Abyār ‘Alī in Madīnah, given that they landed at Jeddah Airport but are proceeding to Madīnah first and then assuming Ihrām from Abyār ‘Alī?

Answer: If a pilgrim lands at Jeddah Airport intending to go from Jeddah to Madīnah before performing Hajj, then after completing his visit to Madīnah and wishing to return to Makkah to perform Hajj or ‘Umrah, he must assume Ihrām

from the Mīqāt of the people of Madīnah, Dhul-Hulayfah, also known as Abyār ‘Ali, because his ruling is the same as that of the people of Madīnah, as the Prophet (ﷺ) said regarding the Mīqāts:

«هن لهم ولمن أتى عليهن من غير أهلهن ممن أراد الحج أو العمرة»

“They are for them and for those who pass by them who are not of their people, intending to perform Hajj or ‘Umrah.” Its authenticity is agreed upon.

[Fatwas of the Permanent Committee—Second Collection (10/94)]

Question: If a person performs ‘Umrah on a Friday of any month and then wishes to travel to another area, then returns to Makkah after two or three days and intends to perform a second ‘Umrah, is it permissible to perform ‘Umrah without wearing Ihrām clothes?

Answer: If a person intends to perform ‘Umrah, he must assume Ihrām from the Mīqāt he passes by on his way to Makkah, and it is impermissible for him to bypass it without assuming Ihrām. This is because the Prophet (ﷺ) specified these Mīqāts for assuming Ihrām for those intending Hajj or ‘Umrah, whether it is for the first time or a subsequent ‘Umrah. As for those within the Mīqāts, they should assume Ihrām from the place where they make the intention for ‘Umrah, unless they are in Makkah, in which case they must go beyond the sanctuary to

assume Ihrām for ‘Umrah, as ‘Ā’ishah (may Allah be pleased with her) did following the command of the Prophet (ﷺ).

[Fatwas of the Permanent Committee—Second Collection (10/354)]

Question: What is the ruling for someone who performs ‘Umrah on behalf of his father after performing ‘Umrah for himself, and assumes Ihrām for his father's ‘Umrah from the place of Ihrām in Makkah (Tan‘īm)?

Answer: If you have performed ‘Umrah for yourself and ended your Ihrām, and then wish to perform ‘Umrah on behalf of your father, if he is deceased or unable, you should go to the area outside the Sacred Precincts, such as Tan‘īm, and assume Ihrām for ‘Umrah from there. You don't need to travel to the Mīqāt.

[Fatwas of the Permanent Committee—First Collection (11/135)]

Thirdly: Fatwas on Ihrām and Its Forbidden Acts

Question: If someone puts on Ihrām for ‘Umrah or Hajj and then dissolves it, what is due upon him?

Answer: If one wears the Izār and Ridā’ without intending to enter into Hajj or ‘Umrah, and does not assume Ihrām, he has the choice: If he wishes, he may enter into Hajj or ‘Umrah, and if he wishes, he may refrain from doing so, and there is no blame

upon him if he has already performed the obligatory Hajj and ‘Umrah of Islam.

If he has intended to enter into Hajj or ‘Umrah, he is not permitted to annul it and withdraw from it. Rather, he must complete what he has entered into the state of Ihrām for, in the prescribed manner, based on the statement of Allah Almighty:

(وَأَتِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ).

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

Thus, it becomes clear to you: If a Muslim enters into Hajj or ‘Umrah with the intention, he is not permitted to abandon it; rather, he must complete what he has commenced, as per the noble verse mentioned, unless he has made a condition and the hindrance he feared occurs, in which case he may exit Ihrām. This is based on the statement of the Prophet (ﷺ) to Dubā’ah bint az-Zubayr when she said: “O Messenger of Allah, I intend to perform Hajj while I am ill.” He said:

«حجّي واشترطي أن محلي حيث حبستني»

“Perform the Hajj and stipulate, saying: I will end my Ihrām at the place where You restrain me.” Its authenticity is agreed upon.

[Fatwas of the Permanent Committee—First Collection (11/166)]

Question: A woman assumed Ihrām for ‘Umrah, then she had her menses and did not perform Tawāf or Sa’i, and she returned to her home and ended her Ihrām. Is anything due upon her? And if she did not end her Ihrām, is anything due upon her?

Answer: If a woman assumes Ihrām for ‘Umrah and then menstruates, thus ending her Ihrām before performing Tawāf and Sa’i, and if she was unaware of the ruling and her husband did not have intercourse with her, she must complete her ‘Umrah after her menses ceases and she performs Ghusl (ritual bath) as she would for Janābah (major ritual impurity). She should then perform Tawāf and Sa’i and end her Ihrām by shortening her hair, and there is nothing due upon her.

If intercourse occurs, her ‘Umrah is invalidated, and she must complete it with Tawāf, Sa’i, and shortening of the hair, and she must make up for it by performing another ‘Umrah from the Mīqāt where she assumed Ihrām for the first one. She must offer a sacrificial animal, either a sheep that is six months old or older, or a goat that is one year old or older, to be slaughtered in Makkah and distributed among its poor.

If she has not yet exited the state of Ihrām from her ‘Umrah, she must complete her ‘Umrah by performing Tawāf and Sa’i, and then exit the state of Ihrām by shortening some of her hair. Her

'Umrah is not invalidated by menstruation in any case.

[Fatwas of the Permanent Committee—First Collection (11/323)]

Question: Is it permissible for someone in the state of Ihrām to use perfumed soap?

Answer: It is impermissible for someone in the state of Ihrām, whether male or female, to use perfume, including the use of perfumed soap. If one intentionally and knowingly applies perfume, then expiation is required. However, if one is unaware of the ruling or forgets, then there is nothing upon him, as indicated by the words of Allah Almighty:

(ربنا لا تؤاخذنا إن نسينا أو أخطأنا)،

{Our Lord, do not hold us accountable if we forget or fall into error.} [Surat al-Baqarah: 286]
And the Prophet (ﷺ) said:

«رفع عن أمتي الخطأ والنسيان وما استكرهوا عليه».

“Allah has pardoned my Ummah for mistakes, forgetfulness, and what they do under coercion.”

[Fatwas of the Permanent Committee—Second Collection (10/137)]

Question: Before entering the Sacred Precincts, I went to the restroom and absentmindedly placed the Ihrām on my head for a short while, then I

remembered and removed it. Is there anything due upon me?

Answer: If a Muhrim (a person in the state of Ihrām) commits any forbidden act out of forgetfulness, he must desist from it as soon as he remembers. There is no sin upon him, nor is any expiation required, as Allah Almighty says:

(ربنا لا تؤاخذنا إن نسينا أو أخطأنا)

{Our Lord, do not hold us accountable if we forget or fall into error.} [Surat al-Baqarah: 286] In reply, Allah Almighty said: “I did [what you asked for],” as authentically reported from the Prophet (ﷺ), and it is narrated that the Prophet (ﷺ) said:

«عفي لأمتي عن الخطأ والنسيان وما استكرهوا عليه».

“My Ummah has been pardoned for mistakes, forgetfulness, and what they are coerced to do.”

[Fatwas of the Permanent Committee—Second Collection (10/149)]

Question: My wife, my sister, and I performed ‘Umrah during Ramadan. I instructed them to wear gloves during the ‘Umrah, being ignorant of the ruling. What must we do in this case?

Answer: If a woman in the state of Ihrām wore gloves out of ignorance of the ruling, then nothing is due upon her. However, if she becomes aware of the ruling during Ihrām, she must remove the gloves immediately.

[Fatwas of the Permanent Committee—Second Collection (10/156)]

Question: My wife and I assumed Ihrām for ‘Umrah, and after assuming Ihrām, my wife began her menses. Due to my ignorance of the ruling, I exited the state of Ihrām and removed the Ihrām clothing, and we did not proceed to Makkah. Then, by the grace of Allah, my wife and I performed ‘Umrah this Ramadan. Kindly clarify the legal ruling and what I should do now.

Answer: You were obligated to perform the ‘Umrah and not annul it. Since your rejection of the intention of Ihrām and wearing regular clothes does not change the reality, as the Ihrām remains unbroken, your second ‘Umrah is considered a continuation of your first ‘Umrah. If you engaged in marital relations during this period before performing the ‘Umrah, you must perform another ‘Umrah as compensation for the one invalidated by the marital relations, starting from the Mīqāt where you assumed Ihrām for the first ‘Umrah. You are also required to offer a ransom, which is a sheep for each of you, to be slaughtered in Makkah and distributed among the poor of the Sacred Precincts.

[Fatwas of the Permanent Committee—Second Collection (10/384)]

Question: What is the ruling on wearing a belt (waist pouch) if it is made of leather but stitched, i.e., sewn with a machine, as well as wearing stitched shoes?

Answer: It is permissible for one who has assumed Ihrām for Hajj or ‘Umrah to wear a belt and shoes, even if they are machine-stitched.

[Fatwas of the Permanent Committee—First Collection (11/170)]

Question: When I entered into Ihrām at Abyār ‘Alī and we were on our way to Makkah, I became exhausted from the journey and developed a severe fever, so I slept and covered my head. Is there something that I must do?

Answer: You must offer a ransom, which is either fasting three days, feeding six needy people, or slaughtering a sheep in the Sacred Precincts.

[Fatwas of the Permanent Committee—First Collection (11/181)]

Question: What is the ruling on wearing socks on the feet and performing Tawāf with them? Are socks considered stitched clothing?

Answer: It is not permissible for a man to wear socks while he is in the state of Ihrām for Hajj or ‘Umrah. However, if he needs to wear them due to illness or similar reasons, it is allowed, but he must offer a ransom, which is either fasting three days,

feeding six needy people, giving each half a Sā' of dates or similar, or slaughtering a sheep.

[Fatwas of the Permanent Committee—First Collection (11/183)]

Question: Is it permissible for a Muhrim to wash his entire body to cool down, and why?

Answer: It is permissible for a Muhrim to wash his entire body to cool down if he feels hot, and this serves as an encouragement for him in this act of worship. During the bath, he should ensure that no hair or skin falls off.

[Fatwas of the Permanent Committee—First Collection (11/184)]

Question: If a Muhrim runs over a tree or grass with his car, is there anything due upon him?

Answer: If he treads upon it outside the Sacred Precincts, nothing is due upon him, except for the value of what he has destroyed if it belongs to someone. If he destroys something from the trees or grasses of the Sacred Precincts that belongs to someone, he must pay its value to its owner. However, if it does not belong to anyone, no compensation is due upon him. Yet, he should not intentionally do so, as the Prophet (ﷺ) forbade that.

[Fatwas of the Permanent Committee—First Collection (11/185)]

Question: Is it permissible for a Muhrim, male or female, to change their Ihrām with another Ihrām, whether during the time of Hajj or ‘Umrah?

Answer: It is permissible for a Muhrim of Hajj or ‘Umrah to change their Ihrām clothes with other Ihrām clothes, and this change does not affect their state of Ihrām for Hajj or ‘Umrah.

[Fatwas of the Permanent Committee—First Collection (11/185)]

Question: While making supplication and clinging to the honorable Ka’bah at the Multazam (the area between the Black Stone and the door of the Ka’bah, which is 2 meters long), I found my hand touching the oil of the Ka’bah’s perfume, and I applied this perfume to my body, hair, and clothes. What is the ruling on this application of the Multazam’s perfume, which I touched inadvertently without intention, and then performed ablution and it was almost removed?

Answer: Accidentally touching the perfume on the Ka’bah and then proceeding to anoint your body, hair, and clothes with the perfume, which is prohibited for you, necessitates an expiation. This expiation is fasting for three days, feeding six needy people, half a Sā’ for each needy person, or slaughtering a sheep, unless you were ignorant of the Shar’i ruling or forgetful, then nothing is due upon you.

[Fatwas of the Permanent Committee—First Collection (11/186)]

Question: A woman performed 'Umrah three times while wearing the burqa (a full body and face covering), and she would wear a light cover over the burqa, sometimes placing it on the burqa and sometimes lifting it. She was unaware of the ruling on wearing the burqa. What is the ruling, O esteemed Shaykh?

Answer: It is not permissible for a Muhrim woman performing Hajj or 'Umrah to wear a face cover, like the burqa. However, if there are non-Mahram (unrelated) men present, she should lower her head cover over her face, as the wives of the Prophet (ﷺ) did during the Farewell Hajj. Since the mentioned woman wore the Niqāb (face cover) out of ignorance, there is no blame on her, as she is excused due to her ignorance.

[Fatwas of the Permanent Committee—First Collection (11/194)]

Fourthly: Fatwas of Tawāf

Question: I performed the rites of 'Umrah. Due to my lack of full knowledge of the rites, when I began the Tawāf, I did not start from the Black Stone but rather from the Yemeni Corner, out of ignorance of the relevant conditions and obligations. I completed the rest of the rites correctly, Allah

Willing. We kindly request your esteemed guidance on what is required of me.

Answer: What the questioner did in Tawāf by starting from the Yemeni Corner is considered a mistake, as the starting point is the Black Stone. However, this mistake does not affect the validity of his Tawāf, as it is considered an addition to the first round, which does not harm if he completed the seventh round and finished at the Black Stone.

[Fatwas of the Permanent Committee—Second Collection (10/210)]

Question: Is the Idṭibā' (uncovering the right arm and shoulder) during Tawāf a Sunnah? What is due upon someone who forgot to perform Idṭibā'? Is kissing the Black Stone sufficient without saying: Bismillāh wa Allāhu Akbar (In the Name of Allah and Allah is the Greatest)? What is due upon someone who omitted this saying and sufficed with kissing the Stone out of forgetfulness, and then remembered after moving away from the Stone, and said it while heading towards the Maqām (the Station of Abraham)?

Answer: Idtibā' is for the male pilgrim to place the middle of his robe under his right armpit and its ends on his left shoulder, thereby exposing his right shoulder and arm. It is a Sunnah act during the first Tawāf upon arrival in Makkah, whether it is the Tawāf of 'Umrah for those performing Tamattu', or

the Tawāf of Qudūm (arrival) for those performing Qirān or Ifrād. If one omits it, there is nothing upon him.

There is no blame upon one who omits the Takbīr (proclamation of Allah's greatness) and Tasmiyah (mention of Allah's name) at the beginning of Tawāf, for the Takbīr, Dhikr, and supplication during Tawāf and Sa'i are all Sunnah and not obligatory. What is obligatory is to perform Tawāf with the intention and Sa'i with the intention from the beginning of Tawāf and Sa'i.

[Fatwas of the Permanent Committee—Second Collection (10/210)]

Question: During Tawāf, I carry my young daughter who is wearing a diaper, and I have heard that performing Tawāf in this condition is not permissible, as the diaper is often soiled with urine. We would like to know the ruling concerning this matter from you.

Answer: It is permissible for the one performing Tawāf to carry a child, even if the child is wearing a diaper, provided that no impurity touches the body or clothing of the one performing Tawāf. The same applies to performing prayer with the child.

[Fatwas of the Permanent Committee—Second Collection (10/236)]

Question: Is it permissible for a menstruating woman to perform Tawāf?

Answer: A menstruating woman is not permitted to make Tawāf around the Ka'bah until she becomes pure and performs Ghusl from her menses; this is because the Prophet (ﷺ) said to 'Ā'ishah when she had her menses:

«لا تطوفي بالبيت حتى تطهري»

“Do not perform Tawāf around the Ka'bah until you become pure (from menses).”

[Fatwas of the Permanent Committee—Second Collection (10/249)]

Question: Is it permissible for a woman to perform Tawāf and Sa'i while her husband or Mahram (non-marriageable male relative) waits for her until she finishes, such that he is not accompanying her during the Tawāf and Sa'i, but rather waits for her in the Sacred Precincts until she completes her 'Umrah?

Answer: The presence of a Mahram is not a condition for the validity of Tawāf for a woman during 'Umrah or Hajj. Rather, a Mahram is required for a woman when traveling for 'Umrah or any other purpose.

[Fatwas of the Permanent Committee—Collection (10/353)]

Question: A person was performing Tawāf around the Ka'bah and was in the fifth round, for instance, when the Iqāmah for prayer was pronounced. He prayed and then stood to complete the Tawāf. Should he count the fifth round, which he interrupted for the prayer, and continue from where he stopped, or should he cancel the fifth round and start it again from the Black Stone?

Answer: The correct view is that the round is not invalidated in such a case; rather, he resumes completing this round from where he interrupted it for the sake of his prayer with the Imam.

[Fatwas of the Permanent Committee—First Collection (11/230)]

Question: Did the Black Stone descend from the heavens, or is it a stone like any other stone?

Answer: Allah Almighty has distinguished the Black Stone with the legislation of kissing and touching it. He willed it to be in the corner of the Ka'bah, which we face in our prayers. He made it lawful for those performing Tawāf to kiss and touch it if they are able. If they cannot, they should point to it when in line with it and say Takbīr. There is a narration reported by At-Tirmidhi and others that it descended from Paradise, but there is weakness in its Isnād (chain of transmission).

[Fatwas of the Permanent Committee—First Collection (11/228)]

Question: Is kissing the honorable Ka'bah during the rites of Hajj or 'Umrah permissible or prohibited?

Answer: It is legislated to kiss the Black Stone, and it is established that the Prophet (ﷺ) kissed the Black Stone and did not kiss any other part of the honorable Ka'bah.

[Fatwas of the Permanent Committee—First Collection (11/228)]

Question: Is it permissible for a woman to kiss the Black Stone when there are non-Mahram men around her?

Answer: Kissing the Black Stone during Tawāf is a confirmed Sunnah of Tawāf, if it can be done without crowding or harming anyone by your action, following the example of the Messenger of Allah (ﷺ) in this regard. If it cannot be done except by crowding and causing harm, then it is obligatory to refrain and suffice with pointing to it with the hand, especially for women, as they are considered 'Awrah (i.e. should not be exposed), and because crowding is not legislated for men, so it is even more so for women. Furthermore, it is not permissible for her, even if she can kiss it without crowding, to uncover her face while kissing the Black Stone, due to the presence of non-Mahram men in that situation.

[Fatwas of the Permanent Committee—First Collection (11/229)]

Question: Is it valid for the performer of Hajj or 'Umrah to enter Hijr Ismā'il (the Wall of Ishmael) during his Tawāf around the Ka'bah?

Answer: It is not permissible for one making Tawāf around the Ka'bah during Hajj, 'Umrah, or voluntary Tawāf to enter the area of Hijr Ismā'il, and it does not suffice if he does so; because Tawāf is around the Ka'bah, and the Hijr is part of the Ka'bah, as Allah Almighty says:

(وليطوفوا بالبيت العتيق)

{and circumambulate the Ancient House [Ka'bah].} [Surat al-Hajj: 29] Muslim and others narrated that 'Ā'ishah (may Allah be pleased with her) reported:

«سألت رسول الله صلى الله عليه وسلم عن الحجر، فقال: "هو من البيت" || ، وفي لفظ قالت: إني نذرت أن أصلي في البيت، قال:

I asked the Messenger of Allah (ﷺ) about Al-Hijr, and he said: "It is part of the House." In another narration, she said: I had vowed to pray in the House. He said:

«صلي في الحجر، فإن الحجر من البيت» .

"Pray inside the Hijr, for the Hijr is part of the House."

[Fatwas of the Permanent Committee—First Collection (11/233)]

Fifthly: Fatwas on Sa'i

Question: Regarding brisk walking between the two green signs during Sa'i for women, I have not found in my limited readings of the books of Fiqh in the chapter of Hajj and 'Umrah anything that prohibits women from brisk walking. I once heard from a scholar on television that women should not briskly walk during Sa'i, and that it is only for men, as it is more protective for women and prevents them from exposing their charms during brisk walking. However, he did not provide any evidence for this statement. I thought to myself: If this is truly his opinion based on his own reasoning, then brisk walking is also a Sunnah that began with Hajar (may Allah be pleased with her). But, praise be to Allah, I understand the opinion, and praise be to Allah that religion is not based on opinion, as the Commander of the Faithful 'Ali (may Allah be pleased with him) had said. So please advise us, may Allah bless you.

Answer: Ibn al-Mundhir said: "The scholars unanimously agree that women are not required to walk briskly around the Ka'bah or between Safa and Marwah, nor are they required to uncover their right shoulder. This is because the original purpose of these acts is to display strength, which is not intended for women; rather, women are meant to

be covered, and walking briskly and uncovering the shoulder could lead to exposure.”

[Fatwas of the Permanent Committee—First Collection (11/226)]

Sixthly: Fatwas on exiting the state of ‘Umrah

Question: If someone shaved his head during ‘Umrah this week and then intends to perform another ‘Umrah the following week, what should he do, considering his hair is very short and might not have grown back yet?

Answer: If one performs ‘Umrah or Hajj, he must shave his head or shorten his hair. However, if there is no hair on the head, this obligation is waived, and his Hajj or ‘Umrah remains valid.

[Fatwas of the Permanent Committee—First Collection (11/327)]

Question: I went with a group to perform ‘Umrah, and they completed their rituals, with one of them shaving for the others, then one of them shaved for him, and they ended their Ihrām in this manner. What is the ruling on this?

Answer: If a Muhrim shaves the head of another Muhrim who intends to exit the state of Ihrām, there is no harm in that, as it is a permitted shaving.

[Fatwas of the Permanent Committee—Second Collection (10/146)]

Question: Is it correct to shave in Hajj and ‘Umrah with a razor or with a machine? And is shaving with a razor better than shaving with a machine, or are they both the same?

Answer: The essence of the matter is the completion of shaving or shortening the hair using any tool, with the understanding that shaving is preferable. Shaving involves the removal of hair with a blade or similar tool. It is authentically reported that the Prophet (ﷺ) invoked forgiveness and mercy three times for those who shave their heads and once for those who shorten their hair.

[Fatwas of the Permanent Committee—Second Collection (10/201)]

Question: If a resident of Jeddah performs ‘Umrah and does not shave his head until he returns to Jeddah, what is the ruling on this action?

Answer: There is no harm in shaving the head for the rites of Hajj or ‘Umrah, whether inside or outside the Sacred Precincts. However, in ‘Umrah, one does not exit the state of Ihrām until he shaves or shortens his hair. In Hajj, after he has thrown the Jamrah (stones) and performed Tawāf and Sa‘i, he must not have marital relations with his wife until he shaves or shortens his hair.

[Fatwas of the Permanent Committee—Second Collection (10/203)]

Question: A person came to Jeddah, and the next day went to perform his first 'Umrah in his life. He went with a close relative and completed the 'Umrah. After finishing Sa'i, I asked him: Should we shave or shorten our hair? He said: We will shave at home. After we returned home, we forgot to shave and removed our Ihrām clothes. What is due upon us, may Allah reward you?

Answer: If someone forgets to shave or shorten his hair, performs Tawāf and Sa'i, and then wears his regular clothes before shaving or shortening, he must promptly remove his clothes once he remembers, wear the Ihrām clothing, then shave or shorten his hair, and thereafter he may wear his regular clothes. There is nothing due upon him in this matter, nor is there any sin upon him, as he is excused due to forgetfulness.

[Fatwas of the Permanent Committee—Second Collection (10/206)]

Fatwas Frequently Needed by Pilgrims¹

Ruling on Hajj, Its Status, and Deputizing in It

Question: What is the significance of Makkah to the Islamic world?

Answer: Allah has made it a place of return and safety for the people and a secure sanctuary where

¹ Selected from the collection of Fatwas by the Permanent Committee for Ifṭā' in the Kingdom of Saudi Arabia, with the questions suitably abridged for the context.

pilgrims and scholars gather to perform their rituals in utmost comfort and tranquility, hoping for the reward of Allah Almighty and fearing His punishment. In it, Muslims meet, advise one another, and consult on matters important to their religion and worldly affairs. The reward for prayers and righteous deeds performed there is multiplied.

[Fatwas of the Permanent Committee—First Collection (11/8)]

Question: My father performed Hajj once on foot approximately 40 years ago, and he performed 'Umrah twice, one of which was at least three years before his death. He was a man who could neither read or write, and I do not know how he performed this Hajj. Is it obligatory for me to perform Hajj on his behalf, and what is your esteemed opinion on this matter?

Answer: Hajj is obligatory only once in a lifetime, and the fundamental principle in performing acts and rituals is validity. Therefore, Hajj is not required a second time. However, if you perform Hajj on behalf of your father, it becomes a voluntary act, and there is a great reward for both you and him if Allah accepts it from you.

[Fatwas of the Permanent Committee—First Collection (11/15)]

Question: What is the ruling on a wife performing the obligatory Hajj without her husband's permission?

Answer: The obligatory Hajj is incumbent when the conditions of capability are met, and the husband's permission is not among them. He is not permitted to prevent her; rather, it is prescribed for him to cooperate with her in fulfilling this obligation.

[Fatwas of the Permanent Committee—First Collection (11/20)]

Question: Is it permissible for a married woman to perform Hajj without her husband's consent if she is accompanied by her relatives, who are her brothers?

Answer: It is not permissible for a woman to travel for Hajj without her husband's permission unless it is the obligatory Hajj, as her husband does not have the right to prevent her from performing it if she has a Mahram. It is not permissible for her to travel without a Mahram, neither for Hajj nor for any other purpose, based on the saying of the Prophet (ﷺ):

«لا يحل لامرأة تؤمن بالله واليوم الآخر أن تسافر إلا ومعها ذو محرم»

“It is not lawful for a woman who believes in Allah and the Last Day to travel except in the company of a Mahram.” The group of women is not sufficient in

place of a Mahram, and this applies equally to the obligatory Hajj and other types of Hajj.

[Fatwas of the Permanent Committee—Second Collection (10/40)]

Question: If I wish for my young child, who has not reached puberty, to perform Hajj with me, should I dress him in Ihrām clothing and perform all the rituals on his behalf, such as making Tawāf for him, etc., or should I dress him in his regular clothes and not perform anything on his behalf since he is young and Hajj is not obligatory for him?

Answer: If a discerning child who has not reached puberty wishes to perform Hajj, his guardian should instruct him to wear the Ihrām clothing and perform all the Hajj rituals himself, starting from assuming Ihrām at the Mīqāt to the completion of the Hajj rites. The guardian may throw the pebbles on his behalf if the child is unable to do so himself and should instruct him to avoid the prohibited acts of Ihrām. If the child is not discerning, the guardian should intend Ihrām for him, whether for ‘Umrah or Hajj, and perform Tawāf and Sa’i with him, bringing him along for the rest of the rituals and throwing the pebbles on his behalf.

[Fatwas of the Permanent Committee—First Collection (11/22)]

Question: If a young boy or girl performs the obligatory Hajj, is it considered sufficient, or is it merely voluntary with the reward going to their parents?

Answer: 'Umrah or Hajj performed by a non-adult is considered voluntary and does not suffice for the obligatory Hajj and 'Umrah of Islam.

[Fatwas of the Permanent Committee—First Collection (11/23)]

Question: She came to the Kingdom and was facilitated to perform the obligatory Hajj at the expense of the host. She asks if this Hajj suffices for the Hajj of Islam, considering that she did not spend any of her own money on it.

Answer: Her performance of the obligatory Hajj is not affected by the fact that she did not spend any of her own money on it, or that she spent very little while others covered most of the expenses of her Hajj. Therefore, if her Hajj fulfills all the conditions, pillars, and obligations, it suffices for her obligatory Hajj, even if others bore its expenses.

[Fatwas of the Permanent Committee—First Collection (11/34)]

Question: Is it obligatory for someone who intends to perform Hajj here in ... to deposit an amount of 125,000 ... in the bank, which is a very large sum, knowing that the banks are interest-

based, and there is no other means to go for Hajj except this way? Is Hajj obligatory upon a financially capable Muslim in this case, and if the Muslim performs Hajj, will it be valid, considering that he has supported the interest-based banks and the state?

Answer: The Hajj is valid, and what has been mentioned is not considered a valid excuse for delaying Hajj if the person is capable of performing it.

[Fatwas of the Permanent Committee—First Collection (11/42)]

Question: What is the ruling on someone who performs Hajj with unlawful money? Is this Hajj accepted or not?

Answer: Performing Hajj with unlawful money does not invalidate the Hajj, although it incurs sin due to the unlawful earnings, and it diminishes the reward of the Hajj, but does not nullify it.

[Fatwas of the Permanent Committee—First Collection (11/43)]

Question: I took an amount from the bank to be paid in annual installments. Is it permissible for me to perform Hajj while I owe the bank this amount?

Answer: Ability is a condition for the obligation of Hajj. If you are able to perform Hajj and pay the required installment at the time of Hajj, then you

are obligated to perform it. However, if both obligations coincide and you cannot fulfill both, prioritize paying the installment you are required to settle and delay Hajj until you are able to perform it, as per the saying of Allah Almighty:

{وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا}

{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]

[Fatwas of the Permanent Committee—First Collection (11/45)]

Question: If someone performs Hajj on behalf of a deceased person or on behalf of an elderly man who had not previously performed Hajj and has no wealth except that of his principal, should he prioritize performing Hajj for himself or for the one who deputized him?

Answer: It is not permissible for a person to perform Hajj on behalf of another before performing it for himself. The basis for this ruling is what is narrated by Ibn ‘Abbās (may Allah be pleased with him)

«أن النبي صلى الله عليه وسلم سمع رجلا يقول: لبيك عن شبرمة، قال: "حجبت عن نفسك؟" قال: لا، قال: "حج عن نفسك، ثم عن شبرمة».

that the Prophet (ﷺ) heard a man say: "Labbayk (Here I am, responding to Your call) on behalf of Shubrumah." He asked: "Did you perform Hajj for

yourself?” The man replied: “No.” He said: “Perform Hajj for yourself first, then on behalf of Shubrumah.”

[Fatwas of the Permanent Committee—First Collection (11/50)]

Question: Is it permissible for a Muslim who has performed his obligatory Hajj to perform Hajj on behalf of a relative who is unable to perform the obligatory Hajj?

Answer: It is permissible for a Muslim who has performed the obligatory Hajj for himself to perform Hajj on behalf of another person who is unable to perform it himself due to old age, an illness from which recovery is not expected, or because he is deceased, as supported by authentic Hadīths on this matter. However, if the person on whose behalf Hajj is intended is unable to perform it due to a temporary impediment that is expected to be removed, such as an illness from which recovery is expected, a political excuse, or lack of safety on the road and the like, then performing Hajj on his behalf is not valid.

[Fatwas of the Permanent Committee—First Collection (11/51)]

Question: Should I perform Hajj on behalf of my parents who passed away and upon whom the obligation of Hajj was not due due to their poverty,

yet I wish to perform Hajj for them? What is the ruling of Shariah on this matter?

Answer: It is permissible for you to perform Hajj on behalf of your parents yourself or depute someone to perform Hajj on their behalf if you have performed Hajj for yourself, or if the person performing Hajj on their behalf has performed Hajj for himself. This is based on what was narrated by Abu Dāwūd in his Sunan on the authority of ‘Abdullāh ibn ‘Abbās (may Allah be pleased with them) that the Prophet (ﷺ)

«سمع رجلا يقول: لبيك عن شبرمة، قال: "من شبرمة؟" قال: أخ لي، أو قريب لي، قال: "حجبت عن نفسك؟" قال: لا، قال: حج عن نفسك، ثم حج عن شبرمة» heard a man say: "Labbayk on behalf of Shubrumah." He asked: "Who is Shubrumah?" The man replied: "A brother of mine," or "a relative of mine." The Prophet (ﷺ) said: "Did you perform Hajj on your behalf?" He said: "No." He (ﷺ) said: "Perform Hajj on your behalf first, then perform it on behalf of Shubrumah." [Narrated by Ibn Mājah. Al-Bayhaqi said: This is a Sahīh (authentic) Isnād; none is more authentic on this topic than it]

[Fatwas of the Permanent Committee—First Collection (11/53)]

Question: Is it permissible for a person to perform Hajj once, intending it for his father, mother, and himself?

Answer: It is permissible to perform Hajj by deputation on behalf of a deceased person or a living person who is unable to perform Hajj. However, it is not permissible for someone to perform Hajj once and dedicate it to two people, as Hajj is only valid for one person, and the same applies to 'Umrah. Nevertheless, if a person performs Hajj on behalf of one person and 'Umrah on behalf of another in the same year, it is valid, provided that the person performing the Hajj has already performed Hajj and 'Umrah on his behalf.

[Fatwas of the Permanent Committee—First Collection (11/57)]

Question: What is the ruling for someone who traveled for Hajj and intended his 'Umrah for his mother and his Hajj for his father, and in the following year, he reverses it by performing Hajj for his mother and 'Umrah for his father? Is this permissible or not?

Answer: Each of Hajj and 'Umrah is an independent ritual. The Prophet (ﷺ) explained how to perform them in the forms of Qirān, Ifrād, and Tamattu'. Thus, if someone wishes to assume Ihrām for 'Umrah on behalf of his mother, for instance, and then assume Ihrām for Hajj after completing 'Umrah on behalf of his father, or vice versa, he may do so. If he assumes Ihrām for one of the rituals on his own behalf, and after completing it, assumes

Ihrām for the other on behalf of his father, for example, it is permissible; for actions are judged by intentions, and each person will have what he intended.

[Fatwas of the Permanent Committee—First Collection (11/58)]

Question: My husband (may Allah have mercy upon him) is deceased, and I wish, by Allah's permission, to appoint someone to perform Hajj on his behalf this year. Is it permissible for the person performing Hajj on his behalf to receive a fee (money) for his effort beyond the money he receives for transportation, food, and drink, or not? Please advise, may Allah reward you with the best reward.

Answer: It is permissible for one who is authorized to perform Hajj on behalf of someone else to accept the remuneration given for undertaking this Hajj, even if it exceeds what he spent on transportation, food, drink, and other necessities required for performing Hajj. It is prescribed for him to intend by this participation in good deeds and to perform the acts of worship that Allah has made easy for him in the Sacred Sanctuary, and not to have the sole intention of gaining money.

[Fatwas of the Permanent Committee—First Collection (11/60)]

Question: We performed Hajj with a small child and intended it on behalf of a deceased woman. We completed the Tawāf and other rites, and offered a ransom on her behalf. What is the ruling on this?

Answer: What a child performs is considered a supererogatory act for him. He cannot perform Hajj on behalf of others until he has performed it for himself. It does not suffice for the obligatory Hajj until he reaches puberty.

[Fatwas of the Permanent Committee—First Collection (11/68) with slight modification]

Question: Is it permissible for a person to send his parents to perform Hajj before he himself performs Hajj?

Answer: Hajj is an obligation upon every free, sane, adult Muslim who is able to perform it once in his lifetime. Being dutiful to one's parents and assisting them in fulfilling their obligations is a commendable act to the extent of one's ability. However, you must first perform Hajj for yourself, then assist your parents, if it is not possible for everyone to perform Hajj together. And if you prioritize your parents' Hajj over your own, their Hajj is valid.

[Fatwas of the Permanent Committee—First Collection (11/70)]

Question: I have an elderly mother who is no less than one hundred years old and is unable to perform the obligatory Hajj. I performed Hajj and 'Umrah on her behalf last year at her expense. Some people said that it is not valid to perform Hajj for her except after her death, and that my Hajj is of no benefit. What is your esteemed opinion on this matter?

Answer: If your mother is unable to perform Hajj and 'Umrah herself due to her old age, then your performing Hajj and 'Umrah on her behalf is valid, provided that you have already performed the obligatory Hajj and 'Umrah for yourself.

[Fatwas of the Permanent Committee—First Collection (11/71)]

Question: What are the matters in which deputization or authorization is permissible in the rituals of Hajj, and when is it permissible to perform Hajj on behalf of someone else?

Answer: It is permissible to perform Hajj and 'Umrah on behalf of a deceased Muslim, and on behalf of a living Muslim who is unable to perform them himself due to old age or an illness from which recovery is not expected. Deputizing for throwing pebbles is also permissible for one who is unable to do it himself, such as a child, a sick person, or an elderly person, provided that the deputy is among

the pilgrims of that year and had already performed the throwing for himself.

[Fatwas of the Permanent Committee—First Collection (11/76)]

Question: A Muslim passed away in a Muslim country other than the Kingdom of Saudi Arabia, and he had not performed Hajj, although it was obligatory upon him. Is it permissible for me to perform Hajj on his behalf from the kingdom, given that I am a resident here? Is there any difference in the reward for performing Hajj from a distant or nearby country?

Answer: It is permissible for you to perform Hajj from the kingdom on behalf of any Muslim who passed away in his country or elsewhere, whether he had performed Hajj or not. The mentioned distance difference has no effect. However, the reward is commensurate with the sincerity, expenditure, effort, and adherence to the prescribed matters.

[Fatwas of the Permanent Committee—First Collection (11/77)]

Question: A man who performs Hajj for a fee on behalf of a deceased person, whether male or female, or on behalf of someone unable due to old age or an incurable illness—Does this hired person receive a reward from Allah?

Answer: Whoever performs Hajj or 'Umrah on behalf of someone else, whether for a fee or without, the reward of the Hajj and 'Umrah is for the one on whose behalf it was performed. It is also hoped that he will receive a great reward according to his sincerity and desire for good. And whoever reaches the Sacred Mosque and increases therein the supererogatory acts of worship and various forms of devotion, it is hoped that he will receive abundant good if he dedicates his actions sincerely to Allah.

[Fatwas of the Permanent Committee—First Collection (11/77)]

Question: A person residing in Africa wishes to authorise someone to perform Hajj on behalf of his mother. Should he pay the fare for the pilgrim coming from Africa to Makkah Al-Mukarramah, and is it permissible for him to reduce it?

Answer: It is permissible for the aforementioned person to appoint a trustworthy individual from Makkah or elsewhere to perform Hajj on behalf of his mother if she is deceased or unable to perform Hajj herself due to old age or an illness from which recovery is not expected, whether for a small fee, a large fee, or without any fee.

[Fatwas of the Permanent Committee—First Collection (11/80)]

Question: My father passed away without having performed the obligatory Hajj, and I understood that it is incumbent upon me to perform Hajj on his behalf. I have arranged for someone to perform Hajj for him, but when he asked me for my father's name and the name of his deceased mother, we did not know her name. Is the name of the deceased sufficient without his mother's name?

Answer: Performing Hajj on behalf of another suffices with the intention for that person, and it is not required to mention the name of the one for whom Hajj is performed, neither by his name alone nor by his name and the name of his father or mother. However, if one articulates his name at the commencement of Ihrām, during making Talbiyah (pilgrims' devotional invocation), or at the time of slaughtering the sacrificial animal for Tamattu', if he is performing Tamattu' or Qirān, it is commendable—as narrated by Abu Dāwūd and Ibn Mājah, and classified as Sahīh (authentic) by Ibn Hibbān, from Ibn 'Abbās (may Allah be pleased with him),

«أن النبي صلى الله عليه وسلم سمع رجلا يقول: لبيك عن شبرمة، قال: "من شبرمة؟" قال: أخ لي أو قريب لي، قال: "حججت عن نفسك؟" قال: لا، قال: "حج عن نفسك ثم حج عن شبرمة»

that the Prophet (ﷺ) heard a man say: "Labbayk on behalf of Shubrumah." He asked: "Who is Shubrumah?" The man replied: "A brother of mine,"

or “a relative of mine.” The Prophet (ﷺ) said: “Did you perform Hajj for yourself?” He said: “No.” He (ﷺ) said: “Perform Hajj for yourself first, then perform it on behalf of Shubrumah.”

[Fatwas of the Permanent Committee—First Collection (11/81)]

Question: A man aged 25 passed away without having performed Hajj. Is it permissible to perform Hajj on his behalf, and is Hajj without ‘Umrah sufficient, considering that he had wealth?

Answer: If Hajj was obligatory upon someone and he died before performing it, then an amount should be taken from his entire wealth to perform Hajj and ‘Umrah on his behalf. It is permissible for someone to perform Hajj on his behalf without taking from his wealth if there is a volunteer. As for Hajj, it is well-known that it is one of the pillars of Islam and it is not waived by the death of the one upon whom it was obligatory. Imam Al-Bukhāri (may Allah have mercy upon him) narrated in his Sahīh Collection:

«أن امرأة من جهينة جاءت إلى النبي صلى الله عليه وسلم فقالت: إن أُمِّي نذرت أن تحج فلم تحج حتى ماتت، أفأحج عنها؟ قال: "نعم، حجي عنها، أ رأيت لو كان على أُمك دين أكننت قاضيته؟ اقضوا الله، فالله أحق بالوفاء»

A woman from the tribe of Juhaynah came to the Prophet (ﷺ) and said: “My mother had vowed to perform Hajj but she did not perform it before she

died. Should I perform Hajj on her behalf?" He said: "Yes, perform Hajj on her behalf. Tell me, if there was a debt due on your mother, would you not settle it? Fulfill the obligations to Allah, for Allah is more deserving of fulfillment."

«وسألته صلى الله عليه وسلم امرأة من خثعم قائلة: يا رسول الله إن فريضة الله على عباده في الحج أدركت أبي شيخا كبيرا لا يثبت على الراحلة، أفأحج عنه؟ قال: حجي عن أبيك»

A woman from Khath'am asked him (ﷺ), saying: "O Messenger of Allah, the obligation of Hajj that Allah has imposed upon His servants 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 said: "Perform Hajj on behalf of your father." As for 'Umrah, it is based on what was narrated by the five Compilers of Hadīths from

«أبي رزين العقيلي، أنه أتى النبي صلى الله عليه وسلم فقال: إن أبي شيخ كبير لا يستطيع الحج ولا العمرة ولا الطعن، فقال: حج عن أبيك واعتمر.»

Abu Razīn al-'Uqaylī reported that he went to the Prophet (ﷺ) and said: "My father is a very old man who cannot perform Hajj or 'Umrah or undertake a journey." So he said: "Perform Hajj and 'Umrah on behalf of your father."

[Fatwas of the Permanent Committee—First Collection (11/87)]

Question: Is it permissible for a Muslim woman to perform the obligatory Hajj with trustworthy

women if she is unable to be accompanied by a family member, or if her father is deceased? Can her mother accompany her to perform the obligation, or her maternal aunt, paternal aunt, or any person she chooses to be her Mahram during her Hajj?

Answer: The correct view is that it is not permissible for her to travel for Hajj except with her husband or a Mahram from her male relatives. It is not permissible for her to travel with trustworthy women or trustworthy non-Mahram men, or with her paternal or maternal aunt, or her mother. Rather, she must be accompanied by her husband or a Mahram from her male relatives. If she does not find someone to accompany her from either of them, then Hajj is not obligatory upon her as long as this is the case, due to the absence of the condition of legal capability. Allah Almighty says:

{ولله على الناس حج البيت من استطاع إليه سبيلا}

{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]

[Fatwas of the Permanent Committee—First Collection (11/91)]

Question: Is Hajj obligatory upon a woman if she has lost her husband or Mahram and she is capable, or if she is in the waiting period of widowhood?

Answer: Hajj is not obligatory upon a woman if she does not find a Mahram to accompany her on the journey, and it is not permissible for her to embark on Hajj while she is in her waiting period following the death of her husband.

[Fatwas of the Permanent Committee—First Collection (11/94)]

Question: A woman performed the obligatory Hajj without a Mahram, accompanied by a trustworthy group of women. Is the obligation of Hajj fulfilled for her or not?

Answer: If the situation is as described, then her Hajj is valid, fulfilling the obligation of Hajj for her. However, she is sinful for traveling without a Mahram, and she must repent to Allah and seek His forgiveness.

[Fatwas of the Permanent Committee—First Collection (11/97)]

Question: A man died without having performed the obligatory Hajj, and he instructed that Hajj be performed on his behalf from his wealth. Is the Hajj valid, and is the Hajj performed by another person similar to the Hajj performed by oneself?

Answer: If a Muslim dies without having performed the obligatory Hajj, while having fulfilled the conditions for its obligation, then Hajj must be performed on his behalf from the wealth he

left behind, whether he had made a will for it or not. If someone else, who is eligible to perform Hajj and has already fulfilled the obligation of Hajj for himself, performs Hajj on his behalf, this Hajj is valid and suffices to absolve him of the obligation. As for whether performing Hajj on behalf of another person is equivalent in virtue to performing it for oneself, or less or more virtuous, that is for Allah Almighty to determine. There is no doubt that it is obligatory upon him to hasten to perform Hajj if he is able before he dies, as indicated by the religious evidence, and he is at risk of sin for delaying it.

[Fatwas of the Permanent Committee—First Collection (11/100)]

Question: If a man engages in some dispute with his companions during Hajj, is his Hajj valid and sufficient even if it is the obligatory Hajj?

Answer: His Hajj is valid and fulfills the obligation, but its reward is diminished due to his engaging in blameworthy argumentation. He must repent from that, as Allah Almighty says:

{وتوبوا إلى الله جميعا أيه المؤمنون لعلكم تفلحون}

{And turn to Allah in repentance all together, O believers, so that you may be successful.} [Surat an-Nūr: 31]

[Fatwas of the Permanent Committee—First Collection (11/112)]

Fatwas on Mīqāts and Ihrām

Question: Is assuming Ihrām from Jeddah permissible?

Answer: Jeddah is not a Mīqāt for Hajj or ‘Umrah except for its inhabitants or those residing there, as well as those who arrive there for a need without intending Hajj or ‘Umrah, and then decide to perform Hajj or ‘Umrah. However, for those who has a Mīqāt before it, such as Dhul-Hulayfah for the people of Madīnah and beyond, or those who pass by it by land or air, and like Al-Juhfah for its people and those who pass by it by land or sea or fly over it, and similarly Yalamlam, it is obligatory upon them to assume Ihrām from their respective Mīqāts or from a point parallel to it by air, sea, or land.

[Fatwas of the Permanent Committee—First Collection (11/130)]

Question: If a pilgrim has assumed Ihrām and wishes to apply perfume, should he do so before or after making Ghusl for Ihrām?

Answer: If one intending to perform the rites of ‘Umrah or Hajj wishes to apply perfume at the time of assuming Ihrām before reciting the Talbiyah for Hajj or ‘Umrah, he may do so. It is preferable to do

this after taking a bath, as ‘Ā’ishah (may Allah be pleased with her) said:

«كنت أطيّب رسول الله صلى الله عليه وسلم لإحرامه قبل أن يحرم، ولحله قبل أن يطوف بالبيت»

I used to apply perfume to the Messenger of Allah (ﷺ) for his Ihrām before he assumed it and for the end of his Ihrām before he circumambulated the Ka’bah. Its authenticity is agreed upon.

[Fatwas of the Permanent Committee—First Collection (11/168)]

Question: Why has Allah prohibited pilgrims from wearing stitched clothes, and what is the wisdom behind this?

Answer: Firstly, Allah ordained Hajj upon those who are capable among the accountable individuals, once in a lifetime, and made it a pillar of Islam, as it is known by necessity in the religion. Thus, a Muslim must fulfill what Allah has ordained upon him, seeking Allah's pleasure and complying with His command, hoping for His reward and fearing His punishment, with the confidence that Allah Almighty is Wise in His legislation and all His actions, Merciful to His servants, and He legislates only what is in their best interest and brings them immense benefit in this world and the Hereafter. To our Lord, the Wise Sovereign, belongs the

legislation, and upon the servant is compliance with submission.

Secondly: The rationale behind the prescription of wearing unstitched garments during Hajj and 'Umrah includes numerous wisdoms, such as: reminding oneself of the conditions of people on the Day of Resurrection, as they will be resurrected barefoot and naked before being clothed, and in remembering the conditions of the Hereafter lies admonition and reflection. It also includes subduing the soul, instilling the necessity of humility, and purifying it from the filth of arrogance. Furthermore, it signifies the principles of closeness, equality, and asceticism, distancing from detestable luxury, and showing solidarity with the poor and needy, among other objectives of Hajj in the manner prescribed by Allah and elucidated by His Messenger (ﷺ).

[Fatwas of the Permanent Committee—First Collection (11/179)]

Question: Why does the pilgrim wear those clothes during the Hajj?

Answer: Allah has commanded us through His Messenger Muhammad (ﷺ) to wear the Izār and Ridā' (lower and upper garments) during Hajj and 'Umrah for a wisdom known to Him. Thus, it is obligatory upon us to comply, hoping for reward, whether we understand the wisdom or not. Among

what scholars have mentioned regarding this is the reminder of the state of people on the Day of Gathering and Resurrection, and to feel humility, and establish equality between the rich and the poor in the pilgrimage. We ask Allah for success, guidance, and steadfastness upon the truth until we meet Him.

[Fatwas of the Permanent Committee—First Collection (11/171)]

Question: What is the ruling concerning the Hajj of a menstruating woman?

Answer: Menstruation does not prevent one from performing Hajj. A woman who assumes Ihram while menstruating must perform the rituals of Hajj, except that she cannot perform Tawaf around the Ka'bah until her menstruation ceases and she makes Ghusl. The same applies to a woman in her postpartum period. If she performs the pillars of Hajj, her Hajj is valid.

[Fatwas of the Permanent Committee—First Collection (11/172)]

Question: A woman went to perform Hajj here in the Kingdom and then had her menses before performing the Tawaf of Arrival. What is the ruling on her case? Can she proceed to 'Arafah during her menses, and what is the ruling on that?

Answer: She should remain in her state of *Ihrām* and perform all the rituals that the pilgrims do, except that she should not perform *Tawāf* around the *Ka'bah* until she becomes pure from menses, her menstrual blood ceases, and she takes a bath.

[Fatwas of the Permanent Committee—First Collection (11/173)]

Question: Is it permissible for a man, when he assumes *Ihrām* at the *Mīqāt*, to sit and clip his nails, or is it impermissible for him to do so until after he has slaughtered the *Ud'hiyah* (sacrificial animal)?

Answer: If this is done before assuming *Ihrām*, there is no harm unless one intends to offer an *Ud'hiyah* and the month of *Dhul-Hijjah* has commenced, in which case it is not permissible, as the Messenger of Allah (ﷺ) forbade it. However, if this is done after assuming *Ihrām*, meaning after the intention to enter the state of *Ihrām*, it is absolutely impermissible, as the *Muhrim* is not allowed to clip his nails or take anything from his hair, except after completing his *Tawāf* and *Sa'i* for 'Umrah, at which point he exits his *Ihrām* by shaving or shortening his hair. Similarly, in *Hajj*, after throwing the pebbles at *Jamrat al-'Aqabah*, it is prescribed for him to shave or shorten his hair, with shaving being preferable. He then exits his *Ihrām*, whether this is before or after the

slaughtering, although doing so after the slaughtering is preferable if feasible.

[Fatwas of the Permanent Committee—First Collection (11/178)]

Question: My father performed Hajj in a previous year while he was severely ill and was unable to enter into Ihrām; what is due upon him?

Answer: If a pilgrim enters Ihrām while wearing sewn clothes due to necessity, such as cold or illness, he is permitted to do so according to Shariah. However, he is required to either fast for three days, feed six needy people—each receiving half a Sā' of the local staple food—or slaughter a sheep that suffices as a sacrifice. The same ruling applies if he covers his head. Fasting is permissible anywhere, but feeding the needy and slaughtering the sheep must be done in the Sacred Precincts of Makkah.

[Fatwas of the Permanent Committee—First Collection (11/180)]

Question: I wish to perform Hajj, Allah willing, and my problem is that I am a bald man with no hair covering my head, and my skin is very sensitive. Any sunlight affects my health, causing severe inflammation of the scalp and the appearance of veins on the head in particular and the face in general. As you know, one of the prohibited acts of

Ihrām is covering the head. I kindly request your esteemed guidance regarding this situation, knowing that I am a short-statured man and cannot carry an umbrella as it would harm those around me. May Allah protect you and guide your steps.

Answer: If the situation is as mentioned, then you cover your head while in Ihrām, and you must offer a ransom by slaughtering a sheep to feed the poor in Makkah, or feed six needy people in the Sacred Precincts, giving each needy person half a Sā' of dates or other staple food, or fast three days. This applies to Ihrām for Hajj, and similarly, if you entered Ihrām for 'Umrah, another ransom is due upon you.

[Fatwas of the Permanent Committee—First Collection (11/181)]

Question: A pilgrim engaged in a prohibited act by kissing his wife and ejaculating with desire without intercourse after casting the Jamrah of Aqabah and shaving, but before performing the Tawāf al-Ifādah (pouring forth), while she is not a pilgrim. Please provide us with a ruling. May you be rewarded.

Answer: It is not permissible for a Muslim who has assumed Ihrām for Hajj or 'Umrah, or both, to engage in acts that invalidate his Ihrām or diminish his acts of worship. Kissing is prohibited for one who is in the state of Ihrām for Hajj until he

completes the full exit from Ihrām, which is achieved by throwing Jamrat al-‘Aqabah, shaving or shortening the hair, performing Tawāf al-Ifādah, and Sa’i if it is required of him; because he remains under the rulings of Ihrām, which prohibits intimacy with women. The Hajj of one who kisses his wife and ejaculates after the first exit from Ihrām is not invalidated. He must seek forgiveness from Allah and should not repeat it. He must also compensate for this by slaughtering a sheep that suffices for Ud’hiyah and distributing it among the poor of the Sacred Precincts of Makkah. It is obligatory to hasten to do this as much as possible.

[Fatwas of the Permanent Committee—First Collection (11/188)]

Question: I performed the obligatory Hajj, and one night while I was in Mina, I had a wet dream and was unable to perform Ghusl. Is there anything due upon me?

Answer: Experiencing a wet dream while in the state of Ihrām for Hajj or ‘Umrah does not affect the validity of one's Hajj or ‘Umrah, and they are not invalidated. If this occurs, the person should perform Ghusl from Janābah (sexual impurity) upon waking if he sees any discharge. There is no ransom due upon you, as the wet dream is beyond your control.

[Fatwas of the Permanent Committee—First Collection (11/188)]

Question: Is there any special status for the pigeons of Makkah and Madīnah?

Answer: There is no special distinction for the pigeons of Makkah or the pigeons of Madīnah, except that hunting and disturbing them are not allowed within the boundaries of the Sacred Precincts, due to the general Hadīth:

«إن الله حرم مكة، فلم تحل لأحد قبلي، ولا تحل لأحد بعدي، وإنما أحلت لي ساعة من نهار، لا يختلي خلاها، ولا يعضد شجرها، ولا ينفر صيدها»

“Allah has made Makkah a sanctuary, and it was not lawful (to fight in it) for anyone before me, nor will it be lawful for anyone after me. It was made lawful for me only for an hour of a day. It is not allowed to uproot its shrubs, cut its trees, or disturb its game.” [Narrated by Al-Bukhāri] The Prophet (ﷺ) also said:

«إن إبراهيم حرم مكة، وإني حرمت المدينة ما بين لابتيها، لا يقطع عضاها، ولا يصاد صيدها»

“Indeed, Abraham (Ibrāhīm) declared Makkah as sacred, and I declare Madīnah as sacred between its two lava tracts. Its thorny trees are not to be cut, and its game is not to be hunted.” [Narrated by Muslim]

[Fatwas of the Permanent Committee—First Collection (11/202)]

Question: Is it permissible to take off the Ihrām clothing after performing ‘Umrah, knowing that I am a pilgrim of Tamattu’ Hajj?

Answer: It is prescribed for a pilgrim performing Tamattu’ Hajj to end the state of Ihrām after completing ‘Umrah, which includes Tawāf, Sa’i, and shaving or cutting the hair, and then to wear his ordinary clothes, as the Prophet (ﷺ) instructed his Companions who did not bring sacrificial animals during the Farewell Hajj. Then, he assumes Ihrām for Hajj on the 8th day.

[Fatwas of the Permanent Committee—First Collection (11/202)]

Question: Could you please mention the permissible things for the pilgrim performing Tamattu’ during his release from Ihrām after completing ‘Umrah?

Answer: Whoever assumes Ihrām for Tamattu’ Hajj and performs the rites of his ‘Umrah, including Tawāf, Sa’i, and shaving or shortening his hair, has ended his ‘Umrah and is permitted what was prohibited during Ihrām, such as shaving, clipping nails, wearing stitched clothing, covering the head, using perfume, hunting wild animals, contracting marriage, and engaging in sexual intercourse and its preliminaries.

[Fatwas of the Permanent Committee—First Collection (11/204)]

Question: What is the ruling on the collective Talbiyah of the pilgrims, as one of them recites and the rest follow him?

Answer: It is impermissible because it was neither reported from the Prophet (ﷺ) nor from his rightly guided Caliphs (may Allah be pleased with them). Rather, it is a religious innovation.

[Fatwas of the Permanent Committee—First Collection (11/358)]

Question: What is the ruling concerning a woman who experiences menses during the period of Hajj? Should she perform all the rituals of Hajj and is Ghusl required for that? Or are there rituals she cannot perform, and how should she compensate for them? May Allah reward you with goodness.

Answer: If a woman intending to perform Hajj begins her menses, she should assume Ihrām and remain in her Ihrām, performing all the rituals of Hajj such as standing at ‘Arafāt, staying overnight in Muzdalifah and Mina, and throwing the pebbles. However, she should not perform Tawāf around the Ka’bah until she becomes pure and takes a ritual bath.

[Fatwas of the Permanent Committee—Second Collection (10/128)]

Question: Is it permissible for a woman to adorn herself while performing the obligation of Hajj?

Answer: It is not permissible for a woman to seek adornment while performing the rituals. However, any jewelry she is wearing or dye she has applied must be concealed from men, and she is not required to remove it from her hands or elsewhere.

[Fatwas of the Permanent Committee—Second Collection (10/144)]

Question: I performed Hajj, and after assuming Ihrām at the Mīqāt as a performer of Ifrād, I said: “Labbayka Allāhumma Labbayka Hajj” (I respond to Your call, O Allah, I do respond, performing Hajj). After that, I forgot and said: “Labbayka Allāhumma Labbayka Hajj and ‘Umrah” (I respond to Your call, O Allah, I do respond, performing Hajj and ‘Umrah). Please advise me—may Allah reward you—on what I have to do.

Answer: If what you said was a slip of the tongue without intention, then there is no blame upon you, as Allah Almighty says:

{ربنا لا تؤاخذنا إن نسينا أو أخطأنا}

{Our Lord, do not hold us accountable if we forget or fall into error.} [Surat al-Baqarah: 286]
And the Prophet (ﷺ) said:

«إنما الأعمال بالنيات وإنما لكل امرئ ما نوى»

“Verily, deeds are judged by the intentions, and each person will be rewarded according to what he intended.”

[Fatwas of the Permanent Committee—Second Collection (10/132)]

Question: I observed some pilgrims cutting branches from trees to make tooth-sticks and using them. What is the ruling on cutting trees in Mina, and what is the ruling on accepting a gift of tooth-sticks made from the trees of the Sacred Precincts?

Answer: It is not permissible to cut any of the trees of the Sacred Precincts, neither for a Muhrim nor for others, as the Prophet (ﷺ) said:

«لا يخط شوكها ولا يعضد شجرها»

“It is not allowed to strike its thorns or cut its trees.” [Narrated by Muslim]

Whoever does any of that must repent to Allah Almighty and not return to such acts. It is not permissible to accept a gift of Siwāk (tooth-stick) if it is cut from the trees of the Sacred Precincts, as this would imply approval and assistance in what is prohibited.

[Fatwas of the Permanent Committee—Second Collection (10/166)]

Staying overnight at Mina

Question: I went for Hajj with an organized group and we spent the night in Mina on the night of the 9th of Dhul-Hijjah. We left for ‘Arafāt before the Fajr prayer, where we prayed Fajr in ‘Arafāt, as the organizers took this measure fearing overcrowding. Is anything due upon us?

Answer: There is nothing due upon you, but it is better for the pilgrim to go from Mina to ‘Arafah after the sun rises on the ninth day of the month of Dhul-Hijjah.

[Fatwas of the Permanent Committee—First Collection (11/210)]

Question: I performed Hajj with a local company and our accommodation was outside Mina. I slept in that place on the night of the 9th of Dhul-Hijjah, but during the nights of the days of Tashrīq, I slept inside Mina. Is staying overnight on the 9th night obligatory or a Sunnah? If it is obligatory, what should I do? May Allah reward you on behalf of me and Islam and the Muslims.

Answer: Spending the night in Mina on the 9th of Dhul-Hijjah is a Sunnah for the pilgrim and not an obligation. Therefore, there is nothing due upon you for not spending the night there, but you have missed the reward of the Sunnah of staying overnight.

[Fatwas of the Permanent Committee—Second Collection (10/177)]

Standing at 'Arafah

Question: Some people say that if the Day of 'Arafah coincides with a Friday, as it does this year, it is as if one has performed seven pilgrimages. Is there any evidence from the Sunnah regarding this?

Answer: There is no authentic proof for that, and some people have claimed that it equals seventy pilgrimages, or seventy-two pilgrimages, which is also not correct.

[Fatwas of the Permanent Committee—First Collection (11/211)]

Question: Is it permissible for a pilgrim, after performing the Zhuhr and 'Asr prayers with the Imam at 'Arafah, to perform supererogatory prayers until Maghrib?

Answer: The Messenger (ﷺ) did not perform any supererogatory prayer on the Day of 'Arafah after performing Zhuhr and 'Asr prayers combined in advance at 'Arafat. If it were prescribed, he would have been more diligent in performing it than us. All goodness lies in emulating him and following his Sunnah.

[Fatwas of the Permanent Committee—First Collection (11/211)]

Question: What is the ruling concerning someone who left 'Arafāt one minute before the

scheduled time for the Maghrib prayer according to the calendar, knowing that the passengers in the car said the sun had set?

Answer: The basic ruling is that the pilgrim remains in 'Arafah on the 9th day and does not leave until he is certain of the sunset. It is not permissible for him to depart before that, as the criterion is the sunset. If he leaves after confirming the sunset, he has fulfilled his obligation and there is nothing upon him. However, if he departs before sunset or without certainty of it and does not return to stay until sunset, or does not return even for a moment during the night, then he is required to offer a sacrificial animal—which is to slaughter a sheep—for he has left one of the obligatory acts of Hajj.

[Fatwas of the Permanent Committee—Second Collection (10/181)]

Staying overnight at Muzdalifah

Question: I made some families perform Hajj who rented my car for the pilgrimage. On the night of Muzdalifah (departure from 'Arafah), we left 'Arafah at 9:00 PM and reached Muzdalifah at 2:00 AM. They insisted on not staying overnight in Muzdalifah, claiming that they had families with them and that the Shariah permitted this. We did not stay in Muzdalifah for more than a quarter of an hour. Is there anything due upon me for this?

Answer: If their condition was as you mentioned, that they had families with them whom they feared for staying until dawn, then there is no blame upon you or them if your departure from Muzdalifah was at the second hour of the night according to the meridian time; for that was after midnight, and the weak and women are permitted to leave, as a mercy towards them.

[Fatwas of the Permanent Committee—First Collection (11/212)]

Question: Due to the severe crowds during last year's Hajj, some pilgrims were unable to stay overnight in Muzdalifah because of the difficulty in reaching it, and some lost their way. What should they do?

Answer: Whoever is unable to stay overnight in Muzdalifah due to the crowds, is excused from the obligation of staying overnight. However, if one loses his way and spends the night elsewhere, he is required to offer a sacrifice, as he could have inquired about Muzdalifah and found his way to it; thus he is neglectful for not asking.

[Fatwas of the Permanent Committee—Second Collection (10/189)]

Question: A questioner who performed Hajj of the Sacred House asks: He departed from Muzdalifah around the first third of the night,

approximately at 10 PM, citing his excuse as being accompanied by women. What is due upon him and them?

Answer: Whoever departs from Muzdalifah before midnight without a valid excuse, such as illness, has not fulfilled the obligation of staying overnight there. He must offer a ransom by slaughtering a sheep in Makkah, which suffices as a sacrifice, and distribute it among the poor there; because the minimum required stay is until midnight. The Prophet (ﷺ) did not permit the weak to leave Muzdalifah until after midnight.

[Fatwas of the Permanent Committee—Second Collection (10/194)]

Acts of the Day of Nahr (Sacrifice)

Question: If the people and the weak depart from Muzdalifah to Mina after midnight and before the dawn of the Day of Nahr, are they permitted to throw pebbles at Jamrat al-‘Aqabah before dawn? And if they have sufficient time to perform Tawāf al-Ifādah before dawn as well, are they allowed to do so?

Answer: It is permissible for the weak among women, the elderly, and the like to depart from Muzdalifah after midnight, and they are allowed to throw the pebbles, perform the Tawāf al-Ifādah, and cut their hair before dawn, as this is more convenient for them.

[Fatwas of the Permanent Committee—Second Collection (10/190)]

Question: Is it permissible for a pilgrim to delay the throwing of the first Jamrat al-‘Aqabah to the second or third day of Tashrīq without a valid excuse, and what is the ruling for someone who does so?

Answer: It is not permissible for the pilgrim to delay the throwing of Jamrat al-‘Aqabah to the second or third day of the days of Tashrīq without a valid excuse, as the Prophet (ﷺ) threw it on the Day of Eid, and the Companions followed him in this, not delaying it to the days of Tashrīq without an excuse. The Prophet (ﷺ) said:

«خذوا عني مناسككم»

“Take your rituals from me.” If one delays it until the days of Tashrīq without a valid excuse, he has contravened the Sunnah and is deprived of some of the reward of his ritual. He must ask Allah for forgiveness for what has passed and strive to perform his ritual in accordance with the prescribed manner in the future.

[Fatwas of the Permanent Committee—First Collection (11/217)]

Question: We saw during Hajj that some people, when shortening their hair in Hajj or ‘Umrah, only

trim the lower part of the head in a circular manner, passing over the lower part from all sides, while leaving the rest untouched. When we told them that shortening must encompass the entire head, they replied that this is what is required. What is the obligatory action?

Answer: It is obligatory to encompass the entire head with shaving or shortening in Hajj or 'Umrah. It is not required to take from each individual hair. What the person you mentioned did is insufficient according to the most correct opinions of the scholars, and it is not from the Sunnah of Muhammad (ﷺ).

[Fatwas of the Permanent Committee—First Collection (11/217)]

Question: A pilgrim stood at Arafah, spent the night at Muzdalifah, and arrived at Mina on the day of Eid. He threw Jamrat al-'Aqabah, slaughtered his sacrifice, shaved his hair, and then removed his Ihrām clothes while at Mina. After that, he went to Makkah and performed Tawāf al-Ifādah. Is this permissible according to Shariah? A fellow citizen informed me that shaving and removing Ihrām clothes at Mina is not allowed until after Tawāf al-Ifādah.

Answer: It is permissible to shave the head before or after Tawāf al-Ifādah. What you did on the day of Eid, namely throwing the pebbles, then

slaughtering the sacrificial animals, then shaving the head, and then performing Tawāf, is indeed the Sunnah, and it is what the Prophet (ﷺ) did during the Farewell Hajj.

[Fatwas of the Permanent Committee—First Collection (11/218)]

Question: When does Tawāf al-Ifādah (pouring forth) end?

Answer: Tawāf al-Ifādah begins after midnight on the night of Nahr for the weak and those in similar circumstances, and there is no specific time for its completion. However, it is preferable for the pilgrim to hasten to perform Tawāf al-Ifādah as much as he can, while being gentle with himself and choosing times when the area around the Ka'bah is less crowded, so as not to harm or be harmed.

[Fatwas of the Permanent Committee—First Collection (11/227)]

Question: If a pilgrim performs Tawāf al-Ifādah and forgets one of the rounds, realizing only after leaving the Sacred Mosque; what is the ruling? And if he becomes aware of it after the first termination of Ihrām, based on the fact that this Tawāf is one of the two acts by which the first termination of Ihrām is achieved.

Answer: If a pilgrim performs Tawāf al-Ifādah and forgets one of the rounds, and a long interval

has passed, he must repeat the Tawāf. However, if the interval is short, he should complete the round he forgot.

[Fatwas of the Permanent Committee—First Collection (11/253)]

Question: What is the ruling concerning someone who performed Tawāf al-Ifādah but did not perform Sa'i until after sunset, following the last day of Tashrīq? What is the ruling on performing Sa'i after sunset on that day, or after the days of Tashrīq?

Answer: Performing your Sa'i on the last day of Tashrīq or after the days of Tashrīq is valid, and there is no harm in delaying it, as it is not a condition for its validity to be immediately after Tawāf. However, it is more complete to perform it immediately after Tawāf, following the example of the Prophet (ﷺ).

[Fatwas of the Permanent Committee—First Collection (11/262)]

Question: Is it obligatory to shave the head or shorten the hair in the greater termination of Ihram after having shaved or shortened the hair in the minor termination, i.e., after completing stoning the Jamarāt?

Answer: It is neither obligatory nor recommended to shave the head or shorten the hair

after the major termination of Ihrām, once one has already shaved or shortened the hair during the minor termination, that is, after completing the stoning of the Jamarāt. This is because it is a rite of Hajj and thus an act of worship, and acts of worship are based on divine prescription. It has not been authentically reported from the Prophet (ﷺ) that he shaved or shortened his hair after the major termination; rather, he did so only at the time of the minor termination. It is authentically reported that he said:

«خذوا عني مناسككم» .

“Take your rituals from me.”

[Fatwas of the Permanent Committee—First Collection (11/263)]

Question: I performed the rites of ‘Umrah and after completing them, I returned to my hometown. Since I intend, Allah willing, to perform the obligatory Hajj this year, is a ransom due on me or not? May Allah reward you with goodness.

Answer: The majority of jurists hold that you are not required to offer a sacrificial animal because you did not combine ‘Umrah with Hajj in one journey. You mentioned that after performing ‘Umrah in Shawwāl of the year 1395 AH, you returned to your home country and did not remain in Makkah to perform Hajj.

Some jurists hold the view that you are required to slaughter a sacrificial animal if you perform Hajj in the same year, even if you return to your country or to a place farther than that, due to the general saying of Allah Almighty:

{فمن تمتع بالعمرة إلى الحج فما استيسر من الهدي}

{then if anyone takes a break between ‘Umrah and Hajj, he must offer a sacrifice of whatever animal is available.} [Surat al-Baqarah: 196] The ruling and practice are in accordance with the opinion of the majority of scholars: that the sacrifice is not obligatory in this matter.

[Fatwas of the Permanent Committee—First Collection (11/366)]

Question: What is the ruling for someone who forgot to shorten their hair after completing the rituals of Hajj and did not remember until a long time had passed?

Answer: Shaving the head or shortening the hair is an obligatory ritual in Hajj and ‘Umrah. If one forgets to perform it, he must shave or shorten his hair once he remembers. If intercourse occurs before shaving or shortening, a ransom for the intercourse is required, which is a sheep that suffices for sacrifice, to be slaughtered in Makkah and distributed among the poor of the Sacred Precincts. This is because in Hajj the second ending

Ihrām is not completed, and intercourse before it necessitates a ransom. Similarly, in 'Umrah, the Ihrām is not fully ended.

[Fatwas of the Permanent Committee—Second Collection (10/204)]

Question: Is it necessary for a pilgrim performing Qirān Hajj to perform Tawāf al-Ifādah if he has performed the Arrival Tawāf?

Answer: The Arrival Tawāf does not suffice for Tawāf al-Ifādah for those performing Qirān and Ifrād Hajj, as the time for Tawāf al-Ifādah is not this. Tawāf al-Ifādah is a pillar of Hajj that cannot be completed without it, and its time is after standing at 'Arafah and departing from Muzdalifah. As for the Arrival Tawāf, it is a Sunnah act that one may perform or leave as he wishes.

[Fatwas of the Permanent Committee—Second Collection (10/217)]

Question: Is it permissible for me to delegate someone to perform Tawāf al-Ifādah and the Farewell Tawāf on my behalf if I am unable to return to Makkah Al-Mukarramah due to my old age and poor health?

Answer: It is not permissible to authorize someone else for Tawāf al-Ifādah or the Farewell Tawāf. The one who is unable to perform it must be carried to complete the Tawāf. Therefore, you must

come to Makkah as mentioned in the Fatwa. And with Allah is success. May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions.

[Fatwas of the Permanent Committee—Second Collection (10/271)]

The Days of Tashrīq and the stoning of the Jamrahs

Question: What is required of someone who threw the pebbles at the Jamrahs in the forenoon of the second day of Eid, and then learned that the time for throwing is after noon?

Answer: If one throws the Jamrahs on the second day of Eid al-Ad'ha before noon, he must repeat the throwing after noon on that day. If he only realizes his mistake on the third or fourth day, he must repeat the throwing after noon on the third or fourth day, before throwing for the day he realized it. If he does not realize until after sunset on the fourth day, he does not throw, and he must offer a sacrifice in the Sacred Precincts and distribute it to the poor.

[Fatwas of the Permanent Committee—First Collection (11/273)]

Question: What is the meaning of the Almighty's saying: {But whoever hastens to depart [Mina] on

the second day, there is no sin upon him}? Please clarify what this verse says.

Answer: Allah Almighty says:

{وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى}

{And remember Allah during the appointed days. 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 for those who fear Allah} [Surat al-Baqarah: 203] until the end of the verse. The days referred to here as the “appointed days” are the three days of Tashrīq: the 11th, 12th, and 13th of Dhul-Hijjah. Whoever among the pilgrims departs after stoning the Jamrahs on the 12th day after noon and before sunset has hastened, and whoever remains in Mina until he stones the Jamrahs on the 13th day, has delayed, which is better as it aligns with the practice of the Prophet (ﷺ).

[Fatwas of the Permanent Committee—First Collection (11/297)]

Question: Is it permissible to make up the pebble-throwing in the morning before noon of the second day, or should he throw them after noon along with the pebbles of the following day?

Answer: The pebble-throwing during the days of Tashrīq is only valid after the sun passes the

meridian, and it is neither permissible nor sufficient in the morning, for the Prophet (ﷺ) did not throw except after noon, and he said:

«خذوا عني مناسككم» .

“Take your rituals from me.” If one misses the throwing of pebbles on a certain day, he should throw them on the following day after noon, starting with all of them before throwing for the current day. Then, after throwing the last Jamrah, he returns to throw the three for the current day.

[Fatwas of the Permanent Committee—Second Collection (10/189)]

Question: I performed Hajj in one of the years and threw the pebbles on the second day before noon due to my ignorance. Is there anything upon me?

Answer: Throwing the Jamrahs before noon on the days of Tashrīq is not valid, for the Prophet (ﷺ) did not throw except after noon, and he said:

«خذوا عني مناسككم» ،

“Take your rituals from me.” Thus, you are obligated to offer a ransom for throwing the pebbles before the zenith, which is to slaughter a sheep that suffices for Ud'hiyah, to be slaughtered in Makkah and distributed among the poor of the Sacred Precincts, and you should not eat from it.

[Fatwas of the Permanent Committee—Second Collection (10/293)]

Question: Someone forgot pebbles with him from Mina, and it was said to him that whoever takes pebbles from Mina must return them to Makkah. We seek clarification.

Answer: If one retains some of the pebbles from the throwing ritual, it is not obligatory to return them to Mina, as there is no evidence necessitating that.

[Fatwas of the Permanent Committee—Second Collection (10/294)]

Question: A person threw seven pebbles at Jamrat al-‘Aqabah in Hajj all at once.

Answer: If someone throws all the pebbles of the Jamrah all at once, he must repeat the throwing on its designated days, as the obligation is to throw them one by one. Throwing them all at once is akin to throwing a single pebble. If he does not repeat the throwing, a sacrifice is due upon him for leaving out an obligation of Hajj. The sacrifice is a sheep that suffices as an offering, to be slaughtered in Makkah and distributed among the poor of the Sacred Precincts. If he cannot find one, he should fast for ten days consecutively or separately.

[Fatwas of the Permanent Committee—Second Collection (10/310)]

Question: My maternal aunt performed Hajj last year, but when she was throwing the Jamrahs, she said that due to the intense crowding, she could not see where the pebbles fell, whether they fell into the basin or not. However, she did see the Jamrah at times while throwing. What is due upon her? Please provide us with a Fatwa, may you be rewarded.

Answer: Among the conditions for the validity of pebble-throwing is the certainty that the pebbles fall into the basin. If she is certain at the time of throwing that they fell into the basin and then doubts afterward, the doubt has no effect, and her throwing is valid. However, if she is doubtful and uncertain at the time of throwing that the pebbles fell into the basin, then a ransom is due upon her, which is the slaughtering of a sheep for the poor of the Sacred Precincts. If she is unable to do so, she must fast for ten days.

[Fatwas of the Permanent Committee—Second Collection (10/311)]

Question: Some pilgrims—may Allah guide them—throw everything they find at the Jamrahs, from shoes to empty water bottles and other items. Is their throwing invalidated due to such actions, or are they excused due to their ignorance?

Answer: It is not permissible to throw shoes or bottles and the like at the Jamrahs, as this is not

legislated and it contradicts the guidance of the Prophet (ﷺ), for he threw the pebbles with small stones slightly larger than chickpeas, and he said:

«خذوا عني مناسككم» ،

“Take your rituals from me.” They are sinful for their actions, and whoever sees them should forbid them and advise them. Their act of throwing is not invalidated if they throw the prescribed pebbles.

[Fatwas of the Permanent Committee—Second Collection (10/324)]

Question: What is the ruling concerning those who performed Hajj, and during the days of Tashrīq, they intended to hasten, so they threw the three sets of pebbles on the first day and likewise on the second day, then went directly to Makkah before sunset on the second day, and stayed there without throwing on the third day? Is a sacrifice due upon them or not?

Answer: If one throws the three Jamrahs on the 12th day of Dhul-Hijjah and wishes to hasten, he must depart from Mina before sunset, and he is not required to throw on the 13th, whether he stays in Makkah or elsewhere.

[Fatwas of the Permanent Committee—Second Collection (10/335)]

The Farewell Tawāf

Question: I reside in the city of Jeddah and frequently travel to Makkah. Should I perform the Farewell Tawāf after Hajj, or can I delay it until my departure to my home city? Is there any expiation for delaying the Farewell Tawāf?

Answer: If you perform Hajj, do not travel to Jeddah immediately after your Hajj until you perform the Farewell Tawāf. If you travel before the Farewell Tawāf, you are required to offer a sacrificial animal in the Sacred Precincts, and you should not eat from it, but rather feed it to the poor. This is because the Farewell Tawāf is obligatory after Hajj, according to the general Hadīth of Ibn ‘Abbās (may Allah be pleased with him and his father): “People were commanded to make Tawāf around the Ka’bah the last thing they do, but an exception was made for the menstruating woman.” Its authenticity is agreed upon. You should repent to Allah for leaving to Jeddah before the Farewell Tawāf.

[Fatwas of the Permanent Committee—First Collection (11/303)]

Question: Is it permissible for the pilgrim during the days of Mina to travel to Tā’if and then return after twenty days to perform the Farewell Tawāf?

Answer: It is impermissible for one who has performed Hajj at the Sacred House to travel until

he completes the rituals and rites of Hajj, including the Farewell Tawāf.

[Fatwas of the Permanent Committee—First Collection (11/307)]

Question: Are women experiencing menstruation or postpartum bleeding, as well as those who are incapacitated or ill, required to perform the Farewell Tawāf?

Answer: A woman in menstruation or postpartum is not required to perform the Farewell Tawāf. As for the one who is unable, he should be carried for Tawāf, and likewise the sick person, as the Prophet (ﷺ) said:

«لا ينفرن أحد منكم حتى يكون آخر عهده بالبيت»

“No one among you should depart until the last thing he does is (Tawāf around) the House.” It is narrated by Al-Bukhāri and Muslim that Ibn ‘Abbās (may Allah be pleased with him and his father) said: “People were commanded to make Tawāf around the Ka’bah the last thing they do, but an exception was made for the menstruating woman.” Another Hadīth indicates that a woman in the postpartum period, like a menstruating woman, is not required to make the Farewell Tawāf.

[Fatwas of the Permanent Committee—First Collection (11/307)]

Question: During the Farewell Tawāf, I fell ill and stopped my Tawāf, while the rest of my companions completed theirs. After they finished, I went with one of them to complete the remainder of my Tawāf. I forgot one round of the Farewell Tawāf and only realized that after returning to my country. Is there any expiation or anything due upon me?

Answer: If you are certain that you missed a round of the Farewell Tawāf, you must observe the ransom, which is to slaughter a sheep in Makkah that suffices as a sacrifice and distribute it among the poor of the Sacred Precincts. If unable to offer the ransom, then fast for ten days.

[Fatwas of the Permanent Committee—Second Collection (10/126)]

Question: I performed Hajj, and on the second day of Tashrīq, I performed the Farewell Tawāf after ‘Asr, but I spent the night in Makkah and did not travel to Tā’if until the following morning. Please advise me whether the Farewell Tawāf that my family and I performed is sufficient, or if an expiation is due, or if we need to repeat the Tawāf. Please advise, may Allah reward you.

Answer: If one performs the Farewell Tawāf for Hajj and then remains in Makkah for a short period after the Tawāf, there is no need to repeat it. However, if the stay after the Tawāf is prolonged, it

becomes obligatory to repeat the Tawāf. Since you performed the Farewell Tawāf after ‘Asr and did not travel until the following morning, and you departed without repeating the Tawāf, each of you is required to offer a sacrifice that suffices as an Ud’hiyah, to be slaughtered in Makkah and distributed among the poor of the Sacred Precincts. However, if there was a woman among you who was menstruating or in the postpartum period, she is not required to perform the Farewell Tawāf.

[Fatwas of the Permanent Committee—Second Collection (10/337)]

Question: My wife performed Hajj last year, and her Hajj was Tamattu’. She completed all the rituals of Hajj except for the Farewell Tawāf, as she began her menstrual period. Consequently, she did not perform the Farewell Tawāf. My father took her to the Sacred Mosque, and she viewed the Ka’bah. What is the ruling on this matter? Please provide me with guidance, may Allah Almighty reward you.

Answer: The Farewell Tawāf is exempted for a menstruating woman, and there is nothing due upon your wife, as it is authentically reported that Ibn ‘Abbās (may Allah be pleased with him and his father) said: “People were commanded to make Tawāf around the Ka’bah the last thing they do, but an exception was made for the menstruating

woman.” And ‘Ā’ishah (may Allah be pleased with her) reported:

«حاضت صفية بنت حبي بعد ما أفاضت قالت: فذكرت ذلك لرسول الله صلى الله عليه وسلم فقال: أحابستنا هي؟ قلت: يا رسول الله: إنها قد أفاضت وطافت بالبيت ثم حاضت بعد الإفاضة قال: فلتنفر إذا»

Safiyah bint Huyayy had her menses after she had performed Tawāf al-Ifādah. She mentioned this to the Messenger of Allah (ﷺ), and he said: “Is she going to prevent us from departing?” I said: “O Messenger of Allah, she has performed Tawāf al-Ifādah and circumambulated the House, and then she had her menses after the Ifādah.” He said: “Then let her depart.”

[Fatwas of the Permanent Committee—Second Collection (10/342)]

Question: If someone enters Makkah without performing ‘Umrah or Hajj and wishes to leave, is the Farewell Tawāf obligatory upon him? And is the Farewell Tawāf required for one who performs ‘Umrah if he stays in Makkah for a day or two or similar? Is there a specific Tawāf called the Farewell Tawāf that is reported from the Prophet (ﷺ), or can any Tawāf suffice as the Farewell Tawāf if one departs Makkah thereafter? Please provide us with a Fatwa, may Allah reward you and not deprive you of Paradise—amen.

Answer: The Farewell Tawāf is only obligatory upon the pilgrim when intending to travel from Makkah after Hajj, according to the Hadīth of Ibn ‘Abbās (may Allah be pleased with him and his father), who said: “People were commanded to make Tawāf around the Ka’bah the last thing they do, but an exception was made for the menstruating woman.” Its authenticity is agreed upon. The same ruling applies to women in the postpartum period. As for those who are not performing Hajj, they are not required to perform the Farewell Tawāf according to the correct opinion, because the Prophet (ﷺ) did not command it for those performing ‘Umrah. The Farewell Tawāf for Hajj must be performed with intention, as it is an act of worship and a deed, and the Prophet (ﷺ) said:

«إنما الأعمال بالنيات وإنما لكل امرئ ما نوى»

“Verily, deeds are judged according to intentions, and everyone will only have what he intended.” And Allah knows best.

[Fatwas of the Permanent Committee—Second Collection (10/344)]

Question: Is it permissible to purchase some necessities after the Farewell Tawāf, and is anything due upon someone who buys after the Tawāf?

Answer: It is obligatory for the Farewell Tawāf to be the last act a pilgrim performs in his Hajj, and he should depart from Makkah thereafter. However, there is nothing wrong if he stays for a short period to wait for his companions, load his belongings, or purchase some necessities.

[Fatwas of the Permanent Committee—Second Collection (10/345)]

Question: A pilgrim performed the Farewell Tawāf on the twelfth day, then went to Mina and threw the Jamrahs. Is his Tawāf valid since he performed it before the throwing? What is required of this man, who is from Jeddah?

Answer: If one performs the Farewell Tawāf before throwing the pebbles, it does not suffice; because the Farewell Tawāf must be the last of the Hajj rituals. If he travels before redoing the Farewell Tawāf after the throwing, he must slaughter a sacrificial animal in Makkah and distribute it among the poor of the Sacred Precincts, and he should not consume anything of it. Only what suffices for Ud'hiyah is acceptable. If he is unable to do so, he must fast for ten days.

[Fatwas of the Permanent Committee—Second Collection (10/345)]

Question: Zamzam water is described as having numerous properties. Is there an authentic Hadīth regarding this matter?

Answer: Zamzam water is the noblest water on earth, and the most authentic report regarding its merit is found in Sahīh Muslim Collection, where the Prophet (ﷺ) said about Zamzam:

«إنها مباركة وإنها طعام طعم» .

“It is blessed, and it is food that satisfies.” Abu Dāwūd added with an authentic Isnād:

«وشفاء سقم» ،

“And a cure for ailments.” The Prophet (ﷺ) is also reported to have said:

«ماء زمزم لما شرب له» .

“Zamzam water is for whatever it is drunk for.”
[Narrated by Ahmad, Ibn Mājah, and others]

[Fatwas of the Permanent Committee—Second Collection (10/168)]

Fatwas Related to Visiting the Prophet's City

Question: If I intend to perform ‘Umrah during Ramadan, Allah willing, and visit the City of the Messenger (ﷺ), what do you advise me?

Answer: It is legislated to undertake a journey to visit the Prophet's Mosque, but not for visiting the grave of the Prophet (ﷺ) or any other grave, as the Prophet (ﷺ) said:

«لا تشد الرحال إلا إلى ثلاثة مساجد: المسجد الحرام، ومسجدي هذا، والمسجد الأقصى»،

“A journey should not be made except to three mosques: the Sacred Mosque, this mosque of mine, and Al-Aqsa Mosque.” However, it is legislated for one who visits the Prophet’s Mosque to greet the Prophet (ﷺ) and his two Companions, Abu Bakr and ‘Umar (may Allah be pleased with them). It is also legislated for him to visit the graves of Al-Baqī’ and the martyrs, supplicate for them, ask Allah’s mercy upon them, and remember death and what follows it. Additionally, it is legislated for him to visit the Qubā’ Mosque to pray therein, as there are Hadīths reported regarding this.

[Fatwas of the Permanent Committee—First Collection (11/78)]

Question: Is it obligatory for pilgrims, both men and women, to visit the grave of the Prophet (ﷺ), Al-Baqī’, ‘Uhud, and Qubā’, or is it only for men?

Answer: It is not obligatory for pilgrims—men or women—to visit the grave of the Prophet (ﷺ) or Al-Baqī’. Indeed, it is prohibited to undertake a journey for the purpose of visiting graves in general, and it is forbidden for women, even without undertaking a journey; as the Prophet (ﷺ) said:

«لا تشد الرحال إلا إلى ثلاثة مساجد: مسجدي هذا، والمسجد الحرام، والمسجد الأقصى»

“A journey should not be made except to three mosques: this mosque of mine, the Sacred Mosque, and Al-Aqsa Mosque.” [Agreed upon] And he (ﷺ) cursed women who visit the graves. It suffices for women to pray in the Prophet’s Mosque and frequently invoke Allah's peace and blessings upon the Messenger (ﷺ) in the mosque and elsewhere.

[Fatwas of the Permanent Committee—First Collection (11/362)]

Question: My brother guides pilgrims performing Hajj and ‘Umrah, when they come to us in Madīnah, to some sites, some of which are not legitimate, and he charges a specified fee for this. Is his work permissible according to Shariah?

Answer: This act that your brother is engaged in, which involves taking pilgrims to places in the city that are impermissible to visit, is a prohibited act. The money he earns in return is unlawful gain, and you must advise him to abandon this act.

[Fatwas of the Permanent Committee—Second Collection (10/390) summarized]

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