

Learn about your Deen series: Hajj

Bismillaah il-Rahmaan il-Raheem

In the Name of Allaah, Most Gracious, Most Merciful

Praise be to Allaah, Lord of the Worlds, Master of the Day of Judgment, God of the first and the last, Sustainer of heaven and earth, and peace and blessings be upon His trustworthy Prophet, the Teacher of mankind, sent as a Mercy to the worlds.

Teaching people is one of the greatest good deeds whose benefits spread to others. It is the daiy'ahs' and educators' share of the heritage of the Prophets and Messengers. "Allaah and the angels, and even the ant in its nest and the whale in the sea will pray for the one who teaches people the ways of good." (Reported by al-Tirmidhi; *Sunan al-Tirmidhi*, Ahmad Shaakir edn., no. 2685. Abu 'Eesa said, this is a saheeh ghareeb hasan hadeeth). There are different types and ways of teaching, with different means and methods, one of which is correcting mistakes. Correcting mistakes is a part of education; they are like inseparable twins.

I included links to some of the questions in the matter of Hajj and Umrah for you to search it. To encourage you to learn and search about your Deen from the Qura'n and Sunnah and from authentic websites and from Prominent Scholars of Islaam.

I pray that you benefit from them and pray for us all, Jazakum Allaah khyra.

Emaam AbduRahman Bin Mohammad Al-Harbi



- » [Ruling on Major & Minor Pilgrimage \(Hajj & 'Umrah\)](#)
- » [Types of Pilgrimage](#)
- » [Places from where Ihraam is assumed \(Meeqaat\)](#)
- » [Prohibited Acts during Ihraam](#)
- » [Description of Major & Minor Pilgrimage](#)
- » [Mistakes committed by Pilgrims](#)
- » [Sacrificial Animal & Expiations](#)

Ruling on Major & Minor Pilgrimage (Hajj & 'Umrah)

Page 1 [2](#) [3](#) Question/Page

- 1 • [The status of Hajj in Islam, and the conditions of it being obligatory.](#)
- 2 • [Conditions of Hajj being obligatory.](#)
- 3 • [Obligation of performing Hajj straightaway.](#)
- 4 • [Hajj is obligatory even in the company of innovators .](#)
- 5 • [Delaying Hajj for no reason .](#)
- 6 • [Hastening to fulfil the obligation of Hajj .](#)

- 7 • [Etiquette of Hajj and ‘Umrah .](#)
- 8 • [Ruling on ‘Umrah .](#)
- 9 • [Ruling on Hajj .](#)
- 10 • [The virtue of Hajj .](#)

• [What is Hajj?.](#) 12 • [The reason why it is prescribed for](#) 11
[Muslims to perform Hajj once in a lifetime.](#) 13 • [When was Hajj](#)
[made obligatory? .](#) 14 • [Repeating Hajj .](#) 15 • [Should he do](#)
[more Hajj or is once enough? .](#) 16 • [Meaning of the hadeeth:](#)
[“Whoever performs Hajj and does not commit any obscenity](#)
[...”.](#) 17 • [How often should one visit the Sacred House \(the](#)
[Ka’bah\) in one’s lifetime?.](#) 18 • [She reached the age of puberty](#)
[and died before the time of Hajj .](#) 19 • [Hajj is obligatory for](#)
[women as it is for men .](#) 20 • [He is travelling for Hajj and](#)
[business .](#)

21 • [Her period came before she reached the meeqaat, so she went to](#)
[Jeddah, then she wanted to do ‘Umrah. From where should she enter](#)
[ihraam? .](#) 22 • [Hajj is not obligatory for a person who does ‘Umrah](#)
[during the months of Hajj .](#) 23 • [Woman doing Hajj on behalf of a](#)
[man.](#) 24 • [He died and did not perform Hajj because he was](#)
[negligent – can someone perform Hajj on his behalf?.](#) 25 • [Does a](#)
[husband have to take his wife for Hajj?.](#) 26 • [Changing one’s mind](#)
[after thinking of going on Hajj or ‘Umrah .](#) 27 • [He traveled for Hajj](#)
[but he died before Hajj began. Is he regarded as a hajji?.](#)

Hajj: its virtues and benefits

Praise be to Allaah and peace and blessings be upon the Messenger of Allaah.

This is a brief discussion of Hajj – its virtues, benefits and a little about its rulings.

1. When Hajj was prescribed

According to the correct view, Hajj was made obligatory in 9AH, the year of the Delegations (*al-Wufood*), in which *Soorat Aal 'Imraan* was revealed, in which Allaah says (interpretation of the meaning):

“And Hajj (pilgrimage to Makkah) to the House (Ka’bah) is a duty that mankind owes to Allaah, those who can afford the expenses (for one’s conveyance, provision and residence).” [Aal ‘Imraan 3:97]

2. The ruling on Hajj

Hajj is a *fareedah* (obligatory duty), one of the pillars of Islam. The evidence (*daleel*) for this is the aayah mentioned above, and there is also evidence in the Sunnah which indicates the same thing.

Ibn ‘Umar (may Allaah be pleased with them both) said: the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Islam is built upon five (pillars): testifying that there is no god but Allaah and that Muhammad is the Messenger of Allaah, establishing regular prayer, paying zakaah, Hajj and fasting Ramadaan.” (Narrated by al-Bukhaari, 8; Muslim, 16).

3. Is Hajj obligatory straight away?

Yes, it should be done straight away. The evidence for this is the aayah referred to above. This (doing things straight away) is the guiding principle concerning the commands of sharee’ah. The evidence in the Sunnah which indicates this is as follows:

- a. Abu Hurayrah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) gave a sermon (*khutbah*) and said: “O people, Allaah has enjoined Hajj upon you so do Hajj.” (Narrated by Muslim, 1337).
- b. Ibn ‘Abbaas (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever wants to go for Hajj, let him hasten to do it, because he may fall ill or some other problems may arise.” (Narrated by Abu Dawood, 1732, without the phrase “because he may...” also narrated by Ibn Maajah, 2883 and Ahmad, 1836).

According to a report narrated by Ahmad “Hasten to do Hajj –i.e., the obligatory Hajj – for none of you knows what may happen to him.”

These two reports strengthen one another. (See *Irwa’ al-Ghaleel* by al-Albaani, 4/168).

The Shaafa’is say that Hajj may be delayed, because the Prophet (peace and blessings of Allaah be upon him) delayed his Hajj until 10 AH. But the answer to this is as follows:

- a. He only delayed it for one year, but they say it may be delayed indefinitely!
- b. He (peace and blessings of Allaah be upon him) wanted to purify the House (the Ka’bah) of the Mushrikeen and those who performed Hajj naked.
- c. He was kept busy with the delegations who had started to come to Madeenah one after another to announce their Islam.

(See *al-Sharh al-Mumti’* by Shaykh Ibn ‘Uthaymeen, 7/17, 18)

4. It is obligatory to do Hajj once in one's lifetime

Abu Hurayrah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) gave a sermon (*khutbah*) and said: “O people, Allaah has enjoined Hajj upon you so do Hajj.” A man said, Is it every year, O Messenger of Allaah? He remained silent until the man had said it three times, then he said, “If I say yes, it will become obligatory and you will not be able to do it.” Then he said, “Do not push me to tell you more than what I have left you with, for those who came before you were destroyed because they asked too many questions and argued with their Prophets. If I command you to do a thing, do as much of it as you can, and if I forbid you to do something, then avoid it.” (Narrated by Muslim, 1337)

5. The virtues of Hajj

There are many ahaadeeth which speak of the virtues of Hajj, including the following:

- a. From Abu Hurayrah, that the Messenger of Allaah (peace and blessings of Allaah be upon him) was asked which deed is best. He said, “Belief in Allaah and His Messenger.” He was asked, then what? He said, “Jihaad for the sake of Allaah.” He was asked, then what? He said, “An accepted Hajj.” (Narrated by al-Bukhaari, 26; Muslim, 83).

An accepted Hajj means:

1. It must be paid for with halaal money
 2. One should keep away from evil, sin and unjust disputes during Hajj.
 3. One should observe all the rituals according to the Sunnah.
 4. One should not show off by doing Hajj; it should be purely and sincerely for the sake of Allaah.
 5. One should not follow it with acts of disobedience and sin.
- a. Abu Hurayrah (may Allaah be pleased with him) said: I heard the Prophet (peace and blessings of Allaah be upon him) say: “Whoever does Hajj for the sake of Allaah and does not have sexual relations (with his wife), commit sin, or dispute unjustly during the Hajj, will come back like the day his mother gave birth to him. (Narrated by al-Bukhaari, 1449; Muslim, 1350)
 - b. Abu Hurayrah (may Allaah be pleased with him) reported that the Prophet (peace and blessings of Allaah be upon him) said: “ ‘Umrah is an expiation for the time between it and the previous ‘Umrah, and an accepted hajj has no less a reward than Paradise.” (Narrated by al-Bukhaari, 1683; Muslim, 1349).
 - c. ‘Aa’ishah, the Mother of the Believers (may Allaah be pleased with her) said: I said, O Messenger of Allaah, can we not go out on campaigns and fight in jihaad with you? He said, “But the best and most beautiful of jihaad is Hajj, an accepted pilgrimage.” ‘Aa’ishah said, I never stopped going for Hajj after I heard that from the Messenger of Allaah (peace and blessings of Allaah be upon him). (Narrated by al-Bukhaari, 1762).
 - d. ‘Amr ibn al-‘Aas (may Allaah be pleased with him) said: the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Hajj wipes out whatever (sins) came before it.” (Narrated by Muslim, 121).
 - e. ‘Abd-Allaah ibn Mas’ood said: the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Keep on doing Hajj and ‘Umrah, for they eliminate poverty and sin just as

the bellows eliminate impurities from iron and gold and silver.” (Narrated by al-Tirmidhi, 810; al-Nasaa’i, 2631. The hadeeth was classed as saheeh by al-Albaani – may Allaah have mercy on him – in *al-Silsilah al-Saheehah*, 1200).

- f. Ibn ‘Umar reported that the Prophet (peace and blessings of Allaah be upon him) said: “The one who fights for the sake of Allaah and the pilgrim who goes for Hajj or ‘Umrah are all guests of Allaah. He called them and they responded; they ask of Him and He will give them.” (Narrated by Ibn Maajah, 2893. The hadeeth is hasan and was classed as such by Shaykh al-Albaani in *al-Silsilat al-Saheehah*, 1820).

6. The benefits of Hajj

Allaah says (interpretation of the meaning):

“That they may witness things that are of benefit to them” [al-Hajj 22:28]

The benefits are both worldly and religious (spiritual).

With regard to the religious benefits, the one who goes for Hajj earns the pleasure of his Lord, and comes back with all his sins forgiven. He also earns the immense reward which he cannot earn anywhere else than in these places. One prayer in al-Masjid al-Haraam, for example, is equal to a hundred thousand prayers elsewhere, and Tawaaf and Saa’ee cannot be done anywhere except in these places.

Other benefits include meeting other Muslims and discussing their circumstances, and meeting scholars, learning from them and asking them about one’s problems.

Worldly benefits include trade and business, and other kinds of earnings that have to do with Hajj.

7. The ruling on Hajj and its spiritual effects on a person

There are many virtues of the rituals of Hajj, and much wisdom behind them. Whoever is blessed with proper understanding of them is blessed with much goodness. For example:

- a. When a person travels to carry out the rituals of Hajj, he is reminded of his journey to Allaah and the Hereafter. When he travels, he leaves behind his dear friends, wife, children and homeland, and the journey to the Hereafter is like that.
- b. The one who goes on this journey equips himself with enough provision to help him reach the sacred land, so let him remember that for his journey to his Lord, he needs to have sufficient provision to help him get there safely. Concerning this, Allaah says (interpretation of the meaning): “*And take a provision (with you) for the journey, but the best provision is At-Taqwaa (piety, righteousness, etc.)*.” [al-Baqarah 2:197]
- c. Travelling is a kind of torment, and the same is true of the journey to the Hereafter, only much more so. Ahead of man there is his dying, death, the grave, the gathering, the accounting, the scales and *al-Siraat*, followed by either Paradise or Hell. The blessed one will be the one whom Allaah saves.
- d. When the pilgrim puts on the two garments of his ihraam, he cannot help but be reminded of the shroud in which he will be wrapped [after he dies]. This prompts him to give up

disobedience and sin. Just as he has given up his regular clothing [for Hajj], so he has to give up sin. Just as he has put on two clean, white garments, he has to make his heart clean and white [pure], and keep his faculties clean and pure, uncontaminated by the stain of sin and disobedience.

- e. When he says “*Labbayk Allaahumma labbayk*” at the *Meeqaat* [station of entering ihraam], he means that he has responded to his Lord, so how can he insist on still sinning and not respond to his Lord’s call to give it up? When he says “*Labbayk Allaahumma labbayk*”, he means, “I am responding to Your prohibition of it and this is the time I am giving it up.”
- f. When he gives up haraam things during his ihraam, and keeps himself busy with the *talbiyah* and *dhikr*, this shows him how the Muslim should be. He trains himself to give up some things which in principle are halaal, but Allaah has forbidden them to him at this time [during his ihraam], so how can he violate the prohibitions of Allaah by doing things which are haraam at all times and in all places?
- g. When he enters the Sacred House of Allaah, which Allaah has made a sanctuary for mankind, he remembers the sanctuary of the Day of Resurrection, which no one can reach without striving hard and making a concerted effort. The greatest thing which will keep a person safe on the Day of Resurrection is Tawheed and avoiding Shirk (associating others with Allaah). Concerning this, Allaah says (interpretation of the meaning): “*It is those who believe (in the Oneness of Allaah and worship none but Him Alone) and confuse not their Belief with Zulm (wrong, i.e. by worshipping others besides Allaah), for them (only) there is security and they are the guided.*” [al-An’aam 6:81].

Kissing the Black Stone, which is the first ritual to be undertaken, teaches the visitor to honour the Sunnah and not to oppose the laws of Allaah with his feeble reasoning. He recognizes that there is wisdom and goodness behind the laws and rituals which Allaah has prescribed for mankind, and he trains himself to submit himself totally to his Lord, may He be exalted. Concerning this, ‘Umar (may Allaah be pleased with him) said, after he kissed the Black Stone: “I know that you are only a stone and that you can neither benefit nor harm. If I had not seen the Prophet (peace and blessings of Allaah be upon him) kiss you, I would not have kissed you.” (Narrated by al-Bukhaari, 1520; Muslim, 1720).

- h. When he does Tawaaf, he is reminded of his father Ibraaheem (peace be upon him), who built the House to be a place of resort for mankind and a place of safety, and that he called them to perform pilgrimage to this House. And our Prophet Muhammad (peace and blessings of Allaah be upon him) also called them to perform pilgrimage to this House. Moosa, Yoonus and ‘Eesaa (peace be upon them) also performed pilgrimage to this House. This House was a symbol and a meeting place for these Prophets; how could it be otherwise, when Allaah had commanded Ibraheem (peace be upon him) to build it and venerate it?
- i. When he drinks the water of Zamzam, he is reminded of the blessing which Allaah has bestowed upon mankind in the form of this blessed water, from which millions of people have drunk throughout the long ages, but it has never dried up. He is encouraged to make du’aa’ when he drinks it by the hadeeth which has been reported from the Prophet (peace and blessings of Allaah be upon him)” “The water of Zamzam is for whatever it is drunk for.” (Narrated by Ibn Maajah, 3062; Ahmad, 14435. This is a hasan hadeeth; classed as hasan by Ibn al-Qayyim – may Allaah have mercy on him – in *Zaad al-Ma’aad*, 4/320).

- j. When he does al-Saa'ee, running between al-Safaa' and al-Marwah, he is reminded of the trial endured by Haajir, the mother of Ismaa'eel and the wife of al-Khaleel [Ibraaheem] (peace be upon him), and how she ran back and forth between al-Safaa' and al-Marwah, searching for water which would save her from what she was suffering, and especially so that she could give her little son – Ismaa'eel – water to drink. Since this woman was patient in the face of this adversity and turned to her Lord, this teaches man that doing this is better and more appropriate. When a man remembers the struggle and patience of this woman, it makes it easier for him to bear his own problems, and a woman who is of her own kind will find her problems easier to bear.
- k. The standing (wuqoof) in 'Arafaah reminds the pilgrim of the throngs of people on the Day of Gathering. If the pilgrim feels tired from being in a crowd of thousands, how will it be in the crowds of barefoot, naked, uncircumcised people, standing for fifty thousand years?
- l. When he throws the pebbles at the Jamaraat, the Muslim trains himself to obey Allaah unquestioningly. Even if he does not understand the reason and wisdom behind this throwing (*ramy*), and cannot make the connection between rulings and their purpose, this is a manifestation of complete submission ('uboodiyyah) to Allaah.
- m. When he slaughters his sacrifice (*hady*), he is reminded of the great event when our father Ibraaheem submitted to the command of Allaah to sacrifice his only son Ismaa'eel, after he had grown up and become a help to him. He is also reminded that there is no room for emotions which go against the commands and prohibitions of Allaah. This teaches him to respond to what Allaah commands, as Ismaa'eel said (interpretation of the meaning): “ ‘*O my father! Do that which you are commanded. In shaa Allaah (if Allaah wills), you will find me of al-saabireen (the patient ones).*’ ” [al-Saaffaat 37:102].
- n. When he comes out of his ihraam and things that had been forbidden to him once again become permissible, this teaches him about the consequences of patience and that after hardship comes ease. The one who responds to the call of Allaah will have joy and happiness, and this joy cannot be known by anyone except those who have tasted the sweetness of obedience, such as the joy felt by the one who fasts when he breaks his fast, or by the one who prays Qiyaam during the last part of the night, after he has finished praying.
- o. When he has finished performing all the rituals of Hajj as they were prescribed by Allaah and in the manner that Allaah loves, he has the hope that his Lord will forgive him all his sins, as the Prophet (peace and blessings of Allaah be upon him) promised in the hadeeth, “Whoever does Hajj for the sake of Allaah and does not have sexual relations (with his wife), commit sin, or dispute unjustly during the hajj, will come back like the day his mother gave birth to him. (Narrated by al-Bukhaari, 1449; Muslim, 1350). This invites him to start a new page in his life, free of sin.
- p. When he comes back to his wife and children, and experiences the joy of meeting them again, this reminds him of the greater joy of meeting them in Paradise. This also teaches him that the greatest loss is losing oneself and one's family on the Day of Resurrection, as Allaah says (interpretation of the meaning): “*The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!*” [al-Zumar 39:15].

We ask Allaah to help us to obey Him and to reach His House and to do all that He has enjoined upon us. May Allaah bless our Prophet Muhammad

Islam Question and Answer

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Question No 41957
Conditions of Hajj being obligatory

Question:

What are the conditions of Hajj being obligatory?.

Answer:

Praise be to Allaah.

The scholars (may Allaah have mercy on them) have stated the conditions of Hajj being obligatory, which, if they are met, make it obligatory for a person to perform Hajj, and without them Hajj is not obligatory. There are five such conditions: being Muslim, being of sound mind, being an adult, being free and being able to do it.

1 – Being Muslim

This applies to all acts of worship, because worship done by a kaafir is not valid. Allaah says (interpretation of the meaning):

“And nothing prevents their contributions from being accepted from them except that they disbelieved in Allaah and in His Messenger”

[*al-Tawbah 9:54*]

According to the hadeeth of Mu’aadh, when the Prophet (peace and blessings of Allaah be upon him) sent him to Yemen, he said: “You are going to people from among the people of the Book. Call them to bear witness that there is no god but Allaah and that I am the Messenger of Allaah. If they obey you in that, then tell them that Allaah has enjoined on them five prayers each day and night. If they obey you in that, then tell them that Allaah has enjoined on them charity (zakaah) to be taken from their rich and given to their poor.” Agreed upon.

So the kaafir is commanded first of all to enter Islam. If he becomes Muslim, then we tell him to pray, give zakaah, fast, perform Hajj and all the other duties of Islam.

2 and 3 – being of sound mind and being an adult

The Prophet (peace and blessings of Allaah be upon him) said: “The pen is lifted from three [and does not record their deeds]: from one who is sleeping, until he wakes up; from a child until he

reaches puberty, and from one who is insane until he comes to his senses.” Narrated by Abu Dawood, 4403; classed as saheeh by al-Albaani in *Saheeh Abi Dawood*.

So a child is not obliged to perform Hajj, but if his parents take him for Hajj, his Hajj is valid; the child will have the reward of Hajj and his parents will also have a reward, because when a woman lifted up a child and asked, “Is there Hajj for this one?” the Prophet (peace and blessings of Allaah be upon him) said: “Yes, and you will have the reward.” Narrated by Muslim.

4 – Being free

Hajj is not obligatory for a slave, because he is distracted by his duties towards his master.

5 – Being able to do it

Allaah says (interpretation of the meaning):

“And Hajj (pilgrimage to Makkah) to the House (Ka‘bah) is a duty that mankind owes to Allaah, those who can afford the expenses (for one’s conveyance, provision and residence)”

[Aal ‘Imraan 3:97]

This includes being able both physically and financially.

What is meant by being physically able is that one is sound in body and can bear the hardship of travelling to the sacred House of Allaah.

Being financially able means that one has enough funds to get to the sacred House of Allaah and back again.

The Standing Committee said (11/30):

Being able to do Hajj means that one is sound in body and has means of transportation to reach the sacred House of Allaah whether by plane, car or riding animal, or by renting such means, according to his situation, and that he has sufficient provisions to get there and back. That should be surplus to what he needs to spend on those on whom he is obliged to spend, until he returns from Hajj. A woman should also have a husband or mahram with whom to travel to Hajj or ‘Umrah. End quote.

The money that he uses to reach the sacred House should be surplus to his basic needs, the spending enjoined on him by sharee’ah, and what he needs to pay off his debts.

What is meant by debts here is things that he owes to Allaah, such as expiations, and what he owes to other people.

If a person has a debt, and he does not have enough money to both do Hajj and pay off the debt, then he should pay off the debt first and he does not have to go for Hajj.

Some people think that the reason is that he did not ask permission from the one who whom he owes the money, and that if he gives him permission, then there is nothing wrong with it.

There is no basis for this thinking, rather the reason is being in debt. It is known that if the lender gives the debtor permission to go for Hajj, that does not mean the debt is waived, and he will not have discharged his duty because of this permission. Hence it should be said to the debtor: Pay off your debt first, then if you have enough left, go for Hajj; otherwise Hajj is not obligatory in your case.

If the debtor who did not go for Hajj because of his debt dies, then he will meet Allaah with his Islam complete and not lacking, because Hajj was not obligatory for him, just as zakaah and also Hajj are not obligatory for one who is poor.

But if he does Hajj before paying off his debt and then dies before paying it off, then he is in danger, because even the martyr is forgiven for everything except debt, so what about anyone else?

What is meant by the spending enjoined on him by sharee'ah is what he is obliged by sharee'ah to spend on himself and his family, without being either extravagant or stingy. If he is of average means and wants to show signs of richness such as buying an expensive car so that he will look rich, and he does not have enough money to perform Hajj, then he has to sell the car and use that money to perform Hajj, and he should buy a car that suits his situation. His spending on this car is not a kind of spending that is approved of in sharee'ah, rather it is extravagance, which is forbidden in Islam.

What is meant by financially able is that he should have enough for his family until he returns, and he should have an income after he returns to take care of himself and those on whom he spends, such as rent from property, a salary and business earnings, etc.

Hence he does not have to use the capital of his business, the profit of which he spends on himself and his family, to do Hajj, if that loss of capital will result in a loss of profits which in turn will mean that his family does not have enough.

The Standing Committee (11/36) was asked about a man who has a sum of money in an Islamic bank and his income came from the profits on that money which gave him enough to live a moderate lifestyle. Is he obliged to do Hajj using that capital, knowing that this would affect his monthly income and stretch his finances unbearably?

They replied:

If your situation is as you describe, you are not obliged to perform Hajj because you are not able to in the manner required by sharee'ah. Allaah says (interpretation of the meaning):

“And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allaah, those who can afford the expenses (for one's conveyance, provision and residence)”

[Aal 'Imraan 3:97]

And He says (interpretation of the meaning):

“and [Allaah] has not laid upon you in religion any hardship”

[al-Hajj 22:78]

End quote.

What is meant by basic needs is what a person needs a great deal of in his life, and which it is too hard for him to do without, such as books for the seeker of knowledge. So we do not tell him: Sell your books and use the money to go for Hajj, because these are basic needs for him. Similarly if a person needs his car, we do not tell him, Sell it and use the money to go to Hajj. But if he has two cars and he does not need one of them, then he has to sell one of them and use the money to go to Hajj.

Similarly, a craftsman does not need to sell his tools, because he needs them. And if a man has a car which he uses for work and spends on himself and his family from the money he earns for hiring it out, he does not have to sell it in order to go for Hajj.

Another basic need is the need to get married.

If a person needs to get married, that takes precedence over Hajj, otherwise Hajj takes precedence.

See the answer to question no. [27120](#).

What is meant by being financially able is that a person should have surplus funds that are sufficient for doing Hajj after paying off debts and taking care of shar'i obligations and basic needs.

If a person is physically and financially able to do Hajj, then he is obliged to hasten to do Hajj.

If he is not physically and financially able, or if he is physically able but he is poor and has no wealth, then he is not obliged to do Hajj.

If a person is financially able but he is not physically able, then we look at the matter further.

If his problem is something that he hopes will disappear, such as a sickness from which he hopes to recover, then he should wait until Allaah heals him, then do Hajj.

If his problem is one for which there is no hope that it will disappear, such as a person with cancer or an old person who cannot do Hajj, then he has to appoint someone to do Hajj on his behalf, and the duty to perform Hajj is not waived because of his physical inability if he is financially able.

The evidence for that is the report narrated by al-Bukhaari (1513) according to which a woman said: “O Messenger of Allaah, Allaah’s command to the people to perform Hajj has come when my father is an old man and cannot sit firmly in the saddle. Can I perform Hajj on his behalf?” He said: “Yes.”

The Prophet (peace and blessings of Allaah be upon him) agreed with her comment that Hajj was obligatory for her father even though he was physically unable to perform Hajj. In order for Hajj to be obligatory for a woman, it is essential for her to have a mahram with her, and it is not permissible for her to travel for Hajj, whether that is obligatory or naafil Hajj, without a mahram, because the Prophet (peace and blessings of Allaah be upon him) said: “No woman should travel except with a mahram.” Narrated by al-Bukhaari, 1862; Muslim 1341.

The mahram is her husband or one whom it is permanently forbidden for her to marry because of blood ties, breastfeeding or ties through marriage. The husband of a sister, maternal aunt or paternal aunt is not a mahram. Some women take this matter lightly and travel with their sister and sister’s husband, or with a maternal aunt and the aunt’s husband, but this is haraam, because the sister’s husband or the maternal aunt’s husband is not a mahram, so it is not permissible for her to travel with him. So there is the fear that her Hajj is not proper, for the proper Hajj (Hajj mabroor) is that which is not mixed with any sin, but this woman is sinning throughout her journey until she returns home.

It is also essential that the mahram be an adult of sound mind, because the aim of the mahram is to protect the woman, and a child or one who is insane cannot do that.

If a woman does not have a mahram, or she has one but he is unable to travel with her, then she is not obliged to do Hajj.

The husband’s permission is not an essential condition of it being obligatory for a woman to do Hajj, rather she is obliged to do Hajj when the conditions of it being obligatory are met, even if her husband does not give permission.

The Standing Committee said (11/20):

The obligatory Hajj is obligatory when the conditions of being able to do it are met, and the husband’s permission is not one of them. It is not permissible for him to forbid her, rather it is prescribed for him to cooperate with her in fulfilling this duty. End quote.

This has to do with the obligatory Hajj. As for naafil Hajj, Ibn al-Mundhir narrated that the scholars were unanimously agreed that a husband has the right to forbid his wife from doing a naafil Hajj, because the husband’s rights are binding upon her and are not superceded by something that is not obligatory for her. *Al-Mughni*, 5/35.

See *al-Sharh al-Mumti*, 7/5-27. Islam Q&A

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Question No **27120**
Should he give priority to Hajj or to getting married?

Question:

Which is more important for a person, to go for Hajj with the money that he has, or to use it to get married? Because current times are times of temptation which make a man fear for himself.

Answer:

Praise be to Allaah.

If a man needs to get married, and it will be too difficult for him to delay that, then he should give marriage precedence over Hajj.

But if he does not need to get married, then he should give precedence to Hajj.

Ibn Qudaamah (may Allaah have mercy on him) said in *al-Mughni* (5/12):

If he needs to get married and he fears that it will be too difficult for him otherwise, then he should give priority to that, because it is obligatory for him and he cannot do without it, so it becomes part of his essential spending. But he has no such fears, then he should give priority to Hajj, because marriage is voluntary and should not take precedence over Hajj which is obligatory.

See also *al-Majmoo'* (7/71) by al-Nawawi.

Shaykh Ibn 'Uthaymeen (may Allaah have mercy on him) was asked:

Is it permissible to delay Hajj until after marriage for one who is able to do it? That is because of the temptations both great and small that young men are faced with these days.

He replied:

Undoubtedly marriage when one has a strong desire for it takes precedence over Hajj, because if a man has a strong desire to get married, in his case marriage is a necessity of life for him, and is like food and drink. Hence it is permissible for the one who needs to get married and does not have money to be given some of the zakaah funds in order to get married, just as a poor man may be given food and clothing to cover his 'awrah from the zakaah.

On this basis we say: If he needs to get married, then he should give marriage precedence over Hajj, because Allaah has stated that one of the conditions of Hajj being obligatory is that one is able to afford it. Allaah says (interpretation of the meaning):

“And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allaah, those who can afford the expenses (for one's conveyance, provision and residence)”

[*Aal 'Imraan* 3:97]

But if he is a young man and it does not matter to him if he gets married this year or next year, then he should give precedence for Hajj because marriage is not a priority for him.

Fataawa Manaar al-Islam, 2/375.

Islam Q&A

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