

## 191409 - Various issues concerning Hajj and 'Umrah

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### the question

Allah has blessed me and I have been chosen to be among the doctors who will be sent with the Egyptian group to care for pilgrims to the House of Allah, and by Allah's leave I will perform Hajj this year. I have been allocated to the clinic in al-Madinah al-Munawwarah. The journey from Egypt will be directly to Madinah, and I will stay there until the eighth day of Dhu'l-Hijjah. I am going to do 'Umrah before Hajj, then do Hajj, then return to Madinah until it is time to go home.

My questions are as follows:

1. What is the wording of the niyyah (intention) and Talbiyah for Hajj and 'Umrah?
2. What is the miqaat for entering ihram, seeing that I do not know when I will be doing 'Umrah?
3. If I am doing tamattu' [doing 'umrah followed by Hajj, exiting ihram in between], what is the latest time I can perform 'Umrah in Dhu'l-Hijjah before the 8th or 9th?
4. Is it permissible to do 'Umrah after Hajj in the case of qiraan [doing 'umrah and Hajj together, without exiting ihram in between] or tamattu', if I cannot do it before Hajj?
5. Is it permissible to do more than one 'Umrah, either before or after Hajj? Please note that I will stay for a while after Hajj is over.
6. Someone asked me to convey his salaam to the Messenger of Allah (blessings and peace of Allah be upon him); is that permissible?
7. One of my acquaintances asked me to do 'Umrah for her and give the reward thereof to her as a gift. Please note that she is physically in good shape, and I do not know whether she would be able to afford the expenses of 'Umrah or not, but she cannot ask her husband to do 'Umrah.
8. I am not going to pay for the expenses of this Hajj out of my own pocket; rather on the contrary I will receive some payment. Will I have performed my (obligatory) Hajj, or should it be from my own money?

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## Detailed answer

Praise be to Allah.

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There is a difference between the niyyah (intention) and the Talbiyah with regard to the pilgrimage. The place for the niyyah is in the heart and it should not be uttered out loud. It is obligatory in the case of Hajj and other acts of worship. As for the Talbiyah, it is mustahabb according to some scholars and is obligatory according to others. It is prescribed for the pilgrim in ihram to say it out loud. The purpose of the Talbiyah is to define the type of pilgrimage. The one who wants to do 'Umrah says in his Talbiyah: "Labbayk Allahumma 'umratan (Here I am, O Allah, for 'umrah)" and the one who wants to do Hajj says in his Talbiyah: "Labbayk Allahumma Hajjan (Here I am, O Allah, for Hajj)". The one who wants to do Hajj and 'umrah together says "Labbayk Allahumma 'umratan wa hajjan (Here I am, O Allah, for 'umrah and Hajj)."

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) said: It should be noted that the place for the intention is the heart. It is not Sunnah for a person to say "O Allah, I have intended to do 'Umrah" or "I have intended to do Hajj", because there is no report to that effect from the Prophet (blessings and peace of Allah be upon him). Rather he should say Talbiyah based on what he intends. The Talbiyah is not regarded as expressing the intention, because the Talbiyah signifies responding to Allah, so in and of itself it is dhikr which is not expressing the intention in the heart.

End quote from ash-Sharh al-Mumti' (2/291)

For more information, please see the answer to question no. [31821](#)

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So long as you are going to travel from your country, Egypt, directly to al-Madinah al-

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Munawwarah, then you should enter ihram from the miqaat of Madinah, which is Dhu'l-Hulayfah. You do not have to enter ihram for Hajj or 'Umrah from Egypt, or from the time you arrive in Madinah. Rather when you decide to travel to Makkah, you should enter ihram from the miqat of the people of Madinah.

For more information, please see the answers to questions no. [135298](#) and [96758](#)

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It is preferable to do the 'umrah of Tamattu' before Duha (mid-morning) on the 8<sup>th</sup> of Dhu'l-Hijjah (Yawm at-Tarwiyah), because Allah, may He be exalted, says (interpretation of the meaning): "...whosoever performs the Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qiran)..." [al-Baqarah 2:196]. So tamattu' ends with Hajj, and the deeds of Hajj begin on the eighth day (of Dhu'l-Hijjah).

Shaykh Muhammad ibn Saalih al-'Uthaymeen (may Allah have mercy on him) was asked: Is it valid to do tamattu' after the time for Hajj begins, i.e., after Zuhr on the eighth?

He (may Allah have mercy on him) replied: Allah, may He be exalted, says (interpretation of the meaning): "...whosoever performs the Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qiran)..." [al-Baqarah 2:196]. This indicates that 'umrah should be done before the time for Hajj comes. So if you come to Makkah on the eighth, then you have only two choices: ifraad (doing Hajj only) or qiraan.

As for tamattu', the time for it has ended. The individual should not let himself be distracted from going out to Mina, because when the time of Duha comes on the eighth, what he is required to do is be in Mina, but if he does 'Umrah that will take time away from the time of Hajj. That is because the time of Hajj begins at Duha (mid-morning) on the eighth, as the Sahaabah (may Allah be pleased with them) entered ihram at that time. If a person comes late, then what I prefer in his

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case is that he should do Hajj on its own (ifraad), or Hajj and 'umrah together (qiraan). As for tamattu', it is not an option in this case.

End quote from Majmoo' Fataawa Ibn 'Uthaymeen (22/52)

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Doing 'umrah after Hajj with the intention of tamattu' or qiraan is not valid, because 'umrah of tamattu', according to the Qur'anic text, can only come before Hajj; Allah, may He be exalted, says (interpretation of the meaning): "...whosoever performs the Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qiran)..." [al-Baqarah 2:196]. When the time for Hajj begins, if the pilgrim has not done 'umrah before that, then he has missed out on tamattu'. Moreover he cannot do 'umrah after Hajj with the intention of Hajj qiraan. If he does that, his Hajj and 'umrah cannot be regarded as having been done together; rather he has done Hajj separately and 'umrah separately. But he can do Hajj qiraan and combine the two rituals in his intention and in his Talbiyah, by saying "Labbayk Allahumma Hajjan wa 'umratan (Here I am, O Allah, for Hajj and 'umrah)", and also in his actions.

This is the best option for him if he has missed tamattu'. Rather some of the scholars regarded it as the best way of combining the two. Whatever the case, it is preferable to Hajj ifraad, and there is no difference of scholarly opinion on that point.

Moreover, when he does his Hajj, he will be able to combine Hajj and 'umrah (qiraan), because he will do the actions once and not distinguish between them. In that case he should not think that he has missed out on 'umrah if he is doing qiraan.

He also has the option of doing the third type of pilgrimage, which is to do Hajj on its own (ifraad). This is the least favoured option, because it involves the least actions. Those who do tamattu' and qiraan do two pilgrimages, whereas the one who does ifraad does only one.

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With regard to the issue of doing 'umrah before or after Hajj, please see the answers to questions no. [126752](#)

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Requesting the one who is travelling to the Prophet's Mosque to convey salaam to the Prophet (blessings and peace of Allah be upon him) is something that is not prescribed in Islam; it was not part of the practice of the righteous early generations, namely the Sahaabah and Taabi'een. Moreover, our blessings (salawaat) upon the Prophet (blessings and peace of Allah be upon him) reach him no matter where we are. Abu Dawood (2042) narrated that Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "Do not make your houses graves and do not make my grave a place of regular visitation. Send blessings (salaah) upon me, for your blessing will reach me no matter where you are." If our blessings upon the Prophet (blessings and peace of Allah be upon him) reach him no matter where we are, there is no point in sending salaams to him with someone else.

For more information, please see the answer to question no. [69807](#)

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Doing 'umrah on behalf of someone else is permissible if that other person is unable to do it because of old age or sickness from which there is no hope of recovery, or if he is deceased.

The scholars of the Standing Committee for Issuing Fatwas were asked: I want to go on 'umrah to the Sacred House of Allah, then when I have finished my 'umrah, I want to do 'umrah on behalf of my parents - who are both still alive, praise be to Allah, and on behalf of their fathers - who have both died, may Allah have mercy on them. Is this valid on my part, or not?

They replied:

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When you have done 'umrah on your own behalf, it is permissible for you to do 'umrah on behalf of your mother and father, if they are unable to do it because of old age or sickness from which there is no hope of recovery. It is also permissible for you to do 'umrah on behalf of your parents' fathers who have died.

End quote from Fataawa al-Lajnah ad-Daa'imah (11/80-81)

For more information, please see the answer to question no. [10318](#) and [65641](#).

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It is not essential in the case of Hajj for it to be done only with the pilgrim's own money. If he does Hajj at the expense of someone else, his Hajj is valid and the obligation has been fulfilled.

The Standing Committee for Issuing Fatwas was asked: What is the ruling on one who does Hajj at the expense of the ruler? That is if one of the rulers wants to give his subjects some money and he says to them: Do Hajj with this money. Is it permissible for them to do Hajj with it, or not? If they do Hajj with it, have they fulfilled the Islamic obligation to do Hajj? Please provide evidence for what you say.

They replied: It is permissible for them to do that, and their Hajj is valid, because of the general meaning of the evidence.

End quote from Fataawa al-Lajnah ad-Daa'imah (11/36).

Similar to that, and in fact more appropriately so, is the case of one who works during Hajj in order to earn money, and also does Hajj. There is nothing wrong with him doing that, so long as he is not distracted from the actions of Hajj.

Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) said:

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Trade is not haraam, but a person should not do any work that distracts him from Hajj.

End quote from al-Ikhtiyaaraat al-Fiqhiyyah by al-Ba'li (115)

For more information, please see the answers to questions no. [82293](#) and [32629](#).

And Allah knows best.