223693 - Ruling on someone who works in Hajj but does not do Hajj because he is unable to do it

the question

What is the ruling on someone who works in Hajj but does not do Hajj himself because he is not able to do it?

Detailed answer

Hajj is only obligatory for the one who is able to do it, because Allah, may He be glorified and exalted, says (interpretation of the meaning):

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

[Aal ‘Imraan 3:97].

The definition of ability in this case has been discussed in fatwa no. 5261.

Whoever meets this definition of being able to do it must hasten to do Hajj, because doing it immediately is obligatory, according to the most correct scholarly view. This has been discussed previously in fatwa no. 155378.

Undoubtedly if a person lives in Makkah and works in Hajj, then it would be thought most likely that he will be able to perform the obligatory rituals of Hajj in one way or another, or at least he is more likely to be able to do it than others, because he does not have to bear the expenses of travel, obtaining a visa and the like. So he could reach an agreement with the people he works for so that he may be given permission at the time when the obligatory rituals are performed, and this is something easy, in sha Allah. So on the Day of ‘Arafah, either his work will be in ‘Arafah, so he can fulfil the aim of of the muhrim (pilgrim in ihram), which is to be present in ‘Arafah, and he is not required to make any extra effort; or if his work is far away from there,

then he can go and stay there to, because there is little need for people outside of ‘Arafah at that time.

Similarly with regard to staying overnight in Muzdalifah and stoning the Jamaraat; performing the obligatory component of these actions is also possible, in sha Allah. But if his boss does not agree to allow him to do Hajj, then in this case it may truthfully be said that he is not able to do Hajj, as has been explained previously in fatwa no. 155378. In that case he should organise his affairs so that he can perform Hajj in a future year, in sha Allah.

What the boss should do is give his worker permission to do Hajj, especially if it is the obligatory Hajj, because helping a Muslim to perform this important pillar of Islam brings an immense reward.

And Allah knows best.