

# Islam Question & Answer

General Supervisor:  
Shaykh Muhammad Saalih al-Munajjid

## 34517 - Hajj with haraam money

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### the question

My wife was working as a sales clerk in a store selling women's clothes that are haraam according to sharee'ah. Praise be to Allaah, she has now left this job. Naturally she was given a lump sum commensurate with the time she was working at that job. We had agreed - with the consent and approval of my wife - that we would use this money to cover the Hajj expenses for my father and mother. Although my father has done Hajj before, my mother has not, but they are old now. Is that permissible, or is it better for my wife and I to do Hajj? Please note that my wife and I want to do Hajj next year in sha Allah, and that we do not have any savings apart from this money. Is it permissible for us to use this money for Hajj in either case? I hope you can advise us, may Allaah reward you with all good.

### Detailed answer

Praise be to Allah.

Firstly:

For the person who wants to do Hajj, the money for his expenses must be halaal and from a good source, because halaal money helps you to obey and worship Allaah, and keeps you from committing sin.

There is the fear that if a person does Hajj with haraam money, Allaah may not accept his Hajj, because the Prophet (peace and blessings of Allaah be upon him) said: "Allaah is Good and only accepts that which is good." Narrated by Muslim, 1015.

Ibn 'Abdoos (may Allaah have mercy on him) said: "Note that the pillar and foundation of religion

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is food that is earned by halaal means. If a person has a good source of earning, his actions will be pure. Whoever does not have a good source of earning, there is the fear that his prayer, fasting, Hajj, jihad and all other deeds will not be accepted, because Allaah says (interpretation of the meaning):

‘Verily, Allaah accepts only from those who are Al-Muttaqoon (the pious’

[al-Maa’idah 5:27]

‘Umar looked at the people who were praying and said, “I am not deceived by any one of you raising and lowering his head. Religious commitment means being cautious with regard to the limits of Allaah, refraining from that which Allaah has forbidden, and acting in accordance with that which Allaah has permitted and forbidden.”

Ibn ‘Umar said: The best of the pilgrims are those with the purest intentions and the purest earnings, and the strongest faith.”

From al-Madkhil, 4/210, by Ibn al-Haajib al-Maaliki.

It was narrated that one of the imams said:

If you do Hajj with money whose source is haraam, you have not done Hajj, but your donkey has done Hajj.

Allaah does not accept anything but that which is good, and not every one who does Hajj will have his Hajj accepted.

In Mawaahib al-Jaleel Sharh Mukhtasar Khaleel (2/530) it says:

Whoever does Hajj with haraam money, his Hajj is not acceptable, as was clearly stated by more than one of the scholars. That is because he has not met the conditions of it being accepted,

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because Allaah says (interpretation of the meaning):

‘Verily, Allaah accepts only from those who are Al-Muttaqoon (the pious’

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A number of the scholars indicated that Hajj in this case is not acceptable, such as al-Ghazaali, al-Qaraafi, al-Qurtubi and al-Nawawi. Al-Ghazaali narrated this from Ibn ‘Abbaas and that is sufficient proof.

Shaykh Abu ‘Abd-Allaah Muhammad ibn Rushayd al-Baghdaadi said in his qaseedah (ode) on the rituals of Hajj, which is known as al-Dhahabiyyah:

Perform your Hajj with money whose source you are sure is halaal, and keep away from haraam earnings.

Whoever uses haraam earnings for Hajj, need not go to the trouble of performing Hajj,

Because every time he recites the Talbiyah, Allaah respond by rejecting his Hajj.

Secondly:

It is not permissible to make use of haraam money. Repentance from that means getting rid of it and spending it on charitable purposes.

If you spend this money on your father and mother, that means that you are benefitting from it, because you are using this instead of spending on them as you are obliged to do, and this is not permissible.

Thirdly:

If you do not have halaal money with which you and your wife can go for Hajj, then wait until you

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have earned halaal money with which you can do Hajj, because 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 3:98]

If Allaah blesses you with a good and halaal income, then you must hasten to do Hajj.

We ask Allaah to accept your good deeds and ours, and to help us to repent sincerely.

And Allaah knows best.