97595 - He has a house in al-Sharaa’i’ [in Makkah] and another in al-Taa’if; from where should he enter ihraam?

the question

Someone has two homes one of them is in Mecca (shara’ee) and the other in At-taa’if. He does not go to his home in Mecca except on intermittent holidays, in the winter and when he intends to do Hajj. Where should he start his Ihram from? Also is it permissible for him to not perform the Tawaaf Al Wada’ (farewell Tawaaf), visit his mother in At-taa’if then goes to his home in Mecca and do the Tawaaf al Wada’?.

Detailed answer

Praise be to Allah.

Firstly:

If the matter is as described, then you should enter ihraam for Hajj from the place in which you formed the intention to perform Hajj. If you were in al-Taa’if when you formed the intention to do Hajj then you must enter ihraam from the meeqaat called al-Sayl al-Kabeer. If you were in al-Sharaa’i’ when you decided to do Hajj, then you should enter ihraam from there, because al-Bukhaari (1526) and Muslim (1181) narrated that Ibn ‘Abbaas (may Allaah be pleased with him) said: The Prophet (peace and blessings of Allaah be upon him) defined the meeqaat of the people of Madeenah as Dhu’l-Hulayfah; that of the people of Shaam (Syria) as al-Jahfah; that of the people of Najd as Qarn al-Manaazil; and that of the people of Yemen as Yalamlam. And he said: “And these meeqaats are for the people at those very places, and besides them for those who come thorough those places with the intention of performing Hajj and 'Umrah; and whoever is living within these boundaries can enter Ihram from the place he starts, and the people of Makkah can start from Makkah.”

Secondly:

When you have finished the rituals of Hajj, you do not have the right to leave for al-Taa'if until after you do the farewell tawaaf, because of the report narrated by al-Bukhaari (1755) and Muslim (1328) from Ibn 'Abbaas (may Allaah be pleased with him) who said: The people were commanded that the last thing they should do should be to circumambulate the House, but this was waived in the case of menstruating women.

Ibn Qudaamah said in al-Mughni (5/337):

If a person's home is in the Haram, then he is like a Makkan and does not have to do the farewell tawaaf. If a person's home is outside the Haram, but close to it, then the apparent meaning of al-Khuraqi's words is that he should not depart until he has bid farewell to the House. This is the view of Abu Thawr and is similar to what Maalik said, and is based on the general meaning of the words of the Prophet (peace and blessings of Allaah be upon him): "No one should leave until the last thing he has done is to circumambulate the House." And because he is leaving Makkah, he must bid farewell, like one who lives far away. End quote.

Shaykh Ibn Baaz was asked Shaykh Ibn Baaz (may Allaah have mercy on him) was asked about some people from Jeddah who did not do the farewell tawaaf and went back to Jeddah.

He replied:

Their Hajj is valid, but they have done wrong by omitting to bid farewell, because the Messenger (peace and blessings of Allaah be upon him) commanded the pilgrim to bid farewell, and said: "No one should leave until the last thing he has done is to circumambulate the House." This command, which is addressed to the pilgrims, includes the people of Jeddah and others. So all the people from other cities – whether they come from Jeddah or al-Taa'if or anywhere else – should bid farewell to the House. Some scholars granted a dispensation to those whose homes are closer than the distance at which is becomes permissible to shorten the prayers, such as the people of Bahrah etc, and said that they do not have to bid farewell, but in order to be on the safe side, everyone who comes from outside the sanctuary should bid farewell when his Hajj is over. The people of Jeddah live far away, as do the people of al-Taa'if, so they should bid farewell before

they leave, because the hadeeth applies to them too. They should offer a sacrifice to be slaughtered in Makkah for each of them who did not do the farewell tawaaf, the meat of which should be distributed to the poor, a sheep or one-seventh of a camel or one-seventh of a cow. End quote.

Majmoo' Fataawa Ibn Baaz, 17/394

Thirdly:

But before you complete the actions of Hajj, you may go to al-Taa'if without doing the farewell tawaaf, then come back to complete the rituals, such as if you go out to al-Taa'if on the Day of Sacrifice or during the days of al-Tashreeq.

See also question no. 36244.

And Allaah knows best.