

Performing Hajj with ill-gotten money

Shaykh Aboo `Abd-al-Mu`iz `Alee Farkous al-Qoobee

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Question: What is the ruling concerning performing Hajj with ill-gotten money?

Answer: All praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon whom Allaah sent as a mercy to the Worlds, upon his Family, his Companions and his Brothers till the Day of Resurrection.

Hajj is an obligatory act of worship which is composed of the physical and material capacity. So, the Mukallaf (a person meeting the conditions to be held legally accountable for his actions) must perform it with good earnings and licit sustenance in order to get reward and recompense from Allaah عزَّ وجلَّ. Allaah جلَّ جلاله said:

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى

[And take a provision (with you) for the journey, but the best provision is At-Taqwaa (piety, righteousness).]¹

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "**Verily, Allaah is good, and He never accepts but good**"².

Although, if a person performs Hajj with ill-gotten money, his Hajj is valid according to the sounder of the two opinions of scholars, and he is no more asked or obliged to perform it again, but he incurs sin for committing an illicit thing, since each side (the command and the prohibition) are considered apart. He has no reward for his Hajj according to the previous texts, because the expenditure is not required in itself, seeing that it is allowed for a Mukallaf to perform Hajj by money given to him by others; if the spent money is licit, there will be reward of Hajj, if it is not the case there will not be any reward. In addition, the expenditures on Hajj are not a condition for its validity, but rather a condition that makes it obligatory for a person who is far from Makkah but not for someone who is close to it, since the Hajj of someone who is close to Makkah and is able to perform it without spending money is valid, and no scholar said that this sort of Hajj is invalid. Thereof appears that each side (the command and the prohibition) are considered apart. As for the following hadeeth: "**Whoever performs Hajj with illicit money then he says (during Hajj): Labbayka Allaahumma Labbayka (I respond to Your call O Allaah, I respond to Your call, and I am obedient to your orders). Allaah جلَّ جلاله says: "Let your call not be responded to and happiness not be your reward**

¹ Soorah al-Baqaraah [2:197]

² Reported by Muslim in the chapter of "Obligatory charity" (Zakaat), concerning accepting and multiplying the charity which comes from good earnings (hadeeth 2346), from the hadeeth of Aboo Hurayrah رضي الله عنه.

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and your Hajj is not accepted"³ and other hadeeths, they have weak chains of narration and do not reach the degree of validity to be taken as proofs.

The perfect knowledge belongs to Allaah سبحانه وتعالى. Our last prayer is all praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon our Prophet, his Family, his Companions and his Brothers till the Day of Resurrection.

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³ See: "Majma`Az-Zawaa'id" of Al-Haythamee: (10/522), "Al-Maqaassid Al-Hassana" of As-Sakhaawi (hadeeth 57) and "As-Silsilah Ad-Dha'eefa" of Al-Albaanee (3/211) (hadeeth 1091).