101688 - She entered ihraam for ‘umrah but was afraid of the locusts in the haram so she did not complete it

the question

I intended to start Umrah and I went to Mecca to start performing it. The locusts were many there and I was too scared of them so I could not continue the Umrah and I just started crying. Some friends said to me that I have to sacrifice an animal and that I committed a sin especially that I did not say: “if I was trapped by a reason then my place is where I am stuck at” what shall I do?.

Detailed answer

Praise be to Allah.

The one who enters ihraam for ‘umrah is obliged to complete it, because Allaah says (interpretation of the meaning):

“And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the Hajj and ‘Umrah (i.e. the pilgrimage to Makkah) for Allaah. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel) such as you can afford”

[al-Baqarah 2:196].

Being prevented from completing ‘umrah refers to an obvious obstacle, such as an enemy or sickness. What you have mentioned is not an impediment to completing ‘umrah.

Based on this, what you must do is go back and complete your ‘umrah. So do tawaaf and saa’i, then cut your hair. Then you will have exited ihraam for ‘umrah.

Right now you are still in ihraam, and you have to avoid the things that are forbidden in ihraam, such as wearing perfume, cutting your hair and nails, wearing gloves and niqaab, being involved in a marriage contract, or having intercourse or doing any of the things that lead to it.

If you have done any of these things out of ignorance or by mistake, you do not have to do anything.

See the answer to question no. 36522 and 49026.

When you go back to Makkah, you do not have to enter ihraam from the meeqaat because you are still in ihraam since you first entered ihraam; rather you should go and do tawaaf straightaway.

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) was asked about a woman who entered ihraam then she cancelled her ‘umrah and did another ‘umrah a few days later. Is what she did correct? What is the ruling on the things she did that were forbidden in ihraam?

He replied: This action is not correct because when a person starts to do Hajj or ‘umrah, it is haraam for him to cancel it except for a valid shar’i reason. Allaah says (interpretation of the meaning):

“And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the Hajj and ‘Umrah (i.e. the pilgrimage to Makkah) for Allaah. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel) such as you can afford”

[al-Baqarah 2:196].

So this woman has to repent to Allaah and from what she has done. But her ‘umrah is valid, because even though she cancelled her ‘umrah, it cannot be cancelled. This is something that applies only to Hajj and ‘umrah. If the person who is doing ‘umrah decides during his ‘umrah to cancel his ‘umrah, it is not cancelled, and if he decided to cancel his Hajj during his Hajj, it is not cancelled. Hence the scholars said: The pilgrimage cannot be cancelled by intending to cancel it.

Based on that, we say: This woman is still in a state of ihraam, from the time when she formed the intention, until she completes ‘umrah. Her intention to cancel it does not have any effect, rather it is still required of her.

To sum up: with regard to this woman we say: her ‘umrah is valid, but she should not try to cancel ihraam again, because if she tries to cancel ihraam she will not free herself from it. As for what she has done of things that are forbidden when in ihraam, let us assume that her husband has had intercourse with her, and intercourse during Hajj or ‘umrah is one of the gravest of these forbidden things. But she does not have to do anything, because she was unaware, and anyone who does one of the things that are forbidden in ihraam out or ignorance or by mistake or under compulsion does not have to do anything. End quote from Majmoo’ Fataawa Ibn ‘Uthaymeen (21/351).

And Allaah knows best.