91979 - She wore the niqab and gloves during tawaaf al-ifaadah

the question

I have some questions to do with Hajj, and I hope that you can answer in detail. I did Hajj this year and I intended to do Qiraan. I have two questions about this Hajj of mine. When we first came to Makkah al-Mukarramah, we did not do ‘umrah and we delayed it until the eighth day (of Dhu’l-Hijjah). Whilst I was in ihraam, we stayed with a group of girls like us, and even though I was in ihraam they made me put on make up. I objected to that just because I didn’t like it, not because it is not permissible to wear adornment when in ihraam, because I forgot about that. Then after that I used Nivea cream to remove the make up. I do not know whether I have to offer anything because of this action of mine.
Please note that I was very careful to avoid fragrances and I did not use soap or anything that had a scent, and I did not do anything forbidden except this.
Then after that, when we wanted to do ‘umrah on the eighth day (of Dhu’l-Hijjah), I had an excuse (menses) until the second of the days of al-Tashreeq. Please note that on the first of the days of al-Tashreeq our guardian stoned the Jamarah on our behalf, i.e., Jamarat al-‘Aqabah, and we exited ihraam before doing Tawaaf al-Ifaadah, and this is permissible for the one who has done ‘umrah. But I was doing Qiraan and I had not done ‘umrah, but I exited ihraam because I forgot, then I offered a sacrifice. Before we left Makkah, those who were with me did tawaaf al-wadaa’ (farewell tawaaf) and I did tawaaf al-ifaadah and saa’i, regarding it as the ‘umrah of Hajj. But I was wearing the niqab and gloves, then I took them off after doing tawaaf, and I am uncertain about my situation. Do I have to do anything?.

Detailed answer

Praise be to Allah.

Firstly:

The pilgrim who is doing qiraan (Hajj and ‘Umrah together) should not do ‘umrah when he comes

to Makkah, rather he should do tawaaf al-qudoom, which is sunnah and is not obligatory. Then if he wishes he may do saa'i after that, or he may delay this saa'i until after tawaaf al-ifaadah, and this saa'i will suffice for both Hajj and 'Umrah. Based on this, the fact that you did not do tawaaf or saa'i when you arrived in Makkah does not matter. The one who is doing qiraan must also do two tawaafs: the first is tawaaf al-ifaadah after returning from 'Arafaat and Muzdalifah, and tawaaf al-wadaa' when he is leaving Makkah. He may delay tawaaf al-ifaadah and do one tawaaf when he is leaving Makkah, one tawaaf for both ifaadah and wadaa', as you did.

Secondly:

If a woman in ihraam uses makeup which has no scent, there is nothing wrong with that. What is forbidden is using perfume. So there is nothing wrong with what you did by wearing makeup and using cream to remove it. It would have been better not to use the cream because it has some scent, but it is not actually perfume, and the one who uses it is not regarded as wearing perfume.

Thirdly:

When the pilgrim stones Jamarat al-'Aqabah and cuts his hair, he has completed the first stage of exiting ihraam, whether he is doing ifraad, tamattu' or qiraan. Then all things become permissible to him except intercourse; it is permissible for him to use perfume, clip his nails and wear tailored garments in the case of men, and a woman may wear the niqab and gloves. After this stage of exiting ihraam, the only thing that is forbidden is intercourse.

It is permissible for the weak and women to delegate someone else to stone the Jamaraat on their behalf if the crowds are too great.

You say that you exited ihram after stoning the Jamaraat, but you do not explain what you mean by exiting ihraam. And you did not say anything about cutting your hair. If you cut your hair, then that was the first stage of exiting ihraam, and everything became permissible for you except intercourse, and wearing niqab and gloves during tawaaf al-ifaadah was permissible. But if you did not cut your hair before doing tawaaf then you were still in ihram and it was not permissible for you to wear niqab and gloves during tawaaf al-ifaadah, and you have to offer a ransom (fidyah)

which is fasting for three days, or feeding six poor persons in the Haram, or slaughtering a sheep, the meat of which is to be distributed among the poor of the Haram.

And Allaah knows best.