

Q: 31 – Title: 1. If a woman used to loose hair continuously, what is the ruling regarding loosing hair in the state of ihram speacially during ablution?...2. On 10th of Dhul-Hijja what is the sequence to perform stonning, sacrifice, shaving and Tawaf-e-Ziyara. Is it permissible to do the Tawaf first with Ihram?

Question

My question regarding hajj:

1. If a woman used to loose hair continuously, what is the ruling regarding loosing hair in the state of ihram speacially during ablution?
 2. On 10th of Dhul-Hijja what is the sequence to perform stonning, sacrifice, shaving and Tawaf-e-Ziyara. Is it permissible to do the Tawaf first with Ihram?

Answer

In the name of Allah, Most Gracious, Most Merciful

Assalaamu `alaykum waRahmatullahi Wabarakato

بَدْدَاءُ الْسَّنَاءِيِّ، ٢/٤٢١، دارُوكِتَابِ دِيَوبَانِدْ (Baddai' al-Sanaai', 2/421, Darul Kitab Deoband)

- 2) On the 10th of Dhul Hijjah, stoning, sacrifice, and shaving must be done in order.

Tawaful-Ziyarah is not in the tarreeb (order). It is makruh to perform the tawaf before stoning. However, if it is done in that time there is no penalty upon the person. One may also perform the tawaf after stoning and before the sacrifice and shaving. If this is the case, the tawaf must be done in the state of ihram. If the stoning, sacrifice, and shaving have been completed, then one may perform the tawaf out of the state of ihram.

وَلَا يَرْتَبِطُ الْمَعْرِفَةُ بِالْأَدْعَةِ (الْمَعْرِفَةُ مَعْرِفَةٌ وَالْأَدْعَةُ أَدْعَةٌ) : الْمَعْرِفَةُ (الْمَعْرِفَةُ مَعْرِفَةٌ وَالْأَدْعَةُ أَدْعَةٌ)
وَلَا يَرْتَبِطُ الْمَعْرِفَةُ بِالْأَدْعَةِ (الْمَعْرِفَةُ مَعْرِفَةٌ وَالْأَدْعَةُ أَدْعَةٌ)
. الْمَعْرِفَةُ مَعْرِفَةٌ وَالْأَدْعَةُ أَدْعَةٌ

(Darrul Mukhtar, 2/470, HM Saeed)

الْمَعْرِفَةُ مَعْرِفَةٌ وَالْأَدْعَةُ أَدْعَةٌ : الْمَعْرِفَةُ مَعْرِفَةٌ وَالْأَدْعَةُ أَدْعَةٌ (الْمَعْرِفَةُ مَعْرِفَةٌ وَالْأَدْعَةُ أَدْعَةٌ)
وَلَا يَرْتَبِطُ الْمَعْرِفَةُ بِالْأَدْعَةِ (الْمَعْرِفَةُ مَعْرِفَةٌ وَالْأَدْعَةُ أَدْعَةٌ) : الْمَعْرِفَةُ
مَعْرِفَةٌ وَالْأَدْعَةُ أَدْعَةٌ الْمَعْرِفَةُ مَعْرِفَةٌ وَالْأَدْعَةُ أَدْعَةٌ الْمَعْرِفَةُ مَعْرِفَةٌ وَالْأَدْعَةُ
أَدْعَةٌ الْمَعْرِفَةُ مَعْرِفَةٌ وَالْأَدْعَةُ أَدْعَةٌ الْمَعْرِفَةُ مَعْرِفَةٌ وَالْأَدْعَةُ أَدْعَةٌ
الْمَعْرِفَةُ مَعْرِفَةٌ وَالْأَدْعَةُ أَدْعَةٌ الْمَعْرِفَةُ مَعْرِفَةٌ وَالْأَدْعَةُ أَدْعَةٌ
الْمَعْرِفَةُ مَعْرِفَةٌ وَالْأَدْعَةُ أَدْعَةٌ الْمَعْرِفَةُ مَعْرِفَةٌ وَالْأَدْعَةُ أَدْعَةٌ
. الْمَعْرِفَةُ مَعْرِفَةٌ وَالْأَدْعَةُ أَدْعَةٌ

(Raddul Muhtar, 2/470, HM Saeed)

(Fatawa Mahmudiyya, 10/349, Faruqiyya)

And Allah knows best

Wassalam

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