

مخالفات الحج والعمرة والزيارة

**Violations of Hajj and 'Umrah
and Visitation**

Violations of Hajj and 'Umrah and Visitation

The Scientific Committee of the Islamic Content Service Association in Languages

Mistakes and Violations Related to 'Umrah

First: Violations and Mistakes committed by People in Ihrām

1. Not making the Talbiyah, by not raising one's voice with the intended rite at the commencement of assuming Ihrām.

The Sunnah is to raise the voice with that.

2. Some people think that Ihrām is the clothing (wearing Izār and Ridā').

Ihrām: It is the intention to start the ritual, marked by the declaration of Talbiyah. Whoever declares Talbiyah with the intention of performing Hajj or 'Umrah has entered the state of Ihrām.

3. The misconception of some people regarding the necessity of taking a bath for Ihrām (state of consecration).

It is merely Sunnah, and there is no blame on the one who leaves it.

4. Some people mistakenly believe in the obligation of the two Rak'ahs upon entering the state of Ihrām, or that they are a specific Sunnah that must be performed, thus they pray them in all circumstances.

The correct view is the legitimacy of praying before assuming Ihrām, but there is no specific prayer for it. If he performs the obligatory prayer or any prescribed prayer, it is legislated for him to assume Ihrām after it.

5. Some people think it is obligatory to stop at the Miqāt and go down to the mosque.

It is not obligatory; if one is prepared with the clothing of Ihrām and passes by the Miqāt, making Talbiyah there or in alignment with it while in his car, it suffices. This is similar to one in an airplane who makes Talbiyah upon coming in alignment with the Miqāt or shortly before it so as not to surpass the Miqāt.

6. Perfuming the Ihrām garments.

The correct approach is to suffice with applying perfume to the body.

7. Some people mistakenly believe that shaving the pubic hair, clipping the nails, and shaving the armpits are obligatory or Sunnah for entering the state of Ihrām.

Rather, it is a general Sunnah in case of need.

8. Assuming ihrām before the Miqāt.

This is contrary to the Sunnah, but for one who is on a plane, it is permissible to slightly advance the intention of Ihrām so as not to miss the alignment with the Miqāt due to the speed of the plane. Similarly, if he fears that he might fall asleep

and miss the alignment, he may advance assuming Ihrām as needed.

9. Exceeding the Mīqāt by one intending to perform the rites without entering into Ihrām, either out of ignorance, negligence, or because he is on an airplane.

If one passes the Mīqāt intending to perform 'Umrah or Hajj without assuming Ihrām, it is obligatory for him to return to the Mīqāt and assume Ihrām from there. Similarly, whoever lands at Jeddah airport without assuming Ihrām on the plane for any reason must go to one of the Mīqāts to assume Ihrām from there. An exception is made for those who do not pass by or align with a Mīqāt, such as the people of Sudan if they arrive by plane or ship, unless they know they are in alignment with the Mīqāt of Yalamlam or the Mīqāt of Al-Juhfah from the route they have taken.

10. The misunderstanding of "makheet" as anything that has stitching, leading to hesitation in wearing a belt, waistband, or shoes that have stitching.

This is incorrect, for form-fitting clothes: are those that are sewn or tailored to fit the body like garments and trousers; if worn in their usual manner.

11. A woman wearing gloves and Burqu' or Niqāb or a full face cover.

It is obligatory for her, when in the presence of non-Mahram men, to cover her face and hands without using the Niqāb and gloves, as the Prophet (ﷺ) prohibited wearing them for a woman in the state of Ihrām.

12. Some people mistakenly believe that a woman has specific Ihrām clothing, either black, green, or white.

This is incorrect; a woman in the state of Ihrām may wear whatever clothes she wishes, as long as she is not adorned with embellishments.

13. Some people think it is not permissible to change the Ihrām clothing or to remove it.

The correct view is that a pilgrim may change or wash the Ihrām clothes and then wear them again.

14. Uncovering the right shoulder from the beginning of Ihrām to its end.

The correct view is that Idtibā' is only prescribed during the Tawāf of 'Umrah or the Arrival Tawāf.

15. Renunciation of Ihrām and exiting from it without a legitimate Shariah-approved justification.

The Muhrim must remain in his state of Ihrām until he completes his rituals, except if there is a legitimate reason for ending it, which is being prevented (Ihsār). In this case, he is permitted to end his Ihrām. If he stipulated a condition while entering Ihrām, he may end it without any obligation upon him. However, if he did not

stipulate, he must slaughter a sacrifice and shave or shorten his hair, and then end his Ihrām.

Second: Violations and mistakes people make in Tawāf

1. Adhering to supplications not prescribed upon entering the Sacred Mosque or seeing the Ka'bah.

The Sunnah is to adhere to what is reported from the Prophet (ﷺ).

2. Pronouncing the intention before starting the Tawāf.

The intention lies in the heart, and its utterance is not legislated.

3. Intending to start the Tawāf before the Black Stone, as a precaution.

This is a form of extremism and exceeding the proper limits.

4. Starting the Tawāf after passing the Black Stone, considering it a round.

This is wrong, for if he does so, that round is not valid for him.

5. Raising both hands in alignment with the Black Stone as they are raised in prayer, or repeating the raising of the hands three times.

The Sunnah is to point towards it with the right hand only once.

6. Standing for a long time in alignment with the Black Stone.

The Sunnah is not to prolong the standing.

7. Pushing and shoving to reach and kiss the Black Stone.

It is Sunnah not to jostle. If he can reach it without jostling, he should do so; otherwise, he should merely point to it.

8. Returning if one passes the Black Stone without saying Takbīr, in order to gesture and say Takbīr, or saying Takbīr after passing it.

All of this is incorrect; it is an act of Sunnah whose time has passed, and it is not recommended to go back and perform it. There is no blame on one who forgets or deliberately leaves the Takbir.

9. Allocating a certain supplication for each round.

There is no evidence for this, and the Sunnah is that a performer of Tawāf can make any supplication he wishes, asking for good things in this life and the Hereafter and can engage in any Shariah-approved Dhikr, such as Tasbih (saying Subhan Allah), Tahmid (saying Alhamdulillah), Tahlil (saying La ilaha illallah), Takbir (saying Allahu Akbar), or recitation of the Quran.

10. Performing Ramal in all rounds of the Tawāf.

The Sunnah is that it should be in the first three rounds only.

11. Failing to keep the Ka'bah to one's left during Tawāf without a valid excuse.

The Sunnah is to have the Ka'bah on his left, and he should not be negligent in opposing this. However, if he is excused due to crowding or similar reasons, there is no blame upon him.

12. Kissing the Yemeni Corner, or pointing at it when unable to kiss it.

The Sunnah is to touch it with the hand only, without kissing it; if he cannot touch it, he should not point at it.

13. Touching and kissing all corners of the Ka'bah or its walls and rubbing against them.

This contradicts the Sunnah, for it is only legislated to kiss the Black Stone and to touch the Yemeni Corner.

14. The belief that touching the Yemeni Corner and the Black Stone is for seeking blessings, not for worship.

All of this is ignorance and misguidance, for benefit and harm are in the Hands of Allah alone. It is narrated from 'Umar (may Allah be pleased with him) that he came to the Black Stone and kissed it, and said: "Verily, I know that you are a stone that can neither harm nor benefit. Had I not seen the Prophet (ﷺ) kissing you, I would not have kissed you."

15. Raising the voice in supplication to the extent that it causes disturbance to those performing Tawāf.

It is Sunnah to remember his Lord and make Du'ā within himself, so as not to disturb others.

16. Being occupied with photography or side conversations during Tawāf.

It is prescribed for the one performing Tawāf to remember his Lord with submissiveness, humility, and presence of the heart.

17. Ending the Tawāf before ensuring arrival at the Black Stone.

It is obligatory to complete the seventh round until he is certain or predominantly believes that he has reached alignment with the Black Stone.

The belief that the two Rak'ahs of Tawāf must be performed directly behind or near the Maqām leads to crowding, disturbing the performers of Tawāf during the pilgrimage season, and obstructing their path.

This belief is wrong. The two post-Tawāf Rak'ahs can be offered anywhere in the Mosque, and the worshiper can make the Maqām between himself and the Ka'bah even from a distance, praying in the yard or the corridors, and thus be safe from harm, achieving the prayer with humility and tranquility.

19. Prolonging the two Rak'ahs of Tawāf and supplicating afterwards.

The Sunnah is to make them brief and not to supplicate after them, as this is not reported from the Prophet (ﷺ).

20. Performing the two Rak'ahs of Tawaf with Idtibā' (the right shoulder uncovered).

It is Sunnah for him to place his Ridā' (upper garment) over his shoulders immediately after completing Tawāf.

Third: The violations and mistakes of people in Sa'i

1. Idtibā' (uncovering the right shoulder) during Sa'i (walking between Safa and Marwah).

It has been mentioned that Idtibā' is only done during Tawāf.

2. Pronouncing the intention before starting the Sa'i.

It has been previously mentioned that the intention lies in the heart, and pronouncing it is not legislated.

3. Beginning at Marwah in Sa'i.

This is wrong, and whoever does that, that round is not counted.

4. Some people think that one round is going and coming, so they perform fourteen rounds.

This is a mistake, for going from Safa to Marwah is one round, and from Marwah to Safa is another round, beginning at Safa and ending at Marwah.

5. Ascending to the top of Mount Safā, thinking it is necessary.

There is no evidence for making that a condition.

6. Raising the hands and gesturing with them as done in the Takbīrs of prayer.

The correct approach is to suffice with facing the Qiblah and supplicating with the reported supplication.

7. The women's vigorous striving between the two markers like that of the men.

It is prescribed for her to suffice with walking, as scholars have unanimously agreed, to preserve her from exposure.

8. Allocating a certain supplication for each round of Sa'i.

There is no evidence for that, but he may supplicate with what he likes without specification.

9. Raising the voice during the Sa'i in a manner that causes distraction to the people.

It is Sunnah for him to remember his Lord and make Du'ā within himself, so as not to disturb others.

10. Walking at a brisk pace during Sa'i between Safa and Marwah in the whole round.

The Sunnah is to jog intensely only between the two green markers.

11. Offering two Rak'ahs after completing Sa'i.

There is no evidence for that, thus, its practice is impermissible.

12. Sa'i voluntarily outside of the rites.

Sa'i is not legislated as a voluntary act.

Fourth: People's violations and mistakes in shaving or shortening the hair

1. Leniency in applying shaving or shortening the hair to the entire head.

The Sunnah is to encompass the entire head with shaving or shortening.

2. Shaving or shortening the hair within the Sacred Mosque, and throwing the hair therein.

It is obligatory to venerate the Sacred Mosque and be keen on maintaining its cleanliness.

3. Delaying the shaving or shortening of the hair excessively, leading to forgetting or becoming preoccupied with other matters.

It is prescribed to hasten to do so immediately after completing the Tawāf and Sa'i.

4. Committing forbidden acts of Ihrām before shaving or shortening the hair.

It is obligatory that one refrains from any prohibitions until after shaving or shortening the hair.

Mistakes and Violations Related to Hajj

First: Violations and Mistakes of People on the Day of Tarwiyah

1. Some people think it is legitimate to assume Ihrām on the Day of Tarwiyah from Al-Masjid Al-Haram, or from beneath the gutter.

The Sunnah is to assume Ihrām from the place where one is, whether it be Makkah or Mina.

2. Delaying Ihrām till after the Zhuhr prayer.

The Sunnah is to assume Ihrām for Hajj in the forenoon before the Zhuhr prayer.

3. Refraining from staying overnight at Mina despite having the ability to do so.

It is Sunnah for the pilgrim to spend the night at Mina as long as he is able to do so, following the practice of the Prophet (ﷺ).

4. Combining the prayers at Mina.

It is Sunnah to offer the prayers in Mina shortened, without combining them, following the practice of the Prophet (ﷺ).

Violations and Mistakes committed by people on the Day of Arafah

1. Standing at ‘Arafah for part of the eighth day as a precaution.

This is from the forbidden affectation and extremism.

2. Proceeding to ‘Arafah on the eighth day or the night of the ninth and spending the night there.

This contradicts the Sunnah and involves neglecting the Sunnah of spending the night in Mina.

3. Standing outside the boundaries of ‘Arafah.

The pilgrim must ensure standing within the boundaries of 'Arafah.

4. The belief that one must pray with the Imam at the Namira Mosque and the intense crowding to remain there.

This is not necessary, and it is impermissible to crowd for that purpose.

5. Facing the 'Ilāl mountain while making supplication.

It is Sunnah to face the Qiblah.

6. The belief in the obligation to ascend Mount 'Ilal, or that it is part of the acts of Hajj, or that it holds a virtue or distinction over the rest of 'Arafāt.

There is no evidence for that; rather, it contradicts the guidance of the Prophet (ﷺ).

7. Naming the mountain ('Ilal) as Ar-Rahmah Mount, or (the Mountain of Supplication).

The correct name is 'Ilāl, and there is no evidence for calling it Ar-Rahmah Mount or supplicating there.

8. Entering the dome on Mount 'Arafah, known as the Dome of Adam, praying therein, and circumambulating it like Tawāf around the Ka'bah.

All of this is from the prohibited innovations, and it may reach the level of Shirk (polytheism).

9. Seeking blessings from the pillar erected atop the Mount of Mercy in 'Arafat and inscribing names upon it.

All of this is from the prohibited innovations, and it may reach the level of polytheism.

10. Placing coins in the crevices of Mount Arafat or Mount Noor, or placing hair, nails, or items of clothing and the like, believing that this will cause their owners to return to these places.

All of this is from the prohibited innovations, and it may reach the level of polytheism.

11. Some people believe in the obligation to stand where the Prophet (ﷺ) stood or affectation in doing so.

The correct view is that it is not obligatory, nor is this affectation legitimate.

12. Wasting time and neglecting supplication and remembrance, and being preoccupied with what is not beneficial.

13. Delaying the commencement of supplication until near sunset or the end of the day.

14. Straining oneself to stand for supplication, thinking it is Sunnah, or assuming that the meaning of standing at 'Arafah is to stand for supplication.

The correct understanding is that standing at 'Arafah is to be present there at this time, whether standing or sitting, riding or on foot.

15. Departing from 'Arafah before sunset.

It is prohibited, for it runs counter to the Sunnah of the Prophet (ﷺ).

16. Delaying departure after sunset without an excuse.

The Sunnah is to hasten to leave immediately after sunset, except for a valid excuse.

17. The belief of some is that standing at 'Arafah on a Friday equals seventy pilgrimages.

There is no evidence for that.

Thirdly: People's violations and mistakes in proceeding to Muzdalifah and staying overnight there

1. Hastening during the departure from Arafat and causing disturbance with vehicles.

The Sunnah is to proceed with tranquility and dignity, avoiding harm.

2. Some people believe in the legitimacy of taking a bath for staying overnight at Muzdalifah.

There is no evidence for its legitimacy.

3. Some people think it is recommended for the rider to dismount and enter Muzdalifah on foot.

There is no evidence for the legitimacy of that.

4. Alighting at a place before ensuring it is within the boundaries of Muzdalifah.

5. Delaying the hastening to perform the prayer upon arrival at Muzdalifah.

The Sunnah is to hasten to pray immediately upon arriving at Muzdalifah.

6. Being preoccupied with collecting pebbles upon entering and being keen on it, thinking it to be prescribed.

There is no evidence for that.

7. Delaying the Maghrib and 'Ishā' prayers until their time expires, which is midnight.

It is obligatory to perform Maghrib and 'Ishā' prayers before midnight, even before arriving at Muzdalifah.

8. Spending the night in Muzdalifah in prayer, worship, or frivolous activities.

The Sunnah is to hasten to sleep and rest, following the example of the Prophet (ﷺ), to enable oneself for the activities of the day of Eid.

9. The departure of the weak and their companions before midnight.

They mustn't depart until after midnight.

10. Departure of those who are not among the weak and are not accompanied by the weak before Fajr.

It is obligatory to remain in Muzdalifah until dawn.

11. Delaying departure from Muzdalifah until sunrise.

The Sunnah is to leave it before sunrise.

Fourth: Violations and Mistakes committed by people in the Acts of the Day of Sacrifice

1. Some of them believe in the legitimacy of taking a bath for the act of throwing (pebbles).

There is no evidence for the legitimacy of that.

2. Washing the pebbles of Jamarāt.

There is no evidence for the legitimacy of that.

3. The belief that the stoning is only valid if the pebbles are from Muzdalifah.

There is no evidence for that, so he may pick it up from any place.

4. Throwing with objects other than pebbles, or throwing with large pebbles.

This is contrary to the guidance of the Prophet (ﷺ).

5. Anger during the act of throwing and the belief that the target is the devil.

6. Forming circles and groups when going for the stoning and causing harm to people.

7. Adding to the prescribed remembrance while throwing the pebbles.

It is preferable to limit oneself to saying Takbīr.

8. Throwing the seven pebbles all at once.

In this case, it will only count as one, and it is obligatory to throw each pebble individually.

9. Placing the pebbles in the basin without throwing.

It is not sufficient, and the prescribed action is to cast it with the least that can be called casting.

10. Aiming at the pillar during the stoning, believing it to be the primary target.

The prescribed action is for it to fall in the basin, even if it does not hit the pillar.

11. Throwing from a distant place, and not ensuring that the pebbles fall into the target basin.

12. Standing for supplication after stoning Jamrat al-'Aqabah.

It is illegitimate because there is no evidence of its permissibility.

13. Slaughtering the sacrificial animal for Tamattu' and Qirān before the Day of Sacrifice.

If one does that, it does not suffice, and he must repeat the slaughter at the Shariah-prescribed time, which is from the Day of Eid to the last of the days of Tashrīq.

14. The desire to forgo slaughtering and donate its price instead.

It does not suffice for him, and he must slaughter it.

15. Shaving or shortening the hair from parts of the head.

The Sunnah is to encompass the entire head with shaving or shortening.

16. Sufficing with the Tawāf of Qudūm (arrival) for the Tawāf of Ifādah or performing it before standing at 'Arafah and Muzdalifah.

Whoever does that, it does not suffice for him because Tawāf al-Ifādah is one of the pillars of Hajj, without which Hajj is invalid. It is not permissible to perform it except after standing at 'Arafah and Muzdalifah.

Fifthly: Violations and Mistakes committed by People in the Acts of the Days of Mina (Days of Tashreeq)

1. Leniency in delegating and appointing someone to throw the pebbles on one's behalf.

The fundamental principle is that the pilgrim should throw the pebbles himself, except for a legitimate legal excuse that permits him to appoint someone to act on his behalf.

2. The departure of the one who appointed another to perform the stoning on his behalf before the completion of the Hajj rituals and its days.

This is a mistake, and it is obligatory for him to remain in Mina or wherever he is until the Hajj rituals are completed, then perform the Farewell Tawāf and depart.

3. Stoning during the Days of Tashrīq before the time of Zawāl (the sun's zenith).

The Sunnah is to perform the stoning after the Zawāl.

4. Not stoning the three Jamrahs in the prescribed order.

It is obligatory to maintain the order, whereby one throws the first Jamrah, then the middle, and then the major one, which is Jamrat al-'Aqabah. Whoever reverses or deviates from this order must repeat it in the correct sequence, starting with the

minor and then proceeding with the subsequent ones.

5. Standing for supplication after stoning Jamrat al-'Aqabah.

It is Sunnah that the supplication be after stoning the first and middle Jamrahs only.

Sixth: Violations and Mistakes of People in the Farewell Tawāf

1. Performing the Farewell Tawāf before throwing on the last day; to travel immediately after the throwing.

This is wrong, and whoever does it has performed it at the wrong time, so it is not sufficient, and he must repeat it after throwing the pebbles.

2. Delegating someone to throw on one's behalf, and Tawāf before the deputy performs stoning.

The correct way is that he should wait until he finishes stoning, then perform the farewell Tawāf.

3. Turning one's back to the Ka'bah, so one walks backward, out of reverence for the Ka'bah.

There is no evidence for the legitimacy of that, and the best guidance is that of Muhammad (ﷺ).

4. Standing for supplication upon exiting the Sacred Mosque.

There is no evidence for that.

5. Prolonged stay in Makkah after the Farewell Tawāf without a valid legal excuse.

It is obligatory to promptly depart from Makkah after the Farewell Tawāf. However, there is nothing wrong with waiting for companions, purchasing travel supplies, or anything similar.

If he remains for a long time without a valid excuse, he must repeat the Farewell Tawāf.

Mistakes and Violations Related to Visiting the Prophet's Mosque

1. Touching the walls and iron bars when visiting the grave of the Messenger of Allah (ﷺ) and tying threads or similar items to the windows seeking blessings.

Blessing lies in what Allah and His Messenger (ﷺ) have legislated, not in innovations.

2. Visiting the caves in Mount 'Uhud, and similarly the cave of Hirā' and the cave of Thawr in Makkah, tying cloths there, and supplicating with invocations not sanctioned by Allah, and enduring hardship in this regard.

All of these are innovations with no basis in the purified Shariah.

3. Visiting certain places claimed to be relics of the Messenger of Allah (ﷺ), such as the resting place of camels, the Well of the Ring, or the Well of 'Uthmān, and taking soil from these places to seek blessings thereby.

4. Supplication to the dead when visiting the graves of Al-Baqī' and the graves of the martyrs of 'Uhud, and throwing coins there as an act of drawing near to them and seeking blessings from their dwellers.

These are among the grave errors, rather it is major polytheism as mentioned by the scholars, and as indicated by the Book of Allah and the Sunnah of His Messenger (ﷺ) because worship is for Allah alone, and it is not permissible to dedicate any part of it to other than Him, such as supplication, slaughtering, making vows, and the like, due to His saying:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ...﴾

{although they were commanded only to worship Allah with sincere devotion to Him...}
[Surat al-Bayyinah: 5]

And may Allah's peace and blessings be upon our Prophet Muhammad.

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