

A Guide to Common Mistakes in Hajj



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Introduction

During *Hajj* (major pilgrimage), many pilgrims commit mistakes and acts of *Bid'ah* (innovations), unknowingly or otherwise. Thus, what is meant to be a season of worship and an opportunity to seek the forgiveness of Allaah The Almighty, becomes for some people a chance to engage in transgression and to encourage others, inadvertently or intentionally, to do so as well by their example. And, because there are large numbers of Muslims who are unaware of the correct rulings regarding certain rituals, mistakes and *Bida'* (plural of *Bid'ah*) are rife in the *Haramayn*.

Therefore, it is the duty of those who are knowledgeable to advise and admonish the uninformed among the Muslims, and to direct them to the ways of the Prophet the Companions ﷺ the righteous *Taabi'een* and all those who followed their guidance with sincerity and devotion.

- ***Mistakes made before Hajj***

1. Some people may plan to perform *Hajj* on the behalf of others, such as their parents, although they have not performed *Hajj* for themselves yet. Though such kind feelings are to be appreciated and praised, a Muslim has to have performed *Hajj* for himself first before he attempts to perform it on behalf of someone else.

The evidence for this is the *Hadeeth* (narration) of Ibn 'Abbaas رضي الله عنه according to which the Prophet ﷺ heard a man saying, "*Labbayk (here I am) on behalf of Shubrumah*" [i.e., he was performing *Hajj* on behalf of *Shubrumah*]. He (the Prophet ﷺ) asked: "***Who is Shubrumah?***" The man replied, "*He is a brother*

(or a relative) of mine.” The Prophet ﷺ asked: **“Have you performed Hajj for yourself?”** The man said, “No.” Then the Prophet ﷺ told him: **“Perform Hajj for yourself, first, then perform Hajj on behalf of Shubrumah.”** [Reported by Abu Daawood in *As-Sunan, Kitaab al-Manaasik, Baab al-rajul yuhij ‘an ghayrihi*] This is a *Hadeeth is Saheeh*.

2. Some people may say their intention to do *Hajj* aloud. The place for the intention is the heart, and speaking it out loud is *Bid’ah* (an innovation). It was not proven that the Prophet ﷺ or his Companions ﷺ spoke the intention for any act of worship out loud. Moreover, the *Talbiyah* recited in *Hajj* and *‘Umrah* is not the intention.

Shaykh Ibn Baaz رحمه الله said,

“Speaking the intention is a Bid’ah and doing so loudly is even more sinful. Rather, the Sunnah (Prophetic tradition) is to make one’s intention in the heart, because Allaah The Almighty knows that which is secret and what is even more hidden. Allaah The Almighty Says (what means): {Say: “Will you inform Allaah of your religion while Allaah knows all that is in the heavens and all that is in the earth?”}[Quran 49:16]

“It was not narrated from the Prophet ﷺ or the Sahaabah (Companions) or any of the most prominent Imaams that they spoke the intention out loud. From this we may understand that it is not prescribed, rather it is an innovation that has been introduced into the religion. And Allaah is the Source of strength.”
[*Fataawa Islamiyyah, 2/315*]

Shaykh Ibn ‘Uthaymeen رحمه الله said,

“It was not narrated that the Prophet ﷺ spoke the intention out loud, whether for prayer, Wudhoo’, fasting or any other act of worship. Even in Hajj and ‘Umrah, he ﷺ did not say, when he wanted to do Hajj and ‘Umrah: ‘O Allaah, I intend to do so and so.’ It is not narrated that he did that or that he told any of his Companions to do that. The most that has been narrated concerning that is that Dubaa’ah bint al-Zubayr رضي الله عنها asked him for advice, saying that she wanted to do Hajj but she was feeling unwell. The Prophet ﷺ said to her: **“Do Hajj and put a condition saying, ‘I will exit Ihraam at the place where You cause me to fall ill,’ because your condition is valid before Allaah.”** In this case it is acceptable to speak out loud because resolving to do Hajj is like a vow, and a vow is spoken out loud, because if a person intends to make a vow in his heart, that is not a vow and is not counted as a vow. Because Hajj is like a vow and must be completed once started, the Prophet ﷺ commanded Dubaa’ah to say her condition out loud and say, ‘If something prevents me from completing my Hajj, then the place of my exiting Ihraam is the place where You cause me to be unable to proceed further.’

“With regard to what is proven in the Hadeeth, that the Messenger of Allaah, sallallaahu ‘alayhi wa sallam said: **‘Jibreel came to me and said, ‘Pray in this blessed valley, and say, ‘Umrah fi Hijjah or ‘Umrah wa Hijjah [‘Umrah and Hajj],’** that does not mean that he was speaking the intention out loud, rather what it means is that he was mentioning the acts of worship in his Talbiyah. The Prophet ﷺ did not speak his intention out loud.” [Fataawa Islamiyyah, 2/216]

Entering Ihraam from the Meeqaat is one of the obligatory actions of both Hajj and ‘Umrah. However, some people may pass the Meeqaat without entering

Ihraam, and this is not permissible for anyone who intends to do either *Hajj* or *'Umrah*, whether he comes by land, sea or air.

Shaykh Muhammad ibn Saalih ibn 'Uthaymeen رحمه الله was asked about the ruling on passing the *Meeqaat* without entering *Ihraam*, and he replied as follows,

“If a person passes the Meeqaat without entering Ihraam, one of two scenarios must apply:

Either he is intending to perform Hajj or 'Umrah, in which case he must go back to it and enter Ihraam for the ritual he intends to perform, Hajj or 'Umrah; if he does not do that then he has omitted one of the obligatory actions of the pilgrimage and according to the scholars he must offer a ransom, a sacrifice to be slaughtered in Makkah and its meat distributed to the poor there;

Or he passed it and does not intend to perform Hajj or 'Umrah, in which case he does not have to do anything, regardless of whether he was away from Makkah for a long time or a short time. That is because if we say that he has to enter Ihraam from the Meeqaat, that would mean that it was obligatory for him to do Hajj or 'Umrah more than once, but it was proven from the Prophet ﷺ that Hajj is obligatory only once in a lifetime, and if a person does more than that then it is a voluntary act of worship. This is the most correct scholarly view concerning the one who passes the Meeqaat without entering Ihraam, i.e., if he does not intend to do Hajj or 'Umrah then he does not have to do anything, and he does not have to enter Ihraam from the Meeqaat.” [Fiqhul- 'Ibaadaat, 283; Fataawa Arkaan al-Islam]

- ***Mistakes made during Hajj***

1. Some pilgrims, when they reach the line that marks the place for starting *Tawaaf*, stand there for a long time, blocking the way for other pilgrims and causing annoyance to them. *Shaykh Muhammad ibn 'Uthaymeen* رحمته said, *“(The pilgrim) cannot afford to stand there for long, rather he should face the Black Stone, point to it, say Takbeer (“Allaahu Akbar”) and start walking. This is not a place where one should stand for any length of time, but I see some people standing there and saying, ‘I intend to perform Tawaaf for the sake of Allaah, seven circuits, Tawaaf of ‘Umrah, or a voluntary Tawaaf,’ and so on. This is based on a mistaken notion about the Niyyah (intention). Speaking the intention of doing acts of worship out loud is an innovation. It was not narrated from the Prophet ﷺ or from any of his Companions. You are performing an act of worship for the sake of Allaah The Almighty, Who knows your intention, so there is no need to speak it out loud.”* [*Daleel al-Akhta’ allati yaqa’a fiha al-Haaj wa’l-Mu’tamir (Guide to the mistakes made by pilgrims performing Hajj and ‘Umrah)*]
2. Some people enter through the gate of the *Hijr* when doing *Tawaaf*, and they do not complete *Tawaaf* from outside the *Hijr*, especially when it is crowded. *Shaykh Muhammad ibn 'Uthaymeen* رحمته said regarding this, *“This is a very serious mistake, when some people enter through the gate of the Hijr when doing Tawaaf and exit through the other gate when it is crowded, thinking that this is easier. It is a serious mistake because the one who does that is not considered to be doing Tawaaf around the Ka’bah. Allaah The Almighty Says (what means): {and circumambulate the Ancient House (the Ka’bah at Makkah)}*[Quran 22:29]

“The Prophet ﷺ circumambulated the House from outside the Hijr. If a person circumambulates the Ka’bah going inside the Hijr, he is not regarded as having circumambulated the House, so his Tawaaf is invalid. This is a serious matter, especially since Tawaaf is a pillar (essential part) of both Hajj and ‘Umrah. The answer to that is that we should explain to the pilgrims that Tawaaf is not valid unless it encompasses the entire Ka’bah, including the Hijr.

“I would like to take this opportunity to point out the fact that many people call the Hijr “Hijr Ismaa’eel”, but in fact Ismaa’eel (Ishmael) ؑ had nothing to do with it and it is not his Hijr. Rather, this Hijr came into being when the Quraysh ran short of funds, when they wanted to rebuild the Ka’bah, and they did not have enough resources to build the Ka’bah on the foundations of Ibraaheem (Abraham) ؑ so they left this side out of it, and it was called Hateem and Hijr; so Ismaa’eel ؑ knew nothing of it and had nothing to do with it.

“There are also some people who do not make sure they keep the Ka’bah on their left, so you see them doing Tawaaf with their womenfolk, and they hold hands with their brothers or friends to protect the women, so you see them doing Tawaaf with their back towards the Ka’bah, and his brother or friend doing Tawaaf facing towards the Ka’bah. This is also a serious mistake, because the scholars say that one of the conditions of Tawaaf being valid is that the Ka’bah should be to one’s left, and if you have you back towards it, or face it, or walk with it to your right, then this Tawaaf is not valid.

“What people should do is to pay attention to this matter, and strive to make sure the Ka’bah is to their left throughout Tawaaf.

“There are some people who put their backs to the Ka’bah or face it for a few steps because of the crowding. This is also a mistake. People should be on the safe side with regard to religious matters, and acknowledge the boundaries set by Allaah with regard to worship and avoid mistakes, so that they will worship Allaah with knowledge.

“Does it not astonish you that if a man wants to travel to a land that he does not know, he does not travel until he has asked about it and tried to find out the easiest way to get there, so that he can reach it comfortably and with ease, without getting lost, but when it comes to matters of religion, many people – unfortunately – start their worship and do not know the limits set by Allaah The Almighty. This is a shortcoming, and indeed is negligence. We ask Allaah to guide us and our Muslim brothers, and to make us among those who know the limits that Allaah revealed to His Messenger.” [Daleel al-Akhta’ allati yaqa’ fiha al-Haaj wa ’l-Mu’tamir (Guide to the mistakes made by pilgrims performing Hajj and ‘Umrah)]

3. Some people start *Tawaaf* from the door of the *Ka’bah*, not at the Black Stone. *Shaykh Muhammad ibn ‘Uthaymeen* رحمته said, *“The one who starts his Tawaaf from the door of the Ka’bah and completes it on this basis is not regarded as having completed Tawaaf, because Allaah The Almighty Says (what means): {and circumambulate the Ancient House (the Ka’bah at Makkah)}* [Quran 22:29] *The Prophet* ﷺ *started his Tawaaf at the Black Stone and said to the people: “Learn from me your rituals (of Hajj).” [Muslim]*

“If he starts Tawaaf at the door of the Ka’bah, or not in line with the Black Stone, even if he is only off by a little, then this first circuit is invalid, because it

is not complete. He has to repeat it if he remembers shortly afterwards, otherwise he has to do the whole Tawaaf over again, starting in line with the Black Stone.

“A line has been placed on the ground in line with the Black Stone, extending to the edge of the area for Tawaaf, as a sign of where to start and end Tawaaf. Since this line was drawn, people’s mistakes in doing Tawaaf have become fewer, but there are still a few ignorant people. Whatever the case, people have to pay attention to this mistake, lest they fall into the serious danger of their Tawaaf not being complete.” [Daleel al-Akhta’ allati yaqa’a fiha al-Haaj wa’l-Mu’tamir (Guide to the mistakes made by pilgrims performing Hajj and ‘Umrah)]

4. After entering *Ihraam*, some recite the *Talbiyah* (saying “*Labbaykallaahumma Labbayk, Labbayka La Shareeka Laka Labbayk, Innal Hamda wan Ni’mata Laka wal Mulk, La Shareek Lak*” in this manner: one person recites it, and the people in his group repeat after him. This recitation of the *Talbiyah* in unison, when the people doing *Hajj* or *‘Umrah* all start to recite the *Talbiyah* together and end it together in one voice, is one of the mistakes that many people commit today. It is not known that the Prophet ﷺ or his Companions ﷺ recited the *Talbiyah* in unison. Rather, each of them should recite the *Talbiyah* by himself, whether it coincides with the voices of other pilgrims who are reciting the *Talbiyah* or not.

The Standing Committee for Issuing Fatwa was asked for the ruling on pilgrims reciting the *Talbiyah* together, where one person recites it and others repeat after him; they replied, “*That is not permissible, because it was not narrated from the*

Prophet ﷺ or from his successors, the Rightly Guided Caliphs رضي الله عنهم; rather it is *Bid'ah*.”

Shaykh Ibn 'Uthaymeen رحمته said, “The words of Anas رضي الله عنه ‘We did Hajj with the Prophet ﷺ and some of us were reciting Takbeer (“Allaahu Akbar”) and some of us were reciting Tahleel (“La ilaaha ill-Allaah”)' [Agreed upon] indicate that they did not recite the Talbiyah in unison. If they had been reciting the Talbiyah in unison then they would all have been reciting Tahleel or Takbeer, but some of them were reciting Takbeer and some of them were reciting Tahleel, but each of them was remembering his Lord according to his situation.” [Ash-Sharh al-Mumti’]

5. It is often noticed that some pilgrims cling to the *Kiswah* (covering) of the *Ka'bah*, rubbing their hands over it or kissing it for blessing. Kissing any place on earth is *Bid'ah*, apart from the Black Stone. In fact, kissing even the Black Stone would have been a *Bid'ah* were it not for the fact that the Prophet ﷺ used to kiss it, and we are obliged to follow his example and guidance. ‘Umar رضي الله عنه used to say, addressing the Black Stone, “I know that you are only a stone and can neither cause harm nor bring benefit. Were it not for the fact that the Prophet ﷺ kissed you, I would not have kissed you.” Hence it is not permissible to kiss the covers of the *Ka'bah* or its stones, or the Yemeni Corner, or to touch them with the intent of seeking blessing from them.
6. It is not essential to be free of menses in order to enter *Ihraam* and do *Sa'y*, but the menstruating woman is not allowed to do *Tawaaf* around the House until she is pure. This is something regarding which many women are careless.

A woman who wants to do *Hajj* or *'Umrah* should enter *Ihraam* from the *Meeqaat* even if she is menstruating, and she should form the intention of entering *Ihraam*. The evidence for that is the fact that *Asmaa' bint 'Umays*, the wife of *Abu Bakr* رضي الله عنه gave birth, when the Prophet صلى الله عليه وسلم was camping at *Thul-Hulayfah* (which is the *Meeqaat* for the people of *Madeenah*), on his way to do *Hajj*. She sent word to the Prophet صلى الله عليه وسلم asking him what she should do. He صلى الله عليه وسلم said: **“Do Ghusl (ritual bath) and tie a piece of cloth around yourself and enter Ihraam.”** What is meant by tying a piece of cloth is placing a piece of cloth over the vagina and tying it in place, then entering *Ihraam* whether for *Hajj* or *'Umrah*. The blood of menstruation is like the blood of *Nifaas*, so when the menstruating woman reaches the *Meeqaat*, she should do *Ghusl* and tie a piece of cloth around herself, and enter *Ihraam*, in accordance with this *Hadeeth*.

Similarly, *Sa'y* between *as-Safa* and *al-Marwah* done by a menstruating woman is valid, but her *Tawaaf* is not valid. The evidence for that is that the Prophet صلى الله عليه وسلم said to *'Aa'ishah* رضي الله عنها when she menstruated during *'Umrah*: **“Do everything that the pilgrims do, but do not circumambulate the House until you become pure.”** [Al-Bukhaari and Muslim]

The Standing Committee was asked about the *Hajj* of a menstruating woman. They said, *“A menstruating woman is not prevented from doing Hajj. The one who enters Ihraam when she is menstruating may do all the actions of Hajj, but she should not circumambulate the House until her period ends and she performs Ghusl. The same applies to a woman who is bleeding following*

childbirth (Nifaas). If she does all the essential parts of Hajj then her Hajj is valid.” [Fataawa al-Lajnah al-Daa’imah, 11/172]

Shaykh Muhammad ibn Saalih ibn ‘Uthaymeen رحمته was asked about a woman who entered the Haram and performed Tawaaf and prayed when she was menstruating. He said,

“It is not permissible for a woman who is menstruating or bleeding following childbirth to pray, whether in Makkah or in her own country or anywhere else, because the Prophet ﷺ said: **“Is it not the case that when she is menstruating she does not pray or fast?”** Moreover, the Muslims are unanimously agreed that it is not permissible for a menstruating woman to fast or to pray. This woman who did that has to repent to Allaah The Almighty and seek forgiveness for what she did. As for her Tawaaf when she was menstruating, it is not valid, but her Sa’y is valid, because the correct view is that it is permissible to do Sa’y before Tawaaf during Hajj. Based on this, she has to repeat the Tawaaf, because Tawaaf al-Ifaadhah is one of the essential parts of Hajj, and the second stage of exiting Ihraam cannot be completed without it. Based on that, her husband should not have intercourse with her, if she is married, until she does Tawaaf. If she is not married then she cannot get married until she has done this Tawaaf.” [Majmoo’at Fataawa al-Shaykh Muhammad Saalih ibn ‘Uthaymeen, 22/382]

7. Some people may not complete their Hajj or ‘Umrah, by stopping their Tawaaf or exiting Ihraam. This is not permissible, because Allaah, may He be exalted, Says (what means): **{And perform properly i.e. all the ceremonies according to the ways of Prophet Muhammad, the Hajj and ‘Umrah (i.e. the pilgrimage to Makkah) for Allaah}** [Quran 2:196] Therefore, it is obligatory to complete the

Hajj or *'Umrah* for those who are able, and it is also impermissible to exit their *Ihraam* before they complete the rites of their *Hajj*.

However, if there is should be any genuine excuse that is preventing one from completing the rituals, then in this case he is *Muhsar* (prevented), so he should offer a sacrifice in the place where he could no longer carry on, or slaughter it in Makkah and distribute its meat to the poor of the *Haram*, because Allaah, may He be exalted, Says (what means): **{But if you are prevented (from completing them), sacrifice a Hadyy (animal, i.e. a sheep, a cow, or a camel) such as you can afford...}**[Quran 2:196] Then, after sacrificing an animal, he should shave his head or cut his hair. Then he will have exited the *Ihraam* for *Hajj* or *'Umrah*.

If the person was not able to complete his *'Umrah* and went home because he was sick or elderly, then he should send someone to *Makkah* who can slaughter the sacrifice for him there and distribute its meat to the poor of the *Haram*, then he should shave his head or cut his hair. And he has to avoid the things that are forbidden whilst in *Ihraam* until he has done that, because he is still in a state of *Ihraam* for *Hajj/'Umrah* until he does that which Allaah The Almighty has commanded the one who is prevented (from completing *Hajj* or *'Umrah*) to do.

If he had stipulated when entering *Ihraam*, “*Allaahumma mahalli haythu habastani [O Allaah, my place of exiting Ihraam will be where You caused me to be prevented (from continuing)]*,” then he may exit *Ihraam* for *Hajj* or *'Umrah* and he does not have to offer a sacrifice or shave his head or do anything else. Moreover, if the person is able to do *Hajj* or *'Umrah* for himself, or there is hope of recovery from his sickness, then in this case it is not valid to perform pilgrimage on his behalf.

8. Some people may, for reasons of lack of awareness of the rituals of *Hajj*, omit some of them. One example is the *Tawaaf* around the *Ka'bah* after standing on mount 'Arafaat (*Tawaaf al-Ifaadhah*). If this *Tawaaf* is shortened or omitted, then one's *Tawaaf* is not valid and his *Hajj* is not valid either unless one repeats this *Tawaaf*, because *Tawaaf al-Ifaadhah* is one of the pillars, or essential parts of the *Hajj*. Therefore, if the *Haajj* has made this mistake he has to go back to the Sacred Mosque and circumambulate the *Ka'bah* seven times, starting each circuit from the Black Stone and ending the seventh circuit at the Black Stone, and each circuit must go outside *Hijr Ismaa'eel* from behind the wall. It is then that the *Hajj* will become acceptable.

If the *Tawaaf* was the farewell *Tawaaf*, then the *Haajj* has to offer a sacrifice to be slaughtered in Makkah and given to the poor in order to complete his *Hajj*, but he does not have to go back to the *Ka'bah*; if he does go back, it will not waive the obligation to offer a sacrifice. However, if the *Tawaaf* was a *Naafil Tawaaf*, then the *Haajj* does not have to do anything.

9. Also among the innovations is that some people believe that there is a special reward for climbing the mountain of 'Arafaat, when it is not proven that the Prophet ﷺ encouraged climbing the mountain of 'Arafaat, which is also known to the people as *Jabal Ar-Rahmah*. It was not his way to climb this mountain during *Hajj* or to take it as a ritual. He ﷺ said: **“Learn from me your rituals (of Hajj).”** The way of the Rightly Guided Caliphs and all the Companions رضي الله عنهم was like that of the Prophet ﷺ and the same was true of those who followed in their footsteps. They did not climb up to this mountain during their *Hajj* and they did not take it as a ritual, following the example of the Messenger of Allaah

ﷺ. What is proven is that he ﷺ stood at the foot of this mountain at the large rocks and he said: ***“I have stood here and all of ‘Arafah is the place of standing, and avoid the valley of ‘Aranah.”***

Hence, many of the scholars, such as *Imam An-Nawawi*, *Shaykhul-Islam Ibn Taymiyyah* and *Shaykh Siddeeq Khan* رحمه الله said that climbing this mountain during *Hajj* as if it were a ritual is an innovation. *Shaykh Ibn Uthaymeen* رحمه الله said,

*“Climbing up the mountain of ‘Arafaat is not something that is prescribed in Islam; rather if the people take it as an act of worship it is an innovation; it is not permissible for people to believe that this is an act of worship or to do it on the basis that it is an act of worship. The Messenger ﷺ was the keenest of all people to do good and was the most effective of all people in conveying the message and he was the most knowledgeable of all people of the religion of Allaah. He did not climb this mountain or instruct anyone to do so, and he did not approve of anyone climbing it as far as I know. Based on that, climbing this mountain is not prescribed; rather the Messenger of Allaah ﷺ said, when he stood behind it on the eastern side: ***“I have stood here and all of ‘Arafah is the place of standing.”*** It is as if he ﷺ was indicating that each person should stand in his own spot and not push and shove in order to reach the place where the Messenger ﷺ stood.”* [Majmoo’ Fataawa Ibn ‘Uthaymeen]

The Prophet ﷺ said: ***“Whoever does an action that is not part of this matter of ours will have it rejected.”*** Thus, we have seen that it was not his practice to offer any *Nafl* (supererogatory) prayer in the standing at ‘Arafah; rather he

limited it to praying *Thuhr* and *'Asr* in *Masjid Namirah*, joining and shortening the prayer. He did not take any place for prayer on what is called *Jabal Ar-Rahmah* on which those who climb this mountain should offer *Nafl* or obligatory prayers on the day of *'Arafah*. Rather, after praying *Thuhr* and *'Asr*, the Prophet ﷺ busied himself with remembering Allaah The Almighty (*Thikr*), reciting *Tasbeeh* (“*Subhaan Allaah*”), *Tahleel* (“*La ilaaha ill-Allaah*”), *Tahmeed* (“*Alhamdulillah*”), *Takbeer* (“*Allaahu Akbar*”) and *Talbiyah*, calling upon his Lord and beseeching Him, until the sun set. Thus, we come to the conclusion that it is an innovation to take a place on this mountain on which to pray by those who climb up, an innovation that was introduced by the ignorant.

10. Some of the Muslims on *Hajj* may be careless about staying in *'Arafah* until sunset. The most correct opinion is that staying in *'Arafah* until the sun sets is obligatory, because the Prophet ﷺ did not leave before the sun set, and if it were permissible he would have left before the sun set, because then it would still be daytime and it would have been easier for the people. Therefore, if a person leaves before the sun sets, he has forsaken the *Sunnah* of the Prophet ﷺ for the way of the *Jaahiliyyah*, because the people of *Jaahiliyyah* are the ones who leave *'Arafah* before the sun sets. If the one who leaves before sunset does so deliberately, his action results in two things: sin, and, according to the majority of scholars, he has to offer a sacrifice as ransom (*Fidyah*), to be slaughtered in *Makkah* and distributed to the poor.

However, if he left *'Arafah* before sunset out of ignorance, he has not sinned but according to the majority of scholars he has to offer a sacrifice, which means

slaughtering a sheep in Makkah and distributing it (its meat) to the poor.
[*Majmoo'ah Fataawa Ibn 'Uthaymeen*]

11. One of the mistakes likely to occur is that a person may stone the *Jamaraat* at mid-morning on the second day of 'Eed, then after that finds out that the time for stoning them is after noon. Whoever stones the *Jamaraat* on the second day of 'Eed *Al-Adh-ha* before noon has to repeat the action after noon on that same day. If he did not find out that this was wrong until the third or fourth day, he should go back and stone them after noon on the third or fourth day, before doing the stoning for that particular day on which he remembered that. If he does not find out until after sunset on the fourth day (i.e. the thirteenth of *Thul-Hijjah*) then he should not do the *Ramy* (the throwing) because the time for doing the *Ramy* ends when the days of *Tashreeq* end, and he has to offer a sacrifice in the sanctuary (of *Makkah*) and give the meat to the poor.
12. There are also cases where some pilgrims who, when they have stoned all the *Jamaraat* on the 11th of *Thul-Hijjah*, hire someone to stone the *Jamaraat* on their behalf on the 12th, and then go straight to *Makkah* after that to perform the farewell *Tawaaf*. Having done that they may leave *Makkah* and return to their country, for several reasons, among which may be the fact that their flight cannot be postponed, or for some other situation or emergency that may have arisen.

The *Hajj* of such people is valid but is lacking to the extent that they missed out by departing before staying overnight in *Mina* on the night before the 12th, stoning the three *Jamaraat* after the sun passed the meridian on that day and bidding farewell after that. Undoubtedly they sinned by doing what they did, which goes against the words of Allaah The Almighty (which mean): **{And**

perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allaah}[Quran 2:196] and the words of the Prophet ﷺ: **“Learn from me your rituals (of Hajj).”** They have to ask Allaah The Almighty for forgiveness and repent to Him from that.

According to the correct scholarly opinion, each one of them has to offer a sacrifice of an animal that is acceptable as an *Udh-hiyah* for not staying overnight, another animal for not stoning the *Jamaraat*, and a third for not doing *Tawaaf Al-Wadaa'*, because they come under the ruling of one who did not stone the *Jamaraat*, because they departed before doing so; and they come under the ruling of one who did not do the farewell *Tawaaf*, because they did their farewell *Tawaaf* before completing their rituals.

Some pilgrims appoint someone to stone the *Jamaraat* on his behalf on the day of *'Eed* or the second day, then go back to his homeland.

In His Noble Book, Allaah The Almighty commands us to perform *Hajj* and *'Umrah* properly, as He Says (what means): **{And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allaah}**[Quran 2:196] Performing them properly cannot be done unless one does them sincerely for the sake of Allaah The Almighty and following the Messenger of Allaah ﷺ. Therefore, it is not permissible for the Muslim who has entered *Ihraam* for *Hajj* or *'Umrah* to omit any of their actions, or to do any of the things that are forbidden whilst in *Ihraam* which may detract from his *Hajj* or *'Umrah*. The one who appoints someone to stone the *Jamaraat* during the days of *Tashreeq* or on one of the

days of *Tashreeq* and leaves on the day of sacrifice is regarded as one who is mistaken and who is mocking the rituals prescribed by Allaah The Almighty. The one who appoints someone to stone the *Jamaraat* on his behalf on the eleventh or twelfth during the days of *Tashreeq* and does the farewell *Tawaaf* so that he can leave quickly has gone against the teachings of the Messenger of Allaah ﷺ and what he has enjoined of performing the rituals in the proper order. He has to repent and seek forgiveness for that, and the one who does that has to offer a sacrifice for not staying overnight in Mina, and a sacrifice for not stoning the *Jamaraat* for which he appointed a proxy and left, and a third sacrifice for the farewell *Tawaaf* even if he circumambulated the *Ka'bah* when he left, because he did the *Tawaaf* at the wrong time, for the farewell *Tawaaf* can only be done after one has finished stoning the *Jamaraat*.

13. Several mistakes occur when going to *Mina* and staying there overnight. Among these are:

- Some people do not recite the *Talbiyah* out loud even though it is prescribed to recite it out loud. Crowds of pilgrims pass by and you can hardly hear anyone reciting the *Talbiyah*. This is contrary to the *Sunnah* and it is contrary to what the Messenger of Allaah ﷺ enjoined his Companions ﷺ to do. The *Sunnah* is for a person to recite the *Talbiyah* out loud and to raise his voice if it is not difficult for him to do so. He should remember that nothing hears him, rock or soil, but it will bear witness for him on the Day of Resurrection before Allaah, may He be glorified and exalted.
- Some pilgrims go directly to 'Arafah and do not stay overnight in Mina. Although this is permissible, because staying overnight in *Mina* before the day of 'Arafah is not obligatory, it is better for a person to follow the *Sunnah*,

as it is narrated that the Messenger of Allaah ﷺ stopped in *Mina* from the forenoon on the eighth (of *Thul-Hijjah*) until the sun rose on the ninth. The Messenger of Allaah ﷺ did that and he said: **“Learn from me your rituals (of Hajj).”** [Narrated by *Muslim* (1218)]

But if he comes to ‘Arafah and did not stay overnight in *Mina* on the night before the ninth, there is nothing wrong with that, because of the *Hadeeth* of ‘*Urwah ibn Al-Mudarras*, who came to the Prophet ﷺ at the time of *Fajr* prayer on the day of ‘*Eed* in *Muzdalifah* and said, “O Messenger of Allaah, I have exhausted my mount and tired myself. By Allaah, I have not left a single mountain but I have stood on it. Is my Hajj valid?” The Prophet ﷺ said: **“Whoever prays this prayer with us and stands with us until we move on, and stood before that in ‘Arafah by night or by day has completed his Hajj and fulfilled his duties.”** [Narrated by *Abu Daawood* (1950)]

- The Messenger of Allaah ﷺ did not mention staying overnight in *Mina* on the night before the ninth. This indicates that it is not obligatory.
- Another mistake that people make with regard to staying in *Mina* on the eighth is that some people shorten their prayers and join them in *Mina*, so they join *Thuhr* and ‘*Asr*, and *Maghrib* and ‘*Ishaa*’. This is contrary to the *Sunnah*. What is prescribed for the people in *Mina* is to shorten their prayers without joining them. This is the *Sunnah* that is narrated from the Messenger of Allaah ﷺ. Although joining prayers is permissible, because one is travelling and it is permissible for the traveler to join prayers whether he has halted or is on the move, it is preferable for the traveler who has halted not to join prayers unless that is for a reason, and there is no reason that would

dictate joining prayers in Mina. Hence the Messenger of Allaah ﷺ did not join his prayers in Mina but he did shorten the four-*Rak'ah* prayers to two *Rak'ahs*, so he prayed *Thuhr* with two *Rak'ahs* at its proper time, *Asr* with two *Rak'ahs* at its proper time, *Maghrib* with three *Rak'ahs* at its proper time, *Ishaa'* with two *Rak'ahs* at its proper time and *Fajr* at its proper time.
[*Majmoo' Fataawa Ibn 'Uthaymeen*, 23/16]

14. Many people ask about whether it permissible for those who live in *Jeddah* to omit the farewell *Tawaaf* and then come back to *Makkah* and do it after the crowding is less severe. Others simply leave the farewell *Tawaaf* and return to *Jeddah* without performing it.

It is not permissible for any pilgrim to leave *Makkah* before performing the farewell *Tawaaf*. *Shaykh Ibn 'Uthaymeen* رحمه الله was asked whether it acceptable for those who live in *Jeddah* to leave *Mina* and go to *Jeddah* without performing the farewell *Tawaaf*, then come back a few days later to perform the farewell *Tawaaf*. He replied,

"It is not permissible for the people of Jeddah or anyone else to go back to their cities before performing the farewell Tawaaf, then come back to Makkah when the crowding has become less severe. They should not leave Makkah until they have performed the farewell Tawaaf, because the Prophet ﷺ said: "No one of you should leave until the last thing he has done is to circumambulate the House." And Ibn 'Abbaas رضي الله عنه said: 'The people used to depart from many locations (within Makkah), but the Prophet ﷺ said: "No one of you should leave until the last thing he has done is to circumambulate the House.'"
[*Majmoo' Fataawa Ibn 'Uthaymeen*, 23/353]

Even if he comes back after that to perform the farewell *Tawaaf*, it will be of no benefit to him. *Shaykh Ibn ‘Uthaymeen* رحمته الله said, “*If he leaves Makkah heading for Jeddah, and reaches Jeddah, then even if he performs it (the farewell Tawaaf) it will be of no benefit to him, because he left, so how can it benefit him after he has left?*” [Majmoo’ Fataawa Ibn ‘Uthaymeen, 23/353]

The farewell *Tawaaf* is obligatory for the one who wants to leave Makkah after completing the rituals of *Hajj*, because *Al-Bukhaari* and *Muslim*, رحمهم الله narrated that *Ibn ‘Abbaas* رضي الله عنه said, “*The people were commanded that the last thing they should do should be to circumambulate the House, but this was waived in the case of menstruating women.*”

Al-Haafidh Ibn Hajar رحمهم الله said in *al-Fat-h*, “*This indicates that the farewell Tawaaf is obligatory, because the command is confirmed and because it is waived in the case of menstruating women; and a thing can only be waived if it is first confirmed.*” *An-Nawawi* رحمته الله said something similar in *Sharh Muslim*.

The scholars differed concerning those for whom the farewell *Tawaaf* is obligatory. Some of them said that it is obligatory for the one who is going to travel and pass the *Meeqaat*, but for those who live within the *Meeqaat*, the farewell *Tawaaf* is not obligatory.

Others were of the view that it is obligatory for anyone who is going to travel the distance at which it becomes permissible to shorten the prayers (approximately 80 kilometers), but for those who are travelling a shorter distance, it is not obligatory. *Al-Shaafi’i* and رحمهم الله were of the view that it is obligatory for everyone who is going to travel from Makkah and exit the city.

An-Nawawi رحمه الله said in *Al-Majmoo'* (8/236), “We narrated from al-Baghawi that the farewell Tawaaf is required of everyone who wants to leave Makkah and travel the distance at which it becomes permissible to shorten the prayers. He said, ‘If a person wants to travel for less than that distance, he does not have to do the farewell Tawaaf. But the correct and well known view is that it is required of the one who wants to travel the distance at which it becomes permissible to shorten the prayers or less, whether that is a short or long distance, because of the general meaning of the Hadeeth.’”

Ibn Qudaamah رحمه الله said in *al-Mughni*:

“If a person’s home is in the Haram, then he is like a Makkan and does not have to do the farewell Tawaaf. If a person’s home is outside the Haram, but close to it, then the apparent meaning of al-Khuraqi’s words is that he should not depart until he has bid farewell to the House. This is the view of Abu Thawr and is similar to what Maalik said, and is based on the general meaning of the words of the Prophet ﷺ: **“No one should leave until the last thing he has done is to circumambulate the House.”** And because he is leaving Makkah, he must bid farewell, like one who lives far away.”

The view that the people of Jeddah do not have to do the farewell Tawaaf was stated by some scholars, but the correct view is that it is obligatory for them. Based on that, those who did not do it have to offer a sacrifice (a sheep or one-seventh of a cow) to be slaughtered in Makkah and its meat distributed among the poor of the Haram. The same applies to everyone who omitted one of the obligatory parts of the Hajj rituals.

Shaykh Ibn ‘Uthaymeen رحمته said, “Whoever lives in Jeddah must not leave Makkah until he has bid farewell.” [Majmoo’ Fataawa Ibn ‘Uthaymeen, 23/353]

Shaykh Ibn Baaz رحمته was asked about some people from Jeddah who did not do the farewell Tawaaf and went back to Jeddah. He replied,

“Their Hajj is valid, but they have done wrong by omitting to bid farewell, because the Messenger ﷺ commanded the pilgrim to bid farewell, and said: **"No one should leave until the last thing he has done is to circumambulate the House."** This command, which is addressed to the pilgrims, includes the people of Jeddah and others. So all the people from other cities – whether they come from Jeddah or Taa’if or anywhere else – should bid farewell to the House. Some scholars granted a dispensation to those whose homes are closer than the distance at which it becomes permissible to shorten the prayers, such as the people of Bahrah etc, and said that they do not have to bid farewell, but in order to be on the safe side, everyone who comes from outside the sanctuary should bid farewell when his Hajj is over. The people of Jeddah live far away, as do the people of Taa’if, so they should bid farewell before they leave, because the Hadeeth applies to them too. They should offer a sacrifice to be slaughtered in Makkah for each of them who did not do the farewell Tawaaf, the meat of which should be distributed to the poor, a sheep or one-seventh of a camel or one-seventh of a cow.” [Majmoo’ Fataawa Ibn Baaz, 17/394]

It says in *Fataawa al-Lajnah ad-Daa’imah*, 11/303:

“If you do Hajj then you should not travel to Jeddah after your Hajj until you have done the farewell Tawaaf; if you travel before bidding farewell, then you have to offer a sacrifice to be slaughtered in Makkah, from which you should not

eat, rather it should be distributed to the poor, because the farewell Tawaaf is obligatory after Hajj, because of the general meaning of the Hadeeth of Ibn ‘Abbaas رضي الله عنه who commanded the people that the last thing they should do should be to circumambulate the House, but this was waived in the case of menstruating women. Saheeh – agreed upon. And you also have to repent to Allaah for going out to Jeddah before doing the farewell Tawaaf.”

15. There are several mistakes pilgrims may make during the farewell *Tawaaf*. Some of these are listed below.

Shaykh Muhammad ibn ‘Uthaymeen رحمته الله said, “It was proven in as-Saheehayn that Ibn ‘Abbaas رضي الله عنه said, ‘The people were commanded that the last thing they should do in Makkah was to circumambulate the Ka’bah, but an exception was made for menstruating women.’” [Narrated by Al-Bukhaari, 1755; Muslim, 1328]

Thus, *Tawaaf* should be the last action of *Hajj* that a person does.

- ***The mistakes made when performing the farewell Tawaaf:***

- Some people do not make *Tawaaf* the last thing that they do, rather they go down to Makkah and do the farewell *Tawaaf* when they still have to stone the *Jamaraat*, then they go out to Mina and stone the *Jamaraat* and then leave. This is a mistake and that does not suffice as the farewell *Tawaaf* in this case, because it is not the last thing that the person does in Makkah, rather the last thing that he does is stoning the *Jamaraat*.
- Some people do the farewell *Tawaaf* and then stay in Makkah after that. This means that their farewell *Tawaaf* is invalidated, and they must do another one

when they are going to leave. But if a person stays in Makkah after doing the farewell *Tawaaf* in order to buy something or to load his luggage etc., there is nothing wrong with that.

- Some people, when they do the farewell *Tawaaf* and want to leave the Mosque, walk backwards, saying that they do not want to turn their backs to the *Ka'bah*. This is a *Bid'ah* (innovation) which was not done by the Messenger of Allaah ﷺ or by any of his Companions رضي الله عنهم. The Messenger of Allaah ﷺ venerated Allaah The Almighty and His House, and if this were indeed an act of veneration towards Allaah and His House, the Prophet ﷺ would have done it. The *Sunnah* is, when a person has completed the farewell *Tawaaf*, to leave the Mosque walking forwards, even if he turns his back towards the *Ka'bah* in this situation.
- Some people, after doing the farewell *Tawaaf*, stop at the door when leaving the mosque and turn to face the *Ka'bah*, as if bidding farewell to it, and they make *Du'aa'* or say salaams and so on. This is also a kind of *Bid'ah*, because the Prophet ﷺ did not do that. If it were something good the Prophet ﷺ would have done it. [*Daleel al-Akhta' allati yaqa' fiha al-Haaj wa'l-Mu'tamir* (Guide to mistakes made by pilgrims performing *Hajj* and '*Umrah*)]

- ***Mistakes made after Hajj***

1. Some of the pilgrims, after performing the farewell *Tawaaf*, do not turn their backs towards the *Ka'bah*, rather they walk backwards, with their faces towards the *Ka'bah*, until they exit the Mosque. This action is not part of the *Sunnah*; rather it is a reprehensible innovation. This is what some people do, claiming to venerate the *Ka'bah* thereby. If this was really a sign of respect for the *Ka'bah*,

you would find that the Prophet ﷺ and the Companions ﷺ did that, but there are no reports to suggest that.

Shaykh Ibn Baaz رحمه الله said,

*“When (the pilgrim) has finished bidding farewell to the House and wants to leave the mosque, he should walk normally, facing forwards, until he exits. He should not walk backwards, because there is no report that the Prophet ﷺ or his Companions did this, rather it is an innovation (Bid’ah). The Prophet ﷺ said: **“Whoever does any action that is not part of this matter of ours (i.e., Islam) will have it rejected.”***

*[Narrated by Muslim, 1718] And he ﷺ said: **“Beware of newly-invented matters, for every newly-invented matter is an innovation and every innovation is a going astray.”** [Narrated by Abu Dawood, 4607; classed as Saheeh by al-Albaani in Saheeh Abi Dawood.] We ask Allaah to make us steadfast in adhering to His religion, and to keep us safe from anything that goes against it, for He is the Most Generous, Most Kind.”*

Shaykh Ibn ‘Uthaymeen رحمه الله said, when listing the mistakes that some people make during the farewell Tawaaf,

*“Some of them exit the mosque, after the farewell Tawaaf, walking backwards, claiming that they are venerating the Ka’bah thereby. This goes against the Sunnah, rather it is the kind of innovation (Bid’ah) against which the Messenger of Allaah ﷺ warned us when he said: **“Every innovation is a going astray.”** Innovation (Bi ‘ah) means everything that has been invented in ‘Aqeedah (belief) or ‘Ibaadah (worship) that goes against the way of the Messenger of Allaah ﷺ and his Rightly-Guided Caliphs. Does this person who walks backwards and claims to*

be venerating the Ka'bah think that he is venerating it more than the Messenger of Allaah ﷺ did? Or does he think that the Prophet ﷺ and the Rightly-Guided Caliphs did not know that this was an act of veneration towards the Ka'bah?!" [Manaasik al-Hajj wa'l-'Umrah]

There are many mistakes that people can make when shaving their heads or cutting their hair. Among these mistakes are the following:

- Some people shave part of the head completely with a razor, and leave the rest. This can happen during *Sa'y* between al-Safa and al-Marwah; a man shaved half his head and left the other half, and when asked about that replied, *"I did it because I want to do 'Umrah twice, so I shaved half for the first 'Umrah and left half for this 'Umrah."* This is ignorance and misguidance that none of the scholars ever suggested.
- Some people, when they want to exit *Ihraam* of *'Umrah*, cut a few hairs on their head, on one side only. This is contrary to the apparent meaning of the verse in which Allaah says (interpretation of the meaning): ***{...(some) having your heads shaved, and (some) having your head hair cut short...}*** [Quran 48:27] The shortening of the hair should have an obvious effect on the head. It is known that cutting one or two or three hairs does not have any effect and it is not apparent that the pilgrim who has done *'Umrah* has in fact shortened his hair. So he is going against the apparent meaning of the verse.

The remedy for these two mistakes is for the one who wants to shave his head to shave all of it, and to shorten the hair all over the head if he wants to cut it, and not to cut just one or two hairs.

- There are some people who, when they have finished *Sa'y*, if they cannot find anyone to shave their heads or cut their hair, go back to their houses and exit *Ihraam*, and put on regular clothes, then they shave their heads or cut their hair after that. This is a serious mistake, because a person cannot exit *Ihraam* without shaving his head or cutting his hair, as the Prophet ﷺ said, when during the Farewell Pilgrimage he commanded those of his companions who had not brought a *Hadiyy* (sacrificial animal) to make it 'Umrah: **“Let him cut his hair then exit Ihraam.”** [Narrated by *Al-Bukhaari*, 1691; *Muslim*, 1229] This indicates that one cannot exit *Ihraam* until after cutting the hair.

Based on this, if a pilgrim finishes *Sa'y* and cannot find someone to cut his hair, he should remain in *Ihraam* until he shaves his head or cuts his hair; it is not permissible for him to exit *Ihraam* before that. If we assume that a person did that out of ignorance and exited *Ihraam* before shaving or cutting his hair, thinking that it was permissible to do so, there is no blame on him because of his ignorance, but when he finds out about that he should take off his regular clothes and put on his *Ihraam* garments, because it is not permissible to continue exiting *Ihraam* when he knows that it is not permissible. Then when he has shaved his head or cut his hair, he may exit *Ihraam*. [*Daleel al-Akhta' allati yaqa' fiha al-Haaj wa'l-Mu'tamir* (Guide to mistakes made by pilgrims performing *Hajj* and 'Umrah)]

2. Some pilgrims pay money to some charitable institutions who slaughter the *Hady* (animal to be sacrificed at the end of *Hajj*) and distribute it all over the world. *Shaykh Muhammad ibn 'Uthaymeen* رحمه الله said regarding this,

“This is a mistake which goes against the Sharee’ah of Allaah and is cheating the slaves of Allaah. The place where the Hady should be slaughtered is in Makkah, because the Messenger of Allaah ﷺ slaughtered his Hady in Makkah, not in Madeenah or in any other place. The scholars have stated that, and said, ‘It is obligatory to slaughter the Hady of Tamattu’ and Qiraan, and the Hady offered to compensate for omitting an obligatory part of Hajj, in Makkah. Allaah The Almighty has stated that with reference to the penalty for hunting in Ihraam, as He Says (what means): {the penalty is an offering, brought to the Ka’bah, of an eatable animal (i.e. sheep, goat, cow) equivalent to the one he killed}[Quran 5:95]

“If a specific place is mentioned, it is not permissible to change it to somewhere else, rather it must be done in that place. So the Hady must be slaughtered in Makkah, and distributed in Makkah. If it so happens that he cannot find anyone to accept it in Makkah, which is an assumption that may be impossible, then there is nothing wrong with slaughtering it in Makkah and sending the meat to anyone who needs it in the Muslim lands, the closest then the next closest, or where the need is greatest.”

Conclusion

May Allaah The Almighty make us and you of those who respond to Allaah and His Messenger ﷺ when he calls them to what gives them life, make our *Hajj* accepted, our sin forgiven, our endeavor appreciated, and our deed accepted. Allaah The Almighty Says (what means): **{Indeed, We will not allow to be lost the reward of any who did well in deeds.}** [Quran 18:30]