



رئاسة الشؤون الدينية
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Violations During Hajj, 'Umrah and Visitation

English

إنجليزي

مخالفات الحج والعمرة والزيارة



The Scientific Committee under the Presidency of
Religious Affairs at the Sacred Mosque and the
Prophet's Mosque

مُخَالَفَاتُ الْحَجِّ وَالْعُمْرَةِ وَالزِّيَارَةِ

Violations During Hajj, 'Umrah and Visitation

اللَّجْنَةُ الْعِلْمِيَّةُ

بِرِئَاسَةِ الشُّؤْنِ الدِّيْنِيَّةِ بِالْمَسْجِدِ الْحَرَامِ وَالْمَسْجِدِ النَّبَوِيِّ

The Scientific Committee under the Presidency of
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Prophet's Mosque

Violations During Hajj, 'Umrah and Visitation

Errors and Violations During 'Umrah

First: Errors and Violations while Assuming Ihrām

Abandonment of Ihlāl, by not raising one's voice with the rite intended at the commencement of assuming Ihrām.

The Sunnah is to raise the voice with that.

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

Ihrām: It is the intention to start the ritual, and its sign is the recitation of Talbiyah. Whoever recites the Talbiyah intending to perform Hajj or 'Umrah has entered the state of Ihrām.

Some people believe that Ghusl is obligatory for assuming Ihrām.

It is indeed Sunnah, and there is no blame for leaving it.

Some people believe that the two Rak'ahs are obligatory upon entering the state of Ihrām, or that they are a specific Sunnah that must be performed, so they pray them in any case.

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 legitimate prayer, it is legislated for him to assume Ihrām following it.

Some people mistakenly believe that it is obligatory to stop at the Miqāt and get off at 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 at the point of alignment or shortly before it to avoid passing the Miqāt.

Perfuming the Ihrām clothing.

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

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

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

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 the intention of Ihrām as needed.

Passing the Miqāt without assuming Ihrām by one intending to perform the rites, either out of ignorance, negligence, or because he is on the plane.

If one passes the Miqāt 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.

A misunderstanding regarding stitched clothing, assuming it includes anything with stitching, leading to undue caution against wearing belts, sashes, or shoes that have stitching.

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

Wearing gloves, the Burqu', Niqāb, or the full face veil by a woman.

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.

Some people think 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 they are not adorned with embellishments.

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

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

Idtibā' (to uncover the right hand and shoulder) from the beginning to the end of Ihrām.

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

Ending of Ihrām and exiting it without a Shariah-approved reason.

It is obligatory for the Muhrim to remain in his state of Ihrām until he completes his rituals, except if there is a legitimate reason for ending it, which is to be prevented (Ihsār). In this case, he is permitted to end his Ihrām. If he stipulated a condition at the time of 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: The violations and mistakes of the people during Tawāf

Adherence to supplications not reported upon entering the Sacred Mosque or upon seeing the Ka'bah.

It is Sunnah to adhere to what is reported from

the Prophet (ﷺ).

Articulating the intention before starting the Tawāf.

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

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

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

Starting Tawāf after passing the Black Stone, considering that as a round.

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

Raising the 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.

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

The Sunnah is not to prolong the standing.

The intense 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 only point to it.

Returning if one passes the Black Stone without saying Takbīr, in order to point 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 the Takbir or deliberately leaves it.

Specifying 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, like glorifying Allah, praising Him, proclaiming His oneness and greatness, or reciting the Qur'an.

Raml (quick walk) in all rounds of Tawāf.

The Sunnah is to be observed only in the first three rounds.

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 violating this. However, if he is excused due to crowding or similar reasons, there is no blame upon him.

Kissing the Yemeni Corner, or gesturing towards it when unable to kiss it.

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

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.

The belief that touching the Yemeni Corner and the Black Stone is for seeking blessing, 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.

To raise the voice in supplication in a manner that causes disturbance to those circumambulating.

It is Sunnah for him to remember his Lord and supplicate to Him within himself, so as not to disturb others.

Being preoccupied with taking pictures or engaging in unnecessary conversations during Tawāf.

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

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 the Maqām (Station of Ibrāhim) or close to it, leads to crowding, disturbing the performers of Tawāf during the pilgrimage season, and hindering 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, performing the prayer in a humble and focused manner.

Prolonging the two Rak'ahs after Tawāf and supplicating afterward.

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

Performing the two Rak'ahs after Tawāf while in the state of Idtibā'.

It is Sunnah for him to place his upper sheet over his shoulders immediately after completing Tawāf.

Third: The violations and mistakes people make in the Sa'i

Idtibā' during Sa'i.

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

Uttering the Niyah (intention) before beginning

the Sa'ī.

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

Starting Sa'ī from Marwah.

This is wrong, and whoever does that, their round is not considered valid.

Some people mistakenly think that one round consists of going and returning, thus they perform fourteen rounds of sa'ī.

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.

Ascending to the top of the Safa mountain, thinking it is necessary.

There is no evidence that it is a condition.

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 prescribed invocations.

A woman's brisk walking between the two markers is like that of men.

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

Allocating a specific supplication for each round of Sa'ī.

This is not supported by any proof; rather, one

may supplicate with whatever he likes without specification.

Raising the voice in the Sa'i in a manner that causes disturbance to the people.

It is Sunnah for him to remember his Lord and supplicate to Him within himself, so as not to disturb others.

Walking briskly during Sa'i between Safa and Marwah in each round.

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

Praying two Rak'ahs after completing Sa'i.

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

Performing Sa'i voluntarily outside of ritual acts.

Sa'i is not legislated as a voluntary act.

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

Taking it easy by not shaving or shortening the hair of the entire head.

The Sunnah is to shave or shorten the hair of the entire head.

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

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

Delaying shaving or shortening the hair

excessively leads to forgetting it or becoming preoccupied with other matters.

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

Engaging in the prohibitions of Ihrām before shaving or shortening.

It is obligatory not to engage in any of the 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.

Some people believe in the legitimacy of assuming Ihrām on the day of Tarwiyah from Al-Masjid Al-Haram, or from beneath the Mizāb (spout).

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

Delaying the Ihrām until after the Zhuhr prayer.

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

Not 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).

Combining prayers at Mina.

The Sunnah is to offer the prayers in Mina shortened but not combined, following the example of the Prophet (ﷺ).

Second: Violations and Mistakes of People on the Day of Arafah

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

This is from the forbidden affectation and

extremism.

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.

Standing outside the boundaries of 'Arafah.

It is obligatory for the pilgrim to ensure standing within the boundaries of 'Arafah.

The belief that one must pray with the Imām in the Mosque of Namirah, leading to intense crowding to remain therein.

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

Facing the mountain ('Ilāl) while making Du'ā'.

It is Sunnah to face the Qiblah.

Believing in the obligation to ascend Mount 'Ilal, or considering it as part of the Hajj rituals, or thinking 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).

The naming of Mount 'Ilal as Ar-Rahmah Mount, or the Mount of Supplication.

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

Entering the dome on Mount Arafah, naming it the Dome of Adam, praying therein, and circulating

around it like the Tawāf around the House.

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

Seeking blessings from the pillar erected atop Mount of Mercy in Arafāt and writing names on it.

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

Placing coins in the crevices of Mount Arafat or Mount Noor, or placing hair, nails, or something from 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.

Some people mistakenly believe in the obligation of standing at the Prophet's (ﷺ) station, or they unnecessarily impose this upon themselves.

The correct view is that it is not obligatory, nor is it legislated to impose such an effort.

Wasting time and neglecting supplication and remembrance, being preoccupied with what is of no benefit.

Delaying the initiation of supplication until close to sunset or the end of the day.

Forcing oneself to stand for supplication, believing it to be the 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, mounted or on foot.

Departing from 'Arafah before sunset.

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

Delay in departure after sunset without an excuse.

The Sunnah is to promptly depart immediately after sunset, except for a valid excuse.

Some believe that standing at Arafah on Friday equals seventy pilgrimages.

There is no evidence for that.

Third: The violations and mistakes of people during their departure to Muzdalifah and their overnight stay there.

To speed when departing from 'Arafah and the disturbance caused by vehicles.

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

Some people believe it is prescribed to make Ghusl for staying overnight at Muzdalifah.

There is no evidence for the legitimacy of that.

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

There is no evidence for the legitimacy of that.

Descending in a place before confirming it is within the boundaries of Muzdalifah.

Not hastening to perform the prayer upon first

arriving at Muzdalifah.

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

Being preoccupied with collecting pebbles upon entering and being keen on it, believing in its legitimacy.

There is no evidence for that.

Delaying 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.

Reviving the night of Muzdalifah with prayer, worship, or pastime and play.

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

Departure of the weak and their companions before midnight.

They must not leave until after midnight.

Departure of those who are not among the weak and do not accompany the weak before dawn.

It is obligatory to remain in Muzdalifah until dawn.

Delaying departure from Muzdalifah till sunrise.

The Sunnah is to leave it before sunrise.

Fourth: Violations and Mistakes of People in the Rites of the Day of Sacrifice

Some people believe that taking a bath to throw pebbles is prescribed.

There is no evidence for the legitimacy of that.

Washing the pebbles.

There is no evidence for the legitimacy of that.

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

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

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

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

Anger during the act of stoning, and the belief that the one being stoned is the devil.

Forming and connecting groups when going for the stoning, and causing harm to people.

Adding to the prescribed Dhikr during the throwing.

It is preferable to limit oneself to saying Takbīr.

Stoning the seven Jamrahs all at once.

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

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 a throw.

To aim at the standing wall with throwing, and assuming it to be the primary purpose.

The prescribed action is that it falls into the basin, even if it does not hit the pillar.

Casting from a distant place, and the uncertainty of the pebbles falling in the target basin.

Standing for supplication after throwing Jamrat al-'Aqabah.

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

Slaughtering the sacrificial animals for Tamattu' and Qirān before the Day of An-Nahr (sacrifice).

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

Preferring to give its price in charity over slaughtering it.

It does not suffice for him, and he is required to slaughter it.

Shaving or shortening some of the hair from the head.

The Sunnah is to shave or shorten the entire head.

Sufficing the Arrival Tawāf in place of 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 not valid. It is not permissible to perform it except after standing at 'Arafah and Muzdalifah.

Fifth: The people's violations and mistakes during the days of Minā (the days of Tashrīq).

Leniency in deputizing and delegating for the throwing of pebbles.

The 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.

He traveled after appointing someone else to perform the throwing of pebbles on his behalf before completing the rites and days of Hajj.

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.

Stoning during the Days of Tashrīq before the Zawāl.

The Sunnah is to perform the stoning after the Zawāl.

Not maintaining the proper order in stoning the three Jamrahs.

It is obligatory to maintain the order, whereby one throws the first Jamrah, then the middle, and

then the major one, which is the 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.

Standing for supplication after throwing the Jamrat al-'Aqabah.

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

Sixth: The violations and mistakes of people during the Farewell Tawāf

Performing the Farewell Tawāf before throwing on the last day, so that he may travel immediately after the throwing.

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

Appointing someone to throw the pebbles on his behalf, and performing the circumambulation before the deputy throws.

The correct approach is to wait until he throws the pebbles, then perform the Farewell Tawāf.

Not turning one's back on the Ka'bah, so one retreats backward, out of veneration for the Ka'bah.

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

Standing for supplication upon leaving the Sacred Mosque.

There is no evidence for that.

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

The obligation is to hasten to 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 an extended period without a valid excuse, he is required to repeat the Farewell Tawāf.

Errors and Violations Related to Visiting the Prophet's Mosque

Rubbing 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.

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 Bid'ahs (religious innovations) with no basis in the pure Shariah.

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

Supplication to the dead when visiting the graves of Al-Baqi' 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.

This is among the grave errors, rather it is a 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 direct 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...﴾

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



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رسالة الحرمين

Message of The Two Holy Mosques

Guidance content for the visitors of the Holy Mosque and
the Prophet's Mosque in languages.

