

Common Errors in Hajj – Important Information

- 1.) It is absolutely necessary to use Halaal money for Hajj and Umrah. *(TT P113/4 - IM P5 - FR Vol3 P116)*
- 2.) Spend most of your time in Ibaadat not business, visiting, and shopping, discussion and futile activities. *(MH P29 – IM P50)*
- 3.) Once Hajj is Fardh upon oneself, perform it, it is a great sin to delay it and provokes the wrath of Allaah. *(TIR VOL 1 P 167 – IM P49 – FR VOL2 P47)*
- 4.) It is good to request the one going for Hajj or Umrah to make duaa. This is proven *(Ibn Maja P208)* however, to have festivals and huge processions to the airport etc, is vain.
- 5.) It is prohibited to garland those going for Hajj. *(FM Vol3 P202 – IM P68)*
- 6.) The water in the plane is pure. *(IM P17 – FM VOL2 P25 – MH P335)*
- 7.) Before Ihraam engage in abundant Zikr and in the state of Ihraam recite Talbiyyah a lot. Do not waste time. *(MH P37 / 337)*
- 8.) Don Ihraam before the Meeqat boundary, but by re-crossing the Meeqat, the Damm lapses. *(FQ VOL2 P426 – IM P93)*
- 9.) Once in Ihraam do not fight, quarrel, and transgress, use abusive language, or indulge in indecent talk. *(Surah Baqarah Ayaat P 197)*
- 10.) Whilst waiting for the busses at every junction, eg, from Jeddah then Makkah or Madinah, Madinah to Makkah, Makkah to Mina, Mina to Arafat etc. exercise patience. Do not fight for seats, wait for your turn.
- 11.) On entering Makkah, first secure your place of stay then make certain your valuables are safe and regain your strength, then go to the Haram. Do not go in a tired state for Tawaaf or Umrah, on entry perform 2 Rakaats Tahiyatul Masjid. *(TIR VOL 2 P21)*
- 12.) If the time of Fardh Salaat is near or on, then perform it, then proceed for tawaaf. Do not take large sums of money when proceeding for tawaaf. If making Umrah Tawaaf, then carry maximum 10 Riyals in your money belt. 3 or 5 Riyals for Halq and the rest for some need. Many are pick-pocketed near the Hajre Aswad area. Most hotels have safe keeping facilities.
- 13.) To turn the chest or back toward the Ka’bah breaks the tawaaf. It is Masnoon to let the chest and face to be in line with the Hajre Aswad whilst making Istilaam. *(IT VOL 3 P441/5 – VOL 2 P441 – B5 VOL 2 P147 – IM P119)*
- 14.) To indicate towards the Hajre Aswad from far and kiss the hands is called Istilaam, Istilaam of Hajre Aswad directly is Masnoon, if there is no difficulty in doing so. One should look in front while making Tawaaf. It is makrooh tahrimi and against mannerism to turn the face towards the Ka’bah. It is makrooh to look here and there whilst making tawaaf. *(MH P130/ 340 – GM P25 – IM 118)*
- 15.) Especially, ladies should not attempt to kiss the Hajre Aswad during crowded times. Instead of earning Sawaab one is sinning. To give any Muslim difficulty is haraam. Thus to push and jolt whilst rendering a masnoon act is haraam. *(S VOL 3 P505 – H VOL 1 P221)*
- 16.) To greet, handshake and answer Deeni questions, is permissible in tawaaf. Necessary talk is also permissible, look ahead whilst doing these, more than necessary talk is makrooh. *(GM P27 – FQ VOL 2 P490 – IM P120)*

- 17.) Some recite Talbiyyah during Tawaaf, this is not correct. For a Mufrid or Qarin to read Talbiyah in the Sae'e is valid. If a Mutamati dons the ihram on the 8th of Zill Hajj and performs a Nafl Tawaaf followed by the Sae'e to be stored, then in this Sae'e, Talbiyyah can be read whilst making Tawaaf. (FQ VOL2 P495 – GMP55 – IMP121)
- 18.) Whilst making Tawaaf, if Fardh Salaat commenced, join in, after Salaat continue from where you stopped, better a little back, then complete Sunnat, Nafl, after Tawaaf. (FA VOL1 P227 – FQ VOL2 P494 – IMP121)
- 19.) It is not permissible to make Tawaaf without wudhu. There are 7 types of Tawaafs:-

1. Tawaaf e Ziyaarat – this is a Fardh of Hajj, if done without wudhu or the major portion done without, then one Damm becomes Waajib, it will lapse if the Tawaaf is repeated. (GMP45 – IMP103)

2. Umrah Tawaaf – If the whole Tawaaf or even 1 round is done without Wudhu, it will make 1 Damm compulsory, repeating the Tawaaf will waive the Damm. (GMP147 – IMP181)

3. Tawaaf Nadhr – Because it is Fardh then if performed without wudhu will necessitate a Damm. (IMP97)

4. Tawaaf Widaa – if done without wudhu, then for every tawaaf the equivalent of “Sadaqatul Fitr” becomes compulsory. (GMP147)

5. Tawaaf e Qudoom (as 4). (GMP147 – IMP111)

6. Nafl Tawaaf (as 5). (ZMP374 – GMP147)

7. Tahiyatul Tawaaf – Tawaaf on entry into the Haram (as 6). In all those Tawaafs, the penalty will lapse if the Tawaaf is repeated.

- 20.) If a lady/women performs Tawaaf in the state of
- impurity,
 - haiz or
 - nifaaz then there are 7 types of Tawaaf with their laws.

1. Tawaaf e Ziyaarat :

If the whole Tawaaf is performed or 4 rounds of the Tawaaf in the condition a/b/c then one camel or cow penalty as Damm is due, which has to be done within the boundary of the Haram. If 3 or less rounds were done then one goat becomes necessary to slaughter. If after purity the Tawaaf is repeated then the penalty lapses. (GMP145 – IMP104)

2. Tawaaf e Umrah:

If done in condition of a/b/c then one goat as penalty is slaughtered. If repeated after purity then the penalty lapses. (GMP147 – IMP181)

3. Tawaaf e Widaa:

It lapses for the one in Haiz or Nifaaz. If done in an impure state then one Qurbani has to be done which lapses, if repeated in a pure state. (GMP147 – IMP109)

4. Tawaaf e Nadhr:

This is Waajib. If done on condition a/b/c then one Damm becomes necessary which lapses if repeated in a pure state. (GMP147 – IMP111)

5. Tawaaf e Qudoom:

Order as (4) (GMP147 – IMP111)

6. Tawaaf Nafl and Tawaaf Tayathi:

Order as (4) (GMP147 – IMP111)

- 21.) A. If wudhu broke whilst making Tawaaf, then stop the Tawaaf. Make wudhu and continue from where the wudhu broke but better to start the round again. (*AM VOL3 P503*)
- B. If whilst making Tawaaf, haiz starts. Stop the Tawaaf. On purity repeat the entire Tawaaf (all rounds). (*IM P121*)
- 22.) Those who are not incapacitated and are carried by conveyance have to pay a Damm as penalty. An incapacitated person may be carried for Tawaaf or Sae or even taken by conveyance. (*S VOL 2 P517 – IM P112 – B5 VOL2 P134 – BR VOL2 P232 – IM 133*)
- 23.) The Tawaaf Ziyaarat, Ramee, Damm Shukr have to be rendered within the Ayum Nahr. To do so is Waajib. But the Sae between Safa- Marwa can be delayed. Due to tiredness or excuse if one delays even for 10/15 days, it is permissible. If one does 1 a day it is valid. There is no Damm on this delay. To do so with an excuse is permissible without detestation and to do so without excuse is against the Sunnat. (*GM P68 - IM P133/134*)
- 24.) If after Tawaaf, before Sae, haiz comes then Sae can be made. Similarly if Haiz comes whilst performing Sae, it is proper to complete it. Place of Sae is not in the Masjid. (*GM P72 - IM P135*)
- 25.) **Deputy in Tawaaf and Sae :** There is no deputizing for Tawaaf or Sae. Ailing person may use wheelchair or be carried. (*GM P70- Shami Karachi Vol 2 P517- M 9 Vol 2 P347- M4 P145 - IM 112/133*)
- 26.) **Istilaam of Rukn e Yamaani :** To pass both hands on or over Rukne Yamaani is Sunnat. To kiss Rukne Yamaani is against the Sunnat. One must be cautious that ones chest does not face the Rukne Yamaani whilst making Istilaam of Rukne Yamaani. It is prohibited to do so. There is no problem in facing the Ka'bah whilst making Istilaam and the Hajre Aswad. If one has no chance to make Istilaam by touching Rukne

Yamaani then just proceed, it is prohibited to gather there. (P21 – Haj 1 made easy)

- 27.) Istibah is done in that Tawaaf which is followed by a Sae. If one has to perform Salaat in between the Tawaaf or before the Sae then Istibaah should be left out. (*MH P338 – ZM & UM P141*)
- 28.) Women should not perform Salaat directly behind Maqam Ibrahim and in the Hatim due to touching non-Mahram, pushing, jostling, jolting. It is grossly unbecoming to do so, they should perform Salaat far behind the Maqam e Ibrahim. (*MH P341*)
- 29.) The women may use medications to stop her 'haiz' so that they perform Tawaaf Ziyaarat or Umrah Tawaaf due to time factor. This should be done in dire necessity for it effects the health of the women. (*FR VOL6 P404 – IM P108*)
- 30.) **11 distinguishing laws of women :**
1. Women in Ihraam should cover their head. Face can be open, if they want to cover, a cap etc should be used so that the cloth hangs over it, not touching the face.
 2. It is not prohibited for her to wear sewn clothing.
 3. She should recite Talbiyyah softly.
 4. She can read duaa and Talbiyyah in the impure state but not Salaat.
 5. To avoid hair from breaking, generally a cloth is tied over the head. This is not part of Ihraam but a precautionary method.
 6. It is not masnoon for women to run between the two green light (markings) in Sae.

7. To come out of Ihram only a finger tip of the hair end is to be cut.

8. All rituals of Hajj besides Tawaaf are done if she is an impure state.

9. If she has to delay Tawaaf e Ziyaarat due to being impure in the days of Nahr, 10/11/12 then there is no penalty for her when she performs it on the termination of impurity no matter how long the delay.

10. On reaching Jeddah or Makkah if the women's husband or Mahram dies or she is divorced then she may complete her Hajj in that condition.

11. Due to 'haiz' the Tawaaf e Widaa lapses. (*Hajj Aur Umrah Ka Ahsaan Tarikh P21-22*)

31.) **20 Prohibitions in Ihraam:**

1. To kill lice in Ihraam is prohibited; optional Sadaqa is to be given of any quantity if one kills less than 3 lice. If one kills more than 3, then amount equal to Sadaqatul Fitr in charity is to be given. It is prohibited to kill lice from the body. What is from outside and harmful is permissible to kill. (*GM P155 - PQ VOL 3 P26 - IM 75*)

2. In Ihraam it is permissible to kill any harmful animal or insect which is not created by the body, eg, bug, mosquito, fly. (*HH P97 - GM P155 - IM P75*)

3. In the Haram there are many locusts, it is good to stay away from these. If one kills one, then give some charity, any amount. (*FQ VOL3 P26 - IM P75*)

4. In the state of Ihraam if man/woman kiss or embraces then one sheep/goat is the penalty irrespective if there be ejaculation or not. (*TK VOL2 P499 - H VOL 1 P244*)

5. If a woman is excited then on her is also one Damm. (*TK VOL 2 P499*)

6. If the whole head or $\frac{1}{4}$ or more than $\frac{1}{4}$ is cut or shaved then one Damm becomes compulsory. (*FQ VOL3 P131 - IM P75*)

7. If before coming out of Ihraam, one shaves the beard or cuts $\frac{1}{4}$ or more than one Damm becomes compulsory and if it be less than that there is a Sadaqah ($\frac{1}{2}$ Saa) becomes compulsory as penalty. (*FQ VOL3 P31*)

8. By $\frac{1}{4}$ is not meant the length of the beard but where the beard grows from.

9. In Ihraam if one removes the hair of 1 or both the under armpits then in both instances one Damm is compulsory. (*B5 VOL2 P193 - H VOL1 P243*)

10. Same with remaining pubic body hair. (*FQ VOL3 P23 - G P137*)

11. If in one session the hair of the head, beard, under armpits, pubic hairs are removed then 1 Damm becomes compulsory but if done at different times then for every time 1 Damm becomes compulsory. (*MH P238*)

12. If from the head $\frac{2}{3}$ hair is removed from the beard/ pubic area/ under armpits then one handful of flour or its price is given as Sadaqah. If more than 3 and less than $\frac{1}{4}$ of the limb then to give the price of one Sadaqatul Fitr becomes necessary. (*GM P137*)

13. In Ihraam if part or the whole of the moustache is cut then in both cases one Sadaqatul Fitr becomes necessary. (*GM P138 - IM P78*)

14. Besides the head, beard, under arm pit, or pubic area hair is removed from any limb or part of limb then one Sadaqatul Fitr becomes necessary. (MH P240),

15. If in Ihraam one pares/cuts of the nails of one hand or one foot or all four (2 hands plus 2 feet) then one Damm becomes compulsory. If the nails of the four areas were cut on 4 different occasions then 4 Damms become necessary. If one cuts one area in one time and another at another time then 2 Damms become necessary. If one did not pare all nails but cut less than 5 nails of each limb eg, 16 nails were cut then for every nail one Sadaqatul Fitr becomes necessary. (B5 VOL2 P294 – TK VOL2 P503 – H VOL1 P244 – IMP75)

16. In Ihraam it is not permissible for men to wear sewn clothing, which is in the shape, design and body fit of a person, eg, shirt, trouser, vest, hat, shorts, waistcoats, jersey, etc. But may adorn clothing which is not as per body design or shape. Thus to wear a coat without sleeving it is permissible. (MH P233)

17. If a man wears sewn clothing for one complete day or complete night or for a few days then in these cases damm is compulsory and if one made intention at the time of removal of the clothing that one is going to adorn it again the next day then also ONLY 1 damm is necessary but if one made the intention that one is NOT going to adorn the sewn clothing again then on adorning it 2 damms become compulsory. If a male wears sewn clothing for less than 1 night or 1 day but for more than an hour than Sadaqatul Fitr becomes compulsory and if worn for less than 1 hour then 2 handfuls of flour or its price is to be given as Sadaqah. (MH P233)

18. In Ihraam the application / usage of itr (perfume) laws equally apply to both men and women, with or without intention or someone were forced into using it, in all cases penalty become necessary. Moreover, usage on body and

clothing is prohibited. Thus if one used fragrance on one big limb –leg, head, face, calf, thigh, arm, hand, palm or more than 1 damm as penalty becomes compulsory. If fragrance was used on a small limb eg, ear, nose eye, finger etc. than one Sadaqatul Fitr is necessary. (MH P228 – IM P80)

19. If in Ihraam ‘Mendhi’ was applied on the palm or foot then 1 damm is necessary. (MH P229)

20. If a person sat in the ‘itr’ shop but no ‘itr’ touched his body or cloth then no damm is necessary. However, to sit there with the intention of smelling is makrooh. (MH P229)

21. In Ihraam, for women, to cover their head is permissible without detestation but necessary, not for men, also necessary for men to expose their faces. If the female covers her face or a man his head for one complete day and night then 1 damm is necessary, less than that necessitates one Sadaqatul Fitr, even if it be for a short while, intentionally or unintentionally or one is forced to do so. (GH P136 – IM P80/1)

22. One in Ihraam should not use the toiletries given to one in the airplane. If one uses these and wipes one’s entire face, hands, etc, then one Damm becomes necessary. (IMP80)

32.) **Care -freeness in Halq and Qasr, whilst coming out of Ihraam**

It is better and more rewarding to shave the entire head then to make Qasr (to remove hair equally from the entire head). Many are not cautious of the above, there are 4 scenarios.

1. To divide the head into 4 parts and then remove one portion. One will come out of Ihraam but be engaged in a Makrooh Tahrimi act. (MH P172 – GM P93)

2. If one cuts less than $\frac{1}{4}$ of the head than according to Imaam Abu Hanifa (A.R) one is NOT out of Ihraam. Thus in

that state to engage in any act prohibited in Ihraam will necessitate a penalty. (FR VOL 6 P405 – AF VOL 4 P546)

3. If one has so short hair that it is less than a finger tip, then it will be necessary to shave the head. (AF VOL 4 P546)

4. If one is bald or one just performed one Umrah and a few hours later, performed another (thus having no hair on the head) then it will be necessary to pass a blade over the head. (FQ VOL 2 P386 – S VOL 3 P535 – T VOL 1 P507)

33.) **Intermingling of women and men.**

It is not permissible for strange men and women to stay in one room or tent. There must be separation in the tents in Mina and Arafaat. (TT VOL 2 P132 /3)

34.) The Imaam in Masjid e Namira performs the Zuhr and Asr at the time of Zuhr. Since he is Musaafir then he performs 2-2. If you are Musafir following behind him then there is no problem. However if you are Muqem i.e. if you came to Makkah 15 days before 9th Zill Hajj, then when the Imaam says the Salaam after his 2 Rakaats of Zuhr then quickly stand and complete the remaining 2 without Qiraat and do the same for after his Salaam of Asr.

35.) **Salaat of those in the tents.**

If one is in the tents of Arafaat then perform Salaat Zuhr and Asr in their respective times. (ZMP159)

36.) **In Arafaat and exit.**

There is no Nafl after performing Salaat in Arafaat behind the Imaam. Only engage in duaa, like wise for those in the tents there is no Salaat after Asr. Do not waste time, walking here and there, gossiping etc. Many sit in their buses after Asr and loose valuable duaa time. No one is allowed to come out before sunset from Arafaat. This is controlled by the government.

To leave Arafaat before the Amir of Hajj or before Sunset necessitates one Damm. (S VOL 2 P 516 – IM P142/3)

37.) **Entrance to Muzdalifah to perform Maghrib.**

It is not valid to perform Maghrib or Esha before entrance to Muzdalifah. If one does so then upon reaching Muzdalifah, one has to repeat it.

However, if one is so delayed in reaching Muzdalifah and the time of Subhu Saadiq is entering then read Maghrib and Esha, at ease before Subhu Saadiq enters. These days there are many camp outside Mina. This is not part of Muzdalifah.

38.) **Carelessness in the Wuqoof of Muzdalifah.**

The time of Wuqoof of Muzdalifah is from the 10th Zill Hajj Subhu Saadiq till the rising of the sun. This is according to the all 4 Imaams. Not to do so necessitates one Damm. Also one loses the opportunity of making duaa in a greatly blessed place. As per Hadith narrated by Abbas bin Mirdaas (R.A) that the duaa of forgiveness for the oppressors which was made by Nabi (S.A.W) in Arafaat was not accepted but was accepted in Muzdalifah. (DM VOL 2 P509)

To make Tawaaf e Ziyaarat before Ramee and Halq is Makrooh. (TM VOL 2 P509 – IM P144)

39.) **Carelessness in Ramee.**

It is permissible to deputise someone for Ramee, if one is so sick, weak, old, feeble, incapacitated that one cannot reach the Jamarats for Ramee. (GMP100)

One should do one's own Ramee first then on behalf of the other. (GMP100 – BS VOL 2 P137)

If after deputizing someone the deputized recovers within the time, then it is not necessary to repeat the Ramee. (GMP100)

Women may perform Ramee at night when there are less crowds. (GMP100 – IM P158/9)

Many avoid/ discard Ramee due to petty reasons.

- 40.) **The sequence of Ramee, Damm e Shukr – Halq**
 For a Qaarin or Mutamatti the sequence of Ramme, Damme e Shukr, Halq is Waajib (compulsory). If order /s chances then according to Imaam Abu Hanifa the Damm is necessary. On the Mufrid then there is no Damm e Shukr. So sequence is Ramee and Halq. If sequence changes one Damm is compulsory. (FQ VOL 3 P65 – GMP149 – HVOL 1 P261)
 If a person had a valid Shari excuse which off sets the sequence then acting on the ruling of the Sahibain (R.A) there is no Damm. (As per Ulema conference)
- 41.) **To use the Bank for Damm e Shukr**
 If the Damm e Shukr is done before Ramee or Halq then Damm is Waajib. So if one does Damm e Shukr with the Bank, make sure of the sequence. (SN VOL1 P214 – FR VOL2 – IM P127)
- 42.) **40 Salaats in Masjid e Nabawi (S.A.W)**
 One Salaat performed in Masjid e Nabawi (S.A.W) earns 50,000 rewards. (Ibn Maja). There are 3 benefits for the one who performs 40 Salaat (Fardh) without any gap.
 a.) Protection from Jahannum;
 b.) Protection from punishment of Allaah;
 c.) Protection from hypocrisy. (Musnad Imaam Ahmed bin Hanbal)
 Many do not bother but waste their time in futile activities. Although it is not Fardh/ Waajib/ Sunnat but one should not deprive one selves of the tremendous benefits enumerated.
- 43.) **Returning Haji**
 The meaning of the Hadith of Musnad Imaam Ahmed bin Hanbal and Ibn Maja, is that one should meet the returning Haji, great, handshake and request them to make duaa for forgiveness for you.
 Nowadays, this meeting is turned into a festival and celebration wherein many 'Haraam' activities take place. The original purpose is lost totally and not even though off. This meeting,

becomes one of show, pomp, glory, wastage of money and arena for demanding of gifts from the prior Hajj shopping lists. Allaah save us.
 The Hajji should focus on reform in every walk of life.

44.) **Books :**

- | | | |
|-----|---------------------------------|--------|
| 1. | Isaaul – Manasik | (I.M) |
| 2. | Fatawa Raheemiya | (FR) |
| 3. | Al Targheeb wa Tarheeb | (TT) |
| 4. | Tirmidhi | (T) |
| 5. | Muallim ul Hujjaj | (MH) |
| 6. | Ibn Majah | (IMH) |
| 7. | Fatawa Mahmoodia | (FM) |
| 8. | Jawharul Fiqh | (JF) |
| 9. | Auzazul Masalik | (AM) |
| 10. | Fathul Qadeer | (FQ) |
| 11. | Imadul Fatawa | (IFA) |
| 12. | Fatawa Khilia | (FK) |
| 13. | Izaazul Tahawi | (IT) |
| 14. | Shaami | (S) |
| 15. | Badaaius Sanaai | (BS) |
| 16. | Ghunatul Manasik | (GM) |
| 17. | Fatawa Alamgiri | (FA) |
| 18. | Zubdaus Manasik | (ZM) |
| 19. | Badrul Raiq | (BR) |
| 20. | Muhtahul Khalik | (MK) |
| 21. | Hajj wa Umrah Ka Ahsaan Tarikha | (HUAT) |
| 22. | Ummdatul Manasik | (UM) |
| 23. | Akhamul Hajj | (AH) |
| 24. | Tatar Khania | (TH) |
| 25. | Hindia | (H) |
| 26. | Ahsanul Fatawa | (AF) |
| 27. | Tanwirul Abraar | (TA) |
| 28. | Sharh Naakia | (SN) |

Researched by

Mufti Shaabir Ahmed Qasmi
Mufti of Jamia Qasmia Murabad Shahi, India

Translated by

Mufti Afzal Hoosen Elias
muftie@alislam.co.za
www.alislam.co.za

1424/2004