

# Mistakes Made by Some Pilgrims

Written by His Eminence Shaykh, the erudite scholar

**Muhammad ibn Sālih al-'Uthaymīn**

May Allah forgive him, his parents, and all Muslims

In the Name of Allah, the Most Compassionate, the Most Merciful.

Praise be to Allah, Lord of the worlds, and may the peace and blessings of Allah be upon our Prophet Muhammad, his family, his Companions, and those who follow his guidance until the Day of Judgment. Allah Almighty says: {There has certainly been for you in the Messenger of Allah an excellent example for whoever hopes for Allah and the Last Day and remembers Allah much.} [Al-Ahzāb: 21] He also says: {...So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided.} [Al-A'rāf: 158] He also says: {Say: "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is All-Forgiving, Most Merciful."} [Āl-'Imrān: 31] Allah Almighty also says: {So rely upon Allah; indeed, you are upon the clear truth.} [Al-Naml: 79] He also says: {...And what is beyond the truth except the misguidance? So how are you averted?} [Yūnus: 32] Anything that contradicts the Prophet's guidance and his way is false and error, and it rebounds on its doer. The Prophet (may Allah's peace and blessings be upon him) said: "Whoever does something that is not in accordance with this matter of ours (i.e. Islam) is rejected." That is, it will not be accepted from its doer and will rebound on him. Some Muslims do things in many acts of worship that have no basis in the Qur'an or the Sunnah, especially in Hajj, about which many give Fatwas without knowledge. They hasten in doing so to the extent that some people treat Fatwas much like business that brings them fame and prominence. This has led to error and misguidance. A Muslim should only give Fatwas based on knowledge, lest he should displease his Lord. In giving a Fatwa, one is actually speaking on behalf of Allah Almighty and conveying from Him. So, let him remember those verses which Allah Almighty says regarding His Prophet: {And if he had made up about Us some [false] sayings, We would have seized him by the right hand; Then We would have cut from him the aorta. And there is no one of you who could prevent [Us] from him.} [Al-Hāqqah: 44-47] He Almighty also says: {Say: "My Lord has only forbidden immoralities – what is apparent of them and what is concealed – and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know."} [Al-A'rāf: 33]

The mistakes made by pilgrims mostly stem from this - I mean giving Fatwas without knowledge - and from ordinary people imitating one another without evidence.

We will clarify the Sunnah with regard to some acts where mistakes are commonly made and will point out those mistakes. We implore Allah Almighty to grant us success and to make this beneficial for our fellow Muslims; indeed, He is the Most Generous, the Most Bountiful.

## **Ihrām (ritual state of consecration) and the Mistakes made in it**

Al-Bukhāri, Muslim, and others narrated that Ibn 'Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) made Dhul-Hulayfah the Miqāt (the place where pilgrims assume Ihrām) for the people of Madinah, Al-Juhfah for the people of the Levant, Qarn al-Manāzil for the people of Najd, and Yalamlam for the people of Yemen.

And he said: "They are for them and for those who pass by them, who are not of their people, intending to perform Hajj and 'Umrah."

'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) made Dhāt 'Irq the Miqāt for the people of Iraq. [Narrated by Abu Dāwūd and Al-Nasā'i]

Al-Bukhāri and Muslim narrated that 'Abdullah ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Let the people of Madinah assume Ihrām from Dhul-Hulayfah, the people of the Levant from Al-Juhfah, and the people of Najd from Qarn."

These Miqāts, which were determined by the Prophet (may Allah's peace and blessings be upon him), are Shariah-determined boundaries taken as they are from the legislator. No one can ever change them, transgress them, or pass them without assuming Ihrām, for those intending Hajj or 'Umrah. This would be transgression against the limits set by Allah Almighty,

Who says: {...And whoever transgresses the limits of Allah - it is those who are the wrongdoers.} [Al-Baqarah: 229]

And in the Hadīth reported by Ibn 'Umar (may Allah be pleased with him and his father), the Prophet (may Allah's peace and blessings be upon him) said: "Let the people of Madinah assume Ihrām... the people of the Levant assume Ihrām... and the people of Najd assume Ihrām."

This is a Prophetic command. One assumes Ihrām and then proclaims the Talbiyah saying: "Labbayk Allahumma labayak" (Here I am, O Allah, at Your service) in a loud voice.

So, it is incumbent upon everyone intending to perform Hajj or 'Umrah to assume Ihrām from these Miqāts if he or she passes by or in parallel to any of them, whether by land, sea, or air.

If he travels by land, he should stop at the Miqāt if he passes by it, or, if he does not pass by it, he should stop at the place in parallel to it, and he should then do what should be done concerning Ihrām: taking a bath, applying perfume, and wearing the clothing of Ihrām. Then, he should assume Ihrām before leaving.

In case he travels by sea, if the ship stops in parallel to the Miqāt, he should take a bath, apply perfume, and wear the clothing of Ihrām when the ship stands still and assume Ihrām before it moves on.

If, however, the ship does not stop in parallel to the Miqāt, he should take a bath, apply perfume, and wear the clothing of Ihrām before it comes in parallel to the Miqāt and then assume Ihrām when it does.

In case he travels by air, he should take a bath upon going aboard the plane, apply perfume, and wear the clothing of Ihrām before it comes in parallel to the Miqāt and then assume Ihrām shortly before it. He should not wait until the plane actually comes in parallel to the Miqāt,

for it moves so fast that he will not have enough time to do it. If he assumes Ihrām before that as a precaution, there is nothing wrong with that, and no harm done.

Some people make the following mistake: They pass over the Miqāt or a place in parallel to it and then delay the Ihrām until they get off in Jeddah Airport.

This runs counter to the Prophet's command and constitutes transgression against the limits set by Allah Almighty.

Al-Bukhāri narrated that 'Abdullah ibn 'Umar (may Allah be pleased with him and his father) reported: "When these two towns (Basra and Kufa) were conquered, the people went to 'Umar (may Allah be pleased with him) and said: 'O Commander of the Believers, the Prophet (may Allah's peace and blessings be upon him) fixed Qarn as the Miqāt for the people of Najd; yet it is beyond our way and it is difficult for us to pass through it.'

He said: 'Pass through the place in parallel to it on your way.'" So, the Commander of the Believers, one of the rightly-guided Caliphs, determined that whoever does not pass through the Miqāt can pass through a place in parallel to it; and it is the same if one comes in parallel to it by land or air.

If one makes this mistake and lands in Jeddah before assuming Ihrām, he should return to the Miqāt in parallel to which the plane came and assume Ihrām there. If he does not do so and still assumes Ihrām from Jeddah, he is required, according to the majority of scholars, to slaughter an animal as a ransom in Makkah and distribute all of it among the poor living there, and he should not eat from it or give anything of it as a gift to the wealthy, for it is like an expiation.

## **Tawāf (circumambulating the Ka‘bah) and the Erroneous acts done therein**

It is authentically reported that the Prophet (may Allah’s peace and blessings be upon him) started the Tawāf from the Black Stone in the Eastern Yemeni Corner, circumambulated the whole Ka‘bah from beyond the Stone, and walked with a quick pace only in the first three rounds of the Tawāf he performed as soon as he arrived at Makkah. Also, he would touch and kiss the Black Stone during the Tawāf, and he would touch it with his hand and kiss his hand and also touch it with a stick and kiss the stick, while riding his camel, on which he performed the Tawāf and kept pointing to the Corner, i.e. the Stone, each time he passed by it. It is also authentically reported that he would touch the Yemeni Corner.

The different manners in touching the Stone were observed according to what was easy, and Allah knows best. Whatever was easier, he would do it. His touching, kissing, and pointing were all done in worship and glorification of Allah Almighty, not in belief that the Stone can bring any benefit or cause any harm.

Al-Bukhāri and Muslim narrated that ‘Umar (may Allah be pleased with him) used to kiss the Stone and say: “Indeed, I know that you are a stone and you can neither bring any benefit nor cause any harm; and had I not seen the Prophet (may Allah’s peace and blessings be upon him) kiss you, I would not have kissed you.”

### **Some pilgrims make the following mistakes:**

1- They start the Tawāf before the Stone; that is the place between it and the Yemeni Corner. This constitutes religious excessiveness, which the Prophet (may Allah’s peace and blessings be upon him) prohibited. In some ways, it is similar to fasting one or two days before Ramadān, which the Prophet (may Allah’s peace and blessings be upon him) is authentically reported to have forbidden.

The claim put forward by some pilgrims that they do this as a precaution is unacceptable. The true useful precaution is to adhere to Shariah and not to do anything ahead of what Allah and His Messenger legislated.

2- In the midst of over-crowdedness, they perform Tawāf around the roofed part of the Ka‘bah only. They enter through the door of the Stone to the opposite door and leave the rest of the Stone to their right. This is a serious mistake, which renders the Tawāf invalid, for they do not actually circumambulate the Ka‘bah this way, but only parts of it.

3- They do Raml (quick walk) in all seven rounds.

4- They push and shove to reach and kiss the Black Stone, so much so that it often leads to fight and cursing one another, which is wrong and does not befit the act of worship or the Sacred Mosque. This undermines the Tawāf and even the whole rituals. Allah Almighty says: {Hajj is in well-known months, so whoever has made Hajj obligatory upon himself therein, there is no sexual relations and no disobedience and no disputing during Hajj...} [Al-Baqarah: 197] Pushing and shoving dispel the sense of humility and focus and make people forget remembrance of Allah Almighty - and these are two of the greatest objectives of Tawāf. 5- They believe that the Stone by itself can bring benefit; that is why after they touch it, they wipe all over their bodies or over their children. This is nothing but ignorance and misguidance. Indeed, only Allah Almighty can bring about benefit and cause harm. We have cited above ‘Umar’s statement: “Indeed, I know that you are a stone and you can neither bring any benefit nor cause any harm; and had I not seen the Prophet (may Allah’s peace and blessings be upon him) kiss you, I would not have kissed you.”

6- Touching the Ka‘bah: some pilgrims touch all corners of the Ka‘bah and probably even all its walls and rub their bodies against them. This is ignorance and misguidance. Touching the Ka‘bah is an act of worship to Allah and glorification of Him, so we should do it exactly as the Prophet (may Allah’s peace and blessings be upon him) did, and he only touched the two Yemeni Corners: The Black Stone - which lies in the Eastern Yemeni Corner - and the Western Yemeni Corner.

Imam Ahmad narrated in his Musnad collection on the authority of Mujāhid that Ibn ‘Abbās (may Allah be pleased with him and his father) reported that he performed Tawāf along with Mu‘āwiyah (may Allah be pleased with him) and Mu‘āwiyah began to touch all corners. Thereupon, Ibn ‘Abbās said: “Why are you touching these two corners, whereas the Prophet (may Allah’s peace and blessings be upon him) would not touch them?” Mu‘āwiyah replied: “Nothing of the Ka’bah should be abandoned.” Ibn ‘Abbās said: “There has certainly been for you in the Messenger of Allah an excellent example.” Mu‘āwiyah replied: “You have spoken the truth.”

## **Tawāf and the verbal mistakes made therein**

It is authentically reported that the Prophet (may Allah’s peace and blessings be upon him) used to proclaim the greatness of Allah Almighty (by saying: “Allahu Akbar” (Allah is the Most Great) each time he passed by the Black Stone, and he would say between the Yemeni Corner and the Black Stone: {...Our Lord, give us in this world what is good and in the Hereafter what is good, and protect us from the punishment of the Fire.} [Al-Baqarah: 201] And he said: “Indeed, Tawāf around the Ka’bah and between the Safā and Marwah and the throwing of pebbles have been prescribed for remembrance of Allah.” One of the mistakes some people make in this situation is that they allocate a certain supplication for each round, to the extent that if a person completes the round before finishing the supplication, he cuts it off, even if only one word is remaining, so that he can begin the new supplication allocated for the next round. And if he completes the supplication before finishing the round, he keeps silent. Nonetheless, it is not reported that the Prophet (may Allah’s peace and blessings be upon him) made any specific supplication for each round. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “It - i.e. the Tawāf - does not involve any specific Dhikr (remembrance of Allah) reported from the Prophet (may Allah’s peace and blessings be upon him), either by his instruction, statement, or example. Rather, he used to make any supplication during Tawāf. Many people make certain supplications under the roof gutter and the like, and this is baseless.”

This said, 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 glorification of Allah, praising Him, proclaiming His oneness and greatness, or reciting the Qur’an.

One of the mistakes made by some performers of Tawāf is that they take written supplications and read them without knowing their meanings, whereas they may contain certain typos that entirely change the meaning and turn a supplication for the performer of Tawāf into one against him. So, he may supplicate against himself without knowing it. We have heard very astonishing incidents of this type.

If a performer of Tawāf supplicates to his Lord about things he wants and knows, and he correctly intends what he says, this will be better and more useful for him, and he will be a better follower of the Prophet’s example.

Another mistake made by some performers of Tawāf is that a group of people are led by someone in Tawāf who makes supplications in a loud voice and they repeat after him all at once, causing noise and chaos and distracting other performers of Tawāf. This conduct dispels people’s focus and sense of humility and hurts them in this secure place. One day, the Prophet (may Allah’s peace and blessings be upon him) came out as the people were praying and reciting the Qur’an loudly, and he said: “All of you are talking privately to your Lord. You should not raise your voices in recitation of the Qur’an over one another.” [Narrated by Mālik in Al-Muwatta’; classified as Sahih/Authentic by Ibn ‘Abd al-Barr]

It would be better if that leader, when he leads them towards the Ka’bah and stops there, says to them: “Do this and say that; make any supplication you wish”, and proceeds with them in the Tawāf to correct any mistake made by any of them. This way they can perform the Tawāf in humility and tranquility, invoking their Lord in hope and fear about whatever they wish and what they know its meaning and intend; and thus they will cause no harm or trouble to others.

## **The two Rak’ahs after Tawāf and the mistake made in them**

It is authentically reported that when the Prophet (may Allah's peace and blessings be upon him) finished Tawāf, he proceeded towards Maqām Ibrahim and recited: {...And take from the standing place of Abraham a place of prayer...} [Al-Baqarah: 125]. He offered two Rak'ahs, with the Maqām lying between him and the Ka'bah. In the first Rak'ah, he recited Sūrat al-Fātihah and Sūrat al-Kāfirūn; and in the second, he recited Sūrat al-Fātihah and Sūrat al-Ikhlās.

Some people make the following mistake in this situation: They think that the two Rak'ahs should be offered near the Maqām; and so they vie over the place in large numbers, disturbing the performers of Tawāf and hindering their path. This practice is wrong.

The two post-Tawāf Rak'ahs can be offered anywhere in the Mosque, and one can make the Maqām between oneself and the Ka'bah even from a distance, praying in the yard or the corridors in a humble and focused manner, and thus one would not cause harm to others and can be safe from harm.

It would be better if those in charge of the Sacred Mosque prevent those who disturb the performers of Tawāf by praying nearby behind the Maqām and explain to them that this is not a condition of the two Rak'ahs after Tawāf.

Here is another mistake: Some of those who pray behind the Maqām pray many Rak'ahs needlessly, though other people who have finished the Tawāf need their place.

Another mistake: When some performers of Tawāf finish the two Rak'ahs, their leader stands and supplicates in a loud voice and they repeat after him, disturbing and transgressing against those who pray behind the Maqām. Allah Almighty says:{Call upon your Lord humbly and secretly; indeed, He does not like transgressors.} [Al-A'rāf: 55]

## **Ascending Safā and Marwah and supplication above them and Sa'y between the two markers and the mistakes made therein**

It is authentically reported that when the Prophet (may Allah's peace and blessings be upon him) came close to Safā, he recited:{Indeed, the Safā and Marwah are among the symbols of Allah...} [Al-Baqarah: 158]Then, he went above it and could see the Ka'bah. He turned towards the Qiblah (direction towards the Ka'bah), raised his hands, and began praising Allah Almighty and invoking Him with whatever he wished. He proclaimed the oneness and greatness of Allah and said:"Lā ilāha illallāh wahdahu la sharīka lah, la hul mulk walahul hamd wa huwa 'alā kulli shay'in qadīr, la ilāha illallāhu wahdahu anjaza wa'dah wa nasara 'abdah wa hazama al-ahzāba wahdah (There is no deity worthy of worship but Allah, alone, with no partner. To Him belong the dominion and the praise, and He has power over all things. There is no deity worthy of worship but Allah, alone. He has fulfilled His promise, given victory to His servant, and defeated the confederates alone)."Then, he supplicated and said the same supplication three times, after which he walked down. When he reached the middle of the valley - which lies between the two green markers - he jogged until he crossed it, after which he walked to the Marwah. He did over the Marwah what he did over the Safā. Some people make the following mistake during Sa'y (walking rapidly back and forth between the Mounts of Safā and Marwah): When they ascend the Safā and Marwah, they face the Qiblah and make Takbīr, saying: "Allahu Akbar" (Allah is the Most Great) three times as they raise their hands and move them as in the prayer, after which they come down. This is different from what is reported from the Prophet (may Allah's peace and blessings be upon him). They should either do the Sunnah as it is, if they can, or refrain from doing such things and from introducing acts not done by the Prophet (may Allah's peace and blessings be upon him). One of the mistakes made by some performers of Sa'y is that they jog from the Safā to Marwah - I mean they walk quickly along the entire distance between the Safā and Marwah. This contradicts the Sunnah, for they should only jog between the two markers and walk normally in the remaining distance. This mistake is mostly made out of ignorance or due to desire to hasten and finish the Sa'y quickly. Here is another mistake: Some women jog between the two markers; that is they walk briskly between them as men do; whereas a woman should not do that, but should walk normally. Ibn 'Umar (may Allah be pleased with him and his father) said: "Women are not required to walk briskly at the (Sacred) House or between the Safā and Marwah." Another mistake: Some performers of Sa'y recite the verse: {Indeed, the Safā and Marwah are among the symbols of

Allah...} [Al-Baqarah: 158] each time they approach the Safā or Marwah. The Sunnah is for the performers of Sa'y to recite it when they approach the Safā in the first round only.

Another mistake: Some performers of Sa'y allocate a certain supplication for each round, an act that has no basis.

## **Standing at 'Arafah and the mistakes made therein**

It is authentically reported that the Prophet (may Allah's peace and blessings be upon him) stayed on the day of 'Arafah at Namirah until the sun had passed the meridian, after which he rode and proceeded and then got down and offered the Zhuhr and 'Asr prayers, at the time of the former, each as two Rak'ahs, with one Adhān and two Iqāmahs (second call to prayer). Then, he rode and proceeded until he reached his place of standing, where he stopped and said: "I stand here, and all of 'Arafah is a place of standing." He kept standing, facing the Qiblah, raising his hands, and mentioning Allah and invoking Him until the sun set and its disk disappeared. Thereupon, he left for Muzdalifah.

## **Some pilgrims make the following mistakes:**

1- They stay outside the boundaries of 'Arafah and remain in their places until sunset and then leave to Muzdalifah without standing at 'Arafah. This is a serious mistake that causes Hajj to be invalidated, for standing at 'Arafah is a pillar of this act of worship, without which it is invalid. So, if anyone does not stand at 'Arafah at the time of standing, his Hajj is invalid, for the Prophet (may Allah's peace and blessings be upon him) said: "Hajj is 'Arafah. Whoever comes to Jam' during the night, before the break of dawn, has attended the Hajj."

Here is the reason behind this grave mistake: People get misled by one another. Some stop before reaching 'Arafah and fail to look out for its signs. So, they cause themselves to miss Hajj and mislead others by their action.

It would be better if the Hajj officials inform people about this by a means that can reach them all in various languages, and ask the Tawāf guides to warn them about this mistake so they will be well informed and perform the rituals of Hajj in the most proper manner that leaves them blameless.

2- They leave 'Arafah before sunset, which is prohibited, for it contradicts the Prophet's Sunnah. He stood until the sun set and its disk disappeared. Moreover, leaving 'Arafah before sunset is an act of the pre-Islamic period of ignorance.

3- They turn towards Mount 'Arafah when they supplicate, even if the Qiblah is behind them or to the right or left. This contradicts the Sunnah, which stipulates that one faces the Qiblah in supplication, as the Prophet (may Allah's peace and blessings be upon him) did.

## **Throwing the pebbles and the mistakes made in it**

It is authentically reported that the Prophet (may Allah's peace and blessings be upon him) threw Jamrat al-'Aqabah, which is also called Al-Jamrah al-Quswā, the nearest to Makkah, with seven pebbles in the forenoon of the Day of Nahr (10th of Dhul-Hijjah). With each pebble, he made Takbīr. Each pebble was slightly bigger than a chickpea.

In Sunan An-Nasā'i, Al-Fadl ibn 'Abbās (may Allah be pleased with him and his father), who was riding behind the Prophet (may Allah's peace and blessings be upon him) from Muzdalifah to Mina, reported: "He - i.e. the Prophet (may Allah's peace and blessings be upon him) - came down to Muhassir and said: 'You have to pick up pebbles the size of date stones between fingertips with which to throw the Jamrah (pillar where pebbles are thrown during the days of Hajj).'" He said: "Meanwhile, the Prophet (may Allah's peace and blessings be upon him) pointed with his hand like throwing pebbles."

In Musnad Ahmad, Ibn 'Abbās (may Allah be pleased with him and his father) - Yahya said: 'A'waf does not know whether he is 'Abdullah or Al-Fadl - reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) said to me in the morning of Al-'Aqabah, while he was on his

mount: 'Pick up (some pebbles) for me.' I picked up some pebbles the size of date stones between fingertips. He placed them in his hand and said twice: 'With the likes of these.' and with his hand he signaled - Yahya signaled that he raised them and said -: 'Beware of excessiveness! Those who came before you perished because of excessiveness in religion.'"

Umm Sulaymān ibn 'Amr ibn al-Ahwas (may Allah be pleased with her) reported: "I saw the Prophet (may Allah's peace and blessings be upon him) stoning Jamrat al-'Aqabah on the Day of Nahr from the middle of the valley while saying: 'O people, do not kill one another, and when you stone the Jamrah, stone it with pebbles the size of date stones between fingertips.'" [Narrated by Ahmad]

It is narrated in Sahih Al-Bukhāri that Ibn 'Umar (may Allah be pleased with him and his father) would throw Al-Jamrah al-Dunya with seven pebbles, saying Takbīr with each pebble. Then, he would go ahead till he reached the level ground where he would stand facing the Qiblah for a long time to supplicate while raising his hands. Then, he would throw Al-Jamrah al-Wustā, after which he would go to the left until he reached the level ground, where he would stand facing the Qiblah. He would remain standing there for a long time to supplicate while raising his hands. Then he would throw Jamrat al-'Aqabah from the middle of the valley, but he would not stay there; and then he would leave and say: "I saw the Prophet (may Allah's peace and blessings be upon him) do it like this."

'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Indeed, Tawāf around the Ka'bah and between Safā and Marwah and the throwing of pebbles have been prescribed for remembrance of Allah." [Narrated by Ahmad and Abu Dāwūd]

Some pilgrims make the following mistakes:

1- They think the pebbles should be picked up from Muzdalifah, and so they tire themselves in picking them up in the night and carrying them throughout the days of Mina. One of them would even get very sad if he lost his pebbles and would ask his companions to give him any excess of the pebbles they took from Muzdalifah.

It has been made clear that there is no basis for that in the Prophet's Sunnah. The Prophet (may Allah's peace and blessings be upon him) asked Ibn 'Abbās (may Allah be pleased with him and his father) to pick up pebbles for him while he was on his mount. Apparently, he was at the Jamrah then, for he is not reported to have stopped after leaving Muzdalifah and before reaching the Jamrah. Moreover, this was when he needed the pebbles, and he would not order for them to be picked up before that, given the uselessness of this and the trouble involved in carrying the pebbles.

2- They think that by throwing the pebbles, they are actually stoning the devil. That is why they call the Jamrahs the devils. They say: "We stoned the large or little devil; or we stoned the father of devils", by which they mean Al-Jamrah al-Kubrā, which is also called Jamrat al-'Aqabah. They say these and other similar phrases that do not befit the sacred places or the rituals.

They also throw the pebbles vigorously and violently while yelling and cursing those alleged devils. Some would even climb above them and angrily hit them with shoes and large pebbles, while being subject to the pebbles thrown by other people. Meanwhile, they only grow more angry in hitting the alleged devils, and the people around them keep laughing and giggling. It is like a scene of farce or comedy. We had seen these scenes before the bridges were built and the Jamrahs were raised.

All of this is based on the belief that the pilgrims stone the devils, something that has no sound foundation. From the foregoing, we can see the wisdom behind prescribing the pebble-throwing, which is to mention Allah Almighty. Hence, the Prophet (may Allah's peace and blessings be upon him) would say Takbīr after throwing each pebble.

3- They throw large pebbles, shoes, and wood at the Jamrahs and this is a serious mistake that contradicts what the Prophet (may Allah's peace and blessings be upon him) legislated for his Ummah, through his actions and commands, as he threw pebbles the size of date stones between fingertips and commanded his Ummah to use similar pebbles, warning them against excessiveness in religion. Again, the reason behind this grave mistake is their belief that they stone the devils. 4- They head to the Jamrahs with violence and severity bereft of humbleness to Allah Almighty or mercy to His servants. By this attitude, they hurt Muslims and put them to harm - in addition to the ensuing



wrangle and quarrel that turn this worship and this sacred place into an area for reviling and clashing, far removed from the purpose for which these rituals were prescribed and from the Prophet's practice. In the Musnad, Qudāmah ibn 'Abdullah ibn 'Ammār reported: "I saw the Prophet (may Allah's peace and blessings be upon him) throw Jamrat al-'Aqabah on the Day of Nahr from atop a reddish-brown camel of his, without beating anyone, driving them off, or telling them to go away." [Narrated by Al-Tirmidhi, who classified it as Hasan Sahih/Sound Authentic]

5- They fail to stand and supplicate after throwing the first and second Jamrahs during the days of Tashrīq (11th, 12th, and 13th of Dhul-Hijjah); whereas it is known that the Prophet (may Allah's peace and blessings be upon him) would stand facing the Qiblah after throwing them, raising his hands and supplicating for long.

The reason behind people's failure to do so is their ignorance of the Sunnah or because many of them prefer to hasten and finish the rituals quickly.

It would be better if pilgrims learn the rulings of Hajj before making this journey, so that they can worship their Lord with knowledge and follow the Prophet's example correctly. When one intends to travel to a certain country, he asks others about how to go there, in order to be acquainted with the right way. Certainly, there is a greater reason for us to learn about the way leading to Allah Almighty and His Paradise. So, it behooves us to ask about it before walking therein, so that we can achieve our goal. 6- They throw the pebbles all at once, which is a serious mistake. Scholars said: "If one throws more than one pebble at one time, only one pebble will count." A pilgrim should, thus, throw one pebble at a time, as the Prophet (may Allah's peace and blessings be upon him) did. 7- They add supplications while throwing the pebbles which were not reported from the Prophet (may Allah's peace and blessings be upon him), such as: "O Allah, make it a cause of pleasure for the All-Merciful and a cause of anger for the devil." Some may even make those supplications and fail to say Takbīr, which is reported in that situation from the Prophet (may Allah's peace and blessings be upon him). It is more appropriate to stick to what is reported from the Prophet (may Allah's peace and blessings be upon him) without addition or omission. 8- They are not keen to throw the pebbles themselves. Instead, they appoint others to throw on their behalf, even though they are able to do so; but they only want to spare themselves the trouble of crowdedness and the hardship of this ritual. This runs counter to the command of Allah Almighty to complete Hajj, as He says: {And complete the Hajj and 'Umrah for Allah...} [Al-Baqarah: 196]

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{And complete the Hajj and 'Umrah for Allah...} [Al-Baqarah: 196]

So, whoever is able to throw the pebbles should do the ritual himself and bear the involved hardship and trouble. Indeed, Hajj is a kind of Jihad, which necessarily involves hardship. Let the pilgrims fear Allah and complete the rituals as commanded by their Lord, as much as they can.

## The Farewell Tawāf and the mistakes made therein

It is narrated by Al-Bukhāri and Muslim that Ibn ‘Abbās (may Allah be pleased with him and his father) reported: “People were commanded to make (Tawāf around) the Ka’bah the last thing they do, but an exception was made for menstruating women.”

In a narration by Muslim, he reported: “People were going in all directions, but the Prophet (may Allah’s peace and blessings be upon him) said: ‘No one should depart until the last thing he does is (Tawāf around) the House.’” It is also narrated by Abu Dāwūd with the following wording: “Until the last thing he does is Tawāf around the House.”

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It is narrated by Al-Bukhāri and Muslim that Umm Salamah (may Allah be pleased with her) reported: “I complained to the Prophet (may Allah’s peace and blessings be upon him) that I was ill, and he said: ‘Perform Tawāf from behind the people while riding.’ So, I performed Tawāf as the Prophet (may Allah’s peace and blessings be upon him) was praying beside the House and reciting: {By Tūr, and [by] a Book inscribed}.”

Al-Nasā’i narrated that she said: “O Messenger of Allah, by Allah, I have not performed the Farewell Tawāf.” He said:

“When the Iqāmah for prayer is pronounced, make Tawāf on your mount from behind the people.”

Al-Bukhāri narrated that Anas ibn Mālik (may Allah be pleased with him) reported: “The Prophet (may Allah’s peace and blessings be upon him) offered the Zhuhr, ‘Asr, Maghrib, and ‘Ishā’ prayers and then rested for a while at Al-Muhassab and then he rode to the House and made Tawāf around it.”

It is narrated by Al-Bukhāri and Muslim that ‘Ā’ishah (may Allah be pleased with her) reported that Safiyyah (may Allah be pleased with her) got her menses after the Ifādah (pouring forth) Tawāf. The Prophet (may Allah’s peace and blessings be upon him) said: “Is she going to detain us?” They said: “She made the Ifādah Tawāf and circumambulated the House.” He said: “Then, she may depart.”

In Al-Muwatta’, ‘Abdullāh ibn ‘Umar ibn al-Khattāb (may Allah be pleased with him and his father) reported that ‘Umar (may Allah be pleased with him) said: “Let no one of the pilgrims depart before making Tawāf around the House, for the last ritual is Tawāf around the House.”

It is also narrated in Al-Muwatta’, via Yahya ibn Sa’īd, that ‘Umar (may Allah be pleased with him) returned a man, who had not performed the Farewell Tawāf, from Marr al-Zahrān so as to perform it.

Some people make the following mistakes:

1- They come from Mina on the day of departing before the pebble-throwing, make the Farewell Tawāf, and then return to Mina and throw the pebbles, after which they travel home. This is not permissible, for it contradicts the Prophet’s command to make the last thing Tawāf around the House. Those who throw the pebbles after the Farewell Tawāf make the last thing the pebble-throwing, not Tawāf. In fact, the Prophet (may Allah’s peace and blessings be upon him) only performed the Farewell Tawāf before he departed and after he had completed all the rituals of Hajj. He said: “Take your rituals from me.” Also, the reported statement of ‘Umar ibn al-Khattāb (may Allah be pleased with him) in this respect is clear-cut. He said that Tawāf around the House is the last ritual.

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So, if a pilgrim performs Tawāf and then throws the pebbles, his Tawāf is not sufficient, for it has not been made in its proper order. He should, therefore, repeat it after throwing the pebbles; otherwise, he would be treated as a non-performer of the Farewell Tawāf.

2- They stay in Makkah after the Farewell Tawāf, which does not make the last thing they do Tawāf around the House; and this contradicts the Prophet's command and action. The last thing done by the Prophet (may Allah's peace and blessings be upon him) was Tawāf around the House, and he only performed the Farewell Tawāf before departure, and so did his Companions. Scholars, however, gave an exception for stay after the Farewell Tawāf if there is a casual need, like when Iqāmah for prayer is pronounced after the Farewell Tawāf, and he offers it before leaving; there comes a funeral and he prays funeral prayer; or there is some need relating to his travel, such as buying some goods or waiting for companions. If a pilgrim stays on needlessly after the Farewell Tawāf, he is required to repeat it. 3- They walk backwards as they leave the Mosque after the Farewell Tawāf, allegedly out of glorification for the Ka'bah. This runs counter to the Sunnah; rather, it is one of the religious innovations about which the Prophet (may Allah's peace and blessings be upon him) warned us, saying: “Every religious innovation is misguidance.” A religious innovation is anything newly introduced into creed or worship, contradicting what the Prophet (may Allah's peace and blessings be upon him) and his rightly-guided successors had followed. Does one, who walks backwards out of glorification for the Ka'bah as he claims, think that he glorifies it more than the Prophet (may Allah's peace and blessings be upon him) did? Or does he think that the Prophet (may Allah's peace and blessings be upon him) and his rightly-guided successors did not know that this act would constitute glorification of the Ka'bah? 4- They turn towards the Ka'bah at the door of the Mosque after finishing the Farewell Tawāf and make supplications there like one who says farewell to the Ka'bah. This is a religious innovation, for the Prophet (may Allah's peace and blessings be upon him) is not reported to have done this, and neither were his rightly-guided successors. Anything which is done by way of worship and not stipulated in the Shariah is false and rejected, for the Prophet (may Allah's peace and blessings be upon him) said: “Whoever does something that is not in accordance with this matter of ours (meaning Islam) is rejected.” That is it will not be accepted from its doer. A believer in Allah and His Messenger should follow the Prophet's example and his teachings regarding any worship he performs. Thus, he shall win the love and forgiveness of Allah Almighty, Who says: {Say: “If you should love Allah, then follow me, Allah will love you and forgive you your sins. And Allah is All-Forgiving, Most Merciful.”} [Āl-'Imrān: 31] We should follow the Prophet (may Allah's peace and blessings be upon him) in what he did and what he did not do. If the reason for doing something existed during his lifetime and yet he did not do it, this proves that the Sunnah and the Shariah stipulate that we should not do it. So, it is not permissible to introduce it to the religion of Allah Almighty, even if it appeals to people. Allah Almighty says: {But if the truth had followed their inclinations, the heavens and earth and whoever is in them would have been ruined. Rather, We have brought them their message...} [Al-Mu'minūn: 71] The Prophet (may Allah's peace and blessings be upon him) said: “None of you (truly) believes until his personal desire complies with what I have come with.”

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The Prophet (may Allah's peace and blessings be upon him) said:

“None of you (truly) believes until his personal desire complies with what I have come with.”

We implore Allah Almighty to guide us to the straight path; to not cause our hearts to deviate after He has guided us; and to bestow upon us mercy from Him; indeed, He is the Bestower. Praise be to Allah, and may His peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Penned on Sha'bān 19, 1398 A.H.

By

Muhammad ibn Sālih al-'Uthaymīn

May Allah forgive him, his parents, and all Muslims.

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