

Cursing and insulting in Hajj

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Question: Do cursing and insulting annul Hajj? And supposing that the Hajj [of the one who does so] is nullified, does this imply that all his deeds, among them his Hajj for the first time, are annulled? Please, give us a convincing answer, and may Allaah reward you.

Answer: All praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon whom Allaah sent as a mercy to the Worlds, upon his Family, his Companions and his Brothers till the Day of Resurrection.

Allaah تعالى forbids committing any kind of bad things in Hajj or in other than Hajj, whether by word or by action. As regards Hajj, Allaah تعالى says:

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

[The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islaamic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj, therein by assuming Ihraam, then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj]¹

So, Allaah showed that whoever intends to perform Hajj, by assuming Ihraam², then he should not have sexual relations with his wife and should avoid preliminaries, such as touching, kissing and embracing...etc. or speaking about intercourse in presence of women.

Allaah also forbids committing sins as a whole, among them cursing and insulting, because it is reported in the hadeeth "Insulting a Muslim is a sort of sin, while fighting him is a sort of disbelief"³.

Allaah also forbids dispute in Hajj. It is reported that Ibn `Umar رضي الله عنهما said: "Dispute in Hajj consists of insults, arguments and divergences"⁴.

Hereupon, we know that insulting is prohibited in Ihraam. However, its degree differs:

¹ Soorah al-Baqarah [2:197]

² Ihraam: The state in which one is prohibited from doing certain things which are lawful at other times. `Umrah and Hajj are performed in such a state.

³ Reported by Al-Bukhaaree in his "Saheeh", chapter of "Faith", concerning the fact that the believer fears that his deeds become void without being aware of it (hadeeth 48) and Muslim in his "Saheeh", chapter of "Faith", concerning the saying of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that insulting a Muslim is a sort of sin...(hadeeth 221) on the authority of `Abdullaah Ibn Mas'ood رضي الله عنه.

⁴ Reported by At-Tabaree in his "Tafseer" (2/282) and mentioned by Ibn Katheer in his "Tafseer" (1/319). It is also reported by As-Suyooty in "Ad-Dur Al-Manthoor" (1/529).

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- If one insults, abuses or condemns the actions or the behaviours of others out of undervaluation and depreciation, then he incurs sin by committing such prohibition, because the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ says, "**The Muslim is he, from whose tongue and hands all of Muslims are saved. The true immigrant is he, who abandons all of what Allaah has forbidden**"⁵. This does not imply compensation. His Hajj is valid and is not nullified, but it is deficient, and the person will not have the promised reward of it which is stated in the hadeeth, "**Whoever performs Hajj for Allaah's pleasure and does not have sexual relations with his wife [during the Hajj days] and does not do evil or sins, then he will return from Hajj as if he were born anew (free from all sins)**"⁶.
- If one insults Allaah تَعَالَى, Islaam, rites or holy shrines...etc. this is then a clear disbelief. That person is considered unanimously a disbeliever and an apostate; whether he knows that he disbelieved or does not know. If he commits this verbal disbelief when performing the Hajj for the first time, his apostasy nullifies his Hajj.
- If he performs the Hajj for the first time before he apostatises, his Hajj is valid if he makes repentance, and he is not enjoined to make up for it, according to the soundest of the two opinions of scholars. This is the opinion of the Shaafi'ites and Hambalites, contrarily to the opinion of the Hanafites and Maalikites who say that he should perform his Hajj again if he had offered it before apostatising. The reason of their divergence lies in whether apostasy nullifies the deeds or not: the Hanafites and Maalikites think that apostasy implies the nullification and corruption of deeds; their evidence is Allaah's Word:

وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ

[**And whosoever disbelieves in the Oneness of Allaah and in all the other Articles of Faith [i.e. His (Allaah's), Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work**]⁷;

fruitless means corrupt. Consequently, the deeds of the one who apostatises should be nullified, and he should perform again the deeds if he makes repentance.

⁵ Reported by Al-Bukhaaree in his "Saheeh", chapter of "Faith", concerning the fact that the Muslim is he, from whose tongue and hands all of Muslims are saved (hadeeth 10), Aboo Dawood in his "Sunan", chapter of "Jihad", concerning whether emigration has ceased or not yet (hadeeth 2481), An-Nasaa'ee in his "Sunan", chapter of "Faith and its prescriptions", concerning the description of the Muslim (hadeeth 4996) and Ahmad in his "Musnad" (hadeeth 6671) on the authority of `Abdullaah Ibn `Amr Ibn Al-`Aas رضي الله عنهما.

⁶ Reported by Al-Bukhaaree in his "Saheeh", chapter of "Hajj", concerning the merit of the accepted Hajj (hadeeth 1449), Muslim in his "Saheeh", chapter of "Hajj", concerning the merit of Hajj and `Umrah (hadeeth 3291), At-Tirmidhee in his "Sunan", chapter of "Hajj", concerning what is reported on the merit of Hajj and `Umrah (hadeeth 811), An-Nasaa'ee in his "Sunan", chapter of "The rites of Hajj", concerning the merit of Hajj (hadeeth 2627), Ibn Maajah in his "Sunan", chapter of "The rites", concerning the merit of Hajj and `Umrah (hadeeth 2889) and Ahmad in his "Musnad" (hadeeth 7096) on the authority of Aboo Hurayrah رضي الله عنه.

⁷ Soorah al-Maa'idah [5:5]

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The others think that the deeds will be void just if he dies in state of apostasy, because Allaah تعالى says:

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

[And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever]⁸

Therefore, if he embraces Islaam again by repentance, he should not redo the obligations he had done, while he is not rewarded for his deed, even if he is not enjoined to do it again. Therefore, we have interpreted the absolute verse [that is the first] with the restricting one [which is the second].

The perfect knowledge belongs to Allaah عزَّ وجلَّ. Our last prayer is all praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon our Prophet, his Family, his Companions and Brothers till the Day of Resurrection.

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⁸ Soorah al-Baqarah [2:217]