

5 Pillars Of Islam - Hajj

Describe the rites performed during the Hajj. How is the hajj performed?

Hajj is the fifth and last pillar of Islam. It has been given to the prophet (s.a.w) during the Madinan phase and it is obligatory on all Muslims having the means to make it to Macca in Saudi Arabia. The hajj is obligatory on each Muslim and must be accomplished at least once during our lifetime. This institution englobes a few acts of different great personalities of Islam. There are some requirements and steps that are important in Hajj.

At the outset, when performing the Hajj, Muslims must be in the state of purification (wudu/Ghusal) done at boundary (miqat) and must wear the pilgrim dress known as ihram. It is a two pieces of unstitched cloth for men¹ and for women it can be any appropriate dress or jilbab. It is said that 'the Hajj (pilgrimage) is (in) the well-known months. So whosoever intends to perform Hajj therein (by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj.'² If there is perfume, the Prophet (ﷺ) said, "Wash the perfume off your body thrice and take off the cloak and do the same in 'Umrah as you do in Hajj."³

Moreover, each Muslim must know the different stages and what must be read or intended when going through each one of them. As such, the Niyyat or intention for Hajj is done with a two rakat (unit) prayers before entering the boundary of the Haram shareef. Narrated 'Aisha: (the mother of the faithful believers) I said, "O Allah's Apostle! We consider Jihad as the best deed." The Prophet said, "The best Jihad (for women) is Hajj Mabruur. "⁴ It is said that Allah's Apostle had fixed as Miqat Qarn al Manazil for the people of Najd, Dhul-Hulaifa for the people of Medina, and Al-Juhfa for the people of Sham.⁵ There is also Yalamlam for the people of Yemen.⁶

Thirdly, there is the continuous repetition of the talbiyah loudly ('Here I am O Lord' – Labbaik Allaahoummah Labbaik)⁷ when proceeding to Macca. This can be done either individually or in group. Narrated Jabir bin 'Abdullah : that Allah's Apostle started saying, "Labbaik" from Dhul-Hulaifa when his Mount stood upright carrying him.⁸ It is said that Anas heard the companions of the Prophet reciting Talbiya together loudly to the extent of shouting.⁹ On reaching the sanctuary of Mecca, Ibn `Umar used to stop, reciting Talbiya and then he would pass the night at Dhi-Tuwa and then offer the Fajr prayer and take a bath.¹⁰ The Prophet (ﷺ) passed the night at Dhi-Tuwa till it was dawn and then he entered Mecca.¹¹

Furthermore, when entering Macca Muslims must do the tawaf 7 times¹² which is known as tawaf-e-qudum starting at the corner of hajr aswad (the Black Stone). He kissed the Black Stone Corner first while doing Tawaf and did ramal in the first three rounds of the seven rounds (of Tawaf)¹³ and walked in the remaining four, in Hajj and Umra.¹⁴ Then after the Tawaf he used to offer two rak`at (at Maqaam ul Ibrahim)

¹ Bukhariy 1545

² Qur'an 2: 197

³ Bukhariy 1536

⁴ Bukhariy 1520

⁵ Bukhariy 1522

⁶ Bukhariy 1524

⁷ Bukhariy 1549

⁸ Bukhariy 1515

⁹ Bukhariy 1548

¹⁰ Bukhariy 1573

¹¹ Bukhariy 1574

¹² Bukhariy 1627

¹³ Bukhariy 1603

¹⁴ Bukhariy 1604

and then performed Tawaf between Safa and Marwa¹⁵ known as the Hastening (sai) of 7 times between the 2 hills where he used to run in the midst of the rain water passage.¹⁶ Then there is the shaving of the head for men and clipping of the hair for women. Muslims must prepare themselves both physically and spiritually as Allah revealed, "And take a provision (with you) for the journey, but the best provision is the fear of Allah."¹⁷

Fifthly, on the 8th of Dhu'l Hijjah Muslims proceed from Mecca to Mina before noon where they have to pray zuhr, asr, maghrib and Isha swalaat. It is said that Ata reported that Ibn Abbas narrated: "The Messenger of Allah led us in Salat at Mina for Zuhr, Asr, Maghrib, Isha, and Fajr, then he left in the morning to Arafat."¹⁸ They spend that night at Mina. It is said that he offered the Zuhr and `Asr prayers on the day of Tarwiya (8th day of Dhul- Hijja)¹⁹ Allah's Messenger (ﷺ) offered a two-rak`at prayer at Mina.²⁰

Added to the above, on the 9th of Dhul Hijjah they proceed to Arafat after swalaat ul fajr reaching there before Zawaal (zenith). This is the location of Mount of Mercy (Jabal al Rahmah). This is the main day of Hajj and if someone misses that day, he has missed Hajj. On that day, Muslims will combine swalaat zuhr and asr²¹ in the manner of the travellers, they will listen to the sermon, they will pray and supplicate for forgiveness and success in this world and the next. This is known as the Standing (wuquf).

Seventhly, after sunset without performing swalaat maghrib, Muslims proceed to Muzdalifah where they will pray swalaat maghrib and isha together. Abdullah bin `Umar used to offer the Maghrib and `Isha' prayers together at Jam' (Al-Muzdalifa)²² with a separate Iqama for each of them and did not offer any optional prayer in between them or after each of them.²³ They will spend the night there praying and gather 49 pebbles for rami, that is the beating of Shaitaan. It is said that the Fajr (morning) prayer is offered at Jam' (Muzdalifa) and the prophet departed from Jam' before sunrise.²⁴

Besides, on the 10th of Dhul Hijjah the Muslims will leave Muzdalifa after swalaat fajr²⁵ returning to Mina to beat the first Shaitaan. It is said to recite 'Allahu-Akbar' on throwing every pebble.²⁶ The Prophet (ﷺ) was constantly reciting Talbiya till he did Rami of the Jamarat-Al-`Aqaba.²⁷ Then they will return to Macca to perform the tawaf known as tawaf Ziyarah or Tawaf Ifadah²⁸. The pilgrims will offer the sacrifice, individually or collectively, in memory of Hazrat Ibrahim (as) after which the men will shave their hair²⁹ or cut it short³⁰ and women may clip a small lock of hair and change out of ihram. On the same 10th of Dhul hijja, Ibn 'Umar (ra) performed only one Tawaf. He would take an afternoon nap and then return to Mina. That was on the day of Nahr (slaughtering).³¹

¹⁵ Bukhariy 1616

¹⁶ Bukhariy 1617

¹⁷ Qur'an 2: 197

¹⁸ Tirmidhi 879

¹⁹ Bukhariy 1653

²⁰ Bukhariy 1655

²¹ Bukhariy 1662

²² Bukhariy 1668

²³ Bukhariy 1673

²⁴ Bukhariy 1684

²⁵ Bukhariy 1675

²⁶ Bukhariy 1750

²⁷ Bukhariy 1668

²⁸ Bukhariy 1733

²⁹ Bukhariy 1726

³⁰ Bukhariy 1729

³¹ Bukhariy 1732

Ninthly, on the same day the pilgrims will return to Mina where they will beat the three Shaitaan on the 11th and 12th of the same month.³² It is said that when `Abdullah, reached the big Jamra (i.e. Jamrat-ul-Aqaba) he kept the Ka`ba on the left side and Mina on his right side and threw seven pebbles (at the Jamra).³³ Ibn `Umar used to do Rami of the Jamrat-ud-Dunya (the Jamra near to the Khaif mosque) with seven small stones, then the Jamrat-ul-Wusta (middle Jamra) and then the Jamrat-ul-Aqaba.³⁴ They may engage in any kind of ibaadah.

Last but not least, the pilgrims will return from Mina to Mecca to perform tawaf al wida / wada³⁵ before leaving for home or Madina. Muslims will pray at maqam Ibrahim, kiss hajr al aswad, drink water from Zamzam and engage in ibaadah of their choice. The prophet said that none amongst you should depart until he performs the last circumambulation round the House.³⁶ It is said that for a Mahijir, it is only three (days') stay at Mecca, after completing (the Hajj or 'Umrah) that is allowed, and it seemed as if he was saying that he should not (stay) beyond this (period).³⁷

Explain how the Hajj unites the Muslim community. What is the significance / importance of Hajj?

There are different ways how the Hajj unites the Muslim community.

Above all, the worship of Hajj is fard (obligatory) for each Muslim who can afford it. Allah enjoins Hajj saying: "Wherein are plain memorials (of Allah's guidance); the place where Abraham stood up to pray; and whosoever enters it is safe. And pilgrimage to the House is a duty unto Allah for mankind, for him who can find a way thither. As for him who disbelieves, (let him know that) lo! Allah is Independent of (all) creatures."³⁸ It is also said to "Perform the pilgrimage and the visit (to Makka) for Allah"³⁹ and " Abu Huraira (Allah be pleased with him) reported: Allah's Messenger (ﷺ) addressed us and said: O people, Allah has made Hajj obligatory for you; so perform Hajj."⁴⁰

Secondly, Hajj differentiates Muslims from Christians and Jews. The visit to Ka`bah is peculiar to Muslims alone. In Christianity and Judaism there is not an obligatory duty of Hajj in accordance with the Islamic doctrine. It is said that "He who possess enough food for the trip, a means of transportation to reach to Makkah, and yet does not perform Hajj, then he dies, he would then die as a Jew or a Christian"⁴¹. It is one of our five pillars of Islam as mentioned in hadith of the prophet (s).⁴²

Another importance is that Hajj is expiation for sins. Narrated Abu Huraira said that the Prophet (s) said, "Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew."⁴³ It is also said that Abu Huraira said that An Umrah is an expiation for the sins committed between it and the next, and Hajj which is accepted will receive no other reward than Paradise.⁴⁴

³² Bukhariy 1746

³³ Bukhariy 1748

³⁴ Bukhariy 1751

³⁵ Bukhariy 1755

³⁶ Muslim 1327

³⁷ Muslim 1352

³⁸ Qur'an 3: 97

³⁹ Qur'an 2: 196

⁴⁰ Muslim 1337

⁴¹ Tirmidhi 812

⁴² Muslim 16

⁴³ Bukhariy 1521

⁴⁴ Muslim 1349

Added to the above, the reward of Hajj is nothing except “Jannah”. It is said that Abu Huraira reported that Allah's Messenger (s) said that "(The performance of) 'Umrah is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Paradise.⁴⁵". Hajj is one of the most superior deeds. Abu Huraira: Allah's Apostle was asked, "What is the best deed?" He replied, "To believe in Allah and His Apostle (Muhammad). The questioner then asked, "What is the next (in goodness)? He replied, "To participate in jihad in Allah's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform Hajj Mabrur."⁴⁶

More to the point, Hajj brings women the reward of jihad. If a woman succeeds in performing her Hajj in sincerity without committing sins, she is regarded to have achieved her best jihad. 'Aisha said, "O Allah's Apostle! We consider jihad as the best deed." The Prophet said, "The best jihad (for women) is hajj Mabrur."⁴⁷ It is also said that Aisha said, "O Allah's Apostle! Shouldn't we participate in Holy battles and jihad along with you?" He replied, "The best and the most superior jihad (for women) is hajj which is accepted by Allah." Hadrat 'Aisha added: Ever since I heard that from Allah's Apostle I have determined not to miss hajj.⁴⁸

Next, Hajj is a worship that can be benefitted from the bounty of Allah in respect of worldly benefits as well. Ibn ' Abbas said that “Dhul-Majaz and 'Ukaz were the markets of the people during the pre-Islamic period of ignorance. When the people embraced Islam, they disliked to do bargaining there till the following Holy Verses were revealed:-- There is no harm for you If you seek of the bounty Of your Lord (during Hajj by trading, etc.)⁴⁹ ⁵⁰ As mentioned in the ayah, Muslims are allowed to engage in trade and business during the holy days of Hajj. However, surely it shouldn't prevent pilgrims from fulfilling the obligations of Hajj. The prohibition of trade is peculiar to the Jumu'ah hour.

Besides, Hajj helps to know the Prophet and His Companions closely. Hajj is a worship that inspires deep contemplations to Muslims since it is performed in holy places where the beloved Prophet (s) and his blessed companions fulfilled their honorable duty. The worship of Hajj is to know the “collective personality of the Messenger of Allah (s)” with a certain knowledge that is the source of the bliss and the intercession of this Ummah. What we should understand from the expression of “the collective personality of the Prophet” is his da'wah (mission) and his being the prophet of the past and even the future. Visiting these holy places with such deep contemplations surely help Muslims gain a sincere and certain knowledge of the Prophet (s) and his Beloved companions.

Eighthly, Hajj is a way of character education. Hajj, as well as being an obligatory duty, is a way of education as well. Hajj establishes good morals and produces numerous social benefits that bring about a great deal of good to the Muslim individual and society. A pilgrim faces many difficulties, hardships and tough situations during the preparation period, journey and rituals during Hajj which teach him to be patient and submissive; gentle and permissive and teach how to control his temper and keep calm.

Ninthly, Hajj is the world's largest annual assembly. Hajj is like an international conference with millions of Muslims gathered from quiet different cultures and habits. In Hajj, pilgrims learn to focus on the common points and keep the unity, real brotherhood and harmony despite the differences and see that there are no real differences actually and every human are same and equal before God. Also Hajj is a great opportunity

⁴⁵ Bukhariy 1773

⁴⁶ Bukhariy 26

⁴⁷ Bukhariy 1520

⁴⁸ Bukhariy 1861

⁴⁹ Qur'an 2: 198

⁵⁰ Bukhariy 1770

to meet Muslims from different countries and share their ideas, feelings, learn more about other Muslim countries.

Last but not least, Hajj strengthens the feelings of universal brotherhood and manifests that Islam is the religion of unity and solidarity. Hajj removes all kinds of differences and provides the unity of Muslims. Two million people from hundreds of different countries and different nations, different colors and different cultures gather at the same place for the same purpose; they wear the same dress and turn to the same Qiblah. They share the same feelings and same actions. They call the same unique Lord and follow the steps of same Prophet (s). No matter they are rich or poor they are equal in duties and rights. These entire make Muslims realize that they are actually nothing but brothers to each other in the name of Islam. So, Hajj establishes a sincere brotherhood among the Muslims and obviously manifests that Islam is a religion of unity and solidarity.

Discuss the importance of ihram and wuqf.

Among the different elements of Hajj both the ihram and the wuqf are important for the pilgrims. The ihram is the cloth of the pilgrims during the period of hajj. For the men it consists of two unstitched pieces of white cloth. The upper one is known as the rida and the lower one is the izhar.

At the outset, when someone wears the ihram, it signifies purification of his state. It symbolises purity where ghusl and wudu are important.

Moreover, wearing the ihram signifies renouncing all the daily habits, wears and vanities. It signifies humility.

Thirdly, there is an uniformity among all Muslims when performing the hajj. There is no difference.

Furthermore, this will create a brotherhood and fraternity where pride no more exist when wearing the ihram.

Fifthly, it reminds Muslims of the cloth covering at burial having the same colour with no trappings or wealth or status as help.

Another important aspect is the Wuqf. The wuqf (standing) of ‘Arafat is the climax and is the most vital part of Hajj.

At the outset, its importance lies in the fact that if we miss the wuqf, well, then there is no hajj. Our hajj is not accepted. Our presence is important.

Moreover, it is important as when doing the wuqf sincerely, our sins will be forgiven by Allah and it is said that after the hajj we will be considered as the sinless people.

Thirdly, it is important as it helps us to know the spot where the prophet (s.a.w) pronounced his last address with his last advices. It is also said that he received his last wahy – revelation there. It reminds us of the place and time Hazrat Adam (as) and Bibi Hawa (ra) met and the name came to be as ‘Arafat.

Furthermore, it is really the place where we go through the process of once again recognizing our Lord. We assess our past. We ask for His forgiveness, and resolve to worship only Allah (swt).

Fifthly, it is not only physical but also spiritual. It must be done with the heart meaning that our hearts also must be present there and concentrating on what we are saying and benefit from the purification of the hearts.