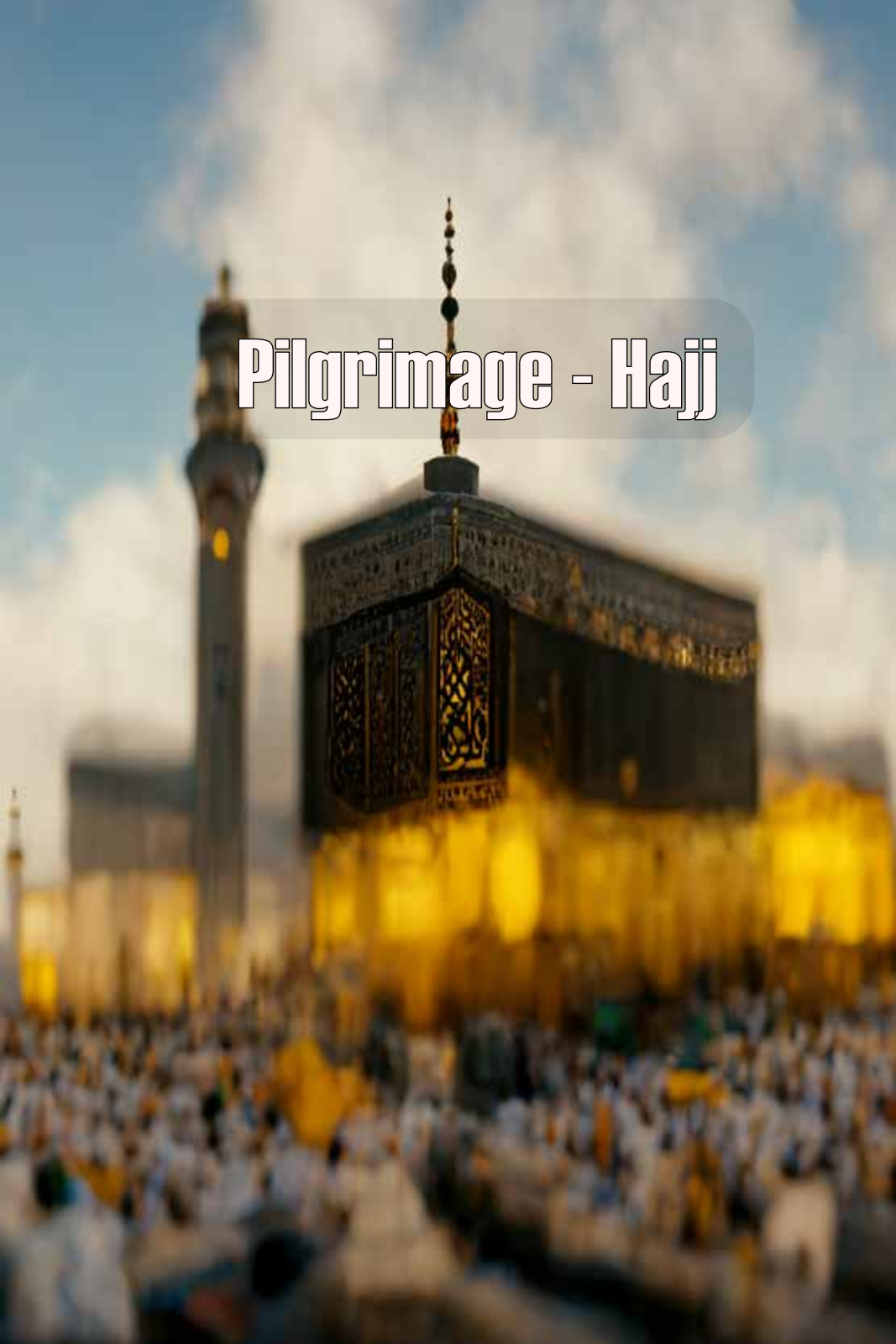


# Pilgrimage - Hajj



## **Pilgrimage – Hajj**

All praise is for Allâh ﷻ who completed for this nation the laws and rulings of Islam, and made it obligatory upon those who are able financially and physically to perform *Hajj* (pilgrimage), for which He prescribed a high reward. He promised the Muslim who performs *Hajj* without erring or violating to have all of his past sins erased so that he becomes as innocent as a newborn baby. That is *Al-Hajj Al-Mabrur* (the Pilgrimage that is accepted by the grace of Allâh ﷻ) for which Allâh ﷻ rewards the garden.

I praise Allâh ﷻ and thank Him and bear witness that there is no god worthy of worship except Allâh ﷻ, *Al-Malik* (The King), *Al-Quddus* (The Holy) and *As-Salâm* (The Peace). I also bear witness that Muhammad is His slave and Messenger, the best man that ever prayed, fasted, performed *Hajj*, and paid *Zakât*. May the peace and blessings of Allâh ﷻ be upon him, his family, his benevolent Companions and those who follow their guidance throughout the passage of time.

O believers! Fear Allâh ﷻ and praise Him for perfecting your religion and completing his favors upon you. One of these favors is that He ordered you to perform *Hajj* and also made it easy for you to do.

In the early ages, pilgrimage was a hard obligation to fulfill in terms of difficulties and cost, which few people would be able to afford. The person would be encountering many dangers during this journey. Whereas in these days, many things have changed and Allâh ﷻ has made it easier for us to perform this form of worship. It has become an easy matter and a pleasant journey in terms of travelling. One can choose any means of transportation to take; an airplane, a bus, a car, or even an ocean liner, whatever is more convenient for us. All of these means are part of Allâh's favors on the people. So they should be grateful for this and much more. While it is easy for them to take this journey, they should take advantage of the opportunity to increase their obedience and worship and to gain more *Taqwa* and piety.

Pilgrimage is obligatory upon every Muslim who has fulfilled the

following prerequisites:

1. Puberty
2. Sanity
3. Physical and financial ability

*Hajj* is not required from a child who has not yet reached puberty, a mentally insane person, or a physically or financially incapable person. Allâh ﷻ said:

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

“*Hajj* (pilgrimage to Makkah) to the House (Ka‘bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one’s conveyance, provision and residence).” (3:180)

The one who is in debt and does not have money should pay his debts first, then perform *Hajj* because to be acquitted first from these responsibilities is more important. If a person becomes weak to the point that he cannot travel but has money, he may send someone to perform *Hajj* on his behalf. The sick person whose sickness is terminal may also perform *Hajj* through proxy (i.e. to send someone to do it on his behalf.) This also applies to old people who are so weak that they become unable to travel. For women another requirement may be added. That is every woman should have a *Mahram* (a male relative who is Islamically forbidden from ever marrying her) to accompany her on her journey until she returns to her home. In this regard, the Prophet ﷺ said:

«لَا يَحْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ، وَلَا تُسَافِرِ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ» فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ امْرَأَتِي خَرَجَتْ حَاجَةً، وَإِنِّي لَكُنْتُ فِي غَزْوَةٍ كَذَا وَكَذَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «انْطَلِقْ فَحِجَّ مَعَ امْرَأَتِكَ».

“A man shall not be alone with a woman in private without her *Mahram*. A woman shall not travel without a *Mahram* [accompanying her.]”. Upon this, a man stood up and said: “O

Messenger of Allâh, my wife set out for *Hajj*, and I am here preparing for *Jihâd*.” The Prophet ﷺ said: “Go and perform *Hajj* with your wife.

A *Mahram* is any man that a woman is Islamically forbidden to ever marry due to family, nursing, or marriage relationships, such as a father, son, grandfather, brother, uncle, or nephew (in the family or from nursing relationship). A *Mahram* may also be the father-in-law, the stepson, the son-in-law, and the step-father (from the marriage relationships). All of the aforementioned are qualified to be *Mahram* for the woman. Of course, there is reasoning behind this ruling. It is to protect, safeguard and look after the woman while she is travelling. However, whoever cannot find a *Mahram* is excluded from the obligation due to inability to fulfill the prerequisites.

As for the performance of *Hajj* and *Umrah*, a Muslim must learn how to do that, so as to be able to perform them correctly. The first thing for a Muslim to know is that he is about to do one of the main obligations and pillars of Islam. He must abstain from indulging in any prohibited matter or sin. He must purify his heart as well as his body. The money he intends to use for this journey must come from a lawful, *Halaal* (Islamically permissible) and pure source that has not mixed with *Haram* (Islamically impermissible matters). He should further pay special care to his prayers by performing them as perfectly as possible, in congregation and in the mosques if available. In addition to that, he must behave with good qualities such as generosity, cheerfulness, and patience upon suffering the pains and hardships of the journey and should not harm anyone.

When one reaches his prescribed *Miqat* (a place designated for people to assume *Ihram* based on their originating city) one should take *Ghusl* (a ritual purifying bath in which the whole body is washed), use perfume on his body, hair, and beard, then perform the act of *Ihram* (puts on the two-piece traditional garment and utters the intention to perform *Umrah*) He then sets out for Makkah pronouncing the *Talbiya* (saying aloud these words):

«لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ

وَالْمُلْكَ لَا شَرِيكَ لَكَ

“Here I am at Your service, O Lord, Here I am! Here I am. No partner do You have. Here I am! All praise be to You, and all favors and bounties are due to You. No partner do You have.”

When he reaches *Al-Bayt Al-Haram* (the House of Allâh), he circumambulates the *Ka'bah* seven times as part of the *Umrah*. He can do so regardless of his distance from the *Ka'bah*, within the mosque, yet to be closer is more preferable if this does not cause any harm to anyone, including himself. After completing this *Tawaf* (circumambulating the *Ka'bah*), he goes behind *Maqam Ibrahim* (the station of Ibrahim) and prays two *Rak'ât* if possible, otherwise he may pray at any place within the sacred Mosque. After that, he heads towards the two hills to perform *As-Sa'i* (walking and hurrying between the two hills of *As-Safa* and *Marwa* starting from *As-Safa*), seven times. After he completes these seven turns, he should cut his hair equally. Cutting only part of the hair is not acceptable. Even though many people do so, it is not correct.

A person performing *Hajj* shall keep his heart, limbs and thoughts from all sins or violations that might cause a defect in his *Hajj*. On the eighth of Dhul-Hijja, he prepares himself for *Hajj* by taking a *Ghusl*, using perfume and wearing *Ihram*. He shall do such at the place he is staying at in Makkah. He shall then head for *Mina*. He prays the noon prayer, the afternoon prayer, the evening prayer, the night prayer and the next morning prayer at *Mina* shortened but not combined. This is because the Prophet ﷺ prayed these prayers at *Mina* and in all the areas of Makkah shortening the prayers but not combining them.

On the night of *Dhul Hijja* (the Day of 'Arafa), he sets out for Mount 'Arafa immediately after sunrise, uttering his *Talbiya* and humbling himself to his Lord. On this day he prays the noon prayer and the afternoon prayer shortened and combined in the time of the noon prayer so as to dedicate the rest of the day for supplication and *Du'a'*. He must keep his *Wudu* (status of purity) and face the *Qiblah* (the direction of the *Ka'bah*) with the hill at his back, as this is the *Sunnah* of the Prophet ﷺ. He must further stay within the boundaries of 'Arafa

and its signs. Unfortunately, many people stand far beyond these boundaries or even farther away not knowing that standing beyond these boundaries definitely nullifies the *Hajj* entirely, as the Prophet ﷺ said:

«الْحَجُّ عَرَفَةٌ.»

“*Hajj* [Pilgrimage] is (mainly) ‘*Arafa* (i.e. standing at ‘*Arafa).*”

Once you are at ‘*Arafa*, you may stand any where you want within the boundaries. The bottom of the valley, which is called *Urana Valley* is not a part of ‘*Arafa*. The Prophet ﷺ said:

«وَقَفْتُ هَاهُنَا وَعَرَفَةٌ كُلُّهَا مَوْقِفٌ.»

“I stood over here and the entirety of ‘*Arafa* is acceptable to stand on.”

After a Muslim has confirmed that the sun has set, he may proceed to *Muzdalifah* in a peaceful and dignified manner, humbling himself while reciting his *Talbiyyah*, as was advised by the Messenger of Allāh ﷺ when He said:

«أَيُّهَا النَّاسُ السَّكِينَةَ السَّكِينَةَ.»

“O people: Peace, Peace!”

When he arrives at *Muzdalifah*, he has to pray the evening prayer and the nighttime prayer in combination, shortening the nighttime prayer to two *Rak‘at*. Thereafter he shall stay at *Muzdalifah* until dawn.

The Prophet ﷺ had permitted only the weak people to depart *Muzdalifah* any time after midnight and before dawn. Having prayed in *Muzdalifah*, a *Haji* (a person who is performing *Hajj*) is advised to face the *Ka‘bah* and say *Takbeer* and *Tahmeed* (exalting Allāh ﷻ by saying *Allāhu Akbar*, and praising Him by saying *Al-Hamdulillah*) as well as saying the supplications and prayers. He shall do so until the brightness of the morning is widespread. Before sunrise, he should proceed for *Mina* and on the way he should pick up seven pebbles. He should then go towards the stone pillar of ‘*Aqabah*, which is the last one next to Makkah. Upon arriving there and after sunrise, he should

throw the pebbles towards the stone pillar of 'Aqaba one after the other while saying *Allâhu Akbar* with each throw. This whole practice must be done with humility and submission, because the purpose behind it is to glorify Allâh ﷻ and make mention of Him. Each pebble must be thrown towards the 'Aqaba pillar, yet throwing the pebbles at the post erected in the middle is not required. After completing this deed, he may slaughter his sacrificial animal if it is required from him. The animal must fulfill the requirements needed in a sacrificial animal. It is permissible to appoint a proxy to do the slaughter. After that, a *Haji* is allowed to shave his entire head or shorten his hair equally. He is not allowed to cut or shave part of it and leave part. As for women, they are required to cut a fingertip-long length of their hair. With this, a *Haji* is free of most prohibitions of *Ihram* except having sexual intercourse with his/her spouse. That is called the first *Tahallul* (i.e., returning to one's normal state.) A *Haji* may therefore put on his clothes, clip his nails and wear perfume, but shall not have relations with his wife.

When a *Haji* proceeds to *Makkah* before noon, he shall perform *Tawaf al-Ifadah* (being an essential part of *Hajj*), perform *Sa'i* (walking between the two aforementioned hills seven turns) and return to Mina. Having done all that, he is in the state of complete and final *Tahallul* when every *Hajj* prohibition is lifted including having intercourse with one's spouse.

O servants of Allâh, on *Eid* (the tenth of Dhul-Hijja), a *Haji* performs four of the *Hajj* practices: throwing at the stone pillar, slaughtering the sacrificial animal, shaving then *Tawaf* and *Sa'i*. This is the correct order; however doing these actions in a different order from this shall not constitute a defect in the *Hajj*. For example: shaving before slaughter, doing *Tawaf* and *Sa'i* after proceeding from Mina, or slaughtering the animal on the 13<sup>th</sup> will not do any harm especially when such is being done to the advantage of the *Haji*. A *Haji* is required to stay the night of the 11<sup>th</sup> of Dhul Hijja at Mina. Immediately after noon a *Haji* should throw at the three stone pillars with seven pebbles every day for three days in a row starting with the

first pillar, then the middle, then the last. He shall always remember to say *Takbir* with every pebble he throws.

The time of throwing the pebbles on the day of *Eid* is after sunrise until sunset for the healthy and strong people and after midnight for the weak ones. After the day of *Eid* the time of throwing the pebbles starts after noon but not before, though some scholars deemed such to be permissible. It is also permissible to throw the pebbles at night if the place is very crowded during the day. If one is not able to perform this act by himself because of sickness, old age, or because very young, one can appoint a proxy to do it for him. A proxy can throw the pebbles of the one he represents after he has thrown his own. There is no need to go and come back again. Once a *Haji* completes the *Jamarat* (the throwing of the pebbles at the pillars), he is free to leave, or stay for the night of the 13th. It is advised that the performance of throwing the pebbles be after the noon prayer as it was reported that the Prophet ﷺ had done so.

When a *Haji* thereafter intends to depart *Makkah*, he shall have to do the *Tawaf Al-Wida'* (the farewell circumambulation). No one shall be pardoned from this practice except the women who are menstruating or in the period of discharge following childbirth. These women should not even come close to the mosque's gates or stand by them.

This is the description of the performance of the Pilgrimage. So fear Allâh the best you can and obey His commandments. Allâh ﷻ said:

﴿ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ۝ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا أَنَّمَ اللَّهُ فِي أَيَّامِ مَعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ الْفَقِيرِ ۝ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نَدْوَاهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴾

“And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to



perform *Hajj*). That they may witness things that are of benefit to them (i.e., reward of *Hajj* in the Hereafter, and also some worldly gain from trade), and mention the Name of Allâh on appointed days (i.e., 10th, 11th, 12th, and 13th day of Dhul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice), [at the time of their slaughtering by saying: (*Bismillâh, Wallâhu-Akbar, Allâhumma Minka wa Ilaik*)]. Then eat thereof and feed therewith the poor having a hard time. Then let them complete their prescribed duties (*Manâsik* of *Hajj*) and perform their vows, and circumambulate the Ancient House (the Ka‘bah at Makkah).” (22:27-29)

May Allâh bless you and me with the verses of the Noble Qur’ân, and benefit us with its signs, proofs and wisdom.