

ESSENTIALS OF ISLAM Series

# AL HAJJ

**“The Pilgrimage and the  
Lesser Pilgrimage”**

**By  
EL - BAHAY EL - KHOLI**

**Translated by : Dr. ABDALLA METWALLI**



1419 - 1998



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SERIES

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THE PILGRIMAGE

AND

THE LESSER PILGRIMAGE

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## ABOUT THIS BOOK

*This book is the third in a series designed to state as briefly as possible the essentials of Islam.*

*No questions of history or philosophy have been raised or discussed. The plain truths about Islam have been stated in a clear and concise manner.*

*It is hoped that people with very little knowledge of Islam will find in this series a direct introduction to the essentials of Islam. It will help even those who want to be initiated into the study of Islam.*

SHAWKY SUKKARY

IN THE NAME OF ALLAH THE BENEFICENT,  
THE MERCIFUL

*"Pilgrimage to the Ka'ba is a duty men owe to God ;  
those who are able to make the journey". (The Qurân).*

The Prophet (Prayers and God's Peace be upon him),  
said : "He who makes the pilgrimage and does not indulge  
in obscenity or wickedness will be as sinless as a new-born  
baby".

And also : "The only reward for the pious pilgrimage  
is Paradise".

**“ The translation of the Qurânic verses cited here is a mere interpretation of the meaning.”**

## INTRODUCTION

Praise be to Allah, and may He bless His Prophet.

Pilgrimage has detailed implications that may escape the notice of many readers of the Qurân. It is a definite obligation, and one of the five pillars of Islam that were defined by the Prophet as follows :

"Testimony that there is no God but Allah and that Muhammad is the Messenger of Allah, prayers, Zakât (alms to the poor), fasting in Ramadân and pilgrimage to the Ka'ba." The implications which we mention are not to be sought here but lie behind these words of Allah :

*"And proclaim the pilgrimage among men ; they will come to you on foot and upon each lean camel, they will come from every deep ravine".*

This verse of the Qurân caught the attention of Muslim scholars who wondered at the idea that once the voice of the summoner is heard from the mosque at Mecca, the people will come from every deep ravine. Yet their wondering did not last long for it dawned upon them that though human effort is limited in its extent, God's power is infinite. They explain the meaning of the verse by saying that when God said to Abraham : *"Proclaim the pilgrimage among men, etc."*, Abraham said to Him : "Oh Lord, and how can my voice reach to the horizons ?" God answered him saying : *"I will make sure the call reaches whoever I wish, though he be at the ends*

of the earth". The pilgrim, in this sense, answers a divine call the moment he sets out on his pilgrimage. God has instilled this into his innermost heart, and he devoutly answers :

"O Lord, here I come ! I come to you who have no partner ! Praise and blessing and power be yours !" His Lord has called to him and he answers by saying : "Here I come !" (Labbayka). The implication here is that each pilgrim should be truly aware of what is being presented to him, that he is being summoned by his Lord, the Lord of creation, to visit him and that he should recognise that the invitation is an honour. Each pilgrim, when he enters the *haram*, must keep his feelings under strict control and drive away all evil thoughts. It is against this that God has warned us :

*"And whosoever seeks wrong-doing therein we shall cause to taste a grievous punishment."*

It is evident here that God inflicts punishment not only on evil doing, but also on wishing evil, for in the presence of God one should not allow one's thoughts to wander.

This book is a pointer to some of the obligations which we must observe in visiting the Holy Places. In it will be found collected the tenets which determine the rites of the pilgrimage and the manner of our fulfilling the Divine ordinance.

May God help you to follow His laws, and thus attain grace.

Peace be upon you.

**BAHAY EL-KHOLY**

## THE PILGRIMAGE (AL-HAJJ) AND LESSER PILGRIMAGE (AL'UMRA) IN LANGUAGE AND ISLAMIC JURISPRUDENCE

- 1) The literal meaning of *Hajj* in Arabic is to set out towards a definite objective. In Islamic law it means to set out for the Ka'ba, the Sacred House, and to fulfil the pilgrimage rites.
- 2) *'Umra* is derived from *I'timâr* meaning a visit. In Islamic law it means visiting the Sacred House, drawing near to God in accordance with the rules which are subsequently referred to.

The distinctions between *Hajj* and *Umra* will be pointed out in due course.

### SOME ORDINANCES OF THE PILGRIMAGE AND LESSER PILGRIMAGE

- 1) Pilgrimage is an obligation for Muslims, according to the precepts of the Holy Qurân and the *Sunna* (Practice of the Prophet and Companions).

a) In the Qurân God says :

*"Pilgrimage thereto is a duty men owe to God, those who are able to make the journey".*



This means that Pilgrimage is a duty imposed on all Muslims and which they cannot avoid so long as they are able to find the means to do so.

- b) As for the *Sunna*, Ibn 'Abbâs reported that the Prophet said in one of his speeches :

"O people, pilgrimage is ordained for you — so fulfil it." Then al-Aqra' Ibn Hâbis asked : "Is it to be yearly, O Messenger of God?" To this the Prophet replied : "If I say so, it will be taken for an obligation which lies beyond your power... Pilgrimage is to be performed once, and whoever performs it more than once does so voluntarily".

- 2) According to the above-mentioned *hadîth* (saying of the Prophet), pilgrimage is a duty one owes to God *once* in the course of one's life ; to do so more than once is voluntary. All the scholars ('Ulamâ) have agreed upon this.
- 3) As for the Lesser Pilgrimage, some scholars state that it is desirable, but not compulsory, quoting Abu Hurayra, who reported that the Prophet said : "Pilgrimage is a duty, but the Lesser Pilgrimage is optional." Once a Bedouin came to the Prophet and said : "O Messenger of God tell me about the *'Umra*, is it a duty ?"

The Prophet answered : "No, but it is better for you that you perform it".

- 4) The Messenger of God recommended the quick fulfilment of the pilgrimage : "He who intends to set out on a pilgrimage must hasten ; he may fall sick, lose his means of conveyance, or be faced with poverty".

## TO WHOM IS THE PILGRIMAGE OBLIGATORY ?

- 1) The pilgrimage is incumbent upon the adult Muslim in full possession of his faculties .It is not to be demanded from other than Muslims, nor from children or lunatics, in accordance with the words of the Prophet : "The pen is withdrawn from three persons — i.e. which records human acts pending Divine Judgement — "the sleeper till he awakes, the child till he grows up, and the lunatic till he is cured of his insanity".
- 2) The pilgrimage is a duty for those who can afford it, as mentioned in the Qurân :

*"Pilgrimage to the Ka'ba is a duty men owe to God, those who are able to make the journey".*

The 'Ulamâ interpret these words of Allah as the ability to meet the expenses of travel and make provision for themselves and for their families at home. This, of course, does not concern the inhabitants of Mecca or its vicinity.

In this connection one should note the tremendous progress in means of transport such as steamers, planes and trains. So one may assume

that "those who are able to make the journey" would mean those who have the money to pay for their fare, and provide for themselves and the members of their household at home.

- 3) As has already been mentioned, it is not an obligation for boys to go on the pilgrimage. But if they do accompany their families, it is something laudable ; that does not exempt them from pilgrimage when they come of age.

If boys have not reached the age of discrimination, their parents or their guardians carry out all the rites of *Hajj* for them. This practice was followed by the Prophet himself, according to a tradition of Jâbir Ibn Abdallah. According to al-San'ânî, the guardian says on his behalf, speaking from the heart : "I have placed him in a state of sanctity (*Ihrâm*)."

- 4) As regards women, there are other further conditions to be taken into account. Some 'Ulamâ insist that women must be accompanied as an escort, by a close relative such as a brother or a son (*Mahârim*). Others are not so adamant on this point, saying that she must perform the pilgrimage whether she has a close relative with her or not.
- 5) He who dies without performing his pilgrimage is acquitted of this obligation if his descendants carry out the pilgrimage in his name and with his own money, or if they provide a substitute to do this by proxy.

- 6) If any man is incapacitated by old age or incurable disease he may choose some person to perform the pilgrimage on his behalf. Pilgrimage by proxy is not valid unless the person designated has himself already performed the *Hajj*.

## STATIONS (MAWAQIT) OF THE PILGRIMAGE AND LESSER PILGRIMAGE

The word "*Mawâqit*" here widens its sense in such a way as to include both the original sense of time and also place. In other words, it signifies the times and the places from which the actual rites of pilgrimage begin.

## THE PILGRIMAGE AND LESSER PILGRIMAGE

### 1) Time of *Hajj* and '*Umra* :

As regards the pilgrimage, the times referred to are those defined by God in His words :

*"The pilgrimage is in the well-known months".* These months are Shawwâl, Dhû'lQa'ada, Dhû'l-Hijja. The '*Ulamâ* added that only the first ten days of Dhûl-Hijja are included. Thus it is not allowed to enter into the state of consecration (*Ihrâm*) for the pilgrimage before these months, that is to say, before the month of Shawwâl.

As for the Lesser Pilgrimage, it is not limited to any definite time of the year. Here is one of the distinctions between the *Hajj* and '*Umra*. It



is said that the Prophet himself performed it once in shawwâl and another time in *Dhû'l-Qa'da*, though he declared that 'Umra in Ramadân (the month of fasting) is equal to the Hajj in gaining God's blessing — without meaning, of course, that it would replace it.

2) Stations of Assembly (*Mawâqîf . Makâniya*).

This refers to the places outside Mecca at which Muslims assemble before entering the *Haram*. On reaching these assembly points they prepare themselves both physically and spiritually for this sacred duty. These places were defined by religious law, and each is termed a *Mîqât*. The Prophet fixed these places to the South, East and North of Mecca. They are as follows :

- a) *Dhû'l-Hulayfa* : It is a place situated North of Mecca at a distance of 450 kilometres. It is the station allotted to the inhabitants of Madina and those to the North of it.
- b) *al-Juhfa* : It is a village North-West of Mecca which was a station for the people of the Levant. This village became ruined long ago, and in its place there is the village of Râbîgh, which is the *Mîkât* of the people of the A.R.E. Turkey, the Balkan countries, Syria, Tunisia, Algeria, and Morocco, and those coming from the North, or North-West.
- c) *Yalamlam* : It is a mountain South of Mecca appointed by the Prophet as a station for

the people of Yemen and those coming from countries lying southwards.

- d) *Qarn al-Manâzil* : It is a mountain East of Mecca, and considered the station of the people of Najd, and those coming from the East.

Any person who reaches his destined station has to enter into a state of consecration called *Ihrâm*.

People whose abodes lie between these stations and Mecca have to assume *Ihrâm* at the moment and the places from which they start their sacred journey. As for the Meccans, they assume *Ihrâm* from their homes. If the *Ihrâm* is meant for the Lesser Pilgrimage, the Meccans have to go beyond the *Haram*, assume *Ihrâm*, and then proceed on their pilgrimage.

## TERMS OF SPECIAL SIGNIFICANCE

Before dealing with the rites of the pilgrimage, there are some terms that need explanation such as *Ihrâm*, *Ifrâd*, *Qirân*, *Tamattu'*.

*Ihrâm* implies, literally, prohibition, and entails the abstention from things that are hitherto allowed. The opposite of *Ihrâm* is *Ihlâl*.

*Ifrâd*, *Qirân*, and *Tamattu'* :

To grasp the significance of these terms, it is best to mention the various observances of the Pilgrimage and

the Lesser Pilgrimage. The observances of the Lesser Pilgrimage are : *Ihrâm*, circumambulation of the Ka'ba, the running between *Safâ* and *Marwa*, and having the head shaved, or the hair cut. With this the *Ihrâm* for the Lesser Pilgrimage come to an end and all restrictions are lifted.

As for the Pilgrimage, the observances are : *Ihrâm*, the circuit of the Ka'ba, the running between *Safâ* and *Marwa*, the standing (*Wuqûf*) at Mount Arafat on the 9th of Dhûl-Hijja, the throwing of the pebbles on the Day of Sacrifice 10th of Dhul'-Hijja), together with other observances to be mentioned later.

From this we can discern some differences between the Pilgrimage and the Lesser Pilgrimage. The ceremonies of the Pilgrimage exceed these of *Umra*. While the *Ihrâm* for the Lesser Pilgrimage ends with the running between *Safâ* and *Marwa*, and having the head shaved or the hair cut, *Ihrâm* for the Pilgrimage ceases only after the standing at Mount Arafat, and performing all the rites of the 10th of Dhûl-Hijja.

Furthermore, the Pilgrimage is confined to well-known months, whereas the Lesser Pilgrimage is performed at any time.

What will happen if *Umra* occurs during the months of the Hajj ? Here it is possible for a person to belong to one of three categories : *Mufrid*, *Qârin* and *Mutamatti'*.

a) If the pilgrim intends to perform the Hajj alone, he is called *Mufrid*, meaning he has not thought of combining the *Umra* with *Hajj*. He who intends from the

very start to combine both *'Umra* and *Hajj* is called *Qârin*. So the difference here lies only in the primary intention, and not in rites observed, whether he be a *Mufrid* or a *Qârin*.

But there is the case of a person who intends the *'Umra* first, carries out all its rites, and is freed from *Ihrâm*. He thus relieves himself of the limitation, imposed by this state of consecration till the 8th day of Dhû'l-Hijja, when he reassumes *Ihrâm* for the *Hajj*. Such a person is called *Mutamatti'*.

The *Mutamatti'* should not under any circumstances have already driven his sacrificial beast to the Ka'ba.

The three cases are illustrated by the testimony of 'Ai'sha :

"We accompanied the Apostle of God (Prayers and God's Peace be upon him), on the Farewell Pilgrimage. Some of us assumed *Ihrâm* and, cried *Labbayka* with the intention of performing the *'Umra*, others with the explicit desire to combine both the *Hajj* and *'Umra*, and others to perform the *Hajj* alone."

## CEREMONIES OF HAJJ AND 'UMRA

There are observances connected with the Pilgrimage and Lesser Pilgrimage which are followed by all Muslims :

### 1) *Ihrâm* :

- a) As has already been explained, *Ihrâm* is the assumption of a spiritual and physical stat



of consecration. The practice is that a man should perform ablution shortly before getting to the assembly station (Miqât) or at the station itself, scent himself and pray two prostrations (Rak'as). Ibn 'Abbâs reported that on reaching Dhûl'-Hulayfa, the station of the inhabitants of Madina, the Apostle of God assumed *Ihrâm*, prayed two Rak'as and mounted his camel.

As for women during post-natal bleeding and menstruation, they are allowed to enter into *Ihrâm* and to perform all rites with the exception only of circumambulation of the Ka'ba.

In the state of *Ihrâm* one is called *Muh-rim*. The pilgrim puts on the *Ihrâm* garb which is a simple, white, unsewn garment thrown across the body, leaving the right arm and shoulder bare. It consists of two pieces without seams or decorations and made of any cloth excepting silk. One of these pieces is folded round the loins, the other thrown over the neck and shoulders, leaving the right arm free. The latter is called the *Ridâ* and the former the *Izâr*. The head is uncovered though the aged and infirm are permitted to fold something around their heads in return for alms to be given to the poor. The region of the ankle bones must be bare and sandals are worn for this purpose. An alternative may be a shoe with

the upper leather cut away to reveal the ankles. As regards women, they are traditionally clad in a long garment reaching from head to foot and revealing only the face and hands.

When thus attired, the *Muhrim* begins by calling out "Labbayka ! Labbayka !" (Here I come, O Lord !). He thus expresses his intention to perform the act, whether his journey be made for purposes of *Hajj* or *'Umra*, or both combined.

b) Prohibited acts during *Ihrâm* :

While in this state of *Ihrâm*, the pilgrim neither shaves nor trims his fingers, nor washes, apart from the ceremonial ablutions at the various stations of the journey. Neither is he allowed any licentiousness of language, sexual intercourse, or any wickedness or vice, quarrels or acts of violence. God has forbidden such acts in the *Qurân* :

*"The pilgrimage is in the well-known months ; whoever is minded to perform the pilgrimage therein (let him remember) there is to be no sexual intercourse, no abuse, nor angry conversation, on the pilgrimage".*

In matters of dress, nothing is allowed apart from the *Izar* (waistwrapper) the

*Ridâ* (robe) and the *nâ'l* (sandals). Hence, a *Muhrim* is not permitted to wear shirts, trousers, gloves, turbans, a fez or hat, or any sewn or dyed cloth. Though women are allowed to wear the garments they wish, they are not allowed to put on gloves or a face veil, or to use sweet-scented perfumes, or wear dresses wholly or partially dyed with saffron.

Hunting is also prohibited, either alone or in a group. Nor is the *Muhrim* allowed to buy the hunted animal or accept it as a present, or even eat it. But the Prophet allowed the *Muhrim* to kill harmful or dangerous animals and birds such as the crow, the kite, the scorpion, rats, and the rabid dog. The 'Ulamâ added to the list the lion, the leopard, the wolf, and the serpent.

## 2) *Talbiya* :

A Muslim punctuates his devotion, from his first entry into the consecrated state of *Ihrâm* to the throwing of the stones at Mina, by this devout cry : "Labbayka ! Labbayka ! Here I come O Lord ! Here I come."

A pilgrim making the Lesser Pilgrimage ('*Umra*) performs the *Talbiya* (i.e. Cries (Labbayka !)) from his assuming *Ihrâm* till he enters the Sacred Mosque and touches the Black Stone.

It is desirable that this cry should be uttered in a loud voice. The *Talbiya* is one of the rites of the Pilgrimage and Lesser Pilgrimage and the form of the Prophet's observance of it was as follows :

"Labbayka ! O God, Labbayka ! Labbayka ! You have no partner, Labbayka ! Praise and grace be yours and authority undivided".

3) *Tawâf* (Circumambulation of the Ka'ba) :

Before entering *Mecca* the *Muhrim* must perform ablutions, go to the Sacred Mosque and when his eyes light upon it he says :

"O God, you are peace, and peace derives from You. So greet us, O Lord, with peace".

On entering the Mosque he makes for the Black Stone which he kisses, or if prevented by the crowds from doing so, he touches it. If he is unable to touch it, he raises his hand and cries : "God is Great" (*Takbir*), whenever he faces each corner of it. Starting from the Black Stone and keeping the building on his left hand, he makes the seven circuits, the three first quickly, the remaining four at a normal gait. Certain prayers are repeated, and at the end of every circuit the Black Stone is kissed, or touched.

Women during their menstruation and post-natal bleeding are prevented from making the



circumambulation (*Tawâf*). It was reported that 'A'isha, the wife of the Prophet, lamented her fate when prevented from performing this rite. The Prophet reminded her that that was the female lot, and that *Tawâf* should not be performed before ablution.

The pilgrim in his *Tawâf*, usually throws the end of his *Ridâ* over his left shoulder, keeping its middle under his elbow, so that his right shoulder is bare and the left covered. People who are incapacitated in any way can perform the *Tawâf* riding or being carried.

On completion of the *Tawâf*, the pilgrim repairs to the station of Abraham (*maqâm*) and recites God's words :

*"And take ye the station of Abraham as a place of prayers."*

Then he faces the Ka'ba, standing midway between it and the station, and then prays two *Rak'as*. He recites in every *Rak'a* the opening chapter of the Qurân (Al-Fatiha). In the first he recites the verse of the Qurân : *"Say He is God, the one and only"*, and in the second he recites : *"Say O you who are unbelievers, I worship not that which you worship..."*

#### 4) *The hastening between Safâ and Marwa :*

The next rite is that of running between the two eminences called *Safâ* and *Marwa*. On reaching *Safâ* he recites God's words :

*"Behold ! Safâ and Marwa are among the symbols of God".*

He ascends *Safâ*, faces the Ka'ba, and raises his hands in thanksgiving. Then he walks down at a normal gait until he reaches the valley between *Safâ* and *Marwâ*, where he quickens his pace. On reaching *Marwa* he ascends, and follows the same practice as that observed on *Safâ*.

This walking up and down between *Safâ* and *Marwa* is carried out seven times, and it is said that it commemorates the wandering of Hajar over the same ground in search of water for her child Ismael.

5) *Head shaving or the cutting of the hair :*

After the ceremonies at *Safâ* and *Marwa* the *Muhrim* intent on the *Hajj* alone, or *'Umra* and *Hajj* combined, remains in his state of consecration.

But if he is *Mutamatti'*, i.e. intending *'Umra*, followed by *Hajj*, he may relinquish his *Ihrâm*, now that the *'Umra* is ended. He can now have his head shaved, or his hair cut. As for women, they need only shorten their hair and not have their heads shaved, as the Prophet recommended.

The *Mutamatti'* must only comply with these words of Allah :

*"If any one wishes to continue the 'Umra into the Hajj, he must make an offering, such as he can afford".*

This offering ranges from a sheep, to a cow, up to a camel.

6) *Leaving Mecca on the way of the watering (al-Tarwiya) :*

The 8th of Dhû'l-Hijja is called *al-Tarwiya* because on this day the pilgrims provide themselves with water for the days which follow. The *Mutamatti'* re-enters into the state of *Ihrâm*, and joins the other pilgrims in leaving Mecca for *Minâ* which they reach at noon. They perform their noon, afternoon, sunset, and evening prayers and spend the night at *Minâ*. The next day they perform their morning prayers, wait for sunrise, and leave for Mount Arafat.

This was the practice observed by the Prophet and it is desirable that Muslims follow in his steps.

7) *The standing at Mount Arafat :*

After sunrise on the 9th of Dhûl-Hijja, pilgrims set out towards Mount Arafat crying in unison : "Labbayka ! Labbayka ! and "Allah Akbar !" There they wait from noon till sunset and perform the afternoon ('*asr*) prayers and sunset (*Maghrib*) prayers. They lift up their hands in prayer and thanksgiving, repeating the Prophet's words :

"There is no God but Allah. He has no partner. His are authority and praise. Good emana-

tes from Him, and He has power over all things”.

The standing at Arafat is an essential part of the pilgrimage. No one who has missed it can call himself a pilgrim.

In the case of those who are delayed under pressure of circumstances from halting at Mount Arafat before sunset, they are allowed to do this after sunset ; and even till the dawn of the Day of Sacrifice which falls on the 10th of Dhûl-Hijja. In this connection the Apostle of God said :

“He who witnesses this prayer of ours — the dawn prayer of the Day of Sacrifice — and remains with us till we have made our sacrifices, and has halted previously at Mount Arafat either by day or night, has completed his Pilgrimage.”

The Prophet also said : “There is no Hajj without Arafat. He who comes on the night of *al-Jam'* i.e. on the night of *Muzdalifa*, before the dawn of the Day of Sacrifice, has fulfilled the essential rites.”

#### 8) *Spending the night at Muzdalifa :*

After sunset comes the hastening to *Muzdalifa*. The flags which mark the boundary of the *Haram* are passed; the evening darkness falls and torches are lit. In this fashion, *Muzdalifa* is reached where the *Maghrib* (the sunset-prayer) and '*Ishâ* (evening prayer) are performed, and



the night is spent. At dawn the morning prayers are performed.

According to the *hadîth*, the Prophet performed the morning prayers at dawn at *Muzdalifa*, then rode his camel till he reached the Sacred Monument, faced the *Qibla* and remained standing until the morning light shone brightly in the sky. Just before sunrise he made an offering of a camel. Here reference to the words of the Holy Qurân are relevant :

*"Then when Ye pour down from Mount Arafat, celebrate the praises of God at the Sacred Monument, and celebrate His praises as He has directed you, even though before this you went astray".*

Spending the night at *Muzdalifa* is regarded as an obligation by some 'Ulamâ, while others consider it only as a *Sunna*. As for women and the weak, they are exempted by the Prophet from this night's stay at *Muzdalifa*.

#### 9) *The Day of Sacrifice :*

It falls on the 10th of Dhûl-Hijja and there are certain proceedings to be observed :

##### a) *The throwing of the pebbles :*

The Prophet, having celebrated the praises of God at the Sacred Mountain, came to upright stones called *Jamarat al-'Aqaba* threw at them

seven pebbles one after another, crying out with each pebble :

“Labbayka ! Labbayka ! Allah Akbar !”

After completing the stoning he stopped calling out and said :

“May God bless this pilgrimage and forgive our sins.”

The time of throwing these stones usually falls in the forenoon on the Day of Sacrifice, in accordance with the practice of the Prophet, and it is allowed up to the evening. As for stoning before sunrise, it is confined to boys, women, and those who are weak.

The stoning is symbolic for it refers to the stoning of Satan who is said to have been driven away by Abraham in this way.

#### *b) The Sacrifice :*

After the throwing of the pebbles, the Prophet repaired to his house at *Minâ* where he made his sacrificial offerings. Thousands of sheep, goats, and camels, are kept ready in *Minâ* for sacrifice. Though there is no place specially prescribed for sacrifice in *Minâ*, a rock at the west end of the valley is preferred for this purpose. On this day, the 10th of Dhû'l-Hijja Muslims all over the world offer their sacrifice and celebrate (*Id al-Adha*), or the Great Festival.

c) *Shaving of the head, or hair-cutting* .

It is customary to have the head shaved, or the hair cut on the Day of the Sacrifice. For this purpose there are barbers' booths in *Minâ*. Both barbers and pilgrims observe certain rules during this process, such as turning towards the *Qibla*. For the pilgrim, shaving is preferable to hair-cutting as was stated by the Prophet and the 'Ulamâ. For the Muslim doing the 'Umra, both practices stand on the same footing.

d) *Tawaf al-Ifâda* :

According to a tradition of Jâbir, after the Apostle of God had made his sacrificial offerings he mounted and rode to the Ka'ba. There he performed the circumambulation called *Tawâf al-Ifâda* and prayed the noon prayers in Mecca.

This circumambulation is an indispensable feature of the *Hajj* according to the 'Ulamâ, and they agree that it is best to perform it on the Day of Sacrifice after the morning, the shaving, and the sacrifice. Even so, they believe that doing it later, i.e. in the Days of *al-Tashrîq*, or even later, is still permissible.

The sequence of some of these observances and *Tawâf al-Ifâda* can be changed — it is possible to shave before throwing, or to shave before slaughtering.

According to the Apostle of God these ceremonies are only limited as to time in so far as

they must be performed on the 10th of Dhûl-Hijja.

If the pilgrim is a *Mufrid* or *Muqrin* — his Hajj ends with *Tawâf al-Ifâda*, and he need not repeat the hastening between *Safâ* and *Marwa*. If he is a *Mutamatti'* he should repeat this and he should do well not to rush his *Tawâf al-Ifâda*.

After having the head shaved, or the hair cut, the pilgrim abandons *Ihrâm* with the exception of copulation. After the *Tawâf al-Ifâda* and the hastening between *Safâ* and *Marwa*, in the case of *Mutamatti'* and after this *Tawâf* only in the case of a *Mufrid* or *Muhrin*, the pilgrim assumes a complete state of *Ihlâl* or secularity.

#### 10) *The return to Minâ :*

'A'isha said that the Messenger of God returned to *Minâ* after *Tawâf al-Ifâda* and remained there the remainder of the Days of *al-Tashrîq*<sup>(1)</sup>. The casting of the pebbles at the three stone is resumed, seven pebbles being thrown at each.

All the pilgrims, with few exceptions, have to repair to *Minâ* to spend these three days, and to complete the ceremony of throwing the pebbles, at the same time crying out "Allah Akbar!"

The stoning, in these days, usually takes place after sunset.

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(1) The Days of *al-Tashrîq* are the 11th, 12th and 13th of Dhû'l-Hijja.

### *The farewell Tawâf :*

Finally, the farewell circuit of the Ka'ba is performed. Ibn 'Abbâs reported that the Prophet insisted that no pilgrim should leave Mecca without having made his final *Tawâf*. To do this, the pilgrim goes to *al-Tan'im* on the border of the sacred territory ; and resumes the *Ihrâm*.

With these ceremonies completed, the pilgrimage proper is at an end. Some days later pilgrims leave Mecca for Medina to visit the Mosque of the Prophet.

### SOME RULES CONCERNING THE HAJJ

God has made clear in the Qurân the status of the pilgrim who continues the *'Umra* into the *Hajj*.

*"If any one wishes to continue the 'Umra into the Hajj, he must make an offering, such as he can afford; but if he cannot afford it, he should fast three days during the Hajj and seven days on his return, making ten days in all. This is for those whose household is not in the precincts of the Sacred House. And fear God and know that God is strict in punishment".*

This implies three things :

- a) Firstly, that the Muslim who wishes to continue the *'Umra* into the *Hajj* and relieve himself of the restrictions of consecration from the end of his hastening between *Safâ* and *Marwa* till he assumes *Ihrâm* for the *Hajj*, must make an



offering of at least a sheep, and at most a camel. He is not to offer it until he enters into the *Ihrâm* for the *Hajj*, and not in the period in between 'Umra and *Hajj*. In fact, he is not called *Mutamatti* until he actually continues the 'Umra into the *Hajj*, and not before.

- b) If he is unable to make an offering, or he cannot afford it, he has to fast three days during the period of the *Hajj*, i.e. while he is a *Muhrim*. The fasting is to start on the 8th of Dhu'l-Hijja and go on till the end of the halt on Mount Arafat.

If he is incapable of fasting these three days, he has to put it off until the end of the days of *al-Tashrîq*, then fast three days before proceeding to the *Tawâf al-Ifâda*.

After his return home he has to fast seven days more, so as to complete ten days fasting in accordance with the directions of Allah in the above verse of the Qurân.

- c) This offering or fasting as a substitute for the period during which he frees himself from *Ihrâm* for the *Hajj* is to be observed only by those whose household is not in the precincts of Mecca — in other words it does not apply to the inhabitants of Mecca itself.
- 2) If the *Muhrim* finds himself faced with any unforeseen difficulty or emergency, he has to comply with God's words :

*“But if ye are prevented (from completing it), send an offering for sacrifice, such as you are capable of.”*

Under such obstacles one may include the blocking of one's way by the enemy. This happened to the Prophet when he set out of Madina with some of the companions intending to perform the *'Umra*. The infidels stood in his way, and he was unable to proceed. He thus slaughtered the camel he meant for sacrifice with his companions to Madina.

In the category of these hindrances one may consider physical disability resulting from illness, accidents, and unexpected difficulties such as loss of one's way, running short of provision for the journey, imprisonment or the failure of the ship to reach port in due time.

In all these cases the *Muhrim* has to make an offering, abandon his *Ihrâm*, return home and put off his *Hajj* for a future date.

- 3) If a *Muhrim* is forced to shave his head during the state of *Ihrâm* because of scalp illness or severe headache, he can do so provided that he observes the following directions of Allah :

*“And if any of you is ill or has an ailment in his scalp (necessitating shaving) he should in compensation, either fast, or feed the poor, or offer sacrifice.”*

Thus, according to the explanation of the Prophet, the *Muhrim* has to fast three days, or offer a sacrifice to the poor, or feed six separate poor people.

- 4) If, through reasons of health, one is obliged to wear sewn or tightly tailored clothing for fear of cold or heat, he has to observe the rules followed by the *Muhrim* who suffers from scalp disease. Thus he is to fast three days, or offer a sacrifice, or feed six different poor persons.
- 5) The pilgrim has to drink as much as he can from the blessed waters of Zamzam, a well in the Sacred House.

## VISITING THE MOSQUE OF THE PROPHET

The Prophet (God's Prayer and Peace be upon him) highly recommended the visit to three mosques, namely the Sacred House (the Ka'ba) in Mecca, his own in Medina, and the Masjid al-Aqsâ in Jerusalem.

On completing the rites of the *Hajj*, the pilgrim would do well to set out towards the Mosque of the Prophet at Madina, with its five minarets, and the green dome of the Mausoleum of the Apostle of God.

The moment he steps into this Mosque he has to call to mind all that he knows of the glorious deeds of the Prophet and of his spiritual guidance. He is to remember that in it the Prophet taught Muslims about the tenets

of their faith<sup>1</sup> and inculcated in them the principles of brotherhood, justice and equality.

On entering the mosque the pilgrim must pray two *Rak'as*, then proceed to the Mausoleum of the Prophet at which he says these words in greeting :

"Peace be upon you, O Messenger of God. I testify that there is no God but Allah, and that you are his Apostle."

It is desirable that the visitor turn eastwards a little to salute the tomb of the Caliph Abû Bakr, and then the tomb of the Caliph Umar Ibn al-Khattâb.

With the visit the pilgrim's sense of devotion is enhanced by recalling the memories of the glory of Islam. In this sense, this Mosque serves as another fount of inspiration to Muslims throughout the world.

المح باللفة الإنجليزية