



# ḤAJJ



JURISPRUDENCE

LEVEL 4

## Objectives >>>

### Students should:

- Understand that Ḥajj is Wājib for every Muslim
- Understand the Ritual of Iẖrām
- Learn some of the main forbidden acts for a person in Iẖrām
- Be reminded of the fundamental difference between Ḥajj and 'Umrah and that Iẖrām is a requirement for both.
- Understand that Ḥajj is made up of two major portions, 'Umrah al-tamattu' and Ḥajj al-Tamattu'
- Understand the layout of Masjidul Ḥarām
- Understand the rituals of 'Umrah and their spiritual significance
- Review the components of Ḥajj al-Tamattu'

## Ḥajj- Spiritual Journey

Ḥajj is one of the fundamental Islamic practices. It is very potent in its spirituality, that every able Muslim must in their lives at least once. The rewards one receives in this world and the Hereafter are so great that Imam 'Ali (as) has said

"Perform the Ḥajj and 'Umrah, for they discard poverty and are an atonement (Kaffarāh) of sins and make paradise obligatory (for the person who complete them)"

In this lesson we shall learn some of the rules of Ḥajj as well as some of its spiritual benefits.

## ḤAJJ IS WĀJIB

Allah (SWT) says in the Holy Qur'an:

"...and pilgrimage to the house is incumbent upon men for the sake of Allah, (upon) everyone who is able to undertake the journey to it; and whoever disbelieves, surely Allah is self-sufficient, above any need of the worlds". (3:97).

To the extent that it is reported from Imam al-Ṣādiq (as) that:

"Whoever dies without having performed obligatory pilgrimage when he was not prevented by lack of means, illness, or force, dies a death of a Jew or a Christian".

As soon as we meet the conditions below, *Hajj* becomes obligatory. These are:

1. Bulūgh (reached age of maturity)
2. We are sane (āqil)
3. Performing *Hajj* would not stop us from missing out on another more important obligation
4. Must have the capacity (Istiṭā'ah). This includes having the money to make the journey of *Hajj*. It also includes having the physical ability to make and complete the journey.

## HAJJ IS A JOURNEY

Unlike any journey we take for a holiday or to go sightseeing, this journey is very difficult, mentally and sometimes physically too. Through this journey, Allah (SWT) wishes to purify us from all the filth of sins and bad thoughts and no purification can be complete without hardship. In today's day and age, with air-conditioned tents, five star accommodation etc...the *true Hajj* is even more difficult to achieve and maintain.

We have discussed in previous years that undertaking this journey requires significant mental and spiritual preparation before leaving our homes. This lesson will focus on the rituals of *Hajj* and their benefits.

## IHRĀM- THE DRESS OF PURITY

Putting on the *Ihrām*, just like all acts in *Hajj*, is a highly spiritual and symbolic act. For men, it is the wearing of two unstitched simple white cloths, one to cover the body from the navel to the knees, and the other to cover the shoulders. For women, it is simply to wear anything white. The resemblance of this dress is almost exactly like one that we will eventually be buried in. The spirituality of this act is so potent that when we take off our regular clothes, Imam al-Ṣādiq (as) tell us to:

“intend to get rid of ostentation[showing off], hypocrisy, and intrusion in suspicious matters!”

By wearing these clothes, everyone becomes equal, we could be sitting next to the richest Muslim on Earth or the poorest or a scholar and we would not have a clue! Just like on the day of Judgement, the only differentiating factor will be what is in our hearts (our faith) and our actions.

Once we have entered into the state of *Ihrām*, there are 25 things that are forbidden with each one attracting some form of penalty. Here we touch on some of these, which a person is more likely to encounter:

1. Sexual union.
2. Kissing a woman (even one's wife)
3. Touching a woman (even one's wife)
4. Looking at a woman and flirting with her
5. Masturbating (this is always forbidden)
6. Wearing perfume.
7. Looking in the mirror.
8. Wearing shoes, slippers or socks
9. Quarrelling.
10. Killing insects found on humans, [such as lice].
11. Beautifying oneself
12. Removing hair from the body.
13. Covering of the face by females.
14. Sheltering in the shaded place for males.
15. Make ones 'body bleed
16. Cutting nails.

## THE JOURNEY BEGINS

The journey of *Hajj* is divided into two main sections:

- 'Umrah al-Tamattu'
- *Hajj* al-Tamattu'

### **'UMRAH TAMATTU'**

This starts when we wear *Ihrām* (after performing a *mustabḥab Ghusl*) at one of the stations on the way to Mecca (Miqāt). From any direction a pilgrim comes to Mecca, they have to stop at one the stations (Miqāt) shown in the image below.

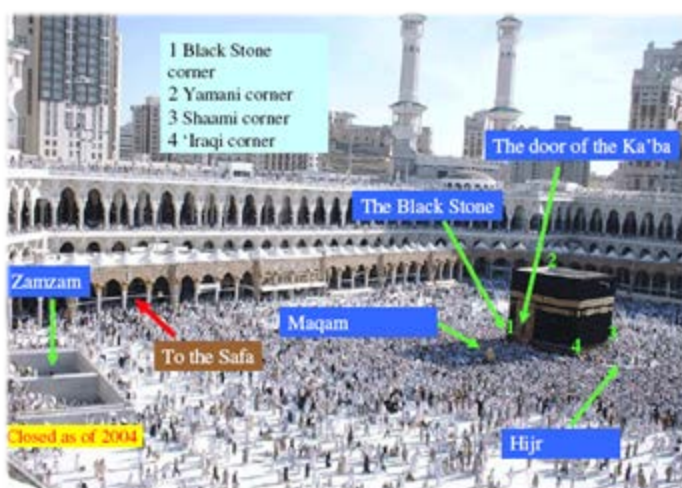




## TAWĀF

Upon entering Masjidul Ḥarām in Mecca, the first action that is performed is the intensely spiritual act of Ṭawāf, which is to walk around the Holy Ka'bah seven times. When in Ṭawāf one should fill one's mind with respect, love, hope and fear, and know that being engaged in Ṭawāf makes him like Malāikatul Muqarrabīn (the angels brought close to God) who continuously make Tawāf around the Great Throne.

The one doing Ṭawāf realises that the general purpose of it is the circumambulation of the heart with the remembrance of the Lord of the House. That is why we have to be in Wuḍū' when performing Ṭawāf. Upon completion, a wājib two rak'ah prayer is performed in a place called Maqām Ibrāhīm (as), the place where this great prophet stood to pray after building the Ka'bah.



## SA'Y

After performing Ṭawāf, one is then expected to perform sa'y which is walking or running between the hills Ṣafah and Marwah. Just like Ṭawāf, this is an intensely spiritual "walk" where pilgrims when running towards Ṣafah and Marwah consider that they are running towards the mercy of Allah (SWT), running away from their sins and past life. After Sa'y, pilgrims trim some hair or nails (taqṣīr) as a symbol of dropping their sins and never returning to the bad habits they may have had before Ḥajj. This marks the end of the 'Umrah al-Tamattu'.

## ḤAJJ AL-TAMATTU'

After the 'Umrah, the pilgrims usually can dress in their normal clothes and stay in Mecca till the 8<sup>th</sup> of Dhul Ḥijjah. On this day, people prepare for the beginning of Ḥajj by re-wearing their Iḥrām and then heading to the desert of 'Arafah. On the 9<sup>th</sup> day of Dhul Ḥijjah, at noon, the Ḥajj begins.

## STAYING AT 'ARAFAH

The first part of the Ḥajj process is to leave Mecca and stay in a desert outside Mecca called 'Arafah. A person must spend the afternoon of the 9<sup>th</sup> day of Dhul Ḥijjah in this place. This is the best time to ask Allah (SWT) for forgiveness and for our needs.



## STAYING AT MUZDALIFAH

The next step is to stay in a place called al-Muzdalifah between Fajr and sunrise of the 10<sup>th</sup> day of Dhul Ḥijjah. This is where we collect rocks for the stoning of the pillars.

## STONING OF THE PILLARS

On the morning of the tenth day, we head towards Mina, another place on the outskirts of Mecca. Here, on the morning of the 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> days, we throw pebbles at a set of three pillars or walls which represent Satan.



## THE SACRIFICE

Part of performing *Hajj* is to sacrifice an animal and feed its meat to the poor and needy. These days, most people pay to buy an animal and have someone slaughter it on their behalf.

## SHAVING OF THE HEAD

After the sacrifice has occurred, men shave their heads, while women cut a small portion of their hair. This is another symbol of a person being freed from their sins. After this, a person can remove their *Iḥrām*, and most things are permissible for them to do again.

## ṬAWĀF

After shaving the head, we can head back to the Ka'bah in Mecca. Here we must perform *Ṭawāf*. This means to walk around the Holy Ka'bah seven times, and then perform a two rak'ah prayer at a place called Maqām Ibrāhīm (as). This is the place where this great prophet used to offer prayer to Allah (SWT).



## SA'Y

After completing the *Ṭawāf*, we move to the two hills, Ṣafa and Marwah. Here, we do what Hager, the wife of Prophet Ibrāhīm (as) did thousands of years ago. We walk between the two hills seven times.



## ṬAWĀFUL NISĀ'

After completing the walking between the hills, we go back the Ka'bah and perform another seven laps to complete what is called *Ṭawāful Nisā'*.

## STAYING AT MINA

We are required to stay in Mina on the 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> days of Dhul Ḥijjah. Once we have done this, and completed all the above actions, our *Hajj* is complete.

## Review Questions

### Q1. *Iḥrām* is:

- a. A state in which we can do ḥarām things
- b. A state in which we enter where we completely submit to the will of Allah (SWT) signified by wearing of 2 cloths (for men) and white for women
- c. The two cloths men wear when performing *Hajj*

### Q2. *Hajj* is wājib on us when

- a. We are able to go to Mecca
- b. When we are really old and about to die
- c. We feel like going

### Q3. In *Hajj*:

- a. We relax and enjoy good food and a Muslim culture and environment.
- b. We meet new people and make new friends
- c. We leave all our sins behind and make a new promise to Allah (SWT) to be true Muslims.