

Islamic Academy of Coventry

The Month of Dhul Ḥijjah

&

The Ḥajj of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(3rd Edition)

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The Month of Dhul Ḥijjah
&
The Ḥajj of Rasūlullāh ﷺ
3rd Edition – 2023

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

I begin in the name of Allāh سُبْحَانَهُ وَتَعَالَى Lord of the Worlds and sending Peace and Salutations on our beloved Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Allāh سُبْحَانَهُ وَتَعَالَى has blessed the believers with many days throughout the year which hold special significance. On these days, a believer can attain special reward by carrying out specific acts of worship, like fasting in the days of Ramaḍān or fasting on the day of ‘Āshūrā’. Many of these days hold significance due to certain acts of worship and religious rituals only being valid on those special days.

The month of Dhul Ḥijjah has more special days and rituals than any other time in the Islamic Year. We have the Ḥajj and all the special days in Ḥajj, the day of Eid al-Aḍḥā, the Takbīr of Tashrīq, and the Uḍḥiyah or Qurbāni – the ritual sacrifice.

We are all familiar about these rituals and events, but do we know the basis behind the actions we perform on these days? What is the evidence behind these actions? Do we know why we recite the Takbīr of Tashrīk, why we go for Ḥajj or why do we perform the Uḍḥiyah?

Each year during the sermon for Eid al-Adḥā, many of these topics are discussed and explained, however these are subjects which should be common knowledge, enabling us to stay in constant preparation for these special days and the rituals within. Furthermore, many of our sisters and younger members of our community do not get the opportunity to listen to these annual sermons so are unaware of this important information.

Many actions done within our Ḥajj and ‘Umrah, have a reason and wisdom behind them, and if we knew these reasons, it would make all of our actions even more meaningful whilst performing them.

With this in mind, I decided to develop one of my personal Eid sermons into a small booklet which will Inshā’Allāh help educate us all on these subjects. I also thought it would be a good idea to briefly talk about the Ḥajj of Rasūlullāh ﷺ so we can understand how it was performed in those days.

To help me with this, I used references from the book Tuḥfatul Alma‘ī by Mufti Sa‘īd Aḥmad Palanpuri رَحْمَةُ اللَّهِ، which is a commentary on the amazing compilation of Ḥadīth, Jāmi‘ al-Tirmidhī. With regards to the Qurānic references, I have used the translation by Mufti Taqī Uthmāni Ḥafīzahullāh. May Allāh سُبْحَانَهُ وَتَعَالَى رَحْمَةُ اللَّهِ grant the highest status to Mufti Sa‘īd Aḥmad Palanpuri who sadly left us earlier this year and give Mufti Taqī Uthmāni Ḥafīzahullāh the ability to continue guiding and teaching us for many more years to come.

The book was revised in 2020, as I had been asked to clarify a few details on the Uḍḥiyah. I had also done some more research on the H̥ajj of Rasūlullāh ﷺ so had decided to incorporate it into the 2nd edition.

This year, I have reformatted the booklet and added some extra information around the basis of some of our actions during this month. I have also expanded on the section describing the H̥ajj of Rasūlullāh ﷺ using the book ‘H̥ajjatul Widā’ by Shaykh Zakariya Kāndhlavī رَحْمَةُ اللَّهِ.

I pray that Allāh ﷻ accepts this succinct piece of work and makes it a means of drawing us closer to him and understanding the basis and reasoning behind our actions during the special month of Dhul H̥ijjah.

Ebrahim Noor - 24th Dhul Qa‘dah 1444 AH (13th June 2023)

The Month of Dhul H̥ijjah

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ
السَّمَوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا
فِيهِنَّ أَنْفُسَكُمْ¹

Allāh سُبْحَانَهُ وَتَعَالَى says:

“Surely, the number of months according to Allāh is twelve (as written) in the Book of Allāh on the day He created the Heavens and the Earth, of which there are four sacred months. That is the right faith. So, do not wrong yourself therein.”

There are twelve months in the Islamic Calendar and four of these months are sacred as Allāh سُبْحَانَهُ وَتَعَالَى has mentioned. These four months are:

- Rajab
- Dhul Qa‘dah
- Dhul H̥ijjah
- Muḥarram



¹ Sūrah at-Tawbah Verse 36

The month of Rajab occurs around the middle of the year, whilst the last three months are all consecutive, with Dhul Ḥijjah being the final month in the Islamic Calendar and Muḥarram the first month. It was only decided during the time of ‘Umar رَضِيَ اللهُ عَنْهُ that Muḥarram would be the first month, as this was the month in which Rasūlullāh ﷺ made the intention to migrate to Madīnah.

The month of Dhul Ḥijjah is associated with the annual pilgrimage, the Ḥajj which occurs from the 8th till the 12th. The first 10 days of this month also hold special significance.

Allāh سُبْحَانَهُ وَتَعَالَى says:

وَالْفَجْرِ ﴿١﴾ وَلَيَالٍ عَشْرٍ ﴿٢﴾²

“By the daybreak and the ten nights.”

The Mufasssirūn have said that the 10 nights mentioned in these verses, are the 10 nights/days of Dhul Ḥijjah. Allāh سُبْحَانَهُ وَتَعَالَى takes an oath on these days, so we can see how important they are.

² Sūrah al-Fajr Verses 1-2

Rewardable actions in the 10 days of Dhul Ḥijjah

There are some special acts of worship which can be performed in these days which can earn a believer special reward. The Aḥādīth below explain and show the reward of these actions.

Fasting in the 10 days of Dhul Ḥijjah

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ
" مَا مِنْ أَيَّامٍ أَحَبَّ إِلَى اللَّهِ أَنْ يُتَعَبَّدَ لَهُ فِيهَا مِنْ عَشْرِ ذِي الْحِجَّةِ
يَعْدِلُ صِيَامُ كُلِّ يَوْمٍ مِنْهَا بِصِيَامِ سَنَةٍ وَقِيَامُ كُلِّ لَيْلَةٍ مِنْهَا بِقِيَامِ
لَيْلَةِ الْقَدْرِ " ³

Abū Hurayrah رَضِيَ اللهُ عَنْهُ narrated that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:
“There are no days more beloved to Allāh that He be worshipped in them, than the ten days of Dhul Ḥijjah. Fasting every day of them is the equivalent of fasting a year and standing every night of them (in prayer) is the equivalent of standing on the Night of Qadr.”

From this Ḥadīth we can see that fasting on these days is very rewarding, and the reward for each day is equivalent to a whole

³ Jāmi' al-Tirmidhī 758

year! The nights should also not be wasted and be spent in the worship of Allāh سُبْحَانَهُ وَتَعَالَى.

عَنْ هُنَيْدَةَ بْنِ خَالِدٍ عَنِ امْرَأَتِهِ عَنِ بَعْضِ أَزْوَاجِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَصُومُ تِسْعًا مِنْ ذِي الْحِجَّةِ وَيَوْمَ عَاشُورَاءَ وَثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ أَوَّلِ اثْنَيْنِ مِنَ الشَّهْرِ وَخَمْسِينَ⁴

Hunaydah ibn Khālid narrated from his wife, from one of the wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to fast nine days of Dhul Ḥijjah, and the day of ‘Āshūrā’ (10th Muḥarram), and three days of each month: The first Monday of the month, and two Thursdays.”

From this Ḥadīth, we can see that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to fast the first 9 days of Dhul Ḥijjah. There will be no fasting on the 10th, as it is the day of Eid and fasting on the day of Eid is prohibited.



⁴ Sunan an-Nasā’i 2417

Fasting on the day of ‘Arafah

عَنْ أَبِي قَتَادَةَ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ
" صِيَامُ يَوْمِ عَرَفَةَ إِنِّي أُحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي
قَبْلَهُ وَالسَّنَةَ الَّتِي بَعْدَهُ " ⁵

Abū Qatādah رَضِيَ اللهُ عَنْهُ, narrated that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:
“Fast the Day of ‘Arafah, for indeed I anticipate that Allāh will
forgive (the sins) of the year before it, and the year after it.”

The 9th of Dhul Ḥijjah is the day of ‘Arafah and there is special reward for fasting on this day. The other Ḥadīth show that the reward for fasting on any of the 9 days is equivalent to fasting a whole year each, but this day also acts as expiation for the sins of two whole years. The year before and the year after.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not fast on the day of ‘Arafah whilst he was performing Ḥajj, as this could have become difficult upon the believers to observe. For pilgrims, the whole day is spent outside performing the Wuqūf (standing) in the plain of ‘Arafah and this would prove very difficult if a person were fasting in this state.

⁵ Jāmi‘ al-Tirmidhī 749

Eid al-Aḍḥā

As mentioned, the first 10 days of Dhul Ḥijjah contain the days of Ḥajj and one of these days, the 10th is also the day of Eid.

The word Eid comes from the Arabic word ‘Āda, which means to return, and because this day keeps returning each year, it is known as the day of Eid.

This Eid is called Eid al-Aḍḥā. Aḍḥā comes from the word Uḍḥiyah which means the ritual sacrifice we perform to thank Allāh ﷻ on this day, so this is the Eid of the Ritual Sacrifice.



The Origin of the Takbīr of Tashrīq & the Names of the Days of Ḥajj

There are certain actions which are done specifically in these 10 days, which cannot be done at any other time of the year.

Firstly, we have the Takbīr of Tashrīq, which is read from Fajr Ṣalāh on the 9th of Dhul Ḥijjah, the day of ‘Arafah, all the way to after ‘Aṣr Ṣalāh on the 13th of Dhul Ḥijjah.

The days of Ḥajj also have special names. We have the 8th which is known as ‘Yawm at-Tarwīyyah’, the 9th which is ‘Yawm al-‘Arafah’ and the 10th which is ‘Yawm an-Naḥr’. Where do these names come from?

To answer this question, we need to talk about a very special story, the story of Ibrāhīm عَلَيْهِ السَّلَامُ. We hear it every year, so I will only go through it briefly, helping us to understand the reasoning behind many of the actions performed during Ḥajj.

Ibrāhīm عَلَيْهِ السَّلَامُ saw a dream in which he was commanded



to sacrifice the thing that was most precious to him, his son
Ismā'īl عَلَيْهِ السَّلَامُ.

In Sūrah aṣ-Ṣāffāt, Allāh سُبْحَانَهُ وَتَعَالَى says:

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَؤُا إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ
فَأَنْظِرْ مَاذَا تَرَى قَالَ يَا بَتِ أَفْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ
مِنَ الصَّابِرِينَ ﴿١٠٢﴾⁶

“Thereafter, when he (Ismā'īl عَلَيْهِ السَّلَامُ) reached an age in which he could work with him, he (Ibrāhīm عَلَيْهِ السَّلَامُ) said, O my little son, I have seen in my dream that I am slaughtering you, so consider, what is your opinion?”

He (Ismā'īl عَلَيْهِ السَّلَامُ) said ‘O my dear father, do what you have been ordered to do, you will find me Inshā’Allāh (If Allāh wills) one of those who endure patiently.’”

Subḥān’Allāh, what an amazing answer.

In Tafsīr Qurtubī⁷, Muqātil رَحِمَهُ اللَّهُ mentions one of the explanations of this verse is as follows. He says that Ibrāhīm عَلَيْهِ السَّلَامُ saw this dream for three consecutive days, one after the other.

⁶ As-Ṣāffāt Verse 102

⁷ Volume 8 page 88

Muḥammad ibn Ka‘ab رَحِمَهُ اللهُ mentions that the Revelation from Allāh سُبْحَانَهُ وَتَعَالَى comes to the Messengers when they are sleeping or awake, because the hearts of the Messengers do not sleep.

As-Saddi رَحِمَهُ اللهُ mentions in the Tafsīr of the same verse that Ibrāhīm عَلَيْهِ السَّلَامُ saw the dream on the night of Tarwiyah, meaning the 8th of Dhul Ḥijjah. It was as if someone was saying to him that Allāh سُبْحَانَهُ وَتَعَالَى has commanded you to sacrifice your child. When the morning came, he started to think, is this dream from Allāh سُبْحَانَهُ وَتَعَالَى or is it from Shayṭān – the devil? The word used in the Tafsīr for this action of thinking or deliberating, is ‘Rawwa’, so this day was called Yawm at-Tarwiyah.

ذُو الْحِجَّةِ

On the second night Ibrāhīm عَلَيْهِ السَّلَامُ saw the same dream again, and when the morning came, he recognised, that this was indeed from Allāh سُبْحَانَهُ وَتَعَالَى. The word used for recognition in Arabic is ‘Arafah’, therefore this day, being the 9th of Dhul Ḥijjah was called Yawm al-‘Arafah.

On the 3rd day, Ibrāhīm عَلَيْهِ السَّلَامُ saw the same dream again so he made the decision to sacrifice his son. The word used for sacrifice in Arabic is ‘Naḥr’, so the 10th of Dhul Ḥijjah, was called Yawm an-Naḥr. This is one explanation of the names of the days.

Another explanation for the names of the days, is that the 8th of Dhul Ḥijjah is called Yawm at-Tarwiyyah, because Tarwiyyah means to fetch water and quench the thirst. The main provision for the pilgrims in those days and even today is water. Alḥamdulillāh, today we have a plentiful supply of water and food when we go for Ḥajj, but in the past all the provisions would have had to be taken by the pilgrims when they went or were provided by their hosts. One of the responsibilities of the Banū Hāshim, the family of Rasūlullāh ﷺ was to provide the pilgrims with water.

The 9th of Dhul Ḥijjah is called Yawm al-‘Arafah, because the Wuqūf (standing) is done on the plain of ‘Arafah on this day.

Finally, the 10th of Dhul Ḥijjah is called Yawm an-Naḥr (the day of sacrifice) because this is the day when we all carry out the ritual sacrifice. The pilgrims will perform the sacrifice after they have completed the Ramī – the pelting of the first day. Those who are not pilgrims will carry out the Uḍḥiyah or Qurbāni as thanks to Allāh ﷻ, so this dream is the basis for this action as well.



The Takbīr of Tashrīq

In Tafsīr Qurtubī⁸, it mentions Ibrāhīm عَلَيْهِ السَّلَامُ took his son Ismā‘īl عَلَيْهِ السَّلَامُ to Minā’, (which is where the Ḥajj takes place), and when he was about to sacrifice him, Jibrīl عَلَيْهِ السَّلَامُ, came and said:

“Allāhu Akbar, Allāhu Akbar”

Ismā‘īl عَلَيْهِ السَّلَامُ heard him and said:

“Lā ilāha illallāhu Wallāhu Akbar”

Then Ibrāhīm عَلَيْهِ السَّلَامُ said:

“Allāhu Akbar Wa-lillāhil Ḥamd”

Jibrīl عَلَيْهِ السَّلَامُ had come down with a kabsh, a ram, and this was sacrificed in place of Ismā‘īl عَلَيْهِ السَّلَامُ. From the above, we can see one of the opinions describing the origin of the Takbīr of Tashrīq which is recited on these holy days.



⁸ Volume 8 Page 89

The Ṭalbiyah

When a pilgrim enters the state of Iḥrām, they recite the Ṭalbiyah after making the intention. The pilgrim mentions the word, ‘Labbayk’ – ‘I am here’, time and time again. What is the basis of this?

Allāh سُبْحَانَهُ وَتَعَالَى tells us in Sūrah al-Ḥajj:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ
يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾⁹

“And announce among people about (the obligation of) Ḥajj, so that they should come to you on foot, and on every camel turned lean, traveling through every distant hilly pathway”

In Ma‘āriful Qur‘ān, it mentions this was the 3rd command which Allāh سُبْحَانَهُ وَتَعَالَى had given to Ibrāhīm عَلَيْهِ السَّلَامُ. He had already been commanded to sacrifice his son and then build the House of Allāh سُبْحَانَهُ وَتَعَالَى.

Ibn Abī Ḥātim رَضِيَ اللهُ عَنْهُ, has related from Ibn ‘Abbās رَضِيَ اللهُ عَنْهُ, that when Ibrāhīm عَلَيْهِ السَّلَامُ was commanded to carry out this command,

⁹ Sūrah al-Ḥajj Verse 27

he said that the place he was stood was an uninhabited desolate plane and no one would be able to hear his proclamation. Furthermore, he did not have the means to convey the message in areas where there were people. Allāh سُبْحَانَهُ وَتَعَالَى told him that he only had to make the proclamation, the responsibility of it reaching the four corners of the earth rested with Allāh سُبْحَانَهُ وَتَعَالَى.

Ibrāhīm عَلَيْهِ السَّلَامُ now stood upon Maqām Ibrāhīm and made the proclamation. Allāh سُبْحَانَهُ وَتَعَالَى magnified his voice so that it was heard all around the earth. It is also related that he made the announcement from the top of mount Abū Qubais.

Ibrāhīm عَلَيْهِ السَّلَامُ put his fingers in his ears, turned his face in the four directions and called out,

“O people! Allāh has established His House and made it obligatory upon you to make pilgrimage to it. So, obey the command of your Lord.”

It is also mentioned in this narration that Allāh سُبْحَانَهُ وَتَعَالَى made this announcement heard by not only the people in this world, but also by those who were yet to come into this world up to the Day of Resurrection.

All those who are destined to perform the pilgrimage responded to the call with the words:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ

“I am here, O Allāh, I am here”

Ibn ‘Abbās رَضِيَ اللهُ عَنْهُ says that the Talbiyah which is made during the pilgrimage, has its origin in this response to the call of Ibrāhīm عَلَيْهِ السَّلَامُ.



Figure 1 - Maqām Ibrāhīm

The Reward of Performing Uḍḥiyah

This action of Ibrāhīm عَلَيْهِ السَّلَام is also the basis for our Uḍḥiyah – Qurbāni, the ritual sacrifice.

عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ
" مَا عَمِلَ آدَمِيُّ مِنْ عَمَلٍ يَوْمَ النَّحْرِ أَحَبَّ إِلَيَّ مِنَ إِهْرَاقِ الدَّمِ
إِنَّهَا لَتَأْتِي يَوْمَ الْقِيَامَةِ بِقُرُونِهَا وَأَشْعَارِهَا وَأَظْلَافِهَا وَإِنَّ الدَّمَ لَيَقَعُ
مِنَ اللَّهِ بِمَكَانٍ قَبْلَ أَنْ يَقَعَ مِنَ الْأَرْضِ فَطِيبُوا بِهَا نَفْسًا " ¹⁰

‘Ā’ishah رَضِيَ اللهُ عَنْهَا narrates that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

“A human performs no action from the actions on the day of Naḥr more beloved to Allāh سُبْحَانَهُ وَتَعَالَى then spilling blood. On the Day of Judgement, it (the sacrificial animal) will appear with its horns, and hair, and hooves, and verily the blood will be accepted by Allāh سُبْحَانَهُ وَتَعَالَى from where it is received before it even falls upon earth, so let your heart delight in it.”



¹⁰ Jami‘ Tirmidhī 1493

This Ḥadīth highlights 3 special blessings a person receives when they perform the Uḍḥiyah:

1. The Uḍḥiyah is the most beloved action to Allāh سُبْحَانَهُ وَتَعَالَى on these days.
2. The sacrificial animal will come on the Day of Judgement with its horns, its hair, and its hooves. The same way it was sacrificed, it will be met exactly the same way. Even parts of its body which are normally useless will not be wasted. The horns, hair and hooves which are normally thrown away will not be discarded.
3. Even before the blood of the animal touches the floor, it is accepted by Allāh سُبْحَانَهُ وَتَعَالَى, in other words Allāh سُبْحَانَهُ وَتَعَالَى gives reward for this action.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said, “Let your heart delight in it”, meaning do not think of this action as a burden, because your sacrifice will not be wasted. It will benefit you on the Day of Judgment.



Another Ḥadīth which shows the reward a person receives when they perform the Uḍḥiyah is as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ خَلْفِ الْعَسْقَلَانِيُّ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ حَدَّثَنَا
 سَلَامُ بْنُ مِسْكِينٍ حَدَّثَنَا عَائِدُ اللَّهِ عَنْ أَبِي دَاوُدَ عَنْ زَيْدِ بْنِ أَرْقَمَ
 قَالَ قَالَ أَصْحَابُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَا رَسُولَ
 اللَّهِ مَا هَذِهِ الْأَضَاحِيُّ قَالَ " سُنَّةُ أَبِيكُمْ إِبْرَاهِيمَ " . قَالُوا فَمَا لَنَا
 فِيهَا يَا رَسُولَ اللَّهِ قَالَ " بِكُلِّ شَعْرَةٍ حَسَنَةٌ " . قَالُوا فَالْصُوفُ
 يَا رَسُولَ اللَّهِ قَالَ " بِكُلِّ شَعْرَةٍ مِنَ الصُّوفِ حَسَنَةٌ " ¹¹

Zaid ibn Arqam رَضِيَ اللَّهُ عَنْهُ narrates, “The Companions of Rasūlullāh ﷺ said: ‘O Rasūlullāh, what are these sacrifices?’ He said: ‘The Sunnah of your father Ibrāhīm عَلَيْهِ السَّلَامُ.’ They said: ‘What is there for us in them, O Messenger of Allāh?’ He said: ‘for every hair, one merit.’ They said: ‘What about wool, O Messenger of Allāh?’ He said: ‘For every hair of wool, one merit.’”

¹¹ Sunan ibn Mājah 3247

The Ruling of Uḍḥiyah

Nowadays, there is a lot of confusion as to who needs to do the Uḍḥiyah? is it Wājib or Sunnah? is it one per person or one per family? How rich does the person need to be? Where can the Uḍḥiyah be performed? This section will answer the queries above.

Is the Uḍḥiyah Wājib or Sunnah?

This question has been answered by Maulānā Yusuf Shabbir.¹²

The Uḍḥiyah - Qurbani is Wājib (necessary) in the Ḥanafī school upon bāligh (mature), rich (possessor of value of Niṣāb beyond primary needs) Muslims who are Muqīm (resident, non-travellers) similar to Ṣadaqāt al-Fiṭr. In the other three schools, the Uḍḥiyah - Qurbani is an emphasised Sunnah.

Is one Uḍḥiyah on behalf of one family sufficient?

Again, this question has been answered by Maulānā Yusuf Shabbir.¹³

According to the Ḥanafī school of thought, a sheep, a goat, and similar size animals will only suffice for one person (not an entire household). On the other hand, a cow or a camel will suffice for

¹² <https://islamicportal.co.uk/covid-19-global-qurbani-challenges/>

¹³ <https://islamicportal.co.uk/important-clarification-regarding-qurbani/>

seven people. This has been directly narrated from Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ and is also the view of Imam ‘Abd Allāh ibn al-Mubārak رَحْمَةُ اللَّهِ.

According to Imām Mālik رَحْمَةُ اللَّهِ, Imām Aḥmad رَحْمَةُ اللَّهِ and the Shāfi‘ī school of thought, it is permissible for one person to offer one suitable animal on behalf of their entire family. The Uḍḥiyah – Qurbani will be fulfilled for all the family members. The conditions are that the person is the sole owner of the animal, and all the family members live in one household.

One point to note is that Imām Mālik رَحْمَةُ اللَّهِ said, “However, if he is capable, it is more preferable to me that he slaughters a goat on behalf of each person” (al-Mudawwanah, 1: 547).

Can the Uḍḥiyah be performed for the deceased?

A person may also perform the Uḍḥiyah for a deceased person as Esāl al-Thawāb and also for Rasūlullāh ﷺ. Rasūlullāh ﷺ himself performed the Uḍḥiyah of 2 rams, one on behalf of himself and one on behalf of his Ummah.

Can we perform the Uḍḥiyah abroad?

With the advent of charities working abroad and online charities, the normal practise nowadays is to get the Uḍḥiyah done abroad. We find a charity and sometimes the cheapest option and get it done. Sometimes this is done with the intention that there are people around the world who are needier of this meat than us.

If we perform our Uḍḥiyah abroad, then our obligation will be complete. However, it is also important to do the Uḍḥiyah locally.

My dear teacher, Mufti Shabbir Sahib, mentions:

‘Along with donating Qurbāni abroad, it is imperative that all families undertake Qurbāni locally. Revive the Sunnah and instil its importance in your children. Do not deprive yourself from the hospitality of Allāh سُبْحَانَهُ وَتَعَالَى’

There are many benefits of performing the Uḍḥiyah locally. We can eat from the meat which has lots of Barakah-blessing. We can distribute some of the meat to our family, friends, and neighbours. This will create more love between us and those people who we give it to. Every penny we spend, we will be rewarded. We can show our children how it is done so they can also become familiar with the rituals associated with Islām. We should revive this important Sunnah and keep this Sunnah alive.



The Ḥajj

In a Ḥadīth narrated in both Ṣaḥīḥ al-Bukhāri & Ṣaḥīḥ Muslim, Ibn ‘Umar رَضِيَ اللهُ عَنْهُ, narrates that Rasūlullāh ﷺ said:

وعن ابن عمر رضى الله عنهما أن رسول الله صلى الله عليه وسلم قال: بني الإسلام على خمس: شهادة أن لا إله إلا الله وأن محمداً رسول الله وإقام الصلاة وإيتاء الزكاة وحج البيت وصوم رمضان " ((متفق عليه))¹⁴

“The foundation of Islām is on five things, to bear witness that there is no God but Allāh and Muḥammad ﷺ is His Messenger, to establish Ṣalāh, to discharge the Zakāh, to perform the Ḥajj of the House and the fasts in Ramaḍān”

These are known as the 5 pillars or fundamental beliefs of Islām.

For each of the pillars of Islām, there is a time frame for carrying out these pillars and a form



¹⁴ Ṣaḥīḥ Al-Bukhāri 8

the actual worship takes i.e., spiritual, physical, abstention or financial.

If we take the first pillar Imān, this action stays with us permanently. We must always have Imān 24 hours a day, 365 days a year. So, the time frame is permanent.

What form does this worship take? It is a spiritual state. It is not physical as we do not perform any actions apart from reciting the Shahādah and it's not financial, it does not cost us any money to accept Islām and to bring Imān.



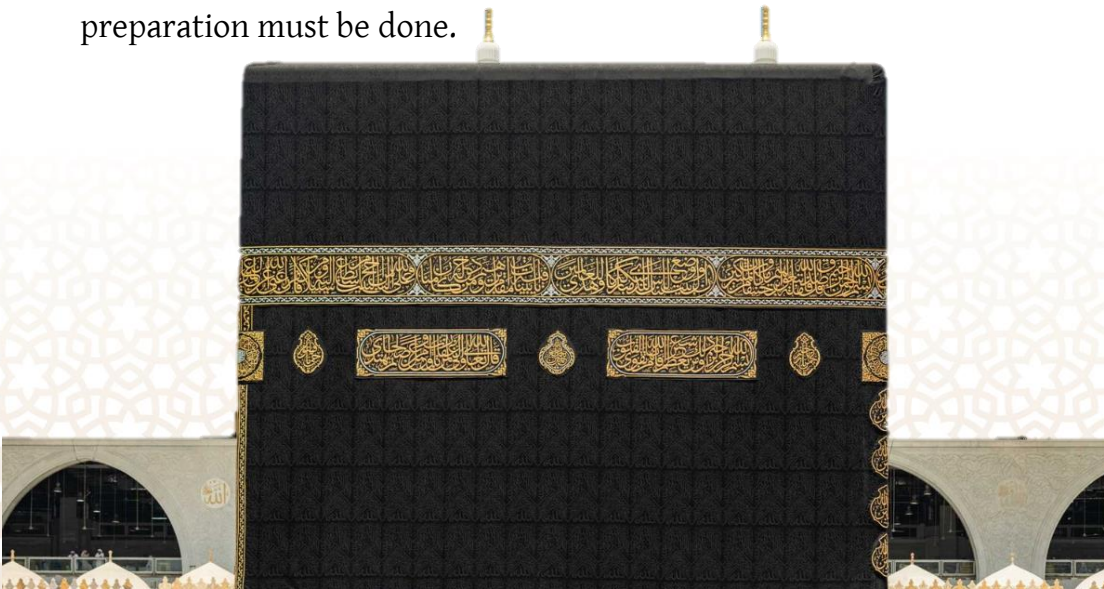
The second pillar is Ṣalāh, and what is the time frame for Ṣalāh? We must establish Ṣalāh five times a day, meaning we must pray regularly. When the time starts for a particular Ṣalāh, then that Ṣalāh becomes compulsory on us. So, when Zuhr time starts, that Ṣalāh then becomes compulsory for us. The obligation here is five times a day and the form of prayer is physical. We must perform certain physical actions with our body whilst offering our Ṣalāh. This is classed as a Fe'li 'Ibādah.

The next pillar is Ṣaum or fasting. When the month of Ramaḍān starts, fasting becomes obligatory for us for a whole month once a year. Our obligation is once a year for twenty-nine or thirty

days. Again, this is classed as a physical act but rather than performing an action, we are abstaining from certain actions. We are commanded to stop certain things during the daylight hours which in normal circumstances would have been permissible. For example, when we fast, we do not eat or drink during daylight hours or have relations with our husband or wife. This is classed as a Tarki 'Ibādah, which means that worship which requires us to leave or abstain.

The next pillar is Zakāh. Again, we only pay Zakāh once a year. Our obligation is once a year but every year for all those who are Ṣāḥib Nisāb, legible to pay it. The form this act of worship takes is financial. It is our wealth which we give to fulfil the command of Allāh ﷻ. This can be classed as a Māli 'Ibādah.

Finally, we have Ḥajj, the fifth pillar. The obligation here is only once in our lifetime. The first Ḥajj a person does will be the only Farḍ - obligatory Ḥajj he or she ever performs, so the correct preparation must be done.



When we read Ṣalāh, we have chance after chance to improve it. When we recite the Qur’ān, we can improve, try better each time. When we fast, we can try to make each fast better than the previous one. But when we go for our first Ḥajj, this is our only chance, and we have to ensure it is done correctly.

Allāh سُبْحَانَهُ وَتَعَالَى says:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلٌ¹⁵

“As a right for Allāh, it is obligatory on the people to perform the Ḥajj of the House, on everyone who has the ability to manage (his) way to it.”

In the Holy Qur’ān we are commanded to perform Ḥajj of the House, of the Ka‘bah, if we have the means, if we can afford to do so. It is the only ‘Ibādah - act of worship or pillar, which combines our physical, abstention and financial efforts.

The physical aspect of Ḥajj, is that we have to perform many physical tasks, doing the Ṭawāf, doing the Sa‘ī, going between Aṣ-Ṣafā and Al-Marwah, walking to Minā’ and then to the Jamarāt on the days of stoning. All of these are very physical. Many people will say that Ḥajj is the most physically challenging time of their entire lives.

¹⁵ Sūrah āl-Imrān verse 97

When we are in the state of Iḥrām, there are certain things we cannot do, we must abstain from, which would otherwise be permissible, like wearing perfume, stitched clothes (for men), having relations with our partners etc.

In Ḥajj, we must pay the money for our travel, accommodation, and food. We must leave enough money for our family who we may leave behind. Many people have to save their whole lives to pay for their pilgrimage. This is the financial aspect.

So, you can see Ḥajj is such an ‘Ibādah that encompasses all of a person’s efforts, and it is only compulsory once in a lifetime.



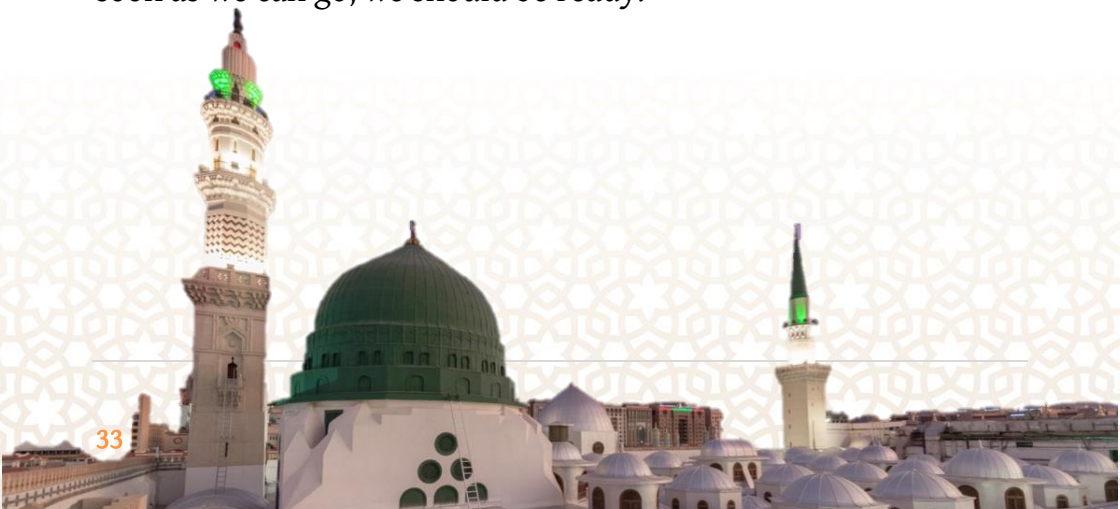
Preparation for Ḥajj

As soon as a person has enough money to be able to go for Ḥajj and come back, it will become compulsory upon them. Some excuses which many people make is that they are not ready yet, they need to start reading their Ṣalāh first and become better Muslims before they go.

When the times comes for us to leave this world, when the Angel of death comes in front of us, we will not be given time to prepare or become better Muslims! We will not be able to reason with him and try and get a few more days to sort ourselves out, so think about this.

When we go for Ḥajj, it could be the catalyst, the act which makes us start reading all our Ṣalāh, the act that makes us better Muslims, the act that makes us become closer to Allāh *سُبْحَانَهُ وَتَعَالَى*.

We know Ḥajj is compulsory upon us as soon as we can afford it, therefore we must stay in a state where we are ever prepared. As soon as we can go, we should be ready.



The Ḥajj of Rasūlullāh ﷺ

Now what was the Ḥajj of Rasūlullāh ﷺ like over 1400 years ago? The Ḥajj they performed was very different to the Ḥajj we do today. The actual rites and rituals that we perform will always remain the same, however the way we live, travel, eat, perform the sacrifice are all very different logistically from the people of before.

Rasūlullāh ﷺ only ever performed Ḥajj once after the Hijrah - the migration. It is remembered as Ḥajjatul Widā' or the Farewell Ḥajj. I will try and set the scene for you so you can imagine how different and difficult it must have been in those days.

Makkah, which was the place of birth of Islām, had become such a hostile place that it was difficult for the early Muslims to live there. The Muslims had to eventually migrate to Madīnah.



With the help of Allāh سُبْحَانَهُ وَتَعَالَى, the conquest of Makkah took place in the 8th year after Hijrah. This great city, which houses the Ka‘bah was in the hands of the Muslims. Muslims could now go and come as they pleased, they could go for ‘Umrah or Ḥajj without restrictions.

In the 9th year of Hijrah, the commandment to perform Ḥajj had been revealed. That year Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent Abū Bakr aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ to Makkah as the Amīr of Ḥajj.

The following year, the time had now come for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to perform the Ḥajj himself, so the people could learn from him, once and for all, how Ḥajj should be performed.



The Announcement

Rasūlullāh ﷺ made the decision to go for Ḥajj in the month of Dhul Qa'dah in the 10th year of Hijrah. An announcement was made throughout the Arabian Peninsula that this year Rasūlullāh ﷺ was going to perform the Ḥajj so whosoever can get to Makkah to perform the Ḥajj should do so.

Over 100,000 Companions رَضِيَ اللَّهُ عَنْهُمْ joined in this Ḥajj. Some made their way to Makkah whilst others came to Madīnah so they could start their journey with Rasūlullāh ﷺ and learn all the Masāil, the rulings of Ḥajj.

Rasūlullāh ﷺ was also joined by nine of his wives as well as his daughter Fāṭimah رَضِيَ اللَّهُ عَنْهَا.

Rasūlullāh ﷺ travelled from Madīnah to Makkah. The distance is around 200 miles as the crow flies; however, the actual distance would have been much longer. There were no roads like there are today, no motorways or highways. There were dirt tracks, paths through the desert, barren land, through mountainous regions.

Their vehicles were either their camel, their horse, their donkey, or their feet. They had no special footwear like we have today, no air conditioning and no fans. Travelling under the sky in the heat of the sun and the

desert, no service stations for food. All their provisions, food for the journey, had to be carried by them all of the way. This included the tents and blankets in which they had to sleep in and all the clothes they needed for the journey as well.

Dhul Ḥulayfah

The pilgrims congregated in Madīnah to join Rasūlullāh ﷺ on the blessed journey. There were people to his right, to his left, in front of him and behind. They were as far as the eyes could see.



Figure 2 - Dhul Ḥulayfah

It was a Saturday, with 5 days left of the month of Dhul Qa'dah. Rasūlullāh ﷺ performed Zuhr Ṣalāh in Madīnah, and the Farḍ units were read in full. He delivered a Khuṭbah to the people before the Ṣalāh.

Rasūlullāh ﷺ then combed his hair, applied oil, donned his sheet, and started his journey. Rasūlullāh ﷺ then stopped in Dhul Ḥulayfah. This is the Mīqāt or the boundary for the people of Madīnah and is just under 6 miles from Al-Masjid an-Nabawī.

Rasūlullāh ﷺ prayed 2 units for 'Aṣr as they were now travellers. The reason for stopping here was that all the Hujjāj, the pilgrims would have enough time to get there and gather, so they could all travel together the remainder of the journey.

Rasūlullāh ﷺ spent the night at Dhul Ḥulayfah and the following day performed ghusl for Iḥrām. 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا then applied perfume on the body of Rasūlullāh ﷺ with her own hands. He then put on his two Iḥrām sheets.

Rasūlullāh ﷺ read the 2 Rak'āt for Iḥrām near a tree in Dhul Ḥulayfah and started to recite the Ṭalbiyah. Imagine the Ṭalbiyah of Rasūlullāh ﷺ and the Companions رَضِيَ اللَّهُ عَنْهُمْ on that day

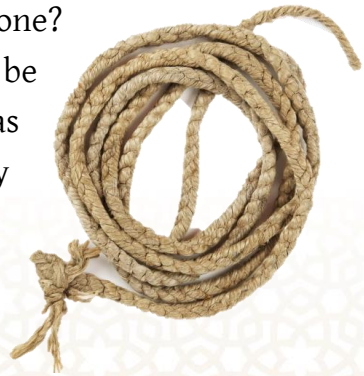
Ish'ār & Qalādah

As part of our Ḥajj, we must sacrifice an animal. Nowadays our group leader may include this in our package, or we buy a token from one of the booths in Minā and it gets done. In those days, they had to take their sacrificial animal, the Hadī with them. This animal would travel the whole journey with them, or they would send it forward to Makkah. They would have to look after it, feed it, and give it water as well during the journey. No harm could come to this animal.

In Dhul Ḥulayfah, the Ish'ār of the animals was carried out by Rasūlullāh ﷺ. This means he made a small piercing on the right shoulder of the animal and the blood which came out was spread over the animals hide. He then also performed the Qalādah, which was to hang a piece of rope with shoes around the neck of the animals.

Now why was the Ish'ār & Qalādah done?

This was done so the animals could be recognised as sacrificial animals, as Hadī. No one would cause them any harm. If the animal got lost, people would know not to kill it. The animals were then sent with some Companions رَضِيَ اللَّهُ عَنْهُمْ to Makkah.

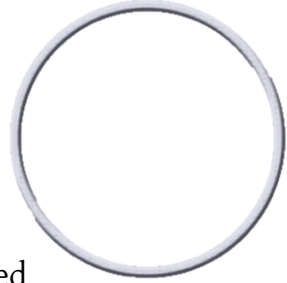


عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَجَّ ثَلَاثَ
حَجَجٍ حَجَّتَيْنِ قَبْلَ أَنْ يُهَاجِرَ وَحَجَّةً بَعْدَ مَا هَاجَرَ وَمَعَهَا عُمْرَةٌ
فَسَاقَ ثَلَاثًا وَسِتِّينَ بَدَنَةً¹⁶

Jabir رَضِيَ اللهُ عَنْهُ narrates, “Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ performed three Ḥajj. Two Ḥajj before he migrated and one Ḥajj after migration, and with them were ‘Umrah. He drove 63 sacrificial animals.” Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had set out with 63 camels. ‘Ali رَضِيَ اللهُ عَنْهُ had been sent to Yemen by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to collect the Ṣadaqāt. He brought the rest of the animals from Yemen and met Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in Makkah.

Among these camels was one which used to belong to Abū Jahl. It had a ring made of silver through its nose.

After Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ recited the Ṭalbiyah, he mounted his camel and started the journey with tens of thousands of Companions رَضِيَ اللهُ عَنْهُمْ, with all their provisions and the animals as well. Imagine that sight!



¹⁶ Jāmi‘ al-Tirmidhī 815

Masjid Ash-Shajarah

If you go to Dhul Ḥulayfah today, you will find Masjid Ash-Shajarah, and Shajarah means tree in Arabic, so this Masjid is in the place where Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ read his 2 Rak'ah for Iḥrām.



Figure 3 - Masjid Ash-Shajarah



Arrival in Makkah

Rasūlullāh ﷺ arrived in Makkah on the 4th of Dhul Ḥijjah, which would be 9 or 10 days journey. A difficult journey, in the heat and dust of Arabia.



The Raml & Iḏṭiba‘

When a pilgrim arrives in Makkah, the first act they perform is the Ṭawāf. For men, in the first 3 rounds, Raml must be done. This means the men have to stand tall, with their chests out and walk with their arms going up and down like a wrestler going into a ring.



The origin for this action is that when Rasūlullāh ﷺ had intended to go for ‘Umrah in the 6th year of Hijri, the Quraysh had prevented him doing so, and they reached a compromise, which we know as the ‘Treaty of Al-Ḥudaybiyah’. The Muslims were to return to Madīnah that year without performing ‘Umrah, but the following year, they would be allowed to return and perform it. The Quraysh would leave Makkah for 3 days and allow the Muslims to perform all the actions of ‘Umrah.

This ‘Umrah was called ‘Umratul Qaḍā. When the Muslims arrived for ‘Umrah the following year, the Quraysh sat watching on top of one of the hills called Jabal Qayqa‘ān, which overlooked the Ka‘bah. The Quraysh thought the fever of Madīnah had caused the Muslims to become weak.

Rasūlullāh ﷺ got knowledge of this, so he told the Muslims, when you perform the Ṭawāf, do Raml, so when the Quraysh see you, they will realise you have not become weak. The Makkans were watching for the first 3 rounds, so the Muslims done Raml. After they had watched them for 3 rounds, the Quraysh had seen enough and moved away, so the Muslims performed the rest of the rounds normally without Raml. At that time, the Raml was only done around 3 parts of the Ṭawāf where the Makkans could see them. They could not see the last quarter, which was between Al-Rukn al-Yamānī and Al-Ḥajr al-Aswad, so the Muslims walked normally. So, this is the origin of Raml.

When Rasūlullāh ﷺ had come for Ḥajj, there was no need to do the Raml anymore, but Rasūlullāh ﷺ did Raml for the 1st three rounds of Ṭawāf, and not just 3 quarters but all 4 quarters of the Ṭawāf. It had now become a ritual for Ḥajj, so the Raml is done to this day.

And the Idṭiba' that is done for the Ṭawāf, where the men put their Iḥrām sheet over their left shoulder and leave the right one exposed, what is the basis of this action? This is done so it makes it easy for a person to do Raml. If the sheet was over both shoulders, then it would fall off while doing Raml. So, you can see, there is a reason to all of our actions.



The Ṭawāf

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered the Masjid and it was late morning. He did not perform the 2 units for entering the Masjid but performed Ṭawāf instead. He then done Istilām of Al-Ḥajr al-Aswad and began his Ṭawāf, with Raml and Iḍṭibāʿ.

Each time he passed Al-Ḥajr al-Aswad, he indicated towards it with his staff and performed Istilām, then kissed the staff.

After completing the Ṭawāf, he went behind Maqām Ibrāhīm and recited the verse:

وَأَتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى¹⁷

“Make from the Station of Ibrāhīm a place of prayer.”

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then recited 2 Rakʿah and performed Istilām of Al-Ḥajr al-Aswad once more.



¹⁷ Sūrah al-Baqarah Verse 125

‘Indeed Aṣ-Ṣafā and Al-Marwah are from the Marks of Allāh’
After the Ṭawāf, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ moved onto Aṣ-Ṣafā. When he arrived close to Aṣ-Ṣafā, he said:

أَبْدَأُ بِمَا بَدَأَ اللهُ بِهِ

Then recited the verse:

18 إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللهِ

“Indeed Aṣ-Ṣafā and Al-Marwah are from the Marks of Allāh.”

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said we are starting our Sa‘ī from Aṣ-Ṣafā because Allāh تَعَالَى mentioned Aṣ-Ṣafā first in this verse. Aṣ-Ṣafā and Al-Marwah are the two mountains which Hājirah رَضِيَ اللهُ عَنْهَا travelled between while searching for water, for her son Ismā‘īl عَلَيْهِ السَّلَامُ. The picture on the following page shows the locations of the mountains in the time of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

¹⁸ Sūrah al-Baqarah Verse 158



Figure 4 - Aṣ-Ṣafā and Al-Marwah (picture courtesy of Binimad Al-Ateeqi (Binimad.com))

In the times of ignorance, two idols were placed on these mountains called Asāf and Naila. When people used to perform the Sa‘ī, they used to touch these idols and think this was a way of attaining blessing. When Islām came into Makkah, these idols were removed.

When Rasūlullāh ﷺ mentioned this verse, it was an indication, that the Sa‘ī is not done due to these idols but because the mountains are both from the special signs of Allāh which are known as the Sh‘ā’ir. And the Sa‘ī is a remembrance of the special favour which was given by Allāh رَضِيَ اللَّهُ عَنْهَا to Hājirah رَضِيَ اللَّهُ عَنْهَا.

When we perform Sa‘ī, there is an area which is covered by green lights, where men must run. Before the Ka‘bah was built, there used to be a natural drain or a rivulet in this area where the rainwater used to collect from the upper areas of Makkah. When Hājirah



رضي الله عنها approached this area, she had to run down the slope and then run back up it to get to the other side. This running of hers was liked by Allāh ﷻ and He made this, as well as the Sa‘ī into one of the rites of Ḥajj.

There is also one more reason why men run in this area during Sa‘ī. We heard previously that when Rasūlullāh ﷺ had come to perform ‘Umratul Qaḍā, the Makkans climbed on top of Jabal Qayqa‘ān to see them perform the Ṭawāf. Now while they were doing Sa‘ī, some of the Makkans who had not seen the Muslims do Ṭawāf, had come to watch them again. They could see part of the Sa‘ī between Aṣ-Ṣafā and Al-Marwah from where they were sat. So Rasūlullāh ﷺ told the Companions رضي الله عنهم, when you reach that point where they can see you, then run and they did. When the Makkans saw this, they thought the Muslims were running all the way from Aṣ-Ṣafā and Al-Marwah and this

left them shocked because it is quite a distance between the two mountains.



Figure 5 - Jabal Qayqa'an (picture courtesy of Binimad Al-Ateeqi (Binimad.com))

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came for Ḥajj, even though there were no polytheists left in Makkah, he still ran during the Sa'ī, so we know that this had now become one of the rites of Ḥajj. Today when we do Sa'ī, in the same section, the men will still run.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ supplicated at Aṣ-Ṣafā and then made his way to Al-Marwah. When he reached the middle of the valley he ran. When he reached Al-Marwah, he faced the Ka'bah, and recited the Takbīr. He completed his Sa'ī at Al-Marwah. He then commanded all those who did not bring Hadī – sacrificial animals to come out of Iḥrām.

At this place, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ supplicated 3 times for those people who shaved their heads and once for those people who cut their hair. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stayed in Makkah for four days. During this time, he prayed Qaṣr Salāh as he was classed as a traveller.

Journey to Minā'

Those pilgrims who had come out of Iḥrām, entered into the state of Iḥrām for Ḥajj. On the Thursday, 8th of Dhul Ḥijjah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went to Minā' and spent the night there. It was during this time, Allāh سُبْحَانَهُ وَتَعَالَى Revealed Sūrah wal-Mursalāt.

عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ بَيْنَمَا نَحْنُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَارٍ بَيْنِي إِذْ نَزَلَ عَلَيْهِ {وَالْمُرْسَلَاتِ} وَإِنَّهُ لَيَتْلُوهَا وَإِنِّي لَأَتْلَقَاهَا مِنْ فِيهِ¹⁹

‘Abdullāh ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ narrated, “We were in the company of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in a cave at Minā’, when Sūrah Wal-Mursalāt were Revealed to him, and he recited it and I heard it (directly) from his mouth.”

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prayed 5 Ṣalāh there from Zuhur to Fajr the following day and on the 9th, he left for ‘Arafāt after the sun had risen.

¹⁹ Ṣaḥīḥ al-Bukhārī 1830

The Plain of ‘Arafāt & The Farewell Sermon

Rasūlullāh ﷺ arrived in the plain of ‘Arafāt. He reached the middle of the valley after the sun had passed its zenith and delivered a great sermon advising the people. This is known as the Farewell Sermon.

In this Sermon, Rasūlullāh ﷺ advised the people on many issues. He told them that he did not know whether after this year he would be with them again. This was an indication that Rasūlullāh ﷺ would not be with them for much longer. The Ḥajj took place in Dhul Ḥijjah. This month was followed by Muḥarram and in the following month, Rabi‘ al-Awwal, Rasūlullāh ﷺ passed away.

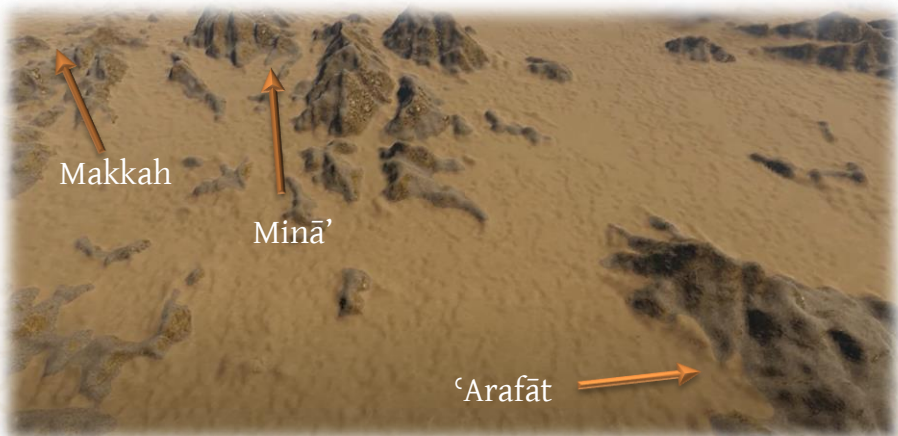


Figure 6 - The locations of Ḥajj

Rasūlullāh ﷺ advised the people on many things that day. He said that the life of each Muslim and their property is a sacred trust. He reminded the people that they will meet Allāh ﷻ and will be reckoned for all their actions. Usury (interest) was mentioned that it was Ḥarām (forbidden) and from that day all interest obligations would be waived.

The importance of the rights of women were mentioned and how they should be looked after. A reminder was given for people to pray their Ṣalāh, fast in Ramaḍān, give Zakāh and perform Ḥajj if they can afford it.

Rasūlullāh ﷺ then advised the people how they all came from Ādam عَلَيْهِ السَّلَام & Ḥawwā' رَضِيَ اللَّهُ عَنْهَا. How an Arab and non-Arab have no superiority over each other. How a black and white person have no superiority over each other. A person will be determined by their piety and good actions. Each Muslim is a brother to another Muslim.

Rasūlullāh ﷺ concluded his sermon by reminding the people that there will be no Messenger to come after him and he is leaving behind the Qur'ān and Sunnah. If these are followed, then they will not go astray. Rasūlullāh



صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then called Allāh سُبْحَانَهُ وَتَعَالَى as his witness, that he had conveyed His message to the people.

After صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ concluded the sermon, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordered Bilāl رَضِيَ اللهُ عَنْهُ to give the Adhān and they read Ḍuhr and ‘Aṣr Ṣalāh together. 2 Rak‘ah were read for each Ṣalāh. There is now a Masjid in the place where Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ read Ḍuhr and ‘Aṣr that day, which is called Masjid Nimrah.



Figure 7 - Masjid Nimrah

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then mounted his camel and made his way towards Jabal Raḥmah. This is the small mound we see with the white pillar on top of it, in the plain of ‘Arafāt.

Now why did Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ go near Jabal Raḥmah? The simple answer is because it was the Sunnah of his father Ibrāhīm عَلَيْهِ السَّلَام. When he performed the Wuqūf of ‘Arafāt, Ibrāhīm عَلَيْهِ السَّلَام

was near Jabal Raḥmah and Ḥajj is done on the procedure of Ibrāhīm عَلَيْهِ السَّلَامُ.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stayed in the surroundings of Jabal Raḥmah until Ghurūb, sunset, and stayed on his camel. He spent his time giving people different advice, fulfilling the needs of the poor, teaching people different Masāil - rulings, praising Allāh تَعَالَى, thanking Him, asking for forgiveness, doing dhikr and du‘ā, all the while still mounted on his camel.

It was during this time that the Allāh تَعَالَى Revealed the verse:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ
لَكُمْ الْإِسْلَامَ دِينًا²⁰

“Today I have perfected your religion for you and have completed My blessing upon you and chosen Islām as dīn (as a religion and way of life) for you.”

This is confirmation that there is no religion after Islām. Our religion has been made complete and perfect.

After Ghurūb, sunset, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made his way to Muzdalifah. Usāmah ibn Zayd رَضِيَ اللهُ عَنْهُ was sitting with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on his camel. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ dismounted the

²⁰ Sūrah Al-Māidah verse 3

camel to answer the call of nature and performed Wuḍū. Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُ asked Rasūlullāh ﷺ if they should read Ṣalāh, to which Rasūlullāh ﷺ replied saying the place of prayer was in front of them.

Upon reaching Muzdalifah, Rasūlullāh ﷺ performed Wuḍū and then prayed Maghrib and ‘Ishā’ together. Rasūlullāh ﷺ spent the night there and read Fajr Ṣalāh the following morning. He gave the people advice there to collect the stones they would need for the Ramī’, the pelting of the Jamarāt.

It was now the morning of the 10th of Dhul Ḥijjah, the day of Eid. Rasūlullāh ﷺ read his Fajr Ṣalāh and after they left Muzdalifah for Minā’.

The Pelting

Rasūlullāh ﷺ then pelted the large Jamrah. Each stone was thrown one at a time and he recited the Takbīr each time he pelted. He had continued in his Ṭalbiyah until the point he threw the first stone.

Whilst pelting, Rasūlullāh ﷺ was still mounted on his camel. Now what was the reason for this? The reason was again, so that people could see his method of doing the Ramī’.



If he were standing, less people would see him. While mounted high, more people could see him and learn the true manner in which to do the pelting.

After the Ramī', Rasūlullāh ﷺ returned to Minā' and once more delivered a sermon to the people.

The Sacrifice

Rasūlullāh ﷺ then made his way with the people to the 'Manḥar', where the animals would be sacrificed.

In Tuḥfatul Alma'ī, it mentions that Rasūlullāh ﷺ himself sacrificed 63 camels. When Rasūlullāh ﷺ became tired, he ordered 'Alī رضي الله عنه to carry on with the sacrifices. Such an amazing feat! Rasūlullāh ﷺ then ordered that one piece of meat should be taken from each animal and cooked. Rasūlullāh ﷺ then ate from the soup of this meat. In this way he ate from all of his Uḍḥiyah - Qurbāni, as it is Mustahab to eat from your own Uḍḥiyah.

The question arises, why did Rasūlullāh ﷺ sacrifice so many camels? The reason was, so he could provide the pilgrims with food. We must remember there were over 100,000 Companions رضي الله عنهم with him in Ḥajj and a lot of these were poor people, who had very little provision with them.

Another question, why do the Uḍḥiyah in Minā'? The answer is because this was the place where Ibrāhīm عليه السلام was going to

sacrifice his son Ismā'īl عَلَيْهِ السَّلَامُ. Instead of sacrificing his son, he sacrificed a ram which was brought by Jibrīl عَلَيْهِ السَّلَامُ.



Figure 8 - Minā'

After Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had completed the sacrifices, he had his head shaved. He gave his hair to Abū Ṭalḥah Anṣārī رَضِيَ اللهُ عَنْهُ and told him to share it between the people.

After the shaving of his head, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ put on normal clothes and applied perfume. He then made his way back to Makkah before Ḍuhr time on the back of his camel.

Ṭawāf al-Ziyārah

Upon reaching Makkah, Rasūlullāh ﷺ performed the Ṭawāf al-Ziyārah, whilst still on the back of his camel. After the Ṭawāf, he went to the well of Zamzam and drank its blessed water whilst standing. He then returned to Minā' and spent the night there.

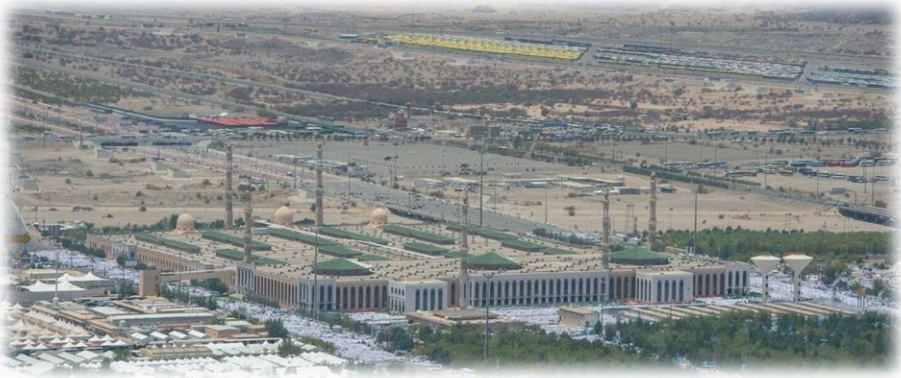
The following day after the sun had passed its zenith, Rasūlullāh ﷺ made his way to the Jimār and pelted the first Jamrah, then the second and finally the third.

Rasūlullāh then also performed the Ramī on the 3rd day and then made his way to Al-Muḥaṣṣab.

After this Rasūlullāh ﷺ went back to Makkah to perform the Ṭawāf al-Widā'. This would be the last time Rasūlullāh ﷺ would see the blessed House of Allāh ﷻ.



To summarize, the Ḥajj of Rasūlullāh ﷺ was based on the Ḥajj of Ibrāhīm عَلَيْهِ السَّلَامُ. Throughout the ages, the rites and rituals had changed. When Rasūlullāh ﷺ performed the Ḥajj, he showed the people the correct way to do it, back to the original way of Ibrāhīm عَلَيْهِ السَّلَامُ. All of the places we visit during this time are related to Ibrāhīm عَلَيْهِ السَّلَامُ and his family, the Ka‘bah, the mountains of Aṣ-Ṣafā and Al-Marwah, Minā’, ‘Arafat, the Jamarāt etc. The pilgrimage we perform is ancient with its origins thousands of years old.



Summary

We have covered many points, such as the basis of many actions on these holy days, the Takbīr of Tashrīk, the Uḍḥiyah or Qurbāni as well as Ḥajj itself, which is one such act which includes all the different types of worship, physical, abstention as well as financial.

We use our financial income to get there, our physical energy to perform all the rituals and abstain from certain actions whilst in Iḥrām. We use all our energy to complete this task which is required from us just once in a lifetime. We have been given instructions on everything that we do, all the acts of worship have a basis.

Our religion of Islām is the only complete religion. For something to be perfect there can be no improvement. For any religion to be the true religion, it must be perfect, it must be complete in the instruction of how man needs to pray, worship and act in order to attain salvation and attain Jannah.

Many people have been blessed with being a Muslim, part of this perfect religion, part of the Ummah of our beloved Prophet Muḥammad ﷺ. Let us think, what sacrifices have we made to prove we love Allāh ﷻ more than anything or anyone else.

When it is time to pray, do we give Allāh ﷻ priority and do something which pleases Him or do we give our self-desire, our work, our family priority, thinking it is more important to keep them happy than Allāh ﷻ?

What we should ask Allāh ﷻ for is Tawfīq, this is when Allāh ﷻ makes it easy for us to do ‘Ibādah, worship. When Allāh ﷻ gives Tawfīq, we begin to enjoy praying, it does not become a burden on us, and we look forward to it and do not dread it.

Finally, if you haven’t performed your Farḍ Ḥajj yet, make your intention, prepare accordingly, read up about it, speak to the ‘Ulama, find out why we do things, what do they mean. This will Inshā’Allāh make your actions even more meaningful.

As mentioned, this is the only pillar, which is obligatory once in a lifetime. Our first Ḥajj is our Farḍ Ḥajj. We only get one chance, so we should try and make it perfect and do du‘ā that Allāh ﷻ makes it a positive life changing experience for us and bless us with a Ḥajj Maqbūl and Ḥajj Mabrūr. For those brothers and sisters who have already completed their Farḍ Ḥajj, may Allāh ﷻ take them back to Ḥaramayn again and again.

In recent years, the situation has been unprecedented. Many people had booked Ḥajj but due to Covid, Ḥajj had been restricted. This shows us that we cannot take anything for granted. If Ḥajj is

obligatory upon us, then we must perform it at the earliest opportunity. Only Allāh سُبْحَانَهُ وَتَعَالَى knows what lies ahead, but we should make a sincere intention to complete our obligation.

May Allāh سُبْحَانَهُ وَتَعَالَى give us all the ability to make the most of these special days, to understand His beautiful religion, to appreciate the sacrifices made by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and bring his Sunnah into our lives. May Allāh سُبْحَانَهُ وَتَعَالَى return the Ḥaramayn back to normality and give the believers the chance to once again step foot on the sacred land.

Āmīn.

The Month of Dhul Ḥijjah
&
The Ḥajj of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
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