

Islamic Academy of Coventry

The Month of Dhul Ḥijjah
&
The Ḥajj of Rasūlullāh ﷺ

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The Month of Dhul Ḥijjah
&
The Ḥajj of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

I begin in the name of Allāh ﷻ Lord of the Worlds, and sending Peace & Salutations on our beloved Rasūlullāh ﷺ.

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

The month of Dhul H̥ijjah has more special days and rituals than any other time in the Islamic Year. We have the H̥ajj and all the special days in H̥ajj, the day of ‘Īd Al-Adḥa, the Takbīr of Tashrīq, and the Uḍḥiyah or Qurbāni.

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

Each year during the sermon for ‘Īd Al-Adḥa, many of these topics are discussed and explained, however these are subjects which should be common knowledge to enable 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 the information.

Many actions done within our H̥ajj & ‘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 ʿīd sermons into a small booklet which will InshāʾAllāh help educate us all on these subjects. I also thought it would be a good idea to briefly talk about the H̥ajj of Rasūlullāh ﷺ so we can understand how it was done in those days. To help me with this, I used references from the book Tuḥfatul Almaʿī by Mufti Saʿīd Aḥmad Palanpuri, which is a commentary on the amazing compilation of Ḥadīth Jameʿ Tirmidhī. With regards to the Quranic references, I have used the translation by Mufti Taqī Uthmāni. Many Allāh ﷻ protect both of them and give them the ability to continue guiding and teaching us for many more years to come.

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.

Ebrahim Noor 8th Dhul H̥ijjah 1439 AH (19th August 2018)

The Month of Dhul Hijjah

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ
السَّمَوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذُكِّرَ لِكَ الدِّينِ الْقِيَمِ^١ فَلَا
تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ^١

Allāh سُبحَانَهُ وَتَعَالَى says:

“Surely, the number of months according to Allah 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 سُبحَانَهُ وَتَعَالَى has mentioned. These four months are:

- Rajab
- Dhul Qa’dah
- Dhul Hijjah
- Muḥarram

The month of Rajab occurs around the middle of the year, whilst the last three months are all consecutive, with Dhul Hijjah being the final month in the Islamic Calendar and Muḥarram the first month. It was only decided during the time of Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ that Muḥarram would be the first month

¹ Sūrah At-Tawbah verse 36

as this was the month in which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ says:

وَالْفَجْرِ (١) وَلَيَالٍ عَشْرٍ .² (٢)

‘By the day break and the ten nights’

The Mufasirūn have said that the 10 nights mentioned in these verses, are the 10 nights/days of Dhul Ḥijjah. Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 Hijjah

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

Fasting in the 10 days of Dhul Hijjah

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

" مَا مِنْ أَيَّامٍ أَحَبُّ 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

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated that Rasūlullāh ﷺ said:

“There are no days more beloved to Allāh that He be worshipped in them than the ten days of Dhul Hijjah, 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 the fasting of each day is very valuable and the reward is equivalent to a whole year! These nights in these days should also not be wasted and be spent in the worship of Allāh ﷻ.

³ Jame' Tirmidhi 758

عَنْ هُنَيْدَةَ بْنِ خَالِدٍ عَنِ امْرَأَتِهِ عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَصُومُ تِسْعًا مِنْ ذِي الْحِجَّةِ وَيَوْمَ عَاشُورَاءَ وَثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ أَوَّلَ اثْنَيْنِ مِنَ الشَّهْرِ وَخَمِيسَيْنِ⁴

Hunaidah ibn Khālid narrated from his wife, from one of the wives of Rasūlullāh ﷺ, that:

The Messenger of Allah used to fast nine days of Dhul Hijjah, the day of 'Āshūrā', and three days of each month: The first Monday of the month, and two Thursdays

From this Ḥadīth, we can see that Rasūlullāh ﷺ used to fast the first 9 days of Dhul Hijjah. There will be no fast on the 10th as it is the day of 'Īd, and fasting on the day of 'Īd is prohibited.

⁴ Sunan an-Nasa'i 2417

Fasting on the day of ‘Ārafah

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

Abu Qatādah رضي الله عنه, narrated that Rasūlullāh ﷺ said:

“Fast the Day of ‘Ārafah, for indeed I anticipate that Allāh will forgive (the sins) of the year before it, and the year after it.

The 9th of Dhul H̥ijjah is the day of ‘Ārafah and there is special reward for fasting on this day. The other H̥adīth 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 ﷺ did not fast on the day of ‘Ārafah whilst he was performing H̥ajj as this could have become difficult upon the believers. The whole day is spent outside performing the Wuqūf (standing) in the plain of ‘Ārafah and this would prove very difficult if a person was fasting in this state.

⁵ Jame‘ Tirmidhī 749

‘Īd Al-Aḍḥa

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 ‘Īd.

The word ‘Īd 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 ‘Īd.

And this ‘Īd is called ‘Īd Al-Aḍḥa. Aḍḥa comes from the word Uḍḥiyah which means the ritual sacrifice we perform to thank Allāh ﷻ on this day, so this is the ‘Īd of the Ritual Sacrifice.

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

Now there are also certain actions which are done specifically on 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 Ṣalāt on the 9th of Dhul Ḥijjah, the day of ‘Arafah, all the way to after ‘Asr on the 13th of Dhul Ḥijjah. So this year (1439), it will be from Monday morning Fajr, till Friday ‘Asr.

The Days of Ḥajj also have special names, we have the 8th which is Yawm At-Tarwīyah, the 9th which is Yawm Al- ‘Arafah and the 10th which is Yawm An-Naḥr, and where do these names come from?

In order to answer all of these questions, we need to talk about a very special story. We have all heard the story of Ibrāhīm عَلَيْهِ السَّلَامُ, we hear it each year so I will only go through it briefly so we can understand the reasoning behind some of the actions.

Ibrāhīm عَلَيْهِ السَّلَامُ saw a dream where he was commanded to sacrifice the thing that was most precious to him, his son Ismā‘īl عَلَيْهِ السَّلَامُ.

In Surah As-Ṣāfāt, Allāh ﷻ says:

فَلَمَّا بَلَغَ مَعَهُ السَّعَىٰ قَالَ يَبْنَئِي إِيَّيَّ أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ
فَأَنْظِرْ مَاذَا تَرَىٰ قَالَ يَا بَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ
مِنَ الصَّابِرِينَ^(١٠٢)

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

He (Ismā‘il عَلَيْهِ السَّلَامُ) said “Oh 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”.

Subhānallāh, what an amazing answer.

In Tafsīr Qurtubi⁷, Muqātil mentions one of the explanations of this verse is as follows. He mentions that Ibrāhīm عَلَيْهِ السَّلَامُ saw this dream for 3 days, one after the other. Muḥammad ibn Ka‘ab mentions that the revelation from Allāh ﷻ comes to the Messengers when they are sleeping or awake, because the hearts of the Messengers do not sleep.

As-Saddi mentions in the Tafsīr of the same verse that Ibrāhīm عَلَيْهِ السَّلَامُ saw the dream on the night of Tarwiyyah, meaning the 8th of Dhul Hijjah. It was as if someone was saying to him that Indeed Allāh ﷻ has commanded you to sacrifice your child. When the morning came, he started to think, is this dream from Allāh ﷻ or is it from Shayṭān? Now the word used in the

⁶ As-Ṣāfāt verse 102

⁷ Volume 8 page 88

Tafsīr for this action of thinking or deliberating, is ‘Rawwa’, so this day was called Yawm Al-Tarwiyyah.

On the second night he saw the same dream again, and when the morning came, he recognised, that this was indeed from Allāh ﷻ, and the word used for recognition in Arabic is ‘Arafah, therefore this day, being the 9th of Dhul H̥ijjah is known as the Yawm Al-‘Arafah.

On the 3rd day, he saw the same dream again so he made the decision to sacrifice his son, and word for sacrifice is Naḥr, so the 10th of Dhul H̥ijjah, is known as Yawm An-Naḥr. So this is one explanation of the names of the days.

Another explanation for the names of the days, is that the 8th of Dhul H̥ijjah is called Yawm Al-Tarwiyyah because that 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 H̥ajj, but in the past all of the provisions would have had to be taken with them when they went or were provided by their hosts. One of the responsibilities of the Banū Hāshim was to provide the pilgrims with water.

The 9th of Dhul H̥ijjah is called the day of ‘Arafah, because the Wuqūf (standing) is done on the plain of ‘Arafah. Finally the 10th of Dhul H̥ijjah is called Yawm An-Naḥr (the day of sacrifice), because this is the day when we all do our ritual sacrifice. The pilgrims will perform the sacrifice over there while we will carry out the Uḍḥiyah or Qurbāni as thanks to Allāh ﷻ, so this episode is the basis for this action as well.

The Takbīr of Tashrīq

In Tafsīr Qurtubi⁸, it mentions when Ibrāhīm عَلَيْهِ السَّلَامُ took his son Ismā'īl عَلَيْهِ السَّلَامُ to Mina, (which is where the Ḥajj takes place), and when he was about to sacrifice Ismā'īl عَلَيْهِ السَّلَامُ, Jibrīl عَلَيْهِ السَّلَامُ, came and said, Allāhu Akbar, Allāhu Akbar,

Ismā'īl عَلَيْهِ السَّلَامُ heard him and said Lā ilaha ilallāhu Wallāhu Akbar

Then Ibrāhīm عَلَيْهِ السَّلَامُ says, Allāhu Akbar Wa-lillāhil ḥamd.

Jibrīl عَلَيْهِ السَّلَامُ had come down with a kabsh, a ram, and this was slaughtered in the place of Ismā'īl عَلَيْهِ السَّلَامُ.

So from this we can see one of the opinions where the Takbīr of Tashrīq comes from which we recite on these holy days.

⁸ Volume 8 Page 89

The Reward of Performing Udḥiyah

This action of Ibrāhīm عَلَيْهِ السَّلَام is also the basis for our Udḥiyah - Qurbāni.

حَدَّثَنَا أَبُو عَمْرٍو مُسْلِمٌ بْنُ عَمْرٍو بْنِ مُسْلِمٍ الْحَدَّاءُ الْمَدَنِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعِ الصَّايِغِ أَبُو مُحَمَّدٍ عَنْ أَبِي الْمُثَنَّى عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا عَمِلَ آدَمِيُّ مِنْ عَمَلٍ يَوْمَ النَّحْرِ أَحَبَّ إِلَى اللَّهِ مِنْ إِهْرَاقِ الدَّمِ إِنَّهَا لَتَأْتِي يَوْمَ الْقِيَامَةِ بِقُرُونِهَا وَأَشْعَارِهَا وَأَخْلَافِهَا وَإِنَّ الدَّمَ لَيَقَعُ مِنَ اللَّهِ بِمَكَانٍ قَبْلَ أَنْ يَقَعَ مِنَ الْأَرْضِ فَطِيبُوا بِهَا نَفْسًا " ⁹

In Jami' Tirmidhī, there is a Ḥadīth narrated by 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "A human does 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 will appear with its horns, and hair, and hooves, and indeed 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."

This Ḥadīth highlight 3 special blessings a person gets when they perform the Udḥiyah:

1. The Udḥiyah 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. Any part of its body which is 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

⁹ Jami' Tirmidhī 1493

by Allāh ﷻ, in other words Allāh ﷻ gives reward for this action.

Rasūlullāh ﷺ then said “let your heart delight in it”, meaning don’t think of this action as a burden, because your sacrifice will not be wasted, but it will benefit you on the Day of Judgment.

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

حَدَّثَنَا مُحَمَّدُ بْنُ خَلْفِ الْعَسْقَلَانِيُّ حَدَّثَنَا آدَمُ بْنُ أَبِي إِسْحَاقَ حَدَّثَنَا
سَلَامُ بْنُ مَسْكِينٍ 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 فَالْصُّوفُ يَا
رَسُولَ اللَّهِ قَالَ " بِكُلِّ شَعْرَةٍ مِنَ الصُّوفِ حَسَنَةٌ " ¹⁰

Zaid ibn Arqam رَضِيَ اللَّهُ عَنْهُ narrates:

The Companions of the Messenger of Allāh ﷺ said: ‘O Messenger of Allāh, 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.’”

¹⁰ 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 one per person or one per family? How rich does the person need to be, where can the Uḍḥiyah be performed?

According to the Ḥanafī School of thought, it is **Wājib (obligatory)** on all mature, sane people who are Ṣāhibe Nisāb, (liable to pay Zakāh). Each person will have to perform their own Uḍḥiyah. A person may also perform the Uḍḥiyah for a deceased person 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.

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 one 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 do this 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 ﷻ.’

If we perform the Uḍḥiyah locally, we can eat from the meat which has lots of Barakah-blessing. We can share out some of the meat which will create more love between us and those people who we give it to. Every penny we spend, we will get 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

Now let's talk about Ḥajj, our Pilgrimage.

In a Ḥadīth narrated in both Ṣaḥīḥ Al-Bukhārī & Ṣaḥīḥ Muslim, Ibn 'Umar رضي الله عنه, narrates that Rasūlullāh ﷺ said:

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

“The foundation of Islām is on 5 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

Now for each of the pillars of Islām, there is a time frame for carrying out these pillars and a form the actual worship takes, is it spiritual, physical, abstention or financial . If we take the first one Imān, this action stays with us permanently, we must always have Imān 24 hours a days, 365 days a week. So the time frame is permanent and what form does this worship take? It's a spiritual state, it's not physical as we don't do any actions apart from maybe reciting the Shahādah and it's not financial, and it does not cost us to accept Islām and to bring Imān.

The second pillar is Ṣalāt, what is the time frame for Ṣalāt? We have to establish Ṣalāt 5 times a day, meaning we have to pay regularly. When the time starts for a particular Ṣalāt then that Ṣalāt becomes compulsory on us.

¹¹ Ṣaḥīḥ Al-Bukhārī 8

So when Dhuhr time starts, that Ṣalāt then becomes compulsory for us. So the obligation here is 5 times a day and the form of prayer is physical. We have to perform certain actions with our body whilst offering our Ṣalāt. This is called Fe'li 'Ibādah.

The next pillar is Saum, or fasting. When the month of Ramaḍān starts, fasting becomes obligatory for us for a whole month once a year. So our obligation is once a year for 29 or 30 days. Again this is classed as a physical act but rather than doing an action, we are abstaining from actions, we are stopping from doing certain things which in normal circumstances would have been permissible. For example, when we fast, we don't eat or drink during day light hours or have relations with our husband or wife. This can be called Tarki 'Ibādah, which means to leave or abstain.

The next pillar is Zakāt, again, we only pay Zakāt once a year. So the obligation is once a year but every year for all those who are legible to pay it. And the form this act of worship takes is financial, it is our wealth we use to give to fulfil Allāh ﷻ command. This can be called Māli 'Ibādah.

Finally we have Hajj, the final pillar. The obligation here is only once in our lifetime. The first Hajj a person does will be the only Farḍ Hajj he or she ever performs, so the right preparation must be done. When we read Ṣalāt, we have chance after chance to improve it, when we pray the Qur'ān, we can improve, try better, when we fast etc. we can try to make it better. But when we go for our first Hajj, this is our only chance, we have to ensure that it is done properly the first time.

Allāh سُبْحَانَهُ وَتَعَالَى says:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلٌ¹²

‘As a right for Allāh, it is obligatory on the people to perform the Hajj of the house, on everyone who has the ability to manage (his) way to it.’

So in the Holy Qur’ān we are commanded to perform Hajj 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 Hajj, is that we have to perform so many physical tasks, doing the Ṭawāf, doing the Ṣaī, going between Ṣafa and Marwah, walking to Mina and then to the Jamarāt on the days of stoning. All of these are very physical. Many people will say that Hajj is the most physically challenging time of their lives.

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

In Hajj, we have to pay the money for our travel, accommodation & food. We have to 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 Hajj is such an ‘Ibādah that encompasses all of a person’s efforts, and it is only compulsory once in a lifetime.

¹² Sūrah Āl-Imrān verse 97

Preparation for Hajj

As soon as a person has enough money to be able to go to Hajj and come back it will become compulsory on them. An excuse which a lot of people use is that we are not ready yet, we are not ready to go for Hajj, we need to start reading our Ṣalāt first and become better Muslims before we go.

When the times comes for us to leave this world, when the Angel of Death comes in front of us, we are not going to 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 Hajj, it could be the catalyst, the act which makes us start reading all of our Ṣalāt, the act that makes us better Muslims, the act that makes us become closer to Allāh. سُبْحَانَكَ وَتَعَالَى.

So we know Hajj is compulsory on us as soon as we can afford it, so we must stay in a state where we are ever prepared. As soon as we are able to go, we should be ready.

The Hajj of Rasūlullāh ﷺ

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

Rasūlullāh ﷺ only ever done Hajj once after the Hijrah - the migration. It is remembered as Hajjatul Widā' or the Farewell Hajj. I will try and set the scene for you so you can imagine how different & 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 from there to Madīnah.

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

In the 9th year of Hijrah, the commandment to perform Hajj had been revealed. That year Rasūlullāh ﷺ sent Sayyidunā Abu Bakr Sidīq رَضِيَ اللهُ عَنْهُ to Makkah as the Amīr of Hajj.

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

The Announcement

Rasūlullāh ﷺ made the decision to go for Hajj 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 Hajj so whosoever can get to Makkah to perform the Hajj should do so.

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

Rasūlullāh ﷺ was also joined by 9 of his wives as well as his daughter Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا.

So Rasūlullāh ﷺ journey was from Madīnah to Makkah. The distance is around 300 miles, 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 donkeys 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 of 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

Rasūlullāh ﷺ left Madīnah on the 25th of Dhul Qa‘dah after Dhuhr Salāh and stopped in Dhul Ḥulayfah. This is the Mīqāt or the boundary for the people of Madīnah and is about 5 or 6 miles outside of the city.

Rasūlullāh ﷺ prayed ‘Aṣr, Maghrib, ‘Isha and the Fajr of the next day at Dhul Ḥulayfah. The reason for this was that all of the Hujjāj, the pilgrims

would have enough time to get there and gather so they could all travel together the remainder of the journey.

As part of our Hajj, we have to 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 should come to this animal.

In Dhul Ḥulayfah, Rasūlullāh ﷺ done the Ish‘ār of the animals, which 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 to that the animals could be recognised as sacrificial animals, as a Hadī. No one would cause it any harm. If the animal got lost, people would know not to kill it. The animals were then sent with some Ṣaḥābah رضي الله عنهم to Makkah.

According to a Ḥadīth by Sayyidunā Jabir رضي الله عنه in Jame Tirmidhī, Rasūlullāh ﷺ set out with 63 camels. Sayyidunā ‘Alī رضي الله عنه had been sent to Yaman by Rasūlullāh ﷺ to collect the Ṣadaqāt. He brought the rest of the animals from Yaman and met Rasūlullāh ﷺ in Makkah.

The next day after the sun had risen, Rasūlullāh ﷺ read the 2 Rak‘āt for Iḥrām near a tree in Dhul Ḥulayfah and started to read the Ṭalbiyah. Imagine the Ṭalbiyah of Rasūlullāh ﷺ and the Ṣaḥābah رضي الله عنهم on that day. Rasūlullāh ﷺ then mounted his camel and started his journey

with tens of thousands of companions, and all of the provisions and the animals as well, imagine that sight.

Arrival in Makkah

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

The Raml & Iḏṭiba‘

When a pilgrim first arrives in Makkah, the first act they do is the Ṭawāf. For men, in the first 3 rounds, Raml has to be done, this means the men have to stand tall, with their chests out and walk with their arms going up and down as well.

Now the origin for this action is that when Rasūlullāh ﷺ had intended to go for ‘Umrah, the Quraysh had prevented him to do so and they reached a compromise, which we know as the Treaty of Ḥudaybiyah. The Muslims were to return to Madīnah that year without performing the ‘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 of the actions of ‘Umrah.

This ‘Umrah was called ‘Umratul Qaḏā. 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 that the fever of Madīnah had caused the Muslims to become weak.

Rasūlullāh ﷺ got knowledge of this so he told the Muslims, that 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, the last quarter they could not see 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 done 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.

‘Indeed As-Ṣafā and Al-Marwah are from the Marks of Allāh’

Moving on, after the Ṭawāf, Rasūlullāh ﷺ moved onto Ṣafa.

Here he read the verse

إِنَّ الْأَصْفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ¹³

‘Indeed As-Ṣafā and Al-Marwah are from the Marks of Allāh’

Rasūlullāh ﷺ said we are starting our Sa‘ī from Ṣafa because Allāh ﷻ mentioned Ṣafa first in this Ayāh.

Ṣafā and Marwah are the two mountains which Hājirah رَضِيَ اللَّهُ عَنْهَا travelled between while searching for water, for her son Ismā‘īl عَلَيْهِ السَّلَامُ.

¹³ Sūrah Al-Baqarah verse 158

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 they 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 to Hājirah رَضِيَ اللَّهُ عَنْهَا.

When we perform the Sa‘ī, there is an area which is covered by green lights, where men have to run. Before the Ka‘bah was built, there used to be a natural drain or a rivulet in this area where the rain water used to collect from the upper areas of Makkah. When Hājirah رَضِيَ اللَّهُ عَنْهَا approached this area, she used 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 سُبْحَانَكَ وَتَعَالَى and he made this, as well as the Sa‘ī into one of the rites of Hajj.

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 onto of Jabal Qayqa‘ān to see them perform the Ṭawāf. Now while they were doing the Sa‘ī, some of the Makkans who hadn’t seen the Muslims do Ṭawāf, had come to watch them again. They could see part of the Sa‘ī between Ṣafa and Marwah from where they were sat. So Rasūlullāh ﷺ told the Ṣahābah رَضِيَ اللَّهُ عَنْهُمْ, that 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 Ṣafa to Marwah and this left them shocked because it is quite a distance between the two mountains.

When Rasūlullāh ﷺ came for Hajj, even though there were no polytheists left in Makkah, he still ran, so we knew that this had now become one of the rites of Hajj. So today when we go for Sa‘ī, in the same part the men will still run.

On the 8th of Dhul Hijjah, Rasūlullāh ﷺ went to Mina, he prayed 5 Ṣalāt there from Dhuhr to Fajr the following day and on the 9th he left for ‘Arafāt.

The Plain of ‘Arafāt & The Farewell Sermon

Rasūlullāh ﷺ arrived in the plain of ‘Arafāt and gave a long Khuṭbah 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 didn’t 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 Hajj took place in Dhul Hijjah, this month was followed by Muḥarram and in the following month, Rabi‘ Al-Awwal, Rasūlullāh ﷺ passed away.

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 of 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 Ṣalāt, fast in Ramaḍān, give Zakāt and perform Hajj if they can afford it.

Rasūlullāh ﷺ then advised the people how they all came from Ādam ﷺ & Hawwā’ ﷺ. 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 action. Each Muslim is a brother to another Muslim.

Rasūlullāh ﷺ concluded his sermon by reminding the people that there will be no more Messenger to come after him and he is leaving behind the Qur'ān & the Sunnah. If these are followed then they will not go astray. Rasūlullāh ﷺ called Allāh سُبحانه وتعالى as his witness that he had conveyed his message to the people.

After he finished from the sermon, he ordered Sayyidunā Bilāl رَضِيَ اللهُ عَنْهُ to give the Adhān and they read Dhuhur and 'Asr Salāt together. There is now a masjid in the place where Rasūlullāh ﷺ read Dhuhur & 'Asr that day, which is called Masjid Nimrah.

Rasūlullāh ﷺ 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 ﷺ go near Jabal Raḥmah? The simple answer is because it was the Sunnah of his father Ibrāhīm عَلَيْهِ السَّلَامُ. When he done performed the Wuqūf of 'Arafāt, Ibrāhīm عَلَيْهِ السَّلَامُ was near Jabal Raḥmah and Hajj is done on the procedure of Ibrāhīm عَلَيْهِ السَّلَامُ.

Rasūlullāh ﷺ stayed in the surroundings of Jabal Raḥmah until Ghurūb, sunset, and he stayed on his camel. He spent his time giving people different advices, fulfilling the needs of the poor, telling people different Masail - rulings, praising Allāh سُبحانه وتعالى, 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 سُبحانه وتعالى revealed this verse.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ
لَكُمْ الْإِسْلَامَ دِينًا¹⁴

Allāh ﷻ says, ‘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, made perfect.

After Ghurūb, sunset, Rasūlullāh ﷺ made his way to Muzdalifah and read Maghrib and ‘Ishā’ together. He spent the night there and read Fajr the following morning. He gave the people advice there to collect the stones that they would need for the Ramī’, the stoning of the Jamarāt.

It was now the morning of the 10th of Dhul Ḥijjah, the day of ‘īd. Rasūlullāh ﷺ read his Fajr Ṣalāt and after they left for Mina again and performed the stoning of the Large Jamrah. While stoning, 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 was standing, less people would see him, while mounted high, more people could see him and learn the true manner in which to do the stoning.

The Sacrifice

After the Ramī’ - the pelting, they made their way to the place where they sacrificed the animals, the Hadī.

In this Ḥajj, In Tuḥfatul Alma‘ī which is a commentary of Jame Tirmidhī by Mufti Sa‘īd Ahmed Palanpuri, it mentions that Rasūlullāh ﷺ himself

¹⁴ Sūrah Al-Māidah verse 3

sacrificed 63 camels, then when our Rasūlullāh ﷺ got tired, he ordered Sayyidunā ‘Alī رضي الله عنه to carry on with the sacrifice. Such an amazing feat! He then said that one piece of meat should be taken from each animal and cooked. Rasūlullāh ﷺ then ate from the Shaurba, or the soup of this meat. So in this way he ate from all of his Qurbāni, as it is Mustahab to eat from your own Qurbāni.

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

Another question, why do the Qurbāni in Minā? The answer is because this was the place where Ibrāhīm عليه السلام was going to sacrifice his son Ismā‘īl عليه السلام. Instead of sacrificing his son, he sacrificed a ram which was brought by Jibrīl عليه السلام.

After Rasūlullāh ﷺ had completed the sacrifices, he got his hair shaved. He gave his hair to Sayyidunā Abu Ṭalha Anṣārī رضي الله عنه and told him to share it between the people.

After the shaving of his head, he made his way back to Makkah and performed the Ṭawāf Ziyārah. After the Ṭawāf, he returned back to Minā and completed the Ramī for the next two days.

So to summarize the Ḥajj of Rasūlullāh ﷺ, it was based on the Ḥajj of Ibrāhīm عليه السلام. 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 عليه السلام. All of the places we visit are related to Ibrāhīm عليه السلام and his family, the Ka‘bah, Ṣafa & Marwah, Minā, ‘Arafah, the Jamarāt etc. so the pilgrimage we are doing is ancient, its origins are thousands of years old.

Summary

Alḥamdulillāh, we have covered many points, the basis of many of the actions on these holy days, the Takbīr of Tashrīk, the Uḍḥiyah or Qurbāni as well as Hajj 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 of the rituals and abstain from certain actions. We use all of our energy to complete this task which is required from us just once in a lifetime. We have been given instruction on everything that we do, all of 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 has to be perfect, to be complete, to 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 sacrifice have we made to prove we love Allāh ﷻ more than anything or anyone else.

When it's 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? *سُبْحَانَهُ وَتَعَالَى*

What we should pray 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 doesn't become a burden on us, and we look forward to it and don't dread it.

And finally if we haven't done Hajj, make your intention, and when you make your intention, make the correct preparation, read up about it, speak to the 'Ulema, find out why we do things, what do they mean, This will Inshā'Allāh make our actions even more meaningful.

Like I mentioned, this is the only pillar which is obligatory once in a lifetime, our first Hajj is our Farḍ Hajj. 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 Hajj Maqbūl and Hajj Mabrūr. For those brothers and sisters who have already completed their Farḍ Hajj, may Allāh ﷻ take them back to Ḥaramayn again and again.

May Allāh ﷻ 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 ﷺ and bring his Sunnah into our lives.

Amīn.

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

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