

Islamic Academy of Coventry

# The Wisdom of Ḥajj

Maulānā Ebrahim Noor



© Islamic Academy of Coventry

The Wisdom of Ḥajj

1<sup>st</sup> Edition – 2024

All rights reserved. Aside from fair use, meaning for use of educational purposes or review, no part of this publication may be reproduced without the prior permission of the copyright owner. Pictures courtesy of emadphot.com

Islamic Academy of Coventry

83-87 Cambridge Street

Coventry CV1 5HU

[www.Islāmicacademycoventry.org](http://www.Islāmicacademycoventry.org)

Islāmicacademycoventry@hotmail.com

## Contents

Foreword .....	5
Introduction.....	7
The Wisdom of Hajj.....	10
Preparation .....	11
Reminder: Prepare for the Hereafter before it's too late.....	11
Reminder: Removal of Miserliness, Luxury and Pride .....	12
Purchasing and Wearing the Iḥrām .....	13
Reminder: We will all leave this World wearing only our Shroud.....	13
Reminder: Everyone is equal in front of Allāh سُبْحَانَهُ وَتَعَالَى.....	14
Leaving Home for Hajj .....	15
Reminder: The World is a Temporary Abode .....	15
Travelling for Hajj .....	16
Reminder: Who will be our Companion in our Grave? .....	16
Constant Checking & Questioning.....	19
Reminder: The Questioning in the Grave.....	19
The Ṭalbiyah .....	21
Reminder: Following the Callers on the Day of Judgement....	21
Entering Makkah .....	22

Reminder: Bad actions in this World will result in no Peace in the Hereafter .....	22
Seeing the Baytullāh .....	23
Reminder: When we see Allāh <i>سُبْحَانَكَ وَتَعَالَى</i> in the Hereafter .....	23
The Ṭawāf .....	24
Reminder: The Ṭawāf of the Angels .....	24
Holding the Ka‘bah whilst Crying and Supplicating at the Multazam.....	25
Reminder: When we will Remember our sins on the Day of Judgment and Cry .....	25
The Sa‘ī .....	26
Reminder: The Running on the Day of Judgment .....	26
The Day of ‘Arafāt .....	29
Reminder: The Gathering on the Day of Judgement .....	29
The Gathering in Minā and Muzdalifah .....	31
Reminder: Walking behind our Leaders on the Day of Judgment.....	31
Summary .....	33



## Foreword

I begin by Praising Allāh **سُبْحَانَهُ وَتَعَالَى** Lord of the Worlds and sending Peace and Salutations on our beloved Messenger Muḥammad **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**.

This short booklet is based on a transcript of a talk which was delivered just before Hajj in 2022. It contains beneficial information for not only those who are going for Hajj but for everyone to learn about the parallels of our blessed pilgrimage with our journey to the hereafter.

To truly understand Hajj, it is important to learn about its importance, its method, and the wisdom behind the actions. I would advise everyone to read the booklet below, ‘The Month of Dhul Hijjah and the Hajj of Rasūlullāh **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**’.

<https://islamicportal.co.uk/wp-content/uploads/2018/01/Dhul-Hijjah-Booklet-3rd-Edition.pdf>

In the booklet above, you will learn about the one and only Hajj which Rasūlullāh **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** performed after the migration, just before his demise.

This particular booklet focuses on the wisdom behind Hajj and much of the information has been taken from ‘Faḍāil Hajj’ by Haḍrat Maulānā Zakariya **رَحِمَهُ اللهُ**. I would advise everyone to read ‘Faḍāil Hajj’, especially those who are going for Hajj so you can prepare spiritually before the great journey.

I have also used some advice from the book, ‘The Wisdom behind the Commands of Islām’ by Haḍrat Maulānā Ashraf Ali Thanvi رَحْمَةُ اللهِ. May Allāh سُبْحَانَهُ وَتَعَالَى elevate his ranks.

Imāms and Khaṭībs can use this booklet in the months of Dhul Qa‘dah/Dhul Ḥijjah to educate the congregation as well as our children in Madrasah.

I pray that everyone who reads this short booklet will get a better insight into Hajj and also help us prepare for the final journey we must all undertake.

Ebrahim Noor

18<sup>th</sup> Dhul Qa‘dah 1445 AH (26<sup>th</sup> May 2024)



## Introduction

The blessed months of Hajj are now upon us. Many of our brothers and sisters have already left for the blessed lands whilst others will be leaving very soon. Their preparations have been underway for many months to learn about the various aspects of Hajj and how to perform it.

Our Hajj is an ideal opportunity for us to correct our ways and refocus our lives to our true purpose, which is to fulfil the obligations of our Lord, Allāh سُبْحَانَهُ وَتَعَالَى. We can use this journey as a benchmark, to leave behind our previous lives which may have been spent without properly fulfilling our obligations and transitioning it into a life where we have understood its true purpose and now take the appropriate steps to lead it in the way shown by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

To help with this, we need to use our Hajj and see what we can learn from the experiences of our journey and the rituals we carry out, to understand the temporary nature of our lives and remove love for the worldly and materialistic and develop love for that which will give us permanent benefit, which is seeking the pleasure of Allāh سُبْحَانَهُ وَتَعَالَى at all times.

So when we go for Hajj, some of the questions we can ask ourselves are:

- What are the lessons for us in Hajj and its journey?



- Are there any reminders in this great act of worship which remind us of the hereafter?
- What similarities are there between our journey of Hajj and our journey into the afterlife?

Inshā Allāh, this booklet will help answer these questions, so when we are there we will be able to process the scenarios and understand the reminders which they offer.

Many of us may have seen and even read the book ‘Faḍāil Hajj’ by Haḍrat Maulānā Zakariya رَحْمَةُ اللَّهِ. Just like his other books, this work is also of amazing benefit. Much of the information in this booklet has been taken from the above. I pray that Allāh سُبْحَانَهُ وَتَعَالَى gives Haḍrat Maulānā رَحْمَةُ اللَّهِ the highest status in Jannah and enables us all to continue benefiting from his works and effort.

Allāh سُبْحَانَهُ وَتَعَالَى says:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي  
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا<sup>1</sup>

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

---

<sup>1</sup> Sūrah al-Māidah Verse 3



From the many great blessings of Hajj is also the Revelation of this Verse where Allāh ﷻ announced the perfection and completion of Islām as a Religion for all mankind till the end of times. This Verse was Revealed during the Farewell Hajj of Rasūlullāh ﷺ.

Imām Ghazālī رَحْمَةُ اللَّهِ عَلَيْهِ has written that Hajj is from the foundations of Islām. The obligations of Islām were completed with Hajj, and the completion and finalisation of Islām was also within Hajj.

If we just think for a moment that Hajj is the 5<sup>th</sup> and final pillar of Islām. From the 5 pillars, the last to be made obligatory was Hajj in the 9<sup>th</sup> year of Hijrah, and the final Sūrah of the Qur’ān to be Revealed in its entirety, Sūrah al-Naṣr was also Revealed during the Farewell Hajj. And the Verse mentioned regarding the completion of Islām was also Revealed during this Hajj.

We can also see that Hajj is the only foundational act which comprises of all the different types of worship, physical, financial as well as abstention. The Farewell Hajj of Rasūlullāh ﷺ was like a culmination and completion of Islām. After this no more rulings were sent down by Allāh ﷻ.

## سُورَةُ النَّصْرِ

## The Wisdom of Ḥajj

Let us look at the wisdom of Ḥajj in a little more detail. In each of the commands of Allāh **سُبْحَانَہٗ وَتَعَالَى** there are many wisdoms and many lessons for us to learn from. Many of these do not even occur to us, when we carry out the actions, but there are some lessons and wisdoms which are so clear, that everyone thinks about them. In the same way, in all the actions of Ḥajj, there are many wisdoms which we will not be aware of, but there are two which are clear as follows:

- It is an example of death and our journey into the hereafter
- It is an example of expressing love and filling the heart and soul with the true love of Allāh **سُبْحَانَہٗ وَتَعَالَى**

Let us look at the first one in detail and see what the lessons are to be learnt from the respected actions we carry out before and during our Ḥajj. We should all ponder over these and see what we can also personally learn.

Ideally this booklet should be read before we go for Ḥajj so we can lookout for the reminders and lessons to be learnt. This will help us develop the correct mindset during our journey and help us appreciate and focus on each aspect. It can also be referred to during the journey so we can refresh our knowledge at the appropriate times.



## Preparation

**B**efore a person goes for Ḥajj, they will prepare for the journey of a lifetime. This preparation takes many forms. It will be physical, making sure they are fit enough to carry out all the acts, like Ṭawāf, Sa‘ī etc. The preparation will be educational, learning about all the rites, how to perform Ṭawāf, how to wear the Ihṛām, what can, and what you can’t do whilst in the state of Ihṛām etc. The preparation will also be financial. It could take many years of savings before a person is able to afford to go on this blessed journey.

The better and longer a person prepares for Ḥajj and its journey, the easier the journey will be as we all as more productive and they will Inshā Allāh carry out their Ḥajj correctly and achieve the ultimate goal of it being accepted.

### Reminder: Prepare for the Hereafter before it’s too late

The better we prepare ourselves in this life for the hereafter, the easier it will be for us after we pass away. Our preparation for Ḥajj should remind us of our preparation for the hereafter. This is one journey we all must take, and each day should be preparation for it.

We need to review our preparation for the hereafter and think, if we were to pass away today, have we prepared enough? Would we be able to achieve our ultimate goal in this life which is to attain Paradise in the hereafter? Are we fulfilling the commands and obligations of Allāh **سُبْحَانَكَ وَتَعَالَى**? Are we following the Sunnah of



Rasūlullāh ﷺ and trying to use each day to become better Muslims and increase our connection with our Creator?

### Reminder: Removal of Miserliness, Luxury and Pride

As mentioned earlier, the journey of Hajj is very expensive and on many occasions it could take a lifetime of savings to be able to go on the pilgrimage.

When a person is wealthy, the more money they have, the more miserly they can become. The more they want to accumulate. Many people will be reluctant to part with the large sum of money they will need to spend to go for Hajj.

By spending on Hajj, it will remove this bad trait of miserliness and make it easier for them to spend in the path of Allāh *سُبْحَانَهُ وَتَعَالَى*.

Luxury and pride are other examples of negative traits. When travelling for Hajj, many of the luxuries which people are used to will be left behind. Travelling in trying circumstances, in extreme heat and maybe even cold. Seeing how other people travel from all walks of life, will enable this person to be thankful for what they have.

All the rites of Hajj display the opposite of pride and arrogance. Pomp and show are shunned, and all people walk bareheaded together. The experience of Hajj turns the Muslims into clever and experienced believers.

## Purchasing and Wearing the Iḥrām

**B**efore we go for Ḥajj, we purchase our Iḥrām which we will wear. We make sure it is the right size, it is made from the correct material, and we learn how to put it on. We make sure we buy one which is comfortable as we will be wearing it for quite a while.

### Reminder: We will all leave this World wearing only our Shroud

As we purchase our Iḥrām for Ḥajj, the same way many people purchase their own burial shroud - kafn before they pass away and, in some instances, a person may even choose to use their Iḥrām which they wore in Ḥajj or some of it to be part of their shroud when the time comes.



We learn how to shroud someone else, and on many occasions, we are actually involved in shrouding others as well who have passed away. The reminder of the sheets we wear in Iḥrām is of the shroud we will wear after we are bathed one final time before we are buried.

Each day a person spends in Iḥrām, they should think they are wearing their burial shroud. When we leave this world, we will all wear the same simple sheets and leave behind all the fancy and expensive clothes we used to wear in this life.

In the way the deceased is shrouded just before burial, we should think our time to leave this temporary abode is also very short.

**Reminder: Everyone is equal in front of Allāh** سُبْحَانَهُ وَتَعَالَى

No matter how wealthy a person is, when they are in Iḥrām, they are all wearing the same sheets. There is no differentiation between the person who is wealthy and the person who is poor.

Islām ensures that unity is perfected among its adherents by suggesting a two pieced unstitched covering for the body. Everyone looking the same, bareheaded, white sheets, in a perfect display of oneness and simplicity.



## Leaving Home for Hajj

**W**hen a person leaves home to travel for Hajj, they leave behind their family, friends, their house, and their work. All those things which kept them occupied in their normal life, whether it was working, trading, buying, selling, or spending time with family and friends, all of these things are left behind and the person travels to the blessed lands.

### Reminder: The World is a Temporary Abode

When a person leaves for Hajj, they are leaving all these things behind for a temporary time. After a few weeks, they will soon return and come back to them.

Very soon the time will also come when a person has to leave all of these things behind on a permanent basis and there will be no coming back, and that will be the time of their death.

When we leave for Hajj, it should be a reminder for us that we will all definitely leave this world. How many people live their lives thinking they are going to live forever? The earlier we get the true realisation that this world is temporary, the earlier we will start to prepare accordingly.



## Travelling for Ḥajj

**T**o reach the blessed lands; a person must have a means of transport. In the past, pilgrims used to travel on camels, horses, donkeys, or on foot.

Nowadays we use multiple forms. A car or train to take us to the airport, then an airplane to take us to Saudi. Some people even travel by ship. Once we arrive, another car, coach, or train until we arrive at our destination in either Makkah or Madīnah.



### Reminder: Who will be our Companion in our Grave?

Using the various means of transport to reach the blessed lands, is a reminder of a person's Janāzah being taken away. As soon as a person steps into a car to go to the airport, each moment is taking this person further and further away from their family and home. In the same way, when the people lift the Janāzah, they are taking the deceased further and further away from their family and home.

There will be some people who attend the Janāzah Ṣalāh, and there will be those who also attend the burial. There will be even those who go down into the grave to help lay the deceased inside.

When a person goes for Ḥajj, it is the same. Some people will just come to your home and bid farewell to you. There will be others who might drop you off to the station or to the airport. There will

also be a final group who will see you off right until the end, after you have checked in, just before you go through security.

The only companions that will accompany you into the airplane, are those things or people who are going to undertake this journey with you, whether these are your family and friends or your possessions, like your luggage. Some of these companions will be a means of relief at each step, whilst others will be the opposite and a means of problems. Therefore, it is very important that a person chooses their companions wisely before they go for Hajj and go with those people who can help them, assist them, and get along with them. They do not want to go with those companions who will not help them and cause them problems.

In the same way, the same thing happens when a person makes the journey into the afterlife. The only thing that will go into the grave with them, is that companion which is going to stay with them, and that is their deeds. There is a very famous Hadith which explains this as follows:

حَدَّثَنَا الْحُمَيْدِيُّ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنُ  
عَمْرٍو بْنِ حَزْمٍ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى



الله عليه وسلم يَتَّبِعُ الْمَيِّتَ ثَلَاثَةً فَيَرْجِعُ اثْنَانِ وَيَبْقَى مَعَهُ وَاحِدٌ  
يَتَّبِعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ فَيَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عَمَلُهُ<sup>2</sup>

Anas ibn Mālik رَضِيَ اللهُ عَنْهُ narrated that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “A dead person is followed by three, two of which return, and one remains with him. His relatives, his wealth, and his deeds follow him. His relatives and his wealth return, and his deeds remain with him.”

A person’s good deeds will be a means of relief and peace in the hereafter and a person’s bad deeds will be a means of problems and troubles. The good deeds will come in the form of a beautiful being and stay with them in the grave, whilst the bad deeds will come in a horrible and terrifying form and stay with them in that way.

We should ask ourselves, what type of companion do we want with us in our grave and what are we doing to ensure we have that companion with us who will be a means of relief and peace? The way we are living our lives at this moment in time, which companion will accompany us?



<sup>2</sup> Ṣaḥīḥ al-Bukhārī 6154

## Constant Checking & Questioning

**D**uring the journey for Hajj, a person will face many hardships. In the past one major issue were the roads not being safe. There would be robbers and highway men waiting to loot and rob people who were travelling.

Nowadays these hardships could be rigorous checking at the airport. Problems getting visas, once at the airport, your luggage getting checked again and again. Getting searched and selected for a 'random security check'. Lots of questioning when going through security. Problems when passing through scanning machines, the list goes on.



### Reminder: The Questioning in the Grave

All of these remind a person of the questioning we will go through in the grave. The Angels, Al-Munkar and An-Nakir will arrive and ask questions. Our state in the grave will depend on our answers and our answers will depend on how we spent our lives in this world.

There will be some wealthy people who will go through security very quickly, have little questioning and reach their destination quickly. You could say these are the people who travel in business and first class. In the same way, when a person has a trove of good deeds with them in the grave, they will be oblivious of all the problems and stay in the grave peacefully. The long time to

Qiyāmah will pass by very quickly as if it was merely a few hours and minutes.

However, a person who is not able to answer the questions correctly will find the time in the grave long and difficult.



## The Ṭalbiyah

**W**hen a person enters the state of Iḥrām, they will recite the Ṭalbiyah. They are telling Allāh **سُبْحَانَهُ وَتَعَالَى** Labbayk, Labbayk, I am here, I am here. They continue with the Ṭalbiyah on their lips, with the men reciting it with raised voices and the women in hushed tones. Millions and millions of pilgrims all with the same words on their lips.

### Reminder: Following the Callers on the Day of Judgement

The recitation of the Ṭalbiyah will be like on the Day of Judgment when the people will follow the voices of the callers.

Allāh **سُبْحَانَهُ وَتَعَالَى** says:

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ  
فَلَا تَسْمَعُ إِلَّا هَمْسًا<sup>3</sup>

“That day they will follow the caller who will find no deviation (from anyone). And the voices will turn low in awe for the Raḥmān (All-Merciful, Allāh). So, you will hear not but whispering.”

<sup>3</sup> Sūrah Ṭāhā Verse 108

## Entering Makkah

Entering the blessed city of Makkah is like entering a world where we have hope of the Mercy of Allāh سُبْحَانَهُ وَتَعَالَى. Makkah is ‘Dār al-Aman’, a place of peace. Allāh سُبْحَانَهُ وَتَعَالَى tells us:

وَمَنْ دَخَلَهُ وَكَانَ ءَامِنًا <sup>4</sup>

“Whoever enters it is secure.”

There are special rules for the Ḥaram unlike anywhere else in the world. No bloodshed, fighting etc is allowed in the Ḥaram.

**Reminder: Bad actions in this World will result in no Peace in the Hereafter**

For a pilgrim’s entire stay in Makkah, it will remind them of the Mercy, Forgiveness, Bounty, and Favours of Allāh سُبْحَانَهُ وَتَعَالَى.

The lesson here is that a person’s bad actions, which they have done all their life, will result in them having no peace after they pass away, even in a place which is supposed to be peaceful. There is nowhere else for them to go. So we must ask forgiveness from our bad actions and do as many good actions as we can, while we have the opportunity to do so and it’s not too late.

---

<sup>4</sup> Sūrah Āl-‘Imrān Verse 97

## Seeing the Baytullāh

**A**sk any person who has been for Hajj or ‘Umrah, what were your emotions when you first saw the Ka‘bah? They will say it was one of the most memorable experiences of their life. In that instance it is just us and the Ka‘bah. There may be thousands of people walking in front of us doing the Ṭawāf, between us and the Ka‘bah, but it’s like they are not even there.

The range of emotions at that instance, extreme joy and happiness at being blessed to see the House of Allāh *سُبْحَانَهُ وَتَعَالَى*, relief that you have



finally arrived at your destination, hope of the Forgiveness and Mercy of Allāh *سُبْحَانَهُ وَتَعَالَى*, fear that you may not be doing your rites of Hajj or ‘Umrah correctly, and realization of the temporary nature of this life are just some of them.

### Reminder: When we see Allāh *سُبْحَانَهُ وَتَعَالَى* in the Hereafter

When a person looks at the Ka‘bah, the blessed House of Allāh *سُبْحَانَهُ وَتَعَالَى*, it will remind a person of seeing the Owner of this House in the hereafter, when we see Allāh *سُبْحَانَهُ وَتَعَالَى*. The conduct and respect we have should at that time should be like those of a person who is present in the court of a King. We should present ourselves with complete humility and humbleness and think of the day when Inshā Allāh we will be able to see the King of Kings.



## The Ṭawāf

**A**fter entering the Masjid and seeing the Ka‘bah, the next act is for the pilgrim to perform the Ṭawāf, the circumambulation of the House of Allāh سُبْحَانَهُ وَتَعَالَى. There is only one place in this world where we can do Ṭawāf and it is in this place.



### Reminder: The Ṭawāf of the Angels

The Ṭawāf should remind us of the Angels who are doing Ṭawāf of the Bayt al-Ma‘mūr in Heaven.

فَرَفَعَ لِي الْبَيْتُ الْمَعْمُورُ فَسَأَلْتُ جِبْرِيلَ فَقَالَ هَذَا الْبَيْتُ الْمَعْمُورُ  
يُصَلِّي فِيهِ كُلُّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ إِذَا خَرَجُوا لَمْ يَعُودُوا إِلَيْهِ  
آخِرَ مَا عَلَيْهِمْ<sup>5</sup>

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went to the Heavens on the night of Mi‘rāj and was taken to the Bayt al-Ma‘mūr, he asked Jibrīl عَلَيْهِ السَّلَامُ about it. Jibrīl عَلَيْهِ السَّلَامُ said, ‘This is Al-Bayt al-Ma‘mūr, each day 70,000 Angels perform Prayers. When they leave they never return to it (Except another 70,000 Angels come the following day)’.

<sup>5</sup> Ṣaḥīḥ al-Bukhārī 3207

## Holding the Ka'bah whilst Crying and Supplicating at the Multazam

**A**fter the Ṭawāf is complete, 2 Rak'ah are read behind Maqām Ibrahim. After this the pilgrim will go to the place between the door of the Ka'bah and Al-Ḥajr al-Aswad, known as the Multazam. It is here where we hold the Ka'bah and supplicate for all our needs and it is one of the blessed places where Du'ās are accepted.



### Reminder: When we will Remember our sins on the Day of Judgment and Cry

When a person supplicated at the Multazam, it is like one who is guilty of acting against someone who has looked after them and been good to them. They hold onto their mantle and cry and ask for forgiveness. They go to their house and stand outside, and cry holding the walls and think, this is the only way they can get forgiveness.

This is a reminder of when a person will remember their sins on Day of Judgment and then cry. We owe Allāh **سُبْحَانَهُ وَتَعَالَى** everything for all the bounties and favours He has given us at each and every stage of our lives. However, when we ponder over the time we have spent in this world, we realise how ungrateful we have been. We still have time to atone for our past and when we ask for forgiveness have hope in the Mercy of Allāh **سُبْحَانَهُ وَتَعَالَى**.

## The Sa'ī

**A**fter the Ṭawāf is complete, the next rite is to perform the Sa'ī between Aṣ-Ṣafā and Al-Marwah. An act which was first done by Hājar رَضِيَ اللهُ عَنْهَا، the mother of Ismā'īl عَلَيْهِ السَّلَامُ. It was so loved by Allāh سُبْحَانَهُ وَتَعَالَى that it became a rite of Hajj and 'Umrah. Thousands of people each day make this journey, seven times between the mounds.



### Reminder: The Running on the Day of Judgment

When a person runs between Aṣ-Ṣafā and Al-Marwah, it is a reminder of how people will run here and there on the Day of Judgement. Allāh سُبْحَانَهُ وَتَعَالَى tells us:

خُشْعًا أَبْصَرُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ  
كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ ﴿٧﴾<sup>6</sup>

“With their eyes humbled, they will come out of the graves like locusts spread all over.”

<sup>6</sup> Sūrah al-Qamr Verse 7



On the Day of Judgement, when the creation will be extremely worried and become tired of the difficulties, they will think that the Prophets of Allāh سُبْحَانَهُ وَتَعَالَى hold an esteemed status. They are the accepted ones; they should go to them and ask them to intercede on their behalf.

The people will first go to Ādam عَلَيْهِ السَّلَامُ and say, ‘You are our father, Allāh سُبْحَانَهُ وَتَعَالَى created you with His own hands, the Angels bowed to you, Allāh سُبْحَانَهُ وَتَعَالَى taught you the names of all things etc. intercede on our behalf’. Ādam عَلَيْهِ السَّلَامُ will say, ‘I am unable to do this. If I am asked, why did I eat what was forbidden, then what will happen? Go to Nūḥ عَلَيْهِ السَّلَامُ.’

The people will then go to Nūḥ عَلَيْهِ السَّلَامُ and ask him to intercede on their behalf. He will say, ‘When the storm came, I asked for my son to be saved, go to Ibrāhīm عَلَيْهِ السَّلَامُ.’ Ibrāhīm عَلَيْهِ السَّلَامُ will present an excuse and the people will then go to Mūsā عَلَيْهِ السَّلَامُ, who will also present an excuse and say go to ‘Isā عَلَيْهِ السَّلَامُ. ‘Isā عَلَيْهِ السَّلَامُ will then tell them to go to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will then fall down in prostration and remain in that state until Allāh سُبْحَانَهُ وَتَعَالَى will address him.

So, the running up and down is a reminder of our state on the Day of Judgment when we will go here and there trying to seek help. We will ask people to help us but, on that day, each person will be worried for themselves. Allāh سُبْحَانَهُ وَتَعَالَى tells us:

فَإِذَا جَاءَتِ الصَّاحَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾  
 وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَاحِبَتِهِ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ  
 شَأْنٌ يُغْنِيهِ ﴿٣٧﴾<sup>7</sup>

“So when the Deafening Noise will occur, (33) The Day when one will flee from his brother, (34) And from his mother and father, (35) And from his wife and sons, (36) Every one of them will be too engaged in his own affairs to care for others. (37)”

<sup>7</sup> Sūrah ‘Abasa Verses 33-37

## The Day of ‘Arafāt

The Hajj is not complete without performing the Wuqūf of ‘Arafāt. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

الْحُجُّ عَرَفَاتٌ<sup>8</sup>

“Hajj is ‘Arafāt”

The pilgrims will stand outside, with their hands raised in supplication asking for all their needs and forgiveness from Allāh سُبْحَانَهُ وَتَعَالَى.

### Reminder: The Gathering on the Day of Judgement

This day is a complete reminder of the Day of Ḥashr, the Day of Judgement, when everyone will be gathered on a plain. All will be fearful of their past sins and have hope for forgiveness. A thing to remember is the oath we took with Allāh سُبْحَانَهُ وَتَعَالَى when He asked us, ‘Am I not your Lord?’. We were in the ‘Ālam Arwāh, the place where our souls were before we came into the earth. When Allāh سُبْحَانَهُ وَتَعَالَى asked us this question, everyone in unison replied, ‘Yes, You are our Lord’.

A person should think, did I take the oath, and how should it be fulfilled?

<sup>8</sup> Jāmi‘ al-Tirmidhī 2975



On this day everyone is performing the Wuqūf outside, under the sun. Millions of people outside praying, supplicating, asking for forgiveness. Everyone wearing the same sheets. You cannot differentiate between the wealthy and the poor. On the Day of Judgement, there will be nowhere else to go, we will all be in the plain of Ḥashr and we must think, what will our Judgement be like? What deeds am I going to take with me? What will my questioning be like? Will I get my book of good deeds in my right hand? Let us use this day to turn a new chapter in our lives.



## The Gathering in Minā and Muzdalifah

**A**fter ‘Arafāt, the pilgrims will move onto the plain of Muzdalifah and spend the night under stars, collecting the pebbles for the Ramī, the ritual pelting of the Jamarāt. The following day, they will then travel to Minā, to pelt the large Jamarah. The pilgrims will then perform the animal sacrifice and then shave/cut their hair. They will then move onto Makkah to perform the Ṭawāf al-Ziyārah and its Sa‘ī. Once this is complete, they will go back to Minā, to pelt the Jamarāt for a further two or three days.

The pilgrims will rely on their group leaders, guides, and scholars to show them how to get from one place to another.

### Reminder: Walking behind our Leaders on the Day of Judgment

Imām Ghazālī رَحِمَهُ اللهُ says on these occasions, the crowds of people, the commotion, the different languages being spoken, the different sounds and the people walking behind their own Imāms, is like on the Day of Judgment when people will walk behind their Prophets and leaders.

Rasūlullāh ﷺ said that we will be raised with those who we loved. Whose company we spent our time with in this world. If we think at this moment in time, who do we spend our time with? either physically or virtually. If we are raised with these people on the Day of Judgment, will it be beneficial for us or detrimental?



Let us try to stay in the company of those people who will be beneficial for us, both in this life and the hereafter. If we spend time with those who do not benefit us, especially in the hereafter, then we must leave them as soon as possible.





## Summary

From all the examples we can see that Hajj is a reminder of our final journey to the hereafter. Not everyone may be able to perform Hajj, but all of us will be making this final journey. Even if we cannot go for Hajj, we can still take lesson from all these reminders and make a change in our lives for the better, so we are prepared for our final journey and all the different stages in it which will culminate on the Day of Judgement when Allāh سُبْحَانَهُ وَتَعَالَى will decide our fate.

For those who are going for Hajj, make it a turning point in your life. Allāh سُبْحَانَهُ وَتَعَالَى is giving you an opportunity to purify yourselves and make a new start. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

مَنْ أَتَى هَذَا الْبَيْتَ فَلَمْ يَرِفْثْ وَلَمْ يَفْسُقْ رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ<sup>9</sup>

“He who came to this House (the Ka‘bah, with the intention of performing Pilgrimage), and neither spoke indecently nor did he act wickedly. would return (free from sin) as on the (very first day) his mother bore him.”

It is a chance to leave our past lives behind and make a new start focussing on fulfilling the obligations of Allāh سُبْحَانَهُ وَتَعَالَى. This is the only thing which is going to help us and make us successful in the hereafter. A sign of an accepted Hajj is that a person makes a

<sup>9</sup> Ṣaḥīḥ Muslim 1350a

change in their lives for the better, and Allāh سُبْحَانَهُ وَتَعَالَى has blessed you with the perfect opportunity.

Analyse your past life, work out the deficiencies and shortcomings, then put steps in place to address them. It could be inconsistency in Ṣalāh. It could be a lack of knowledge on how to fulfil the commands of Allāh سُبْحَانَهُ وَتَعَالَى. It could be not fulfilling the rights of others, especially our own families. Whatever they are, they can be corrected with the help of Allāh سُبْحَانَهُ وَتَعَالَى.

For those who have not gone for Hajj, we can also use these blessed days to make a change to our lives. It is never too late. On these days which should try and fast and engage in Prayer during the night. Ask Allāh سُبْحَانَهُ وَتَعَالَى for forgiveness and pray for our brothers and sisters who have gone for Hajj, that Allāh سُبْحَانَهُ وَتَعَالَى makes it easy for them, that He guides them, reminds them, and helps them complete all the rituals properly.

I will conclude with a quote from Haḍrat Maulānā Ashraf Ali Thanvi رَحْمَةُ اللَّهِ, which is an excellent summary of the lessons learnt from Hajj. He says, “Among the blessings of the Hajj is the knowledge that one derives from its rites that one must adopt simplicity in his practical life and shun ceremonial behaviour and arrogance. All the rites of Hajj are such that they cannot tolerate arrogance and haughtiness. A long journey is undertaken. Friends and relatives are left behind. Selfishness and laziness are eradicated. Most of all, a covenant with Allāh سُبْحَانَهُ وَتَعَالَى that is in vogue for thousands of years is refreshed and honoured with the

performance of the pilgrimage. So, we are taught also that we must honour our commitments.”

May Allāh **سُبْحَانَهُ وَتَعَالَى** call everyone to His House, including those who have not performed Hajj yet and those who have performed it already. May He bless us with the Ziyārah of the Ḥaramayn Sharifayn and make our journey a means of forgiveness and salvation for us and the whole Ummah of Rasūlullāh **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**.

May Allāh **سُبْحَانَهُ وَتَعَالَى** protect the Ḥaramayn and make it easy and safe for pilgrims to go there.



# The Wisdom of Ḥajj

[www.islamicacademycoventry.org](http://www.islamicacademycoventry.org)  
[islamicacademycoventry@hotmail.com](mailto:islamicacademycoventry@hotmail.com)

83-87 Cambridge Street  
Coventry CV1 5HU