

The Rituals of *Hajj* and '*Umrah*

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The Rituals of *Hajj* and '*Umrah*

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And proclaim the pilgrimage among the people. They will come to you on foot and on the backs of lean camels from distant mountainous ways so that they are able to reach places of benefit and on a few appointed days invoke the name of God over their cattle which He has bestowed them. [So when you slaughter them] eat of their flesh, and feed the deprived beggar. Then let the pilgrims cleanse themselves of their dirt and fulfill their vows, and circle the Ancient House. (22:27-29)

It is this proclamation which was made centuries ago and it is in its response that while uttering we travel to Bayt al-Ḥarām, the Mosque built by Abraham (sws) in Makkah. It is this ancient mosque which in the words of Imam Farāhī was the first house of God in this valley of Baṭḥā and about which it had been decided from the very beginning that it would fend off all those who would deviate from *tawḥīd*. Consequently, when its inhabitants took to polytheism and left it, they took away some of its stones in order to worship them. When Abraham (sws) after migrating from Babylon while trying to find this ancient mosque reached this location, he could only discover a shining stone from its previous construction. After he attempted to sacrifice Ishmael (sws), the Almighty directed him to rebuild this place of worship. So both father and son started digging the earth beneath this very memorable stone. Once the ancient foundations

became visible after some labour, they raised them and implanted this stone in one part of the erected structure. Ishmael (sws) was offered and devoted to this very house and thus regarded as its attendant and it was proclaimed in the name of the Almighty that people should come here to ceremonially devote themselves and revive their commitment to the belief of *tawhīd*. In religious parlance, these rituals are called *Hajj* and *'Umrah*. In the religion of Abraham (sws), these two rituals are the pinnacle of worship. The Qur'ān has declared that Islam is in fact a contract of sale and purchase with the Almighty: We sell our lives and wealth for the Paradise the Almighty has prepared for us:

(God has purchased from the faithful their lives and worldly goods, and in return has promised them the Garden (9:111)). Consequently, right after it is said:

(Rejoice then in the bargain you have made. That is the supreme triumph, (9:111)).

This is the highest position a person can attain in his zeal for worshiping the Almighty: he is ready to offer his life and wealth for Him when he is called for this. *Hajj* and *'Umrah* are symbolic manifestations of this offering. Both are an embodiment of the same reality. The only difference is that the latter is compact and the former more comprehensive in which the objective for which life and wealth are offered becomes very evident.

The Almighty has informed us that Satan has declared war on the scheme according to which He has created Adam in this world since the very first day:

(“Because You have driven me astray”, he declared, “I will waylay Your servants who are on Your straight path, then spring upon them from the front and from the rear, from their right and from their left. Then You will find the greater part of them ungrateful”, (7:16-17)).

The Qur'ān (7:13-14) says that this challenge from Iblīs was accepted and His servants are now at war with their foremost enemy till the Day of Judgement. This is the very test on which this world has been made and our future depends on success or failure in it. It is for this war that we dedicate our life and devote

our wealth. It is for this objective that many a time the prophets of God have called out: (Believers! Be the helpers of God (61:14)). This war against Iblīs has been symbolized in the ritual of *Hajj*. The manner in which this symbolization has been done is as follows:

At the behest of Allah, His servants take time out from the pleasures and involvements of life and leave aside their goods and possessions, then proceed to the battlefield with the words and just like warriors encamp in a valley.

The next day they reach an open field seeking the forgiveness of the Almighty, praying and beseeching Him to grant them success in this war and listening to the sermon of the *imām*.

Giving due consideration to the symbolism of waging war against Iblīs they shorten and combine their prayers and then after a short stay on the way back reach their camps.

Afterwards they hurl stones on Satan and symbolically offer themselves to God by sacrificing animals. They then shave their heads and to offer the rounds of vows come to the real place of worship and sacrifice.

Then they return to their camps again and in the next two or three days hurl stones on Satan in the manner they had done earlier.

Viewed thus, the *ihrām* worn in *Hajj* and '*Umrah* symbolizes the fact that a believer has withdrawn from the amusement, attractions and involvements of this world and like a monk wearing two unstitched robes, bare-headed and to some extent bare-footed has resolved to reach the presence of the Almighty.

The *talbiyah* is the answer to the call Abraham (sws) had given while standing on a rock after he had re-built the House of God¹. This call has now reached the nooks and corners of this world and the servants of God while acknowledging His favours and affirming belief in His *tawhīd* respond to it by saying:

The rounds of *ṭawāf* are the rounds of vow. This is an ancient tradition of the Abrahamic religion. According to this tradition, animals which were to be sacrificed or devoted to the place of worship were made to walk to and fro in front of it and in front of the altar. It is these rounds which have been referred to at

1. *Ibn Kathīr, Tafṣīr al-Qur'ān al-Azīm*, vol., 3, 216.

various places by the translators of the Torah as the “wave offering” and “presenting someone”:

You are to bring the Levites before the LORD, and the Israelites are to lay their hands on them. Aaron is to present the Levites before the LORD as a wave offering from the Israelites, so that they may be ready to do the work of the LORD. After the Levites lay their hands on the heads of the bulls, use the one for a sin offering to the LORD and the other for a burnt offering, to make atonement for the Levites. Have the Levites stand in front of Aaron and his sons and then present them as a wave offering to the LORD. In this way you are to set the Levites apart from the other Israelites, and the Levites will be mine. After you have purified the Levites and presented them as a wave offering, they are to come to do their work at the Tent of Meeting. They are the Israelites who are to be given wholly to me. I have taken them as my own in place of the firstborn, the first male offspring from every Israelite woman. (Numbers 8:10-16)

In the Arabic translations of the Bible, the words used for this are and which point to this underlying reason.

The *istilām* of the *hajar-i aswad* symbolizes the revival of the pledge. In it, a person while symbolizing this stone to be the hand of the Almighty, places his own hand in His and in accordance with the ancient tradition about covenant and pledges by kissing it revives his pledge with the Almighty that after accepting Islam he has surrendered his life and wealth to Him in return for Paradise.

The *sa'ī* is in fact the *ṭawāf* of the place where Ishmael (sws) was offered for sacrifice. Abraham (sws) while standing on the hill of Şafā had observed this place of sacrifice and then to fulfill the command of Allah had briskly walked towards the hill of Marwah. In the Bible, this incident is narrated in the following words:

On the third day Abraham looked up and saw the place in the distance. He said to his servants, “Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you.” (Genesis 22:4-5)

Consequently, the *tawāf* of Ṣafā and Marwah are the rounds of vow which are first made before the Ka'bah and then on the place of worship. It is evident from the Torah that just as they were made before sacrificing an animal they were also made after sacrificing it while holding a part of the slaughtered animal in the hands:

After you take the breast of the ram for Aaron's ordination, wave it before the LORD as a wave offering, and it will be your share. (Exodus 29:26)

'Arafāt is a surrogate for the Ka'bah where the warriors gather to battle against Satan, seeking forgiveness for their sins and praying to God to grant them success in this war.

Muzdalifah is the place where the army stops and spends the night and the warriors once again pray and beseech the Lord when they get up in the morning on their way to the battlefield.

The *ramī* symbolizes cursing Iblīs and waging war against him. This ritual is undertaken with the determination that a believer would not be happy with anything less than the defeat of Iblīs. It is known that this eternal enemy of man is persistent in implanting evil suggestions in the minds of people. However, if resistance is offered in return, his onslaught decreases gradually. Doing *ramī* for three days first at the bigger *jamarāt* and then at the smaller ones symbolizes this very resistance.

Animal sacrifice symbolizes that one is willing to sacrifice one's life for the Almighty and shaving the head symbolizes that the sacrifice has been presented and a person with the mark of obedience and eternal servitude to the Almighty can now return to his home. Shaving the head is an ancient tradition of the religion of Abraham (sws). Consequently, this law has been stated in the Torah that a person who has been offered and devoted to God should not shave his head until the days of the vow are complete:

During this entire period of his vow of separation no razor may be used on his head. He must be holy until the period of his separation to the Lord is over; he must let the hair of his head grow long. (Numbers 5:6)

Now this is the law for the Nazirite when the period of his separation is over. He is to be brought to the entrance to the Tent of Meeting ... then at the entrance to the Tent of Meeting, the Nazirite must shave off the hair that he dedicated. He is to take the hair and put it in the fire that is under the sacrifice of the fellowship offering. (Numbers 6:13, 18)

It is evident from the foregoing details, how grand and exceptional the ritual of *Hajj* is. It has been made incumbent once in the life of a Muslim who has the capacity to undertake it. Consequently, the Almighty has warned the People of the Book that showing disregard to this ritual is tantamount to disbelief and if they insist on this disregard then God will not show any regard to them:

(:)

And pilgrimage to the House is a duty to God for all who have the capacity to make the journey and he who denies should know that Allah is regardless of the people of this world. (3:97)

Once, the Prophet (sws) also referred to its exalted status after faith and *jihād*². He is also reported to have said that a person who offers *Hajj* and does not do anything lewd nor shows any disobedience, returns from *Hajj* as if his mother has given birth to him³. Similarly, he has said: “An *'Umrah* done after *'Umrah* is atonement for the sins done in between them and the reward of the *Hajj* offered with full sincerity is Paradise.”⁴

History of the *Hajj* and *'Umrah*

The history of the rituals of *Hajj* and *'Umrah* begins with the declaration of Abraham (sws) referred to earlier at various places

2. *Bukhārī*, No: 26; *Muslim*, No: 135.

3. *Bukhārī*, No: 1723; *Muslim*, No: 1350.

4. *Bukhārī*, No: 1683; *Muslim*, No: 1349.

in this article. Never did these rituals cease to be offered thereafter. Before the advent of the Prophet Muhammad (sws) also, the people of Arabia would come to offer them in multitudes and after his advent too, this process has continued. No doubt, the Arabs had introduced certain innovations in these rituals; however, it is evident from historical narratives that certain people among them were fully aware of these innovations and would offer *Hajj* according to the way prescribed by Abraham (sws). It is narrated about the Prophet (sws) that before he was assigned Prophethood, he was spotted in ‘Arafāt by Jubayr Ibn Muṭ‘im. He was surprised on this because the people of Quraysh would not go beyond Muzdalifah while the Prophet (sws) had come as far as ‘Arafāt. He says:

(: ,)

I lost my camel. On the day of ‘Arafāt, while trying to locate it I went up to the field of ‘Arafāt and found that Muhammad (sws) was standing there⁵. I said to myself: “By God! He belongs to the Quraysh; then what he is doing here?” (*Bukhārī*, No: 1664)

It is evident from the above discussion that when the Qur’ān directed its addressees to offer *Hajj*, it was not an un-introduced directive for them. They were fully aware of its importance in religion and were also aware of its rites and rituals. They would vigilantly offer it each year. Consequently, the Qur’ān only corrected these innovations and deviations and revived *Hajj* in its true Abrahamic form and shape. This revival thus constitutes the last chapter of the history of this ritual – written down by none other than Prophet Muhammad (sws). From then onwards,

5. This incident is before Muhammad (sws) was assigned Prophethood. However, since it has been narrated by Jubayr Ibn Muṭ‘im after he had embraced Islam, the word Prophet has been used by him.

all these rites and rituals of *Hajj* are being transmitted generation after generation through the consensus and perpetual adherence of the Muslim *ummah*. No addition or alteration has been made in them. The reforms introduced by the Qur'ān at that time and which are eternally preserved in it now are outlined below:

1. Being the custodians of the Baytullāh, the Quraysh thought that they had the right to allow whoever they wanted to offer *Hajj* and *'Umrah* and likewise the authority to stop anyone from doing so. The Qur'ān has not accepted this right of theirs and has clarified that no tribe or family holds any monopolistic rights in this regard. No one has the right to stop any person who comes to the House of God for His worship and for *Hajj* and *'Umrah* whether he belongs to the Quraysh or to some other tribe, whether he belongs to the east or west and whether he is an Arab or a non-Arab. All have equal right to offer these rituals and no discrimination shall be made between a native and a non-native. The Quraysh should not consider themselves to be the owners and rulers of this House; they should offer their services for it and act as its custodians. It is their obligation that like Ishmael (sws), they too should make it a centre of worship for all the world and invite all people to come to it to reap its blessings:

(:)

[On the other hand] those who disbelieved and are now preventing others from the path of God and from the Sacred Mosque which We appointed for mankind, natives and strangers alike [are indeed committing grave oppression], and [the matter of this Mosque is such that] those who seek to practice something non-religious, some polytheism within it, We shall make them taste a grievous penalty. (22:25)

2. The filth of polytheism had been inducted in this foremost centre of monotheism. The Qur'ān has warned that when Abraham (sws) and Ishmael (sws) were blessed with its custodianship and were asked to settle themselves and their progeny in this area, the first directive that the Almighty gave

them was to keep it cleansed from such filth. This was an indication that the Quraysh too should follow suit, otherwise this great trust shall be confiscated from them and handed over to the rightful:

(:)

And recall when We made for Abraham the site of the sacred mosque as an abode [with the guidance]: “Worship none besides Me. Keep clean My House for those who walk around it, and those who stand upright or kneel in worship”. (22:26)

3. As per the Qur’ān (6:138-150), in relation to their Idols, the Quraysh had forbidden certain animals on themselves and they would not sacrifice them. Similarly, owing to worldly interests, they had to a great extent altered the traditions of Abraham (sws) regarding this House. The Almighty also warned them on this attitude and informed them that only those animals are forbidden which the Qur’ān has referred to. Thus they should refrain from (imputing falsity to God) and revere all which has been declared sacred by the Almighty. Only such an attitude would ensure a safe future for them:

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Be diligent in these things and [remember] he who reveres the sacred things of God, it is better for him in [the eyes of] God. And the cattle are made lawful to you, except for those which have been spelled out to you before. So abstain from the filth of idols; and abstain from this falsehood [you attribute to God] dedicating yourselves to God, and not associating others with Him. And [remember] he who

associates others deities with God is like a person who falls from heaven and then birds will snatch him away or the wind will carry him away and throw him at some far-off region. Adhere to these things and [remember that] he who reveres the symbols of God [should know that] this is from the piety of the hearts. (22:30-32)

4. Benefiting from the services of animals reserved for sacrifice was generally considered as prohibited. Consequently, animals reserved for sacrifice were neither used for carriage nor was their milk used for drinking.⁶ The Qur'ān pointed out that holding such animals sacred does not require this attitude. Until the time of sacrifice, these animals can be used in every way beneficial to man:

(:)

You can put these [animals] of [sacrifice] to your use until an appointed time. Then they are to reach this Ancient House. (22:33)

5. Some Jews also lived in Arabia. Because of a weak tradition, they had prohibited the camel upon themselves.⁷ The Almighty clarified that this was plain conjecture. Hence the camel could be sacrificed without any reluctance. In fact, if the Arabs sacrifice it to please God, it will certainly earn them His nearness because this animal is very dear to them:

(:)

We have made the camels a part of God's symbols. They are of much use to you. Pronounce over them the name of God while you draw them up in line. So when they fall on their sides eat of their flesh and feed the uncomplaining beggar and the demanding suppliant. Thus have We subjected these

6. *Bukhārī*, No: 1604; *Muslim*, No: 1322.

7. Deuteronomy, 14:7.

[animals] to your service, so that you may be grateful. (22:36)

6. It was believed that the Almighty is pleased with the flesh and blood of a sacrificed animal. The Qur'ān has warned that this is mere foolishness. The Almighty is not pleased with the flesh and blood of these animals; rather, He is pleased with the piety which is engendered in those who offer such sacrifices:

(:)

The flesh and blood of these [sacrifices of yours] does not reach God; it is your piety that reaches Him. Thus has He subjected them to your service so that you may give glory to God for guiding you. [This is the way of those who are the righteous] and [O Prophet!] give glad tidings to these righteous. (22:37)

7. The Marwah Hill is the place where Ishmael (sws) was prostrated for sacrifice. Since the Jews were not ready to accept this, they would keep creating various doubts about *tawāf* of the Ṣafā and Marwah. The Qur'ān has admonished them on concealing this fact and unequivocally stated that these hills are from among the *sha'āir* (symbol) of God and circumambulating them is a virtue and no Muslim should hesitate in doing so:

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Ṣafā and Marwā are indeed God's symbols. So it shall be no offence for those who come for *Hajj* or *Umrah* of this Sacred House to walk around them. [In fact, this a virtuous deed] and He that does a virtue of his own will God will accept it and is fully aware of it. Those who conceal the clear proofs and the guidance We have revealed [in this matter] even though We had openly proclaimed them for these people in our Book it is they who shall be cursed by

God and cursed by those who curse. (2:158-9)

8. After returning from *Hajj* and while being in the state of *ihrām* the Arabs would not enter their houses from the front; they would enter them from the back.⁸ The reason for this queer act probably was the superstition that one should not enter from the doors from which one exited with the burden of sins; after being cleansed of these sins, this would be against piety. The Qur'ān regarded this to be a foolish act and asserted that this is not a virtuous deed; hence, it must be put to an end:

(:)

And this is certainly no virtue that you enter your dwellings from the back [while returning from *Hajj* and being in a state of *ihrām*]. In fact, virtue is that of a man who adopts piety. And enter your dwellings by their doors and keep fearing God so that you may attain salvation. (2:189)

9. In the days of *jāhiliyyah*, the ritual of *hajj* had assumed the form of a semi-religious entertainment. Consequently, people would take all sorts of assets and provisions to offer it but would give little importance to the fact that the real provision which one needs in this journey is the provision of piety. Little would they care that in this journey they should not indulge in lustful activity and not show disobedience and not engage in any altercation. These acts are against the very spirit of this great ritual. The Almighty has directed their attention to these aspects and emphasized that in this journey one's greatest provision is piety:

(:)

The months of the *Hajj* are specific. So anyone who intends to

8. Dr Jawwād 'Alī, *al-Mufaṣṣal fī Tārīkh al-'Arab Qabl al-Islām*, 2nd ed., vol. 6 (Beirut: Dār al-'Ilm li al-Malāyīn, 1986), 371.

offer it [by wearing the *ihrām*] should not indulge in lustful activities and refrain from being disobedient to the Almighty and abstain from altercation. And [remember that] whatever good you do, the Almighty is aware of it. And [in the journey of *hajj*] take along with you the provision [of piety] because the best provision is piety. And O men of intellect! Keep fearing Me. (2:197)

10. Owing to this apathy about *hajj*, people instead of remembering Allah and celebrating His glory and exaltedness would indulge in business, trade and similar activities. The Qur'ān has clarified that there is no harm if a person engages in business during this ritual but in reality the sites of *Hajj* are not meant for such activities. These great manifestations of knowledge and comprehension should remain specific to the remembrance of God:

(:)

[In this journey of *hajj*], it shall be no offence for you to seek the bounty of your Lord [but remember that Muzdalifah is no place of amusement and trading; so] when you come from 'Arafāt remember God near the sacred monument and remember Him in the way He has guided you. And before this, you were undoubtedly in error. (2:198)

11. It had become the prerogative of the Quraysh to not go beyond Muzdalifah. They reckoned that they were the custodians and keepers of the Baytullāh; so it was not appropriate for them to cross the limits of the Ḥaram.⁹ The Almighty did not accept this privilege they granted to themselves and directed them to turn up in 'Arafāt the way others do:

(:)

Then [O People of the Quraysh! this is also necessary that]

9. Ibid., 382.

you return from the place from where the other people return and seek the forgiveness of God. God is indeed Forgiving and Ever-Merciful. (2:199)

12. The days at Minā too were spent in eulogistic recitals, story telling and proving the superiority of one another¹⁰. Not only this, some people would go as far as to view as great a ritual as *Hajj* on the basis of their worldly benefits. On this occasion also if they invoked God, they would ask for worldly benefits. The Qur'ān has admonished them on such behaviour and asserted that such people will have no share in the Hereafter:

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After this when you have fulfilled the rites of *hajj*, remember God as you remember your forefathers; in fact even more. [This is the time of asking from God] but there are some who [at this instance also] say: “Lord, give us in this world” and [then the result of this is that] these shall have no share in the world to come. But there are others who say: “Lord, give us what is good both in this world and in the world to come, and save us from the torment of the Fire”. It is these who will receive a share of what they earned and swift is God in taking account. (2:200-202)

13. Another issue which related to the stay in Minā was whether it was to be extended up to the thirteenth of Dhū al-Ḥajj or could one return on the twelfth also. The Qur'ān clarified that there is no harm in both cases. The reason is that the time of stay is not as important as the fact that however much a person is able to stay he spends his time in the remembrance of God and remaining fearful to Him:

10. Ibid., 390.

(:)

And in the few appointed days of [*Minā*] remember God. Then he who in haste departed on the second day incurred no sin, nor did he who stayed on longer – truly for those who fear God and have fear of God, then, and be aware that [one day] you shall all be gathered before Him. (2:203)

14. The worst of these innovations was nude circumambulation of the Ka‘bah. There was a plank of wood placed in the Ka‘bah where people would place their clothes after undressing. Then it was only the graciousness of the Quraysh which would cover their bodies: their men would lend clothes to men and their women to women. However, those who were deprived of this generosity would circumambulate in the nude and would consider it to be an act of virtue.¹¹ The Qur‘ān prohibited this practice and stressed that all places of worship a person must conceal his private parts and be fully dressed:

(:)

Children of Adam, adorn yourself with your clothes at all occasions of attending your mosques. (7:31)

The Objective of *Hajj* and *‘Umrah*

The objective of *Hajj* and *‘Umrah* is the same as its essence and reality viz acknowledgement of the blessings of the Almighty, affirmation of His *tawhīd* and a reminder of the fact that after embracing accepting Islam we have devoted and dedicated ourselves to Him. It is these things whose comprehension and cognizance are called the benefits (*manāfi‘*) of the places of *hajj*. Consequently, the words of the verse quoted at the beginning are (so that they are able to reach places of benefit). This objective is very nicely depicted in the utterances which have been specified for this ritual. It is

11. Ibid., 359.

evident that these expressions have been selected so that this objective is highlighted and fully implanted in the minds. Hence after wearing the *ihrām*, these words flow from every person's mouth:

I am in your presence; O Lord I am in Your presence; I am in Your presence; no one is Your partner; I am in Your presence. Gratitude is for You and all blessings are Yours and sovereignty is for You only and no one is Your partner.

Days of *Hajj* and '*Umrah*

No time has been fixed for '*Umrah*. It can be offered through the year whenever people want. However, the days of *Hajj* have been fixed from 8th to 13th Dhū al-Ḥajj and it can be offered in these days only. Since people have to reach the city of Makkah from all over the world, so in order to safeguard this journey the Almighty prohibited war in four months. These months are Rajab, Dhū al-Qa'dah, Dhū al-Ḥajj and Muḥarram. Among these months, Rajab is fixed for '*Umrah* and the other three are reserved for *hajj*. These months have always remained sacred and there was never any doubt about their sanctity. The Almighty says:

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God ordained the months twelve in number in His register when He created the heavens and the earth. Of these, four are sacred. This is the true Faith. Therefore do not sin against yourselves in them [by violating their sanctity]. (9:36)

The Sites of *Hajj* and *'Umrah*

The sites of *Hajj* and *'Umrah* have been called the *sha'āir* of Allah. The Qur'ānic words are: . This word is the plural of *sha'īrah*, which means “a symbol”. In religious parlance, they connote certain manifestations which have been fixed by Allah and His Prophet (sws) to ingrain the cognizance of certain realities in our minds. The Almighty says (Qur'ān 22:32) that if these *sha'āir* are revered then this is an act of piety of the hearts.

Following is an introduction to these sites:

Mawāqīt

Certain places have been appointed before the limits of Ḥaram begin which can only be crossed in a state of *iḥrām* by those who want to offer *Hajj* and *'Umrah*. In religious terminology, they are called “Miqāt” and are five in number. For those coming from Maḍīnah, the “Miqāt” is Dhū Al-Ḥulayfah, for those coming from Yemen, it is Yalamlam, for those coming from Syria and Egypt, it is Juhfah, for those coming from Najd, it is Qaran and for those arriving from the East, it is Dhātu 'Irq.

Bayt Al-Ḥarām

This is the same place of worship which the Qur'ān (22:25-9) calls , and . Since its building is in the form of a cube it is also called “Khāna i Ka'bah”. It is located in the city of Makkah in Arabia. The Qur'ān (3:96) has called it by the name “Bakkah” which means “an inhabited place”. It is situated about 277 meters above sea level and is surrounded by mountains from all four sides. Before the arrival of Abraham (sws), Makkah was uninhabited. An ancient tribe of Arabia called Jurham ruled this area and lived in the whereabouts of Makkah. Ishmael (sws) was married to a lady Bint Muḍāq of this tribe.¹² After the death of his son Nābat, the city came to be ruled by this tribe, and, subsequently, they ruled it for several centuries. After that Banū Khuzā'ah and Banū Bakr ruled this city. Almost a century before the advent of Prophet Muhammad

12. *Ibn Hishām, Sirah Nabawiyyah*, vol., 1, pp. 93-104.

(sws) when Ḥaḥīl Ibn Ḥabshiyay, chief of the Khuzā‘ah tribe died Quṣṣayī Ibn Kilāb annexed it and once again the Ishmaelites became the rulers of this city.¹³

When Abraham (sws) arrived at this place almost four thousand years ago at the behest of the Almighty the Bayt al-Ḥarām because of floods and with the passage of time had been razed to the ground and there was no indication of it. Through divine inspiration he discovered its original foundations and with the help of his son Ishmael (sws) constructed a roofless building.¹⁴ This construction too could not remain intact with time and was destroyed. After that, first the ‘Imāliqah and then the tribe of Jurham constructed it.¹⁵ When because of certain calamities the construction done by the tribe of Jurham was also demolished, the Quryash tried to reconstruct it but because of a lack of financial resources, it could not be constructed on its original Abrahamic foundations. This incident took place five years before Muhammad (sws) was assigned Prophethood. Consequently, he also participated in its construction. In fact, according to the historians the dispute of the re-placement of the *hajar-i aswad* was resolved by a very clever plan he had presented.¹⁶

It has been narrated that once the Prophet (sws) expressed his wish before Ā‘ishah (rta) that had it not been for the assurance and comfort of the Quraysh, he would have had the Ḥaḥīm¹⁷ included in the structure thus instituting the Baytullāh on its original Abrahamic foundations.¹⁸ To honour this wish of the Prophet (sws), ‘Abdullāh Ibn Zubayr during his rule demolished the structure constructed by the Quraysh and had it re-constructed. The structure was once again destroyed by stones hurled by Ḥajjāj’s catapults when he attacked ‘Abdullāh Ibn Zubayr. After his martyrdom, at the behest of ‘Abd al-Malik Ibn Marwān, Ḥajjāj had the structure razed down and once again

13. *Suhaylī, Rawḍ Al-Anf*, vol.,1, p.12.

14. *Azraqī, Akhbār Makkah*, vol., 1, pp. 58-66.

15. *Zarqānī, Sharḥ Mawāhib Al-Ladunniyah*, vol., 1, p. 206.

16. *Ibn Hishām, Sirah Nabawiyyah*, vol.,1, p. 160.

17. The portion left outside the structure of the building is called the ‘Ḥaḥīm’.

18. *Bukhārī*, No: 1506, 1508; *Muslim*, No: 1333.

rebuilt on the foundations set by the Quraysh.¹⁹ The structure is now intact ever since that event.

The *hajar-i aswad* is placed at one corner of this building. After it, the northern corner of the building is called the “Rukn-i Irāqī”, the western corner is called the “Rukn-i Shāmī” and the southern corner is called the “Rukn-i Yamānī”. The door of the Baytullāh is about two meters above the ground. The wall between this door and the *hajar-i aswad* is called the “Multazim”. This is like the doorstep of this divine shrine embracing which the devotees invoke and beseech the Almighty. The building is covered by a black cloth which is changed every year. There is a white stone in the verandah of the building. It is said that Abraham (sws) stood on this very stone when he raised its foundations.²⁰ Near this white stone is a natural fountain which is called “Zamzam”. Those who come for the pilgrimage of this house, quench their thirst from it.

The precincts of the Baytullāh extend for several kilometers on all four sides and have always been known. All this area is called the “Haram”. It is forbidden to harm any human being, animal and even self-springing vegetation in this area. The Qur’ānic words (:) (:) and (:) refer to this very status of this sacred area. The Prophet (sws) is reported to have said:

(: ,)

This is the city which has been declared sacred by the Almighty ever since He created the heavens and the earth. Hence, it is sacred till the Day of Judgement because of this sanctity declared by God. No one before me was ever given the permission to wage war in it. For me too, this prohibition was lifted for part of a day. Hence, it is sacred till the Day of

19. *Bukhārī*, No: 1509; *Muslim*, No: 1333.

20. *Azraqī*, *Akhbār Makkah*, vol., 1, 59.

Judgement because of this sanctity declared by God; neither will its thorny trees be cut nor its prey be chased for hunting nor will any thing found in it be picked except of it is picked by someone in order to have it delivered to its owner and nor will its grass be cut. (*Muslim*, No: 1353)

Şafā and Marwah

These are two hills located very near the Baytullāh. It is on Marwah that the incident of Ishmael’s sacrifice took place. As such, this is the real place of slaughter which has been extended to Minā for the convenience of the pilgrims. In the *ṭawāf* of this place of slaughter, each round begins with Şafā and ends on Marwah. In religious parlance, this is called “*sa 7*”.

Minā

This is a vast field between two hills and is situated about five kilometers from Makkah. The pilgrims stay here after they return from Makkah on the eighth of Dhū al-Ḥajj and from ‘Arafāt on the tenth of Dhū al-Ḥajj. During their stay here, they complete the remaining rites of *hajj*.

‘Arafāt

This is also a vast field located about ten kilometers from *Minā*. It is here that the *imām* of the Muslims delivers a sermon and then till sunset the pilgrims observe the ceremonial standing before God. (*waqūf*).

Muzdalifah

On way to *Minā*, this is a second field where the pilgrims spend the night on their way back from ‘Arafāt. This is situated almost half way between *Minā* and ‘Arafāt. The limits of Ḥaram start from here. For this very reason it is also called (al-Mash‘ar al-Ḥarām). In the Qur’ān (2:198) also, it is mentioned by this name.

Jamarāt

These are three columns situated in the middle of *Minā*. The largest of these is called Jamrah ‘Aqabah or Jamrah al-Ukhrah. The second and third are called Jamrah al-Ulā and Jamrah al-Wusṭā respectively. After the pilgrims return from ‘Arafāt they

hurl stones at these columns.

Methodology of *Ḥajj* and *‘Umrah*

The methodology which has been prescribed for *Ḥajj* and *‘Umrah* by the *sharī‘ah* is as follows:

‘Umrah

First the *iḥrām* should be put on with the intention of doing *‘Umrah*: Those coming from outside *Makkah* should put on the *iḥrām* from their respective *Mīqāt*; locals whether they are Makkans or are temporarily staying in *Makkah* should put it on from some nearby place located outside the limits of the *Ḥaram*. And those who live outside the limits of *Ḥaram* but are located within the *Mīqāt* their *Mīqāt* is their place of residence. They can put the *iḥrām* from their homes and begin reciting the *talbiyah*.

The recital of the *talbiyah* should continue till a pilgrim reaches the Baytullāh.

Once he arrives there, he should offer the *ṭawāf* of the Baytullāh.

Then the *sa‘ī* should be offered.

If the animals of *ḥadī* accompany a pilgrim, they should then be sacrificed.

After sacrifice, men should shave their heads or have a hair cut and women should cut a small tuft from the end of their hair and then take off their *iḥrām*.

The *iḥrām* is a religious term. It signifies that pilgrims will not indulge in lewd talk; they will not use any adornments and not even use any perfume; they will not cut their nails nor shave or cut any body hair; they will not even remove any dirt or filth from them so much so they will not even kill any lice of their body; they will not hunt preys nor wear stitched cloth; they will expose their heads, faces and the upper part of their feet; they will wear one sheet as loin cloth and enfold another around themselves.

Women, however, can wear stitched clothes and even cover their heads and feet. They are only required to expose their hands and faces.

The *Talbiyah* implies the constant recital of these words:

It begins right after putting on the *ihrām* and continues till a pilgrim reaches the Baytullāh. This is the only recital which the Almighty has fixed for *Hajj* and '*Umrah*.

The *ṭawāf* refers to the seven rounds which are made around the Baytullāh in a state of cleanliness. Each of these rounds begins with the *hajar-i aswad* and ends with it and the *istilām* of the *hajar-i aswad* is done at the beginning of each round. It means kissing the *hajar-i aswad* or touching it with the hands and then kissing the hands. If the place is crowded, a pilgrim can just raise his hands in its direction or even point a stick or something similar towards it.

The *sa'ī* refers to the *ṭawāf* of the Şafā and Marwah. This also consists of seven rounds which begin with Şafā. A complete round extends from Şafā to Marwah. The last round ends on Marwah.

Like animal sacrifice, the *Sa'ī* between the Şafā and Marwah is optional. It is not an essential part of the '*umrah*. The Almighty says:

(:)

The Şafā and Marwā are indeed two of God's symbols. So it shall be no offence for those who come for *Hajj* or '*Umrah* of this Sacred House to walk around them [In fact, this is a virtuous deed] and He that does a virtue of his own will God will accept it and is fully aware of it. (2:158)

The *hadī* refers to the animals which have been specifically reserved to be sacrificed in the Ḥaram. In order to make them distinct from other animals their bodies are marked and collars are tied around their necks. For this very reason the Qur'ān (5:2 / 5:97) uses the word for them.

Hajj

Like the '*Umrah*, the *Hajj* too begins with the *ihrām*.

Consequently, the first thing that a pilgrim must do is to put on the *iḥrām* with the intention of offering *ḥajj*. Those coming from outside Makkah should put on the *iḥrām* from their respective *Miqāt*; locals whether they are Makkans or are temporarily staying in Makkah or live outside the limits of Ḥaram but are located within the *Miqāt* should put it on at their place of residence. This is their *Miqāt*. They can put the *iḥrām* from their homes and begin reciting the *talbiyah*.

Pilgrims should go to Minā on the eighth of Dhū al-Ḥajj and reside there.

They should go to ʿArafāt on the ninth of Dhū al-Ḥajj. At ʿArafāt the imam will deliver the sermon before the *ẓuhr* prayer and the prayers of *ẓuhr* and *ʿaṣr* shall be offered by combining and shortening them.

After the prayer, pilgrims should celebrate the glory of their Lord and express their gratitude to Him, express His exaltedness and oneness and invoke and beseech Him as much as they can.

They should set off for Muzdalifah after sunset.

After arriving at Muzdalifah, the pilgrims should offer the prayers of *maghrib* and *ʿishā* by combining and shortening them.

The night must be spent at the field of Muzdalifah.

After the *fajr* prayer, the pilgrims for some time should celebrate the glory of their Lord and express their gratitude to Him, express His exaltedness and oneness and invoke and beseech Him – just as they did at ʿArafāt.

Then they should leave for Minā and once they reach the Jamrāʾ ʿAqabah they should stop reciting the *talbiyah* and pelt this *Jamrah* with seven stones.

If the pilgrims have brought forth the *ḥadi* or if it has become incumbent upon them to sacrifice animals which have been devoted or which are a means of atonement, then these should be sacrificed.

After sacrifice, men should shave their heads or have a hair cut and women should cut a small tuft from the end of their hair and then take off their *Iḥrām*.

After that the pilgrims should set off for the Baytullāh and offer the *ṭawāf*.

With this, all restrictions which the *iḥrām* entails shall be lifted. After that, if a pilgrim wants, he can offer the *saʿī* of the

Şafā and the Marwah – though this is optional.

Then they should go back to Minā and stay there for two or three days and then everyday pelt first the first Jamrah, then the middle one and then the last one with seven stones each.

Ever since the times of Abraham (sws), these are the rites (*manāsik*) of *Hajj* and *Umrah*. The Qur’ān has made no change in them; it has only explained certain issues which arose – issues about which there was no clear directive given previously.

These issues are five in number:

The first of them is that showing reverence to whatever has been declared sacred by the Almighty regarding *Hajj* and *Umrah* is a requirement of faith. This should be expressed and followed at all costs. If some other group violates this sanctity, Muslims too have the right to retaliate on equal footings. The reason is that keeping intact the sanctities ordained by the Almighty is a two way practice. One member of the pact cannot just maintain it on its own. The Almighty says:

(:)

A sacred month for a sacred month; [similarly] other sacred things too are subject to retaliation. So if anyone transgresses against you, you should also pay back in equal coins. Have fear of Allah and keep in mind that Allah is with those who remain within the bounds [stipulated by religion]. (2:194)

While explaining this verse, Imām Amīn Aḥsan Iṣlāḥī, writes:

This verse implies that fighting in the forbidden months or fighting within the boundaries of the Ḥaram is a big sin. However, if the disbelievers disregard their sanctity, Muslims on account of *qiṣāṣ* also have the right to strip them of the protection that these sacred entities afford them. The life of every person carries great sanctity in the eyes of the *sharī‘ah*. However, when a person violates this sanctity and kills someone, then he himself will be deprived of the right of sanctity of his own life to avenge his own deed. Similarly, the sanctity of the forbidden months and of the Ḥaram itself shall be upheld in all circumstances on the condition that the

disbelievers also uphold it and do not oppress and tyrannize people during this time. However, if they unsheathe their swords in the forbidden months and in the sacred land of Makkah, then on account of *qishās* they themselves deserve to be divested of the protection these months and this land hold for them. The verse goes on to say that just as the taking of *qishās* for the forbidden months is necessary, the *qishās* of other sacred entities must also be taken. In other words, if the disbelievers deprive Muslims of the right of protection that certain sacred things hold for them, Muslims too have the right as a result of *qishās* to pay them back in equal coins or measure.²¹

Secondly, in spite of the permission for war, Muslims cannot take any initiative in violating the sanctities. These are the sanctities ordained by God and taking the initiative in violating them is a grave sin. In no circumstances should this happen. An attack on the Sacred House is an attack on the House of God; harming the animals which are marked for sacrifice to God and the people who have travelled to seek the bounty and pleasure of their Lord is like going after God. Hence, even animosity towards a nation should not lead Muslims to violate the limits in this regard. It should remain clear to them the Almighty is stern in retribution for those who break promises and covenants – promises which He had made with people as a favour and as a means to grant them dominance:

...

(:)

Believers, do not violate the symbols of God, or the sacred months, or the animals of *ḥadi* or [specifically those among them] who are marked with collars of devotion or those who

21. Amīn Aḥsan Iṣlāḥī, *Tadabbur-i Qur'ān*, 2nd ed., vol. 1 (Lahore: Faran Foundation, 1986), 479.

have set out for this House to seek God's grace and pleasure ... And if some people have stopped you from coming to the Sacred House, your animosity against them should not incite you so much that you cross the limits of the Almighty. [No, you must abide by these limits] and help one another in what is virtuous and pious and not in what is wicked and sinful. Have fear of God because God is stern in retribution. (5:2)

(- :)

God has made the Ka'bah, the Sacred House, a centre for the people and the sacred months, and the sacrificial animals and [especially those among] the animals which [as symbols] are adorned with collars devoted [to Allah]. This is because you may know God has knowledge of all that is in the heavens and the earth. Beware that God is stern in retribution, and that God is Forgiving and Merciful. (5:97-98)

The third issue is that the prohibition of hunting while a pilgrim is wearing the *ihrām* is only for animals of the land. Hunting sea animals or eating sea animal which have been hunted by others is allowed. This lenience is because if provisions become scarce in land travel they can be obtained by one way or another but in sea travel there is no option but to hunt animals. However, this permission does not mean that people wrongfully benefit from it. The prey hunted on land is prohibited in all circumstances. So if a person deliberately commits such a sin then he must atone for it.

There are three ways for this atonement:

A similar household quadruped animal to that which has been hunted should be sent to the Baytullāh for sacrifice.

If this is not possible then the price of such an animal should be calculated and the amount spent to feed the poor.

If even this is not possible then a person should fast; the number of these fasts should be equivalent to the number of poor a person has become liable to feed.

As far as the decision is concerned regarding the type of

animal to be sacrificed in return, or if this is not possible then the determination of the price of such an animal or the number of poor which should be fed or the number of fasts which should be kept, it shall be made by two trustworthy Muslims so that no chance remains for the sinner to succumb to a wrong judgement:

(- :)

Believers, God will definitely try you through the prey which you can catch with your hands or with your spears in order to see who fear Him without observing Him. Then he who transgresses even after this warning shall be sternly punished. Believers! do not hunt while wearing the *ihrām* and anyone of you who deliberately does so, then he should sacrifice a similar animal in return to the one he had killed. This decision shall be made by two just men among you and this offering shall be sent to the Baytullāh or he shall, in expiation, either feed the poor or fast a similar number so that he may taste the evil consequences of his deed. God has forgiven what has been done in the past but if anyone relapses into wrongdoing God will avenge Himself on him. [This is the decision of God] and God is Mighty and Capable of revenge. Lawful for you is the prey you catch from the sea and the sustenance it provides; a wholesome food, for you and for the seafarer. But you are forbidden the prey hunted on land as long as you are wearing the *ihrām*. Have fear of God, before whom you shall all be assembled. (5:94-96)

The fourth issue is that if the pilgrims are not able to reach the

Sacred House and are stranded somewhere they can sacrifice a camel, cow or a goat and after shaving their heads they can take off their *ihrām*. This will complete their *Hajj* and '*Umrah*. On the occasion of the truce of Ḥudaybiyyah, this is precisely what the Prophet (sws) did.²² However, this much should remain clear that whether the sacrifice is offered on such compelling occasions or in Makkah or Minā, shaving the head is not permissible before it. The only exception to this is if a person is sick or he has some ailment in his head and he is forced to shave his head before animal sacrifice. The Qur'ān has allowed the pilgrims to do so in such circumstances but they should atone for this in the form of keeping fasts, or spending in the way of God or sacrificing an animal(s). The amounts of these acts of atonement are left to their own discretion. It is narrated that when the Prophet (sws) was asked about these amounts, he replied: "it would suffice if either a person fasts for three days, or feeds six poor people or sacrifices a goat".²³

(:)

And [if the way to] *Hajj* and '*Umrah* [is opened to you, offer them with all their rites] for God only. But if you are stranded on the way sacrifice whatever offering is available to you and do not shave your heads until the offerings have reached their destination. But if any of you is ill or suffers from an ailment of the head, he must atone for this either by fasting or by spending in the way of God or by offering a sacrifice. (2:196)

The fifth issue is that if those who have come from outside want to combine the *Hajj* with the '*Umrah* in one journey, they can do so. The way to do this is that they should first take off the *ihrām* after offering the '*Umrah*. Then they should again put it on the eighth of Dhū al-Ḥajj and then offer *hajj*. This is a mere

22. *Bukhārī*, No: 1807, 1811, 1812.

23. *Bukhārī*, No: 1814; *Muslim*, No: 1201.

lenience which the Almighty has provided the pilgrims to save themselves of the bother of two journeys. Thus they will atone for benefiting from this lenience. There are two ways for this:

They should offer the sacrifice of whatever animal is available to them from a camel, cow or goat.

If this is not possible, then they should fast for ten days: three during their *Hajj* stay and seven when they return.

It is evident from the above explanation that what is pleasing in the sight of God is that one should make separate journeys for *Hajj* and *'Umrah*. Thus the Qur'ān has clarified that this lenience is not for those whose houses are near the Sacred Mosque:

(:)

Then in peacetime anyone among you who benefits from the *'Umrah* till the time of *Hajj* arrives, he should sacrifice any animal that is available; and if it is not available, he should fast for three days during the *Hajj* and seven when he has returned. These are ten days in all. This [lenience of combining *Hajj* with *'Umrah* in a single journey] is only for those whose houses are not located near the Sacred Mosque. [Follow this directive] and have fear of God and know well that God is stern in retribution. (2:196)

It should remain clear that those who want to avail this rebate, they are not required to bring the *hadī* animals along with them; they can buy them from there on the day of sacrifice. The reason for this is that these animals shall be sacrificed on the 10th of Dhū al-*Hajj* and as is evident from the above discussion they cannot shave their heads unless this sacrifice takes place; as a natural consequence of this they would not be able to take off their *ihrām*. At the occasion of the last *hajj*, the Prophet (sws) faced this very situation. Consequently, he is reported to have said:

Had what has now become evident to me become evident earlier, I would not have brought the *hadī* animals along and if I had not brought them, I would have been able to take off my *ihrām*. (*Bukhārī*, No: 2505)

Guidance provided by the Prophet (sws)

The previous discussion covers the directives of *Hajj* and *‘Umrah*. However, the guidance we receive from the practices of the Prophet (sws) in this regard is as follows:

Ihrām

When putting on the *ihrām*, the Prophet (sws) would sprinkle some perfume on himself. Ā’ishah (rta) narrates that she sprinkled the perfume of musk on him before he put on the *ihrām* and also on the 10th of Dhū al-Ḥajj after he took off the *ihrām* when he departed to Makkah to offer the *tawāf*. She is reported to have said: “Even today, I see the glow [of the powder] of the fragrance where his hair parts”.²⁴

While wearing the *ihrām*, the Prophet (sws) had scarification done, had his hair set and also washed his head.²⁵ He also allowed people to tear their socks from below and use them as shoes in case they did not have shoes to wear and also allowed them to wear *shalwār* or *pājāmah* in case they did not have unstitched cloth.²⁶

He did not approve of a person getting married or a person having someone get married or finalizing a marriage while wearing the *ihrām*.²⁷

If a person dies in the state of *ihrām*, the Prophet (sws) has directed people to bury him in this state and has stopped people from sprinkling perfume on him or covering his head or face while burying him. He informed us that Allah will raise such a

24. *Bukhārī*, No: 1538, 1539; *Muslim*, No: 1190, 1191.

25. *Bukhārī*, No: 1835, 1540, 1840; *Muslim*, No: 1202, 1184, 1205.

26. *Bukhārī*, No: 842, 843; *Muslim*, No: 1177, 1178, 1179.

27. *Muslim*, No: 1409.

person on the Day of Judgement while that person is reciting the *talbiyah*.²⁸

He similarly explained that no doubt hunting animals is forbidden in the state of *ihrām*; however, such a person can eat the animal which has been killed by someone who is not wearing the *ihrām* on the condition that he did not suggest or indicate to him to hunt down the prey.²⁹ He also explained that this prohibition of hunting animals does not relate to harmful and dangerous animals. Such animals can be killed in the state of *Ihrām* without any hesitation.³⁰

Talbiyah

Regarding the *talbiyah*, the Prophet (sws) is reported to have said: “This is a symbol (*shi‘ār*) of *hajj*”³¹ and when a Muslim utters the words: , then the trees and stones to the right and left of him till the end of the earth also say these words’.³² Consequently, he is reported to have said: “Gabriel the trustworthy has directed me that these words should be said loudly”.³³

It is evident from certain narratives that he would add words of similar meanings to the *talbiyah*. Ibn ‘Umar (rta) reports that when the Prophet (sws) would go out for *Hajj* and *‘Umrah* he would pray two *rak‘ats* at Dhū al-Ḥulayfah, then would get on a camel near the mosque; when the camel would stop, he would begin the *talbiyah* with the following prayer³⁴:

I am present; O lord I am present; I am present and receive good fortune from this very presence; the good is only in Your hand; I am present and inclination is towards You alone and deeds are for You only.

28. *Bukhārī*, No: 1268; *Muslim*, No: 1206.

29. *Bukhārī*, No: 1824; *Muslim*, No: 1196.

30. *Bukhārī*, No: 1826, 1829; *Muslim*, No: 1199.

31. *Ibn Mājah*, No: 2923.

32. *Ibn Mājah*, No: 2921.

33. *Abū Dā‘ūd*, No: 1814.

34. *Muslim*, No: 1184.

Likewise, on a similar occasion, the words which have been reported are:³⁵

Tawāf

There is only one *tawāf* of *Ḥajj* which is called the *tawāf-i ifādah*; however, the Prophet (sws) has directed the pilgrims to offer another *tawāf* after offering *Ḥajj* and *ʿUmrah* before they return to their homes. Ibn ʿAbbās narrates that the Prophet (sws) is reported to have said that before departing the last thing everyone of you should do is this.³⁶ Women, however, who are passing through their menstrual cycles have been exempted by him from this and have been permitted to depart from Makkah without offering it.³⁷

Before beginning the *tawāf*, the Prophet (sws) did *wuḍūʿ*³⁸ and said that the *tawāf* is like the prayer but if any one wants to say something during it he can; however, he should say what is good.³⁹

Ā'ishah (rta) narrates that she was having her menstrual cycle and the Prophet said: "In this state you can offer all the rites of *Ḥajj* except the *tawāf*."⁴⁰

Umm Salamah (rta) says: "I was ill; when the Prophet (sws) was told of this, he asked me to offer *tawāf* on a conveyance."⁴¹

Jābir Ibn ʿAbdullāh (rta) says that when the Prophet offered the first *tawāf* after reaching Makkah, he ran in the first three rounds while shaking his shoulders and the four remaining rounds he walked the way he used to walk.⁴² Then he advanced towards the Maqām-i Ibrāhīm and offered two *rakʿats* while

35. *Ibn Mājah*, No: 2920.

36. *Muslim*, No: 1137.

37. *Bukhārī*, No: 328, 329; *Muslim*, No: 1211.

38. *Bukhārī*, No: 1614; *Muslim*, No: 1235.

39. *Tirmadhī*, No: 960.

40. *Bukhārī*, No: 294; *Muslim*, No: 1211.

41. *Bukhārī*, No: 464; *Muslim*, No: 1276.

42. Ibn ʿAbbās (rta) interpreted this practice of the Prophet by opining that when Muslims reached Maḍīnah, they were taunted for becoming physically weak. In return, the Prophet (sws) directed the people to offer the *tawāf* while running in this manner and he himself offered it in this manner too.

Ibn ‘Abbās (rta) narrates that during this *tawāf*, his right shoulder was uncovered and he had covered his left shoulder after inserting the [*ihrām*] cloth through his right armpit.⁴⁴

Similarly, among the blessings of the *ṭawāf* as recorded in certain narratives is that he who did *ṭawāf* and then also offered two *rak'ats*, it was as if he emancipated a slave in the way of God.⁴⁶

The manner in which the Prophet (sws) offered the *sa'ī* was that once he was through with the *tawāḥḥuf*, he went off towards Ṣafā and climbed right to its top; then he faced the Qiblah and declared the oneness and sovereignty of Allah and declared:

He repeated these words three times and in between, he also invoked the Almighty each time. Then he set off for Marwah and when his feet touched the slope, he started to run and as soon as he reached the incline, he reverted to his own gait. At Marwah, he repeated what he did at Ṣafā and in this manner completed

47. *Muslim*, No: 1218.

seven rounds.⁴⁸

Waqūf at ‘Arafāt

The Prophet (sws) set off for ‘Arafāt from Minā after sunrise on the 9th of Dhū al-Ḥajj. There a camp had been erected for him in the valley of Namrah. He resided in this camp till the sun started to decline (*ẓuhr* time). Then he came to the lower part of the valley and delivered a sermon to the people. Following this, he offered the *ẓuhr* and the ‘*aṣr* prayers with one *adhān* and two *takbīrs*. He did not offer the optional prayer either before or after them. Then near the Jabl-i Raḥmat he stood while facing the Qiblah invoking and beseeching the Almighty till sunset.⁴⁹ Anas (rta) reports that on that day people kept reciting the *talbiyah* and also the *takbīrs* but no objection was raised against these practices.⁵⁰

Ā’ishah (rta) narrates from the Prophet (sws): “On the day of ‘Arafah, the Almighty is near His people; He expresses His pride about them and does not liberate His servants from Fire anymore than this day”.⁵¹

Stay at Muzdalifah

At Muzdalifah also, the Prophet (sww) offered the *maghrib* and ‘*ishā* prayers with one *adhān* and two *takbīrs*, the way he had offered the *ẓuhr* and the ‘*aṣr* prayers at ‘Arafāt. Then he rested till dawn and did not offer any optional prayers. However, he offered the *fajr* prayer a little early. He then stood by the Mash‘ar al-Ḥarām kept invoking and beseeching the Almighty till the day fully dawned. Just before sunrise, he set off from there and reached Minā while briskly crossing the valley of Muhassar.⁵²

Ramī

The Prophet (sws) did *ramī* at mid morning on the day of sacrifice and on the other days when the sun started to decline.⁵³

48. *Muslim*, No: 1218.

49. *Muslim*, No: 1218.

50. *Bukhārī*, No: 970; *Muslim*, No: 1285.

51. *Muslim*, No: 1348.

52. *Muslim*, No: 1218.

53. *Bukhārī*, No: 1746; *Muslim*, No: 1299.

For this he faced the Jamrah with the Sacred Mosque on His left and Minā on his right. Then he hurled seven pebbles and recited the *takbīr* each time he threw a pebble. He also did *waqīf* (to ceremonial stand before God) near the first two Jamrahs and after *ramī* expressing his gratitude to Him, declaring His exaltedness and oneness and invoking and beseeching Him for long. However, he did not stand near the last Jamrah.⁵⁴

At this occasion and on the eighth of Dhū al-Ḥajj also when he came to Makkah from Minā, he shortened all his prayers as long as he stayed here.⁵⁵

When certain shepherds of the area asked permission to spend the night with their herds instead of spending it at Minā, the Prophet (sws) allowed them to do so and said: "After hurling pebbles on the day of sacrifice, you can hurl the pebbles of the two days on one day".⁵⁶

Animal Sacrifice

He offered animal sacrifice in the usual way. However, a question arose that if the animals of *hadī* came near death during the way, then what should be done? It is narrated by Ibn 'Abbās (rta) that when a person who had sent sacrificial camels inquired from the Prophet (sws), he answered: "Slaughter them and dip their hooves in blood and place them near the humps⁵⁷ and then neither you nor your associates should eat their meat".⁵⁸

Ḥalq

On the occasion of the final *ḥajj*, the Prophet himself had his head shaved (*ḥalq*) and some of the Companions (rta) also preferred it.⁵⁹ Ibn 'Umar (rta) narrates that the Prophet (sws)

54. *Bukhārī*, Nos: 1748, 1750, 1751, 1753; *Muslim*, Nos: 1218, 1296.

55. *Bukhārī*, Nos: 1655, 1656.

56. *Abū Dā'ūd*, No: 1976.

57. This he said in order to clarify to the on comers that this animal has been sacrificed in the proper way and is thus *ḥalāl* and is not carrion.

58. *Muslim*, No: 1325. It is evident from this directive of the Prophet (sws) that he liked that all the meat of such animals be reserved for the poor.

59. *Bukhārī*, No: 1729; *Muslim*, No: 1301.

prayed three times for those who had shaved their heads and once for those who had had hair cuts.⁶⁰

This practice of the Prophet (sws) is an indication that the reward of shaving the head is more than just having a hair cut.

There are certain other things also that have been reported in certain narratives:

1. A lady raised her child towards the Prophet (sws) and said: “Can he also offer the *hajj*?” The Prophet (sws) replied: “Yes, but the reward of this *hajj* shall go to you”.⁶¹

2. A lady from the tribe of Kath‘am asked: “O Messenger of God! The *Hajj* is obligatory upon my father but he is so old that he cannot even sit on an animal of conveyance; can I offer the *Hajj* for him”. The Prophet (sws) replied: “Yes”.⁶²

3. A lady from the tribe of Juhaynah inquired from the Prophet (sws): “My mother had vowed to offer the *hajj*; now she has died; can I offer it for her”. He replied: “You should certainly offer it; would you not have paid back a loan she had borrowed? This is a loan taken from God; so pay it back and the obligation to pay back the loan to God is more [than any other]”.⁶³

4. Once a person uttered these words before the Prophet (sws): . The Prophet (sws) inquired: “Who is this Shubrumah”. He said: “He is my brother”. The Prophet (sws) asked: “Have you offered your own *Hajj*”. He said: “No”. The Prophet (sws) then remarked: “First do your own *Hajj* and then do it on behalf of Shubrumah”.⁶⁴

5. On the occasion of the final *Hajj* while the Prophet (sws) was at Minā, he stood to answer questions raised by the people, someone asked: “I did not know [the right sequence] so I have shaved my head before offering the sacrifice?” The Prophet (sws) replied: “Not to worry; offer the sacrifice now”. Another person asked: “I did not know [the right sequence] and I have offered the sacrifice before doing the *ramī*. The Prophet (sws) remarked: “Do the *ramī* now; not to worry”. In general whenever

60. *Bukhārī*, No: 1727; *Muslim*, No: 1303.

61. *Muslim*, No: 1336.

62. *Bukhārī*, No: 1513; *Muslim*, No: 1334.

63. *Bukhārī*, No: 1852.

64. *Abū Dā‘ūd*, No: 1811.

he was asked about what should be done if a rite had been offered before or after its appointed time, he said these same words: “Not to worry; do it now”.⁶⁵

6. The Prophet (sws) always warned people that just as Abraham (sws) had classified Makkah as sacred, he – the Prophet (sws) – had also classified Maḍīnah. Therefore, no one should shed blood of any person within the two limits of the city nor should he hunt animals nor pick up weapons for war nor shake off the leaves of a tree except if the intention is to feed animals.⁶⁶

The Prophet (sws) is similarly reported to have said: “Any person who was guilty of any religious innovation in the city of Maḍīnah or offered residence to those who are guilty of this, then the curse of God, His angels and all mankind be on him”.⁶⁷

7. The Prophet (sws) said that praying in his mosque at Maḍīnah earns more reward than a thousand prayers offered in other mosques except the Sacred Mosque at Makkah.⁶⁸ Regarding the space between his house and the sermon pulpit he said that this is an orchard from among the orchards of Paradise and also said: “My pulpit is right at the place where the fountain will be on the Day of Judgement”.⁶⁹

65. *Bukhārī*, Nos: 1734, 1735; *Muslim*, Nos: 1306, 1307.

66. *Bukhārī*, No: 1869; *Muslim*, Nos: 1326, 1374.

67. *Bukhārī*, No: 1867; *Muslim*, No: 1366.

68. *Bukhārī*, No: 1190; *Muslim*, No: 1394.

69. *Bukhārī*, No: 1196; *Muslim*, No: 1391.

The Ritual of Animal Sacrifice

Javed Ahmad Ghamidi

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For every community We have ordained the ritual of sacrifice so that they may pronounce the name of God over the cattle which He has blessed them with because your God is one God; so surrender yourselves to Him. [But this will only be done by those whose hearts are bowed down before their God] and [O Prophet (sws)! Give glad tidings [from their Almighty] to these who bow down. (22:34)

In all the ancient religions of the world, the ritual of animal sacrifice has remained a great means of attaining the nearness of the Almighty. Its essence is the same as that of the *Zakāh*, but it is not to be regarded as analogous to wealth; it is essentially a vow of pledging one's life and is fulfilled by the animal we sacrifice on behalf of our life. Seemingly, this is like presenting ourselves to death, but a little deliberation shows that this death is the door to real life. The Qur'ān at one place says :

(And do not say that those slain in this cause of God are dead; [they are not dead; in fact] they are alive, but you are not aware of [the manner they live]. (2:154))

At one instance, the Qur'ān by placing the prayer in comparison to life and the sacrifice in comparison to death has referred to this very aspect: just as the prayer is like life in the way of God, the sacrifice is like death in His way:

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Say: "My prayer and my sacrifice, my life and my death, are

all for God, Lord of the Universe.” (6:162)

When Abraham (sws) was directed to sacrifice a ram in place of his son and to commemorate this great sacrifice make it a living tradition for the coming generations, the Almighty said:

(And We ransomed Ishmael for a great sacrifice; (37:107)). The implication of these words was that the vow made by Abraham (sws) had been accepted by the Almighty and now generation after generation, people would commemorate this great incident by sacrificing animals.

Viewed thus, the sacrifice is the pinnacle of worship. When we make an animal stand or bow down¹ in the direction of the Baytullāh and also direct our own face towards the House of God and present the sacrificed animal as an offering to God by saying²:

, we are actually offering our ourselves to God.

This offering is the essence of Islam because the meaning of Islam is that one should surrender to God and submit his most prized possession – so much so, his own life – to Him.

A little deliberation shows that the sacrifice is a portrayal of this essence. When Abraham (sws) and his great son Ishmael presented themselves to God, the Qur’ān called this submission as “Islam”: (:) (Then when both of them submitted and the father made his son lie on his temples; (37:103)). It is worth noting that in the above quoted verses of *Surah Hajj* the words very aptly point to this essence. The implication is that if our hearts are bowed down before our God then we should submit ourselves to Him because our God is one God. This is the very essence of sacrifice and the Almighty has made it part of the *sharī‘ah* so that people can especially express their gratitude to Him; therefore, no one should associate partners with Him.

History of the Sacrifice

The history of sacrifice begins with Adam (sws). According to the Qur’ān, when two of his sons, Abel and Cain, presented their

1. In case of *nahr*, the animal is made to stand and in case of *dhibh* we lay it in the direction of the Baytullāh.

2. *Bukhārī*, No: 5565; *Muslim*, No: 1966.

offerings to the Almighty, one of them was accepted and the other was not : (:) . It is explicitly mentioned in the Bible that Able on this occasion had offered the sacrifice of the first born of his goats:

Adam lay with his wife Eve, and she became pregnant and gave birth to Cain. She said, 'With the help of the LORD I have brought forth a man'. Later she gave birth to his brother Abel. Now Abel kept flocks, and Cain worked the soil. In the course of time Cain brought some of the fruits of the soil as an offering to the LORD. But Abel brought fat portions from some of the firstborn of his flock. The LORD looked with favor on Abel and his offering, but on Cain and his offering he did not look with favor. (Genesis 4:1-5)

This practice quite evidently must have continued later also. Consequently, there exist signs and remnants in all ancient religions which corroborate this fact. However, the way this worship ritual has increased in its importance, grandeur and scope after the sacrifice of Abraham (sws), it has become unprecedented. The details of the sacrifice offered by him are as follows:

When he migrated from his people thinking that there was no hope for them to accept faith, he prayed to God to bless him with virtuous children. This prayer was accepted and the Almighty gave him glad tidings of the birth of a son. Ishmael (sws) was this son. According to the Qur'ān, when he grew up and started to run and walk about his father, Abraham (sws) saw a dream in which he was being directed to sacrifice his son to the Almighty. Although this directive was given in a dream and dreams need to be interpreted – and the interpretation of such a dream was that he should devote his son to the Almighty for the service of the House of God and it did not certainly mean that he was required to slaughter his son – this mighty and virtuous servant of God decided to follow the dream without interpreting what it implied. The first step he took in the implementation of this directive was that he informed his son of this dream in order to test his mettle and resolve. The son deeming it to be the directive of the Almighty immediately told his father to comply with it without any hesitation and attested that he was fully ready and prepared

for the step. Being satisfied with the answer of the son, Abraham (sws) took him to the hill of Marwah and made him lie down on his temples so that he could be sacrificed. He was about to slit his throat with a knife when a voice spoke to him: "O Abraham! You have made your dream come true; this was a great trial and you have succeeded in it; no need to proceed now". Consequently, the Almighty ransomed Ishmael for the sacrifice of a ram and to commemorate this incident the ritual of sacrifice was instituted as a great tradition to be carried out on the same day each year. It is this sacrifice that we offer with fervour and enthusiasm on the occasions of the *Hajj* and '*Umrah* and on the *īd* of *al-adḥā*. The Qur'ān says:

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They said: "Build up a pyre and cast him into the blazing fire". Thus they tried to scheme against him; but We defeated them. And [when Abraham saw this,] He said: "I will take refuge with my Lord; He will give me guidance. Lord, grant me a righteous son". [When he finished praying] We gave him news of a forbearing son. And when he reached the age when he could work with him, [one day] his father said to him: "My son, I dream that I am slaughtering you. Tell me what you think". He replied: "Father, do as you are bidden. God willing, you shall find me steadfast." And when at last both submitted to God, and Abraham had laid down his son prostrate upon his temples and We called out to him, saying: "Abraham, you have fulfilled your dream". Thus do We reward the righteous. This was indeed an open trial. [Abraham succeeded in it] and [as a result], We ransomed his son with a great sacrifice. (37:97-107)

The Objective of Sacrifice

The objective of sacrifice is to express gratitude to the Almighty. When we offer our life symbolically to the Almighty by offering the sacrifice of an animal, we are in fact expressing our gratitude on the guidance of submission which was expressed by Abraham (sws) by sacrificing his only son. On this occasion, the words uttered to declare the exaltedness and oneness of the Almighty are done so for this very objective. The Qur'ān has explained this directive in the following words:

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The flesh and blood [of your sacrificed animals] does not reach God; it is only your piety that reaches Him. Thus has He subjected them to your service so that you may give glory to God for guiding you. [This is the way of the righteous] and [O Prophet!] give glad tidings to these righteous. (22:37)

The *Sharī'ah* regarding Animal Sacrifice

The *sharī'ah* regarding animal sacrifice that has reached us through the consensus and perpetual practice of the *ummah* can be stated thus:

1. All four legged animals which are cattle can be sacrificed.
2. Sacrificed animals should not be flawed and should be of appropriate age.
3. The time of animal sacrifice begins after offering the *ṭid* prayer on the 10th of Dhū al-Ḥajj (*yawm al-Naḥr*)
4. The days fixed for animal sacrifice are the same as have been appointed for the stay at *Minā* once the pilgrims return from Muzdalifah. In *Sūrah Ḥajj*, the words (some appointed days (22:28)) allude to these very days. In religious parlance, they are called “The Days of *tashrīq*”. Besides animal sacrifice in these days, one is also required to declare the “*takbīr*” at the end of each congregational prayer. Being an

absolute directive, the words of the “*takbīr*” have not been fixed.

5. The meat of sacrificed animals can also be eaten without any hesitation by those have had them slaughtered and can also be used to feed others. The words: (So

eat from it your selves and also feed those who are content and those who ask (22:37)) explicitly point to this conclusion.

This is the *sharī‘ah* of animal sacrifice. The Prophet (sws) has also explained some of its aspects:

i. Animals should be sacrificed in all circumstances after the *‘īd* prayer. It will not be regarded as the sacrifice of *‘īd* if it is offered before the *‘īd* prayer; it will be a mere animal sacrifice that one may offer to eat meat.³

ii. The appropriate age for a sacrificed sheep or goat is at least one year, for that of a cow, it is at least two years and for camels, male or female, it is at least five years. If these animals are not available, a ram can be sacrificed. It will suffice even if it is six months old.⁴

iii. More than one people can share the sacrifice of camels and cows. These share holders can even go up to seven. There are some narratives which mention that at one instance in the presence of the Prophet (sws), ten people shared one camel for sacrifice and he did not stop them.⁵

iv. Animal sacrifice can also be offered as an optional act of worship other than on *‘īd*. Consequently, when people asked about the *‘aqīqah*, the Prophet (sws) replied: “Anyone who wants to offer an animal for sacrifice on the birth of a child can do so”.⁶

3. *Bukhārī*, Nos: 951, 954, 985; *Muslim*, Nos: 960, 1961, 1962.

4. *Muslim*, No: 1963; *Abū Dā‘ūd*, No: 2799.

5. *Abū Dā‘ūd*, No: 2808; *Tirmadhī*, No: 1501.

6. *Mu‘aṭṭā’*, No: 1066.

