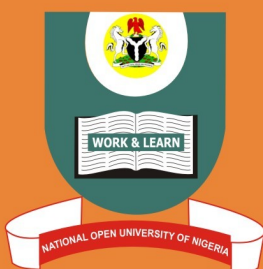


ISL 134

HAJJ (PILGRIMAGE IN ISLAM)



NATIONAL OPEN UNIVERSITY OF NIGERIA

**COURSE
GUIDE****ISL 134*****HAJJ (PILGRIMAGE IN ISLAM)***

Course Developer/ Writer

Mr. K. A. Omofoyewa
Department of Arabic and Islamic Studies
University of Ibadan
Ibadan

Course Editor

Prof. Shuaib U. Balogun
Kogi State University
Ayigba

Programme Leader

Dr Asif F. Ahmed
National Open University of Nigeria

**NATIONAL OPEN UNIVERSITY OF NIGERIA**

National Open University of Nigeria
Headquarters
14/16 Ahmadu Bello Way
Victoria Island
Lagos

Abuja Office:
No.5 Dar-es-Salaam Street
Off Aminu Kano Crescent
Wuse II, Abuja
Nigeria

e-mail: centralinfo@nou.edu.ng
URL: www.nou.edu.ng

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Introduction

ISL 134: *Hajj* (Pilgrimage in Islam), is a one-semester two-credit unit course. It is available for B.A. Degree students at the 100 level during the second semester of their programme. The course is also suitable for whoever wishes to know more about the ritual duty of Pilgrimage in Islam.

Besides the course guide, the course contains four modules separated into 14 units which include *Hajj* (Pilgrimage to Makkah); Distinction Between *Hajj* and 'Umrah; Conditions of *Hajj*; Types of *Hajj*; Rites of *Hajj*; Things Forbidden to a Person in a State of *Ihrām*; The Ransoms for violating the Conditions of *Ihrām*; the Steps of *Hajj*; The Significance of Hajj Performance; the Socio-economic Benefits of *Hajj*; the Spiritual benefits of Hajj; the Modern Management of *Hajj* in Nigeria and Saudi Arabia I and II. The material has been specially prepared for students in the African context with particular focus on Nigeria.

There are no compulsory prerequisites for this course. The course guide is synopsis of what the course is all about, what you are expected to know in each unit, the course materials to be used and how to work your way through these materials. It also emphasizes the need for tutor-marked assignments. Detailed information on tutor-marked assignments is found in a separate file to be sent to you later. There are periodic tutorial classes linked to the course.

What You Will Learn in this Course

The overall aim of ISL 134 *Hajj* is to broaden your view on what pilgrimage to Makkah, *Hajj* which is the fifth pillar of Islam and a recognized institution in Islam since the first and second year of *Hijrah* is all about.

Your understanding of what *Hajj* is, will equip you to enlighten others about pilgrimage to Makkah – both Muslims and non-Muslims alike.

This course will also help you to practice Islam as expected.

Course Aim

The aim of this course is to give you a comprehensive understanding of the following basic issues about *Hajj*: conditions, types, rites as well as significance of *Hajj* in *Islam*. This will be achieved by:

- Introducing you to the meaning and what *Hajj* is all about

- Exposing you to the conditions of *Hajj*
- Assisting you to distinguish between *Hajj* and *‘Umrah*
- Explaining to you the types of *Hajj*
- Highlighting the rites of *Hajj*
- Explaining the relevance and importance of *Hajj*
- Enumerating the things forbidden in the state of *Ihrām*
- Leading you to understand the ransoms for violating the conditions of *Ihrām*
- Helping you to understand both socio-economic and spiritual benefits of *Hajj*
- Guiding you to comprehend the modern management of *Hajj* both in Nigeria and Saudi Arabia

Course Objectives

To achieve the aims set out above, their set objectives. In addition, each unit also has specific objectives. The unit objectives are always included at its beginning. You should read them before you start working through the unit. You may want to refer to them during your study to check your progress. You should always look at the unit objectives after completing a unit. This way, you can confirm whether you have done what was required of you by the unit.

Stated below are the wider objectives of this course as a whole. By meeting these objectives, you would have achieved the aims of the course as a whole.

On successful completion of the course, you should be able to:

- Define the meaning of *Hajj* in Islamic stand point
- Understand the significance of pilgrimage to Makkah.
- Identify the conditions laid down for an intending pilgrim
- Discuss the terms *Ihrām*, *Tawāf*, *Sa'y*, *'Arafat*, *Wuqūf* and *Ramy*
- Explain the socio-economic and spiritual benefits of *Hajj*
- Enumerate people on whom *Hajj* is obligatory in Islam
- Relate and evaluate the modern management of *Hajj* both in Nigeria and Saudi Arabia.

Working through this Course

To complete this course, you are required to read the study units, read recommended books and read other materials provided by the National Open University of Nigeria (NOUN). Each unit contains self-assessment exercise and at some points in the course, you are required to submit assignments for assessment purpose. At the end of this course is a final

examination. You will find below list of all the components of the course and what you have to do.

Course Materials

Major components of the course are:

1. Course Guide
2. Modules/Study Units
3. Textbooks
4. Assignment File
5. Presentation Schedule

In addition, you must obtain the materials. The NOUN provides them. Obtain your copy. You may contact your tutor if you have problems in obtaining the text materials.

Each unit contains a number of self-tests. In general, these self-tests question you on the material you have just covered or require you to apply them in some ways and, thereby, help you to gauge your progress. The exercises will assist you in achieving the stated learning objectives of the individual units and of the course.

Study Units

Module 1

Unit 1	Hajj (Pilgrimage to Makkah)
Unit 2	Distinction between <i>Hajj</i> and <i>‘Umrah</i>
Unit 3	Conditions of <i>Hajj</i>
Unit 4	Types of <i>Hajj</i>

Module 2

Unit 1	Rites of <i>Hajj</i>
Unit 2	Things Forbidden to a Person in a State of <i>Ihrām</i>
Unit 3	The Ransoms for Violating the Conditions of <i>Ihrām</i>
Unit 4	The Steps of <i>Hajj</i>

Module 3

Unit 1	The Significance of <i>Hajj</i> Performance
Unit 2	The Socio-Economic Benefits of <i>Hajj</i>
Unit 3	The Spiritual Benefits of <i>Hajj</i>

Module 4

- Unit 1 The Modern Management of *Hajj* in Nigeria
 Unit 2 The Modern Management of *Hajj* in Saudi Arabia I
 Unit 3 The Modern Management of *Hajj* in Saudi Arabia II

Textbooks and References

You are in addition to this material required to consult any of the underlisted textbooks. You need them for this and some other Islamic Studies courses.

Abdalati, Hammudah (1986). *Islam in Focus*, Riyadh: National Offset Printing Press.

Abdul, M.O.A. (1982). *Islam as a Religion (Faith and Duties)*. Lagos: Islamic Publication Bureau.

Abdul, M.O.A. (1982). *Gateway to Islam*. Lagos: Islamic Publication Bureau.

Abul A'la Mawdūdī (1982). *Towards Understanding Islam*, Malaysia: Polygraphic Press sdn. Bhd.

Doi, A.Rahman I. (1983). *The Cardinal Principle of Islam (according to the Maliki System)*, Zaria: Hudahuda Publishing Company.

Lemu Aishat B. (2001). *Islamic Studies for Senior Secondary Schools*, Mina: Nigeria, Islamic Education Trust.

Maulānā Muhammad ‘Ali (1973). *The Religion of Islam*. Lahore: Ripon Printing Press Ltd.

Mohammad, Higab (1983). *Islam is the All-Divine Messages in One*. Lagos: Islamic Publication Bureau

Muhammad Ibn Jamil Zino (2000). *The Pillar of Islam & Imān*. Riyadh: Darussalam Research Division.

Quadri Y.A. (1995). *The Saying of the Prophet (SAW). Annotated Translation from Arabic into English*. Ijebu-Ode: Shebiotimo Publications.

Quadri Y.A. & Oloyede I.O. (1990). *Al-'Izziyyah for the English Audience*, Ijebu-Ode - Nigeria: Shebiotimo Publications.

Qutb Mustapha Sānū (2002). *Mawsū'atul-Hajj wal- 'Umrah*, Malaysia: Dārat-Tajwid Publications.

Sambo, Bashir M. and Higab Mohammad (1986). *Islamic Religious Knowledge for West African School Certificate* bk. 2, Lagos: Islamic Publication Bureau.

Assignment File

In this file, you will find all the details of the work you must submit to your tutor for marking. The marks in these assignments will be part of the overall mark you obtain in this course. Further information on assignments will be found in the Assignment File and later in this Course Guide.

Presentation Schedule

The presentation schedule in your course materials gives you the important dates for the completion of tutor-marked assignments and attending tutorials. Remember, you are required to submit all your assignments in good time, and guard against late submission.

Assessment

There are two types of assessment in the course. First are the tutor-marked assignments; second, the written examinations.

The assignments must be submitted to your tutor for formal assessment in accordance with the deadlines stated in the Assignment File. Assignment is 30% of your total course mark.

At the end of the course, you will need to sit for a final three-hour examination. This also represents 70% of your course mark.

Tutor-Marked Assignment

There are fifteen tutor-marked assignments in this course. You need to submit all the assignments. The best five {i.e. the highest five of the fifteen marks} will be counted. The total marks for the three assignments will constitute 30%, of your total course mark.

Assignment questions for the units in this course are contained in the Assignment file. You should be able to complete your assignments from the information and materials contained in your set textbooks, reading and study units. However, you are advised to use other references to broaden your viewpoint and provide a deeper understanding of the subject.

When you have completed each assignment, send it together with TMA {tutor- marked assignment} form to your tutor. Make sure that each assignment reaches your tutor on or before the deadline given in the Assignment File. If, however, you cannot complete your work in time, contact your tutor before the assignment is due to discuss the possibility of an examination.

Final Examination and Grading

The final examination of ISS 110 will be of two hours' duration and has 70% value of the total course grade. The examination will consist of questions which reflect the type of self-testing, practice exercises and tutor-marked problems you have come across. All areas of the course will be assessed.

You are advised to revise the entire course after studying the last unit before you sit for the examination. You will find it useful to review your tutor-marked assignments and the comments of your tutor on them before the final examination.

Course Marking Scheme

This table shows the breakdown of the actual course marking.

Assessment	Marks
Assignment 1 – 15	Best three marks of four Tutor-Marked Assignments @ 10% each = 30% of course marks
Final Examination	70% of overall course marks
Total	100% of course marks

Course Overview

Units	Title of Work	Week's Activity	Assessment (end of unit)
	Course Guide	1	
Module 1			
1	<i>Hajj</i> (Pilgrimage to Makkah)	1	Assignment 1
2	Distinction between <i>Hajj</i> and <i>‘Umrah</i>	2	Assignment 2
3	Conditions of <i>Hajj</i>	3	Assignment 3
4	Types of <i>Hajj</i>	4	Assignment 4
Module 2			
1	Rites of <i>Hajj</i>	5	Assignment 5
2	Things Forbidden to a Person in a State of <i>Ihrām</i>	6	Assignment 6
3	The Ransoms for Violating the Conditions of <i>Ihrām</i>	7	Assignment 7
4	The Steps of <i>Hajj</i>	8	Assignment 8
Module 3			
1	The Significance of <i>Hajj</i> Performance	9	Assignment 9
2	The Socio-Economic Benefits of <i>Hajj</i>	10	Assignment 10
3	The Spiritual Benefits of <i>Hajj</i> Performance	11	Assignment 11
Module 4			
1	The Modern Management of <i>Hajj</i> in Nigeria	12	Assignment 12
2	The Modern Management of <i>Hajj</i> in Saudi Arabia I	13	Assignment 13
3	The Modern Management of <i>Hajj</i> in Saudi Arabia II	14	Assignment 14

How to Get the Most from this Course

In distance learning, the study units replace the university lecturer. This is one of the great advantages of distance learning; you can read and work through specially designed study materials at your own pace, and at a time and place that suit you best. Think of it as reading the lecture instead of listening to the lecturer. In the same way that a lecturer might set you some reading to do, your study units provide exercises for you to do at appropriate points.

Each of the study units follows a common format. The first item is an introduction to the subject matter of the unit and how a particular unit is integrated with the other units and the course as a whole. Next is a set of learning objectives. These objectives let you know what you should be able to do. When you have finished the units, you must go back and check whether you have achieved the objectives. If you make a habit of doing this, you will scientifically improve your chances of passing the course.

The main body of the units guides you through the required reading from other sources.

Reading Section

Remember that your tutor's job is to help you. When you need help, don't hesitate to call and ask your tutor to provide it.

1. Read this course thoroughly
2. Organize a study schedule. Refer to the 'Course Overview' for more details. Note the time you are expected to spend on each unit and how the assignments relate to the units. Whatever method you choose to use, you should decide on and write in your own dates for working on each unit.
3. Once you have created your own study schedule, do everything you can to stick to it. The major reason for students' failure is that they lag behind with their course work. If you get into difficulties with your schedule, please let your tutor know before it is too late for help.
4. Turn to Unit 1 and read the introduction and the objectives for the unit.
5. Assemble the study materials. Information about what you read in each unit is given in the "Overview" at the beginning of each unit. You will almost always need both the study unit you are working on and one of your set books on your desk at the same time.
6. Work through the unit as arranged to provide a sequence for you to follow. As you work through the unit, you will be instructed to read sections from your set books or other articles. Use the unit to guide your reading.

7. Review the objectives for each study unit to confirm that you have achieved them. If you are not sure about any of the objectives, review the study material or consult your tutor.
8. When you are confident that you have achieved a unit's objectives, you can then start on the next unit. Proceed unit, by unit through the course and try to pace your study so that you keep yourself on schedule.
9. When you have submitted an assignment for marking, do not wait for its return before starting on the next unit. Keep to your schedule. When the assignment is returned, pay particular attention to your tutor's comments, both on the tutor marked assignment form and also on what is written on the assignment. Consult your tutor as soon as possible if you have any questions or problems.
10. After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in this Course Guide).

Facilitators/Tutors and Tutorials

There are eight hours tutorials provided in support of this course. You will be notified of the dates, times and location of these tutorials, together with the name and phone number of your tutor, as soon as you are allocated a tutorial group.

Your tutor will mark and comment on your assignments, keep a close watch on your progress and on any difficulties you might encounter. He will also provide assistance to you during the course. You must mail your tutor-marked assignments to your tutor well before the due date (at least two working days are required). They will be marked by him and returned to you as soon as possible.

Do not hesitate to contact your tutor by telephone, e-mail, or discuss with him if you need help. The following might be circumstances in which you would find help necessary.

Contact your Tutor if:

- You do not understand any part of the study units or the assigned readings.
- You have difficulty with the self-assessment exercises.

- You have a question or problems with an assignment, with your tutor's comments on an assignment or with the grading of an assignment.

You should try your best to attend the tutorials. This is the only chance to have face to face contact with your tutor and to ask questions which are answered instantly. You can raise any problem encountered in the course of your study. To gain the maximum benefit from course tutorials, prepare a questions list before attending them. You will learn a lot from participating in discussion actively.

Summary

ISS134 intends to introduce you to the importance of *Hajj* as a pillar of Islam for Muslims. Upon completing this course, you should be able to answer questions such as:

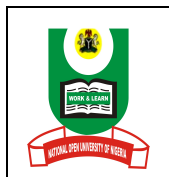
- What is *Hajj*?
- What distinguishes *Hajj* from 'Umrah
- What are the conditions of *Hajj*
- Discuss the types of *Hajj*
- Enumerate the rites of *Hajj*
- Examine the principles and practices of *Hajj*
- Highlight the socio-economic and spiritual benefits of *Hajj*
- Upon what categories of people is *Hajj* obligatory?
- Illustrate the things forbidden to a person in the state of *Ihrām*
- Explain the rules for perpetrators of the prohibitions of the state of *Ihrām*
- Explain the rules for perpetrators of the prohibitions of the state of *Ihrām*
- Assess modern management of Hajj in Nigeria and Saudi Arabia

Of course, these questions are not exhaustive as *Hajj*, as a branch of Islamic studies is an interesting one.

We wish you success in the course and hope that you will find it both interesting and educative.

**MAIN
COURSE**

Course Code	ISL 134
Course Title	<i>Hajj</i> (Pilgrimage in Islam)
Course Developer/ Writer	Mr. K. A. Omofoyewa Department of Arabic and Islamic Studies University of Ibadan Ibadan
Course Editor	Prof. Shuaib U. Balogun Kogi State University Ayigba
Programme Leader	Dr Asif F. Ahmed National Open University of Nigeria

**NATIONAL OPEN UNIVERSITY OF NIGERIA**

National Open University of Nigeria
Headquarters
14/16 Ahmadu Bello Way
Victoria Island
Lagos

Abuja Office:
No.5 Dar-es-Salaam Street
Off Aminu Kano Crescent
Wuse II, Abuja
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MODULE 1

Unit 1	<i>Hajj</i> (Pilgrimage in Islam)
Unit 2	Distinction between <i>Hajj</i> and ‘ <i>Umrah</i>
Unit 3	Conditions of <i>Hajj</i>
Unit 4	Types of <i>Hajj</i>

UNIT 1 *HAJJ* (PILGRIMAGE TO MAKKAH)

CONTENT

1.0	Introduction
2.0	Objectives
3.0	Main Content
3.1	Definition of <i>Hajj</i>
3.2	Origin of <i>Hajj</i>
3.3	Legitimacy of <i>Hajj</i>
3.4	Pilgrimage in the Light of the <i>Qur'ān</i> and <i>Sunnah</i>
3.5	Prerequisite of <i>Hajj</i>
3.6	<i>Hajj</i> by Proxy
3.7	Priority of <i>Hajj</i> in Person over <i>Hajj</i> by Proxy
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignment
7.0	References/Further Readings

1.0 INTRODUCTION

Islam is based upon five pillars. *Hajj* being the last of them was and is held in high esteem by Muslims across the globe. To this extent, *Hajj* is an integral part of Islam and thus required to be well understood. In this unit, you shall be acquainted with the meaning, origin as well as the *Quranic* and Prophetic tradition in respect of *Hajj*.

2.0 OBJECTIVES

By the time you finish reading this unit, it is hoped that you should be able to:

- define *Hajj*
- explain the Origin of *Hajj*
- quote the *Quranic* passages and prophetic tradition on *Hajj*.

3.0 MAIN CONTENT

3.1 Definition of *Hajj*

The lexical meaning of the word *Hajj* is "to set out towards a definite objective" or "heading for a specific destination". It also means, "to continuously strive to reach one's goal". However, as a jurisprudential terminology, it implies "to set out for the Ka‘bah, the sacred House in order to fulfill the pilgrimage rites".

It is the fifth pillar of Islam, other pillars being, *Imān* (declaration of faith in One God), *‘alāt* (five daily prayers), *Zakāt* (offering regular charity) and *‘awm* (fasting).

It is an annual event, taking place during the month of Dhul-Hijjah, the last month of the Islamic Lunar Calendar and a journey different from any worldly travel.

Hajj is to be performed once in the life time of a Muslim and additional attempt to perform it more than once is supererogatory. A companion once asked the Prophet (PBOH): "*O messenger of Allah! Is the Hajj (pilgrimage) to be performed yearly?*" The Prophet (PBOH) replied, "*If I say so, it will be taken for an obligatory rite which lies beyond your power. Pilgrimage is to be performed once and whoever does it more than once does so voluntarily*". (See Abū Dāwud: ch.11, *Hadith* 1)

SELF ASSESSMENT EXERCISE 1

Examine the concept of *Hajj*.

3.2 Origin of *Hajj*

In the 19th century BC, Muslims believe, Ibrāhim – the patriarch Abraham of the Bible, revered by the followers of Islam, Christianity and Judaism – was instructed by Allah to build a house of worship in a narrow valley between two barren ridges, ‘afā and Marwa. He built it in a place called Bakkah, today called Makkah, on the present site of the Ka‘bah, the cubic structure inside the Grand Mosque.

Since that time, Makkah has been a city of pilgrimage. Towards the end of the fifth century of our era, under the dominance of the Quraysh, one of the Meccan tribes, both commerce and pilgrimage flourished in the city, yet the monotheism that Ibrāhim had preached had been nearly forgotten: Idols representing as many as 360 different deities are believed to have been erected in and around the Ka‘bah during this era, many were placed there by travellers of caravan routes. These remained

so until the Prophet Muhammad's return to Makkah from Madinah in 629 C.E. when he cleansed the Ka'bah of paganism customs.

This implies that *Hajj* is not in anyway connected with the pagan Arabian pilgrimage as claimed by some misinformed people.

SELF ASSESSMENT EXERCISE 2

State the Origin of *Hajj*.

3.3 Legitimacy of Hajj

Hajj was institutionalized in the late ninth year of the Hijrah calendar based on a revelation of a verse of the Glorious *Qur'an*, which reads thus:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ
مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ .

Translation

In it are manifest signs (for example), the Maqām (place) of Ibrāhīm (Abraham); whoever enters it, he attains security. And Hajj (Pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes Allah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves (i.e. denies Hajj (pilgrimage to Makkah); then he is a disbeliever to Allāh), then Allāh stands not in need of any of the mankind, jinn and all that exists. (Q3: 97)

The revelation of the just quoted verse makes *Hajj* as a pillar in Islam compulsory on any able adult Muslim, in as much as he has the means to undertake the journey.

However, Scholars differ in this regard, as some believe it was decreed in the fifth year of the *Hijrah* calendar on account of which the Holy Prophet (PBOH) headed for Makkah in the sixth year in order to perform the *Hajj* rites but he and his companions were prevented from entering Makkah at a place called Hudaibiyyah.

SELF ASSESSMENT EXERCISE 3

When was *Hajj* legitimised as a pillar in Islam?

3.4 Pilgrimage in the Light of the *Qur'ān* and *Sunnah*

Shari'ah has given to the *Hajj* a colour of sanctity and sublimity that never fades. There are a number of *Qur'ānic* verses in respect of *Hajj* in Islam. These include the following:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ.
 لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ
 بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ اللَّهِ الْغَنِيِّ . ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا
 نُذُورَهُمْ وَلِيَطَوفُوا بِالْبَيْتِ الْعَتِيقِ . ذَلِكَ وَمَنْ يُعْظَمْ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ
 عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمْ الْأَنْعَامُ إِلَّا مَا يُثْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ
 وَاجْتَنِبُوا قَوْلَ الزُّورِ .

Translation

- *"And proclaim the pilgrimage among men; they will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways.*
- *That they may witness the benefits (provided) for them and celebrate the name of Allah, through the Days appointed, over the cattle, which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want.*
- *Then let them complete the rites prescribed for them, perform their vows, and (again) circumambulate the Ancient House (the Ka'aba).*
- *Such (is the pilgrimage); whoever honours the sacred rites of Allāh, for him it is good in the sight of his Lord ...(Q.22: 27 – 30)*

Likewise, in the Traditions, the virtues of *Hajj* and the high place it occupies in the sight of Allah have been stressed over and over again with the object of arousing the sentiments of faith and eagerness.

Narrated Abū Hurairah, Allah's messenger (PBOH) said,

"Whoever performs Hajj to this House (Ka'abah) and does not approach his wife for sexual intercourse nor commit sins (while performing Hajj), he will come out as sinless as a newly-born child (just delivered by his mother)".

(*Sahih al-Bukhāri*, vol. 3, *Hadith* No. 45)

He (PBOH) was also reported to have said:

"Do not undertake a (religious) journey except to three *Masjids*: *Al-Masjid Al-Harām*, *Al-Masjid Al-Aqsā* (in Jerusalem) and my *Masjid*"
(*Bukhāri* and *Muslim*)

Another tradition has it that:

"A person whom Allah has given enough to perform the *Hajj*, if he fails to do so then it does not matter whether he dies a Jew or a Christian.

Furthermore, the noble Prophet (PBOH) was once inquired about what the most excellent of acts was. He replied,

"The affirmation of faith in Allah and His Apostle, He was asked what was next to it and he said, Jihad in the way of Allah".

On being asked what came after it, the Prophet (PBOH) replied,

"Pure and untainted *Hajj*" . Muslim related it.

SELF ASSESSMENT EXERCISE 4

Enumerate the *Qurānic* verses and Prophetic traditions in support of *Hajj* in Islam.

3.5 Prerequisite of *Hajj*

Whosoever determines to perform *Hajj*, the first prerequisite is to have a pure, sincere and genuine intention, which means that his journey to the Holy Land (Makkah) must be absolutely for the sake of serving Almighty Allah.

Before he leaves his home, a pilgrim should redress all wrongs, pay all debts and prepare himself for good conduct throughout the *Hajj*. It is also expected of him to clean his body thoroughly; cut his nails, remove all unwanted hairs from armpit and under belt and as well take a full shower or bath. He should thereafter, perform ablution and offer two *rak'ah* non-obligatory prayers (*nafl*) at the time of his departure from home.

He should also remember to take along with him the following articles, among others:

1. Sleeping bag
2. Air-Pillow
3. A pair of slippers (cross over the foot or bathroom sponge type)
4. Medicine for personal use, aspirin, etc.
5. A small bag/purse he can wear under to keep his money and passport

SELF ASSESSMENT EXERCISE 5

State some of the things expected of an intending pilgrim to do when leaving home for *Hajj*.

3.6 *Hajj* by Proxy

This connotes the arrangement made by a person for someone else to perform Holy Pilgrimage on his behalf. This includes defraying his journey expenses and enough funds to provide for dependants till his return from the Holy land. When putting on the Ihram, the deputy has to intend by heart for the person who has appointed him.

The conditions for performing *Hajj* by Proxy include the following:

- a) Having a physical disability due to geriatric or chronic disease, meaning the kind that has to do with old age or that continues for a long time and cannot be cured respectively.
- b) Being unable to ride forth

At this juncture, it is worthy of note that this mode of *Hajj* suffices for whoever makes such an arrangement even if he/she recovers afterward.

SELF ASSESSMENT EXERCISE 6

Explain the conditions for performing Hajj by Proxy.

3.7 Priority of *Hajj* in Person over *Hajj* by Proxy

In Islam, it is not permissible for whoever is yet to perform his own Hajj to perform it for someone else. He must have performed his own *Hajj* in person before he can be eligible to perform it for others. This is evident in a tradition of the Holy Prophet Muhammad (PBOH):

Abdullah ibn Abbās reported that the Apostle of Allah (PBOH) heard a man saying: *Labbayka* on behalf of (Shubrumah). The Prophet (PBOH) said: "Have you performed the pilgrimage for your own self? He replied 'No'. The Prophet (PBOH) said: perform al-Hajj due on you first, then perform Hajj for (Shubrumah).
(*Abū Dāwud & Ibn Māja*)

SELF ASSESSMENT EXERCISE 7

Discuss the priority of *Hajj* in person over *Hajj* by Proxy.

4.0 CONCLUSION

In the foregoing, we have explained in detail the meaning and the origin of *Hajj* in Islam. The year in which *Hajj* was legitimized was equally discussed. Relevant *Qurānic* verses and tradition of the Holy Prophet (PBOH) in respect of *Hajj* were also quoted as references for further study.

5.0 SUMMARY

This unit has focused on the definition of *Hajj*, origin of *Hajj*, legitimacy of *Hajj*, pilgrimage in the light of the *Qur'ān* and *Sunnah*, prerequisite of *Hajj*, *Hajj* by proxy as well as the priority of *Hajj* in person over *Hajj* by proxy.

6.0 TUTOR-MARKED ASSIGNMENT

1. Explain the concept of *Hajj*
2. Enumerate the prerequisite of *Hajj*
3. Compare and contrast *Hajj* in person and *Hajj* by Proxy

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UNIT 2 DISTINCTION BETWEEN *HAJJ* AND ‘*UMRAH*

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Meaning of *'Umrah*
 - 3.2 Differences between *Hajj* and *'Umrah*
 - 3.3 Preliminaries of *Hajj* and *'Umrah*
 - 3.4 Some Etiquette of *Hajj* and *'Umrah*
 - 3.5 Short description of the Ka'bah
 - 3.6 The *Maqām Ibrāhim*
 - 3.7 The Well of *Zamzam*
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

Hajj is obligatory and performed in the well-known months (Shawwāl, Dhul-Qa'dah and Dhul-Hijjah) while *'Umrah* is optional and is not limited to any definite time of the year. In this unit, you shall be acquainted with differences of *Hajj* and *'Umrah* as well as preliminaries and etiquettes of both *Hajj* and *'Umrah*.

2.0 OBJECTIVES

It is hoped that by the end of this unit, you should be able to:

- define *'Umrah*
- differentiate between *Hajj* and *'Umrah*
- state some etiquettes of *Hajj* and *'Umrah*
- explain the concept of Ka'bah, *Maqām Ibrāhim* and the *Zamzam*

3.0 MAIN CONTENT

3.1 Meaning of *'Umrah*

The word *'Umrah* is derived from *'amara* meaning to live in a place or area, or to pay a visit to it. In Islamic terminology, it means visiting the sacred House, Ka'bah in order to serve Almighty Allāh. Though *hajj* is spoken about often in the Glorious *Qur'ān*, there is an express injunction to accomplish both *Hajj* and *'Umrah*:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

Translation

"And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad (PBOH), the *Hajj* and '*Umrah* (i.e. the pilgrimage to Makkah) for Allah ...

Q.2: 196

A Tradition also speaks of the obligatory nature of the '*Umrah* and Ibn 'Umar is quoted as saying: "There is no man but on him rests the obligation of the *Hajj* and the '*Umrah*", while Ibn 'Abbās said that the '*Umrah* is the companion of *Hajj* in the Book of Allah'. In a tradition, it is even said that ((-عمرة في رمضان تعدل حجة- متفق عليه)) i.e. '*Umrah* during (the month of) Ramadān is equivalent to a *Hajj* in reward. (*Bukhāri* and *Muslim*).

Nevertheless, whoever performs *Hajj* can easily perform '*Umrah*.

SELF ASSESSMENT EXERCISE 1

Explain the term '*Umrah* in Islam.

3.2 Differences between *Hajj* and '*Umrah*

Hajj and '*Umrah* differ from each other in some respects. In the first instance, *Hajj* can only be performed at the fixed time and this is why Shawwāl, Dhul-Qa'dah and the first ten days of Dhul-Hijjah are particularly spoken of as months of *Hajj* in the Glorious *Qur'ān*:

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ

Translation

The *hajj* (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of Islamic Calendar, i.e. two months and ten days) ... (Q.2: 197)

Conversely, '*Umrah* may be performed at any time of the year and unlike *Hajj*, it takes place only in Makkah itself.

Secondly, the going to 'Arafat and the assembling there on the 9th of Dhul-Hijrah is an essential part of *Hajj* while it is dispensed with in the case of '*Umrah* as *Tawāf* and *Sa'y* are the only functions of importance in '*Umrah*.

It is also worthy of note that the sacrifice of an animal on the 10th of Dhul-Hijjah as the concluding act is essential to *Hajj* but not so in the case of '*Umrah*.

SELF ASSESSMENT EXERCISE 2

State the differences between *Hajj* and *'Umrah*.

3.3 Preliminaries of *Hajj* and *'Umrah*

Whosoever intends to proceed to the sacred mosque at the Holy City of Makkah, with a view of performing either the *Hajj* (the major pilgrimage) or the *'Umrah* (the minor pilgrimage) has to observe certain rites and ceremonies, as ordained by Almighty Allah and practised by the Holy Prophet (PBOH).

He should take a bath at the *Miqāt* (the boundary fixed for his country) and begin reciting an invocation called *Talbiyah*:

لبيك اللهم لبيك لبيك لا شريك لك لبيك ان الحمد ونعمة لك والملك لا
شريك لك

Transliteration

"*Labbayka Allahuma labbayka
Labbayka lā Sharika laka labbayka
Inn-al-hamda wan-ni'mata laka, wa-l-mulka
Lā Sharika laka*"

Translation

Here I am at thy service, O God, here I am
Here I am at thy service. Thou hast no equals
Thy alone is all praise and all bounty and Thy alone is the
dominion
Thou hast no equals

He should afterward replace his entire dress with two unsown, simple white cotton sheets called *Ihrām* and offer two non-obligatory *rak'ahs*, followed by the intention either for *Hajj* or *'Umrah* as the case may be.

SELF ASSESSMENT EXERCISE 3

Narrate the rites and ceremonies expected of an intending pilgrim, be it for *Hajj* or *'Umrah*.

3.4 Some Etiquette of *Hajj* and *'Umrah*

A pilgrim should, at all time keep the company of pious people and equally serve them. He should be patient enough if a neighbour annoys him.

He should not climb over the people waiting for *alāt*, as it is annoying; occupying the closest available place without disturbing others is meritorious act.

He should also beware of passing in front of person or people offering *alāt*, as this is an action from *Shaytān*'s repertoire.

He should also learn to be gentle with neighbours while performing the rites of Hajj or *Umrah*, like *Tawāf*, *Sa'y* and stoning the *Jamarah* etc. (covered in module two, Unit 2 of this text). Gentleness is desirable in most actions.

He should also beware of supplicating to the dead instead of Allah, as this is tantamount to associating partner with Allah and might in turn ruin his *Hajj* and all his good deeds. The Glorious *Qur'an* says:

لَئِنْ أَشْرَكْتَ لِيَحْبِطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

Translation

"If you join others in worship with Allah, (then) surely (all) your deeds will be in vain and you will certainly be among the losers".

(Q39: 65)

SELF ASSESSMENT EXERCISE 4

State some etiquette of *Hajj* and *Umrah*.

3.5 Short Description of the Ka'bah

The Ka'bah is located at the centre of a parallelogram whose dimensions, as contained in the Encyclopaedia of Islam, are as follows: N. -W. side 545 ft., S. -E. side 553 ft., N. -E. side 360 ft., S. -W. side 364 ft. This area is known as *al-Masjid al-Harām* or the sacred mosque, the famous mosque of Makkah. Besides the Ka'bah, also within the confines of the sacred mosque are 'the *Maqām Ibrāhīm*' and 'the building over which the fountain of *Zamzam*'.

The Ka'bah is a rectangular building almost in the centre of the sacred mosque (*al-Masjid al-Harām*). The four corners of this building are known by four different names, the north corner as *a'r-ruknu al-'Irāqī* (after Irāq), the south corner as *a'r-ruknu al-Yamānī* (after Yemen), the

west corner as *a`r-ruknu a`sh-Shāmī* (after Shām or Syria) and the east as *a ruknu al-hajar al-Aswad* (after the black stone). The four walls are covered with a black curtain called *Kiswah* (clothing).

SELF ASSESSMENT EXERCISE 5

Describe the four corners of the Ka‘bah.

3.6 The *Maqām Ibrāhim*

This is a venerated stone, like the black stone, in the Ka'bah sanctuary. It is the one bearing the footprint of prophet Ibrāhim himself and often called "station" or "standing place" of Ibrahim (*Maqām Ibrāhim*).

The expression '*Maqām Ibrāhim*' occurs twice in the Glorious *Qur'ān*. Its mentioning at Q.3: 97 is connected with a place called Bakka, apparently the site of the House and the place in which are God's manifest signs, including the station of Ibrahim, an allusion that suggests a place within the holy precinct (*Haram*).

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ. فِيهِ آيَاتٌ بَيِّنَات
...مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا

Translation

The first House (of worship) appointed for men was that at Bakka: full of blessing and guidance for all the worlds. In it are signs manifest; *the station of Abraham*; whoever enters it attains security... (Q.3: 96-97)

Also in Q.2: 125 the believers are urged to "take the *Maqām Ibrāhim* as a place of prayer (Musalla)", or, more literally, "take some place from the *Maqām Ibrāhim* as a place of prayer".

...وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

Translation

Remember we made the House a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; ... (Q. 2: 125).

SELF ASSESSMENT EXERCISE 6

Explain the relevance of the *Maqām Ibrāhim* to the pilgrims.

3.7 The Well of *Zamzam*

This is a well near the Ka'bah from whose depths water can be drawn for the benefit of the pilgrims who cherish the well-attested blessings that come to those who drink it.

In the nineteenth century, Julius Wellhausen, according to Peters (1994) pronounced the *Zamzam* "the only spring of Makkah and so likely the origin of the Holy place as well as the city".

It wasn't that there were no other wells from which the pilgrims used to get their water, *Zamzam* utterly eclipsed them, and the people went to it because it was in the sacred enclosure and because its water was superior to any other; and above all, it was the well of Ismā'il, son of Abraham. Because of it, the Banū Abd-Manāf – a tribe of the Quraysh-behaved boastfully towards others as well as the generality of the Arabs.

SELF ASSESSMENT EXERCISE 7

Explain why the *Zamzam* eclipsed other wells, which used to serve the pilgrims.

4.0 CONCLUSION

In this unit, we have explained the meaning of '*Umrah*' as well as the differences between *Hajj* and '*Umrah*'. Other matters relating to the conduct of both *Hajj* and '*Umrah*' were also discussed with relevant quotations from the Glorious *Qur'ān* as reference for further study.

5.0 SUMMARY

This unit focuses on the meaning of '*Umrah*', differences between *Hajj* and '*Umrah*' as well as the preliminaries and etiquette of both *Hajj* and '*Umrah*'. It also deals with short description of Ka'bah, *Maqām Ibrāhim*, and the well of *Zamzam*.

6.0 TUTOR-MARKED ASSIGNMENT

1. State the differences between *Hajj* and '*Umrah*'
2. Highlight some of the etiquette of both *Hajj* and '*Umrah*'
3. Give brief description of the Ka'bah

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UNIT 3 CONDITIONS OF *HAJJ*

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Islam
 - 3.2 Maturity
 - 3.3 Health
 - 3.4 Financial Capability
 - 3.5 Safe Route
 - 3.6 Sanity
 - 3.7 *Mahram* (a Male Companion as Guardian and Protector) for a woman
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

There are certain conditions which an intending pilgrim should satisfy before he can undertake the Holy Pilgrimage to Makkah. If he doesn't satisfy any of these conditions, the *Hajj* is not valid. In this unit, you shall be exposed to some of these conditions, the absence of which may mar the reward of this noble act.

2.0 OBJECTIVES

It is hoped that by the end of this unit, you should be able to:

- state the conditions of *Hajj*
- explain the conditions of *Hajj*.

3.0 MAIN CONTENT

3.1 Islam

An intending pilgrim should be a Muslim as *Hajj* is not obligatory on the *Kāfir* or the apostate from Islam. Indeed, it is a practising Muslim who knows the nitty-gritty of the task ahead as well as what is expected of him after the journey that should perform this once-in-a-lifetime obligatory rite.

SELF ASSESSMENT EXERCISE 1

Why is *Hajj* not obligatory on non-Muslims?

3.2 Maturity

Hajj is obligatory on every adult Muslim in a sound mental health. Although, minor may be taken along to perform it in order to encourage him to practise Islam, or lest Evil carts away his mind but he has to perform it again when he becomes of age to attract more reward. For, it is valid for a child to enter the state of *Ihram* in supererogation, but it does not fulfill the obligation that Islam imposes. Ibn Abbās reported: A woman held a child to the Prophet (PBOH) saying:

"Is it valid for my child to perform Hajj?"
The Prophet said: *"Yes and the reward will be yours"*

SELF ASSESSMENT EXERCISE 2

How does Islam view a pilgrimage performed by a Minor?

3.3 Health

An intending pilgrim should be in a sound bodily health to undergo the trial of the hard journey. It is not obligatory on the weak or sick person until he gets well. He may even send a proxy for the *Hajj* and defray his expenses. He as well as his proxy shall receive their reward in full.

The Glorious *Qur'ān* teaches:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

Translation:

"And pilgrimage to the House is a duty which men owe to Allah – whoever can find a way to it"
(Q3: 97)

SELF ASSESSMENT EXERCISE 3

What is the way out for a physically challenged or sick person intending to perform pilgrimage?

3.4 Financial Capability

He should also have the means to defray the expenses of the *Hajj*. When a man has not got sufficient provision for the journey as well as to cater for the dependants whom he leaves behind such as; parents, wives,

children and relatives, Hajj is not obligatory on him. The Glorious *Qur'ān* teaches:

....وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى...

Translation

"And make provision for yourself, the best provision being to keep one's duty" (Q2:197)

It is related that people from Yemen used to come for pilgrimage without any provisions with them, saying that they were *mutawakkil* (people trusting in God) and when they came to Makkah, they resorted to begging (Bukhāri, 25:6).

SELF ASSESSMENT EXERCISE 4

Explore the term *Mutawakkil* as used in this context to admonish an intending pilgrim on the need for financial capability.

3.5 Safe Route

Islam stipulates that the route from home to Makkah should be safe of danger to life and properties. The countries, through which the pilgrim has to pass, should have political stable governments and there should be no enemy or armed bandit to attack him on the way. The Prophet himself and many of his companions could not perform a pilgrimage after the flight to Madinah, because their lives would not have been safe at Makkah. And when ultimately the Prophet undertook a pilgrimage (*Umrah*) with about 1,400 companions in the sixth year of Hijrah, he was not allowed to enter Makkah and had to return home without performing a pilgrimage.

SELF ASSESSMENT EXERCISE 5

Explain what you understand by safe route as far as pilgrimage is concerned.

3.6 Sanity

An intending pilgrim should also be of sound mental health, that is, one in his right mind as *Hajj* is not obligatory on a lunatic who, according to Islam, can neither be taken nor adjudged by his actions. *Hajj*, like other religious duties in Islam, requires mental alertness to cope with the rigorous but rewarding acts.

A tradition of the Prophet (PBOH) reads thus:

"The pen is withdrawn from three persons i.e. The pen which records human acts, pending Divine Judgement – the sleeper, until he awakes, the child, till he grows up and the lunatic, till he is cured from his insanity".

SELF ASSESSMENT EXERCISE 6

Why does *Hajj* require sanity?

3.7 *Mahram* (A Male Companion as Guardian and Protector) for a Woman

Islam stipulates that a woman should not undertake any journey whatsoever except if a *Mahram* (a male companion) who is legally forbidden to marry her accompanies her. This is to guard against adultery and any other thing that can create room for it. If no *Mahram* is available, the woman is exempted from *Hajj* obligation. The Holy Prophet (PBOH) says:

"A woman should not travel, except in the company of her close relation (who by law, cannot marry her) and no man should enter where she is except a close relation is with her"

A man then said:

"Oh the Apostle of Allah, I intend to go out with so and so army while my wife intends to perform pilgrimage"

The Apostle said:

"Go out with her" (*Bukhāri & Muslim*)

However, it should be known that a relative who is eligible to accompany her must fulfill four conditions. He has to be male, Muslim, mature and sensible as the Prophet (PBOH) says:

""أبوها أو ابنها أو زوجها أو ذو محرم منها..."

Translation

"... her father, or son, or husband or brother, or a relative to her"

Sahih Muslim

SELF ASSESSMENT EXERCISE 7

Explain why a woman needs a *Mahram*, or close relation when she wants to perform pilgrimage.

4.0 CONCLUSION

In this unit, we have discussed in detail, conditions of *Hajj* using relevant Qurānic verses and Prophetic traditions as references for future study.

5.0 SUMMARY

This unit has as focus on Islam, maturity, health, financial capability, safe route, sanity and *Mahram* (a male companion for woman as guardian and protector) as part of the conditions of *Hajj* in Islam.

6.0 TUTOR-MARKED ASSIGNMENT

1. State the conditions of *Hajj*
2. Explain three conditions of *Hajj* in detail

7.0 REFERENCES/FUTURE READINGS

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UNIT 4 TYPES OF HAJJ

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 *Hajj al-Tamattu'* (An Interrupted Pilgrimage)
 - 3.2 Manner of Performing *Hajj al-Tamattu'*
 - 3.3 *Hajj al-Qirān* (‘*Umrah* and *Hajj* with one intention)
 - 3.4 Manner of performing *Hajj al-Qirān*
 - 3.5 *Hajj al-Ifrād* (*Hajj* alone)
 - 3.6 Manner of performing *Hajj al-Ifrād*
 - 3.7 Distinction among the three types of *Hajj*
- 4.0 Conclusion
- 5.0 Summary
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1.0 INTRODUCTION

There are three types or method of performing *Hajj*. The type you choose will depend on whether you are a resident of Makkah or you wish to perform ‘*Umrah* along with *Hajj* or you wish to offer an animal for sacrifice. All these methods fulfill all the Islamic requirements for *Hajj*. The pilgrim should intend one of the three types before he enters in a state of *Ihrām* (consecration).

In this unit, you shall be acquainted with these three types or method of performing *Hajj*.

2.0 OBJECTIVES

By the end of this unit, it is hoped that you should be able to:

- state the types of *Hajj*
- explain the types of *Hajj*
- highlight the manner of performing each type of *Hajj*
- differentiate between the types of *Hajj*.

3.0 MAIN CONTENT

3.1 *Hajj al-Tamattu'* (An Interrupted Pilgrimage)

This is the kind of *Hajj* combined with '*Umrah* with two separate intentions. The person performing this kind of *Hajj* is referred to as a *Mutamatti'* (a person enjoying pleasure of life) because he is enjoying the forbidden things of *Ihrām* between the services of *Hajj* and '*Umrah*.

The pilgrim enters into *Ihrām* with intention for '*Umrah* (first intention) and performs the said '*Umrah* during the *Hajj* months of the same year and this '*Umrah* must be completed before the beginning of the rites of *Hajj*.

SELF ASSESSMENT EXERCISE 1

Discuss in brief who a *Mutamatti'* is.

3.2 Manner of Performing *Hajj al-Tamattu'*

The pilgrim assumes *Ihrām* in *Miqāt* (Assembly Stations) with the intention to perform '*Umrah* first and *Hajj* thereafter.

He then makes *Tawāf* for '*Umrah* as the welcome *Tawāf* (*Tawāf al-Qudūm*) is not required.

The performance of Sa'y pacing between the two hills, 'afā and *Marwa* is a must. However, this Sa'y is for '*Umrah* and not for *Hajj*.

The *Mutamatti'* should clip his hair after '*Umrah* instead of shaving it to come out of the state of *Ihrām* after Sa'y for '*Umrah* but if he has time before *Hajj* for his hair to grow, then he can shave it after completing his '*Umrah*.

He must come out of the state of *Ihrām* after '*Umrah*. Thus all the restrictions of *Ihrām* are lifted for him.

Assumption of *Ihrām* wherever he may be in Makkah either on the 8th or 9th of Dhul-Hijjah before leaving for Minā or Arafat respectively. He should as well pass the night in Minā on the 8th of Dhul-Hijjah if he so wishes and equally stand on the mount of Arafah on the 9th of Dhul-Hijjah

Halting and passing the night at Muzdalifah on the day of sacrifice, the 10th day of Dhul-Hijjah.

He should also throw the pebbles at *Jamarat al- 'Aqabah* in the day of sacrifice.

Animal sacrifice is compulsory for the *Mutamatti'* or his proxy. If he cannot afford it, he is required to fast for ten days. The *Qur'ān* teaches:

فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ
... ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ

Translation

"... But if someone cannot afford a sacrifice, he can fast three days during *Hajj* and seven days after returning home. That is ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque ..."

Q.2:196

The pilgrim can as well perform *Tawāf al-Ifādah* in the day of sacrifice if he so wishes.

The real Sa'y of *Hajj* may also come immediately after *Tawāf al-Ifādah* in this same day of sacrifice if he can afford it.

Tawāf al-Widā' should also be performed if he wishes to return to his country and he is non-resident of Makkah.

A *Mutamatti'* is permitted to change his/her (*Ihrām*) cloth with clean ones (not into normal clothes for man, but another *Ihrām*).

From the foregoing, it could be noted that whoever has chosen this kind of *Hajj* has to perform two *Tawāf*, the first one for '*Umrah* while the other one is for *Hajj*. Likewise, he has to perform two Sa'y, one for the '*Umrah* and the other one for *Hajj*.

SELF ASSESSMENT EXERCISE 2

Highlight the duties of a *Mutamatti'*.

3.3 *Hajj al-Qirān* ('*Umrah* and *Hajj* with one Intention)

This is the kind of *Hajj* combined with '*Umrah* without the person performing it coming out of *Ihrām*. In another words, both '*Umrah* and *Hajj* are being performed simultaneously. The pilgrim thus enters into *Ihrām* with intention for both '*Umrah* and *Hajj*. The person who chooses to perform this kind of *Hajj* is called a *Qārin*.

Hajj al-Qirān is the kind of *Hajj* specifically recommended by the Prophet (PBOH). It was even reported that he himself performed it (*Qirān*) in his farewell pilgrimage, for he combined both *Hajj* and 'Umrah together with single intention when he assumed *Ihrām* at Dhul-Hulayfah.

SELF ASSESSMENT EXERCISE 3

Discuss in brief who a *Qārin* is.

3.4 The Manner of Performing *Hajj al-Qirān*

The pilgrim assumes *Ihrām* in *Miqāt* (Assembly station) with the intention to perform *Hajj* first and 'Umrah thereafter.

He then performs *Tawāf al-Qudūm* (the welcome *Tawāf*) on his arrival in Makkah. However, this is optional as the pilgrim may go directly to Minā on the 8th Dhul-Hijjah from his *Miqāt* (Assembly Station).

The *Sa'y*, pacing between 'afā and Marwa may also be performed with this *Tawāf*.

A *Qārin* may also pass the night in Minā on the 8th of Dhul-Hijjah if he so wishes.

He should as well be in the vicinity of mount 'Arafah on the 9th of Dhul-Hijjah.

Halting and passing the night at Muzdalifah on the day of sacrifice, the 10th day of Dhul-Hijjah.

He should also throw the pebbles at the *Jamrat al-'Aqabah* in the same day of sacrifice.

Animal sacrifice is also compulsory for him or his proxy as with *Mutamatti'*. Some scholars hold that it is a prerequisite for the *Qārin* to have the sacrificial animal with him, meaning that if he does not have the animal with him, he must perform *Tamattu'* method of *Hajj* instead.

He may also choose to shave or clip his hair on the day of sacrifice.

He may as well perform *Tawāf al-Ifādah* on the day of sacrifice if he has strength.

A *Qārin* should also perform *Sa'y* after *Tawāf al-Ifādah* provided he has not performed any *Sa'y* with the welcome *Tawāf* (*Tawāf al-Qudūm*).

He should thereafter perform *Tawāf al-Widā* (Farewell *Tawāf*) if he wishes to return to his country and he is a non-resident of Makkah.

The *Qārin* must remain in *Ihrām* no matter how long the period between his arrival in Makkah and *Hajj* time may be. However, he is allowed to change his/her *Ihrām* clothes with clean ones (not into normal clothes for men but another *Ihrām*).

It can be understood from the above that whoever has chosen this kind of *Hajj* has to perform two *Tawāf*, the first one for *Hajj*, while the other one is for ‘*Umrah*. Also, a single *Sa'y* suffices him for both *Hajj* and ‘*Umrah* as no other *Ihrām* is required besides the one he assumed at *Miqāt*, prior to his entrance to the Holy precinct.

Some scholars prefer two *Sa'y* to one but the latter is mostly favoured, based on the practice of the Holy Prophet (PBOH) in his farewell pilgrimage.

SELF ASSESSMENT EXERCISE 4

Highlight the duties of a *Qārin*.

3.5 *Hajj al-Ifrad*

This is the performance of *Hajj* alone without ‘*Umrah* during the months of *Hajj*, the same year. The pilgrim enters into the state of *Ihrām* with intention for *Hajj* alone. Whosoever has chosen to perform this type of *Hajj* is called a *Mufrid*.

According to the foremost scholars of Māliki and Shāfiī schools of thought, *Hajj al-Ifrād* is the best when compared with others, due to its complexity and severity.

SELF ASSESSMENT EXERCISE 5

Discuss in brief what *Hajj al-Ifrād* is.

3.6 The Manner of Performing *Hajj al-Ifrād*

The pilgrim assumes *Ihrām* in *Miqāt* (Assembly Station) with the intention of performing *Hajj* alone.

He performs *Tawāf al-Qudūm* (the welcome *Tawāf*) immediately he gets to Makkah.

Then *Sa'y*, pacing between ‘*afā* and Marwa follows

A *Mufrid* should also be in the vicinity of mount ‘Arafah on the 9th of Dhul-Hijjah

He should throw the pebbles at the *Jamarat al-‘Aqabah* in the day of sacrifice i.e. 10th of Dhul-Hijjah.

He should as well shave or clip his hair on this same day of sacrifice. However, he should do neither of these before the day.

Tawāf al-Ifādah is also incumbent on him. Followed by *Tawāf al-Widā’* (Farewell *Tawāf*) if he aims at returning to his country and he is a non-resident in Makkah.

This type of *Hajj* is for those living in Makkah or those within the *Miqāt* area.

From the foregoing, it could be noted that a *Mufrid* only performs one *Sa‘y*, pacing between *‘afā* and *Marwa*. Moreover, animal sacrifice for him is optional.

SELF ASSESSMENT EXERCISE 6

Highlight the duties of a *Mufrid*.

3.7 Distinction among the Three Types of *Hajj*

***Hajj al-Qirān and Hajj al-Tamattu’*:** A *Qārin* is not permitted to come out of the state of *Ihrām* after *Tawāf al-Qudum* (welcome *Tawāf*) and *Sa‘y*, pacing between *‘afā* and *Marwa*. Likewise, he is not permitted to shave or clip his hair before the day of sacrifice (10th day of Dhul-hijjah). On the other hand, a *Mutamatti’* can come out of the state of *Ihrām* upon shaving or clipping his hair after *Sa‘y*, pacing between *‘afā* and *Marwa* prior to the day of *Tarwiyah*, 8th day of Dhul-Hijjah.

***Hajj al-Qirān and Hajj al-Ifrād*:** While a *Qārin* is required to sacrifice animal, it is optional in respect of *al-Mufrid*.

***Hajj al-Tamattu’ and Hajj al-Qirān versus Hajj al-Ifrād*:** The residents of Makkah are not permitted to perform both *Hajj al-Tamattu’* and *Hajj al-Qirān* while *Hajj al-Ifrād* is exclusively for them and those living within the *Miqāt* area.

SELF ASSESSMENT EXERCISE 7

Compare and contrast the three types of *Hajj*.

4.0 CONCLUSION

In the foregoing, we have explained in detail the three types or methods of performing *Hajj* in Islam, vis-à-vis *Hajj al-Tamattu'* (an interrupted pilgrimage), *Hajj al-Qirān* (combination of 'Umrah and *Hajj*) and *Hajj al-Ifrād* (*Hajj* alone). We also explained the manners of performing each of these types of *hajj* as well as the distinctions among the three.

5.0 SUMMARY

This unit has focused on the meanings of the three types of *hajj*; *Hajj al-Tamattu'*, *Hajj al-Qirān* and *Hajj al-Ifrād*. The person performing these kinds of *Hajj* is referred to as *Mutamatti'* (a person enjoying pleasure of life), *al-Qārin* and *al-Mufrid* respectively.

Also discussed in this unit is the manner of performing each of the three types of *Hajj*. The intention of performing any of these comes immediately after the assumption of *Ihrām* in *Miqāt* (Assembly Station) as all the methods fulfill all the Islamic requirements for *Hajj*. Nevertheless, while pilgrims from other regions are permitted to perform *Hajj al-Tamattu'* and *Hajj al-Qirān*, the residents of Makkah and people living within the *Miqat* area are not. *Hajj al-Ifrād* is exclusively meant for them.

6.0 TUTOR-MARKED ASSIGNMENT

1. Explain the manner of performing *Hajj al-Qirān*
2. Compare and contrast, *Hajj al-Tamattu'* and *Hajj al-Qirān*
3. Discuss *Hajj al-Ifrād* in detail

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MODULE 2

Unit 1	Rites of <i>Hajj</i>
Unit 2	Things Forbidden to a Person in a State of <i>Ihrām</i>
Unit 3	The Ransoms for Violating the Conditions of <i>Ihrām</i>
Unit 4	The steps of <i>Hajj</i>

UNIT 1 RITES OF HAJJ

CONTENTS

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1.0 INTRODUCTION

The rites of *Hajj* are the acts of devotion that a pilgrim must perform from the moment of *Ihrām* till the release from it. It is possible to have some variations in the order in which several rites are carried out because the Prophet (PBOH) himself is recorded to have approved such actions. Thus, the rites of *Hajj* are elaborate, numerous and varied. In this unit, you shall be acquainted with some of these rites.

2.0 OBJECTIVES

It is hoped that by the end of this unit, you should be able to:

- explain the rites of *Hajj*
- narrate the rites of *Hajj*
- enumerate the significance of the rites of *Hajj*.

3.0 MAIN CONTENT

3.1 The *Ihrām*

This is the state into which the pilgrim is required to put himself on the occasion of *Hajj* or '*Umrah*. *Ihrām* is from *haram* meaning prevention or forbidding or entering upon a state, which a particular dress is put on, and certain acts, ordinarily lawful, are forbidden. It is a symbol of purity and of the renunciation of evil and mundane matters.

Men don a garment of two seamless pieces of white cloth, a piece reaching from the navel to below the knees and the other piece covers the upper part of the body. Women wear modest and unobtrusive dress of any colour and cover their heads (pilgrims arriving by air may don the *Ihrām* before or during their flight). Once wrapped, a pilgrim is bound to wear it until he completes all the rituals of Hajj or '*Umrah*.

The *Ihrām* cloth sold in Saudi Arabia comes mainly from six countries – Egypt, the United Arab Emirates, Syria, China, Pakistan and India. Starting from 15 Saudi riyals to 90 riyals, the price varies, depending on the quality of the cloth – texture, design, pattern, thickness, etc.

The object of *Ihrām* is to make all pilgrims, rich and poor look alike so that there may be no question of who is rich and who is poor, who is great and who is low.

Several places called *Miqāt* (standing stations) are appointed for *Ihrām*. These are Dhul-Hulaifah, for pilgrims coming from the direction of Madinah, Juhfah for those coming from the direction of United Arab Republic (Syria and Egypt); Qarn al-Manāzil for those from Najd; Yalamlam for those from Yemen, India, Pakistan, Java and other pilgrims coming through Aden; Dhāt 'Irq for those from Irāq.

However, at present, those pilgrims coming from these designed places are required to assume *Ihrām* from the place the airplane lands in. At these places too, the pilgrims facing the direction of Ka 'bah (*Qiblah*) should start reciting an invocation called *Talbiyah*, which reads thus:

لبيك اللهم لبيك، لبيك لا شريك لك، لبيك، ان الحمد ونعمة لك والملك، لا شريك لك

Translation

"Labbayka Allahuma labbayka
Labbayka lā Sharika laka labbayka
Inn-al-hamda wan-ni'mata laka, wa-l-mulka

Lā Sharika laka"

Translation

Here I am at thy service, O God, here I am
 Here I am at thy service. Thou hast no equals
 Thy alone is all praise and all bounty and Thy alone is the
 dominion
 Thou hast no equals

Pilgrims are also required to chant this invocation each time they ascend a hill or descend from a valley and mostly after the five times daily prayers. It is equally recommended that they chant it aloud save for women pilgrims.

SELF ASSESSMENT EXERCISE 1

Distinguish between *Ihrām* of men and women.

3.2 The *Tawāf*

The word *Tawāf* is derived from *tāfa* (to go round a thing) and in the technical language of Islam it means walking seven times counterclockwise around the Ka'bah, the cubical structure at the centre of the Holy Mosque in Makkah. This circumambulation expresses the centrality of God in life. One begins circumambulating by standing facing al-Ka'bah with the Black Stone (*Hajar al-Aswad*) to one's right and Yamān corner on one's left. Then one invokes Allāh Almighty as one wishes. It is recommended to say:

ربنا ءاتنا في الدنيا حسنة و في الآخرة حسنة وقنا عذاب النار

Translation

"O Lord grant us the good of this life and the good of the hereafter and save us from the torment of the hell fire".

It is also recommended that pilgrims kiss the black stone as they pass by it in their circumambulations. The divine injunction to perform the *Tawāf* of the house is contained in the following Quranic verse:

... وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

Translation

"And let them go round the Ancient House" (Q.22: 29)

Men and women perform the *Tawāf* together, the women keeping apart from men. Basically, there are three different kinds of *Tawāf*.

1. *Tawāf al-Qudūm* (It is also known as *al-Tawāf al-Masnūn*) for whoever enters Makkah, it is a *Sunna* to perform this *Tawāf*.
2. *Tawāf al-Ifādah*, which is performed on return from Mina, is also known as *Tawāf al-Ziyārah* (circumambulation of visit). This *Tawāf* is a principle of *Hajj* and 'Umrah.
3. *Tawāf al-Wadā'* (Farewell), it is a duty (*Wājib*) to perform this *Tawāf* following *Hajj* rites before returning home.

The second type of *Tawāf* in the order mentioned above is the only obligatory of the three. There is consensus among Muslim scholars that *Tawāf al-Ifādah* is one of the essentials of *Hajj* and if someone fails to observe it, his *Hajj* is void. The Glorious *Qur'ān* teaches:

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ .

Translation

"Then, let them complete the rites prescribed for them, perform their vows and (again) circumambulate the Ancient House".
(Q22: 29)

SELF ASSESSMENT EXERCISE 2

What are the three kinds of *Tawāf*?

3.3 The Significance of *Tawāf*

Circumambulation of Ka'bah has nothing to do with idolatry. It only expresses going round about the House which is an emblem of Divine Unity, the place from which sprang the idea of Divine Unity and which would ever be the centre for all believers in Divine Unity.

During this circumambulation, the pilgrim feels himself in the presence of Allah, crying aloud in unison with other pilgrims,

"Here am I, O Allah! Here am I, in Thy presence, there is no associate with Thee, here am I".

The pilgrim, at the time of this circumambulation, forgets everything and remembers only Allah. He, as well in the process, forgets his own presence, as all his ideas are solely concentrated upon one theme, the theme of Divine Unity.

SELF ASSESSMENT EXERCISE 3

Explain the significance of *Tawāf*.

3.4 The Significance of Kissing the Black Stone

It is not an overstatement to say that the Black Stone had been in the vicinity of Ka'bah ever since the Ka'bah has been known to exist, even before Prophet Ibrahim rebuilt it. It is, in fact, the cornerstone of the Ka'bah and stands there only as an emblem, a token that that part of the progeny of Abraham which was rejected by the Israelites was to become the cornerstone of the Kingdom of God.

However, the Black Stone itself should not be taken as an object of worship or as a source of spiritual power for; it can neither benefit nor harm anybody in accordance with a tradition of the Prophet (PBOH).

It was related from 'Umar (may Allāh be pleased with him), that he went to the Black Stone and kissed it. He then said:

"Surely, I know that you are a stone which does not harm or benefit. But for the fact that I saw the Apostle of Allah (SAW) kissing you, I would not have kissed you".

SELF ASSESSMENT EXERCISE 4

Explain the significance of kissing the Black Stone

3.5 The Sa'y

The word *Sa'y* means running and in the Islamic terminology, it signifies the pacing of the pilgrims between the two little hills situated near Makkah, called the 'afā and Marwa in commemoration by frantic search for water by Abraham's wife, Hajar, when she was left there by Abraham. The spring that Allah brought forth for Hajar and her baby son, Ismā'il, is *Zamzam*, which still flows copiously. The *Sa'y* is spoken of in the Glorious *Qur'ān* when Allāh says:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا

Translation

"The ṣafā and the Marwa are truly among the signs of Allah, so whoever makes a pilgrimage to the House or pays a visit to it, there is no blame on him if he goes round about them". Q2:158

This rite starts from ṣafā. Going forth up to Marwah makes one run and coming back to ṣafā makes another. Thus the last seventh run is completed at Marwah. The pilgrim should perform the rounds consecutively.

Whoever happens to be sick or cannot endure running or walking is allowed to use a wheel chair available on the spot as a taxi.

However, like in the case of *Tawāf*, there is consensus of opinion among scholars that if a pilgrim doubts about the number of his running between Safā and Marwa, he has to base it on the lowest number. That is, if doubt occurs as to whether it is 3 or 5 running he has made, he should base it on knowledge, which is 3 and do away with 'doubt', which is 5.

SELF ASSESSMENT EXERCISE 5

Relate the origin of the well of *Zamzam*

3.6 The Assembly at ‘Arafat (*Wuqūf*)

‘Arafat is the name given to the plain which is situated to the east of Makkah at a distance of about nine miles. It is said that the name derives from *‘arafa* or *ma ‘rifah*, which connotes knowledge of a thing, and *ma ‘rifah* especially, means the knowledge of God. Perhaps the name given to this plain is based on the fact that on it, men assembled together as equals in all respects, are best able to know their God.

This plain is bounded on the east by the lofty mountains of Tā'if, while northward raises a small hill of the same name, ‘Arafah, about 200 feet above the level of the plain. The *Jabal al-Rahman* (the mountain of mercy) a rocky hill at the foot of which Prophet Muhammad delivered his farewell sermon is situated to the east, sixty steps of stone leading to the top.

The pilgrims, upon reaching the plain of ‘Arafah earlier enough before noon say the Zuhri and ‘Aṣr prayers combined, after which the *Imām* delivers a sermon (*Khutbah*) from the pulpit on the *Jabal al-Rahmah*. The pilgrims' stay in ‘Arafah last only from afternoon till sunset and is known as *Wuqūf* (halting, assembly or standing still). This is the emotional climax of the *Hajj* and the devotional apogee of Muslim spiritual life: pilgrims stand or sit – some for minutes, some for hours before God, reflect on their lives and pray for mercy and renewal, crying aloud *Labbayka Allahuma labbayka*.

The *Hajj* is considered to have been performed if the pilgrim reaches ‘Arafah in time on the 9th of Dhul-Hijjah, but if he is unable to join in the assembly at ‘Arafah, the *Hajj* is not performed.

SELF ASSESSMENT EXERCISE 6

Explain the concept of ‘Arafat

3.7 *Ramy al-Jimār*

The word *Ramy* means throwing and *Jimār*, which is the plural of *Jamrah*, means effigies. The pilgrims are required to cast stones at certain fixed places during the last day of *Hajj*, the 10th of Dhul-Hijjah and the three *tashriq* days (the three days succeeding the day of sacrifice i.e. 11th, 12th & 13th of Dhul-Hijjah). Each of the three places in Mina where stones are thrown is also called *Jamrah* mainly because of the stoning that takes place there. That which is nearest to Makkah is called *Jamrah ‘Aqabah*; the second being *Jamrah Wustā* (the middle *Jamrah*) which is near to the mosque of Minā and a little distance from this place is the third *Jamrah* called *Jamrah Sughrā* (the smallest *Jamrah*).

The optimal way to cast pebbles is to stand in the middle of the valley after sunrise, ‘Arafat being to the right, Makkah to the left, raising one's arm. Whoever cannot go to cast the pebbles due to illness or anything else can ask somebody to do so on his behalf.

The number of stones to be thrown at each *Jamrah* is seven – the number symbolising infinity. After throwing each stone, the *takbir* (*Allāhu Akbar*) is shouted aloud. The throwing of stones draws attention to the temptation of the evil one. This symbolic repudiation of evil commemorates Abraham's three rejections of Satan when God asked him to sacrifice his son. Thus, when pilgrims stone the devils, they are stoning temptations and those negative traits and character flaws that separate them from their creator – pride, selfishness, greed, fear, etc.

SELF-ASSESSMENT EXERCISE 7

Examine the concept of *Ramy al-Jimār*.

4.0 CONCLUSION

We have discussed in detail the rites of *Hajj*. The significance of *Tawāf* and that of kissing the black stone has also been explained. Various citations have also been quoted in the *Qur'ān* and traditions of the Holy Prophet (PBOH) to buttress the points being made.

5.0 SUMMARY

This unit has focused on the rites of *Hajj*, the *Ihrām*, the *Tawāf* and its significance, the significance of kissing the black stone, the *Sa'y*, the 'Arafah and *Wuqūf* and *Ramy al-Jimār*.

6.0 TUTOR-MARKED ASSIGNMENT

1. Discuss the significance of *Tawāf*
2. Enumerate the duties of pilgrims on the plain of 'Arafat
3. Compare and contrast, the *Ihrām* of men and women

7.0 REFERENCES/FURTHER READINGS

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UNIT 2 THINGS FORBIDDEN TO A PERSON IN THE STATE OF *IHRĀM*

CONTENTS

- 1.0 Introduction
- 3.0 Objectives
- 3.0 Main Content
 - 3.1 Covering Both Face and Hand
 - 3.2 Application of Scent
 - 3.3 Amorous Discourse and Sexual Intercourse
 - 3.4 Hunting or Aiding and Abetting it
 - 3.5 Contracting of Marriage and Betrothals
 - 3.6 Wearing of Sewn Clothes (for men)
 - 3.7 Cropping or Shaving of Hair or Paring of Nails
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

The state of *Ihrām* is that in which a particular dress is put on by the pilgrim and certain acts, which are ordinarily lawful to him, are then forbidden. In this unit, you shall be exposed to some of these forbidden acts of a pilgrim upon entering a state of *Ihrām*.

2.0 OBJECTIVES

It is hoped that by the end of this unit, you should be able to:

- state the forbidden acts in a state of *Ihrām*
- explain the forbidden acts in a state of *Ihrām*
- discuss the forbidden acts in a state of *Ihrām*.

3.0 MAIN CONTENT

3.1 Covering Both Face and Head

The *Ihrām* of a male involves both his face and head thus. He is thus prohibited from covering both with whatever amounts to direct cover such as cap, shawl, turban, or any of such things that can be of benefit to him from heat or cold. As for a female, she can do all that except the

Niqāb (veil) which covers her face and gloves, as it is reported that the Prophet (PBOH) said:

"A woman in *Ihrām* shouldn't wear *Niqāb*, nor should she wear gloves"
(Bukhari)

However, it is permissible for a woman to cover her face from men by using an umbrella or let a portion of her outer garment hang over it.

‘Aisha (RTA) said:

"Riders would pass us while we were with Allah's messenger (SAW) in *Ihrām*. When they drew close, each of us would let part of her outer garment hang over her face and when they would pass, we would uncover our faces".

(Abū Dāwud)

SELF ASSESSMENT EXERCISE 1

Explain the stand point of Islam on covering both face and head by a pilgrim while in *Ihrām*.

3.2 Application of Scent

It is forbidden for a person in the state of *Ihrām* to apply scent that can stick to the body or the cloth such as musk or ambergris. Also is application of scent in food and drink. Nevertheless, there is no harm if the effect of scent applied before putting on *Ihrām* remains.

At this juncture, it is worthy of note that the cares of the body like wearing of ring, shaving, the paring of nails, etc. are sacrificed for a few days to devote greater attention to the cares of the soul and this is a practical lesson which serves a useful purpose on many occasions in one's life.

SELF ASSESSMENT EXERCISE 2

List the items on which scent is forbidden while in the state of *Ihrām*.

3.3 Amorous Discourse and Sexual Intercourse

During or even before the state of *Ihrām*, from the beginning of the journey to Makkah, no amorous discourse is allowed and sexual intercourse or any of its causes such as kissing or touching with desire is therefore also forbidden. The *Qur'ān* reads thus:

فَمَنْ قَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

Translation

"So whosoever intends to perform Hajj therein (by assuming *Ihrām*, then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*" (Q.2: 197)

Sexual intercourse renders pilgrimage void if it happens before or after the standing at mount 'Arafat. Hence, the pilgrim should repeat his Hajj in the subsequent year or whenever he is able.

SELF ASSESSMENT EXERCISE 3

Why is sexual intercourse forbidden during *Hajj*?

3.4 Hunting or Aiding and Abetting it

It is prohibited for the person in *Ihrām* (*Muhrim*) to hunt land animals or slaughter them. Neither should he even, point towards it nor make it flee so another person could kill it except if it was dangerous and attack the *Muhrim*, such as lions, wolves, snakes, mice, scorpions or rabid dogs. However, it is permissible to catch fish or take any sea-dwelling animal out of it as well as eating it. He is also not allowed to kill harmless animals such as bugs, ants or locusts. In this regard, the Glorious *Qur'ān* teaches:

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا

Translation

"Lawful to you is (the pursuit of) water-game and its use for food – for the benefit of yourselves and those who travel but forbidden is (the pursuit of) land-game as long as you are in a state of *Ihrām* (for *Hajj* or *Umrah*) ...

(Q.5: 96)

SELF ASSESSMENT EXERCISE 4

Examine the concept of hunting in a state of *Ihrām*.

3.5 Contracting of Marriage and Betrothals

A person in the state of *Ihrām* should neither propose to a woman nor contract marriage, either to himself or on behalf of others. It is totally prohibited in Islam. This act also applies equally to a woman in a state of *Ihrām* alike. Evidence is based on the following statement of the Holy Prophet (PBOH):

"The *Muhrim* should not marry nor arrange for another marriage, nor propose" (Muslim)

SELF ASSESSMENT EXERCISE 5

Discuss some dos and don'ts in a state of *Ihrām*.

3.6 Wearing of Sewn Clothes (for Men)

The *Ihrām* dress of a man consists of two seamless sheets. Wearing of sewn clothes such as shirts, hooded robes, pants, etc. are forbidden in a state of *Ihrām*. Also, it is forbidden to wear clothing that is dyed with a fragrant dye and to wear leather socks. However, it is permissible to wear sandals, but whoever cannot find sandals, the leather socks should be cut so that they don't come up to the ankle.

SELF ASSESSMENT EXERCISE 6

Itemize some of the sewn materials prohibited for a man in a state of *Ihrām*.

3.7 Clipping of Nails or Shaving of Hair

It is prohibited for anybody in a state of *Ihrām* to trim his nails or to remove any hair by shaving or clipping or by any other method. Although, there is no blame on him if these break or come off by them unintentionally. The glorious *Qur'ān* teaches:

وَلَا تَحْلِفُوا رُؤُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ

Translation

... and do not shave your heads until the offering reaches the place of sacrifice animal ...
(Q.2:196)

The word "offering" in the above quoted verse means the sacrificial animal.

SELF ASSESSMENT EXERCISE 7

Explain the attitude of Islam to shaving of hair while in a state of *Ihrām*.

4.0 CONCLUSION

In this unit, you have been exposed to some of the forbidden acts of a pilgrim upon entering a state of *Ihrām*. Relevant *Qurānic* quotations and prophetic traditions have also been cited to buttress the points.

5.0 SUMMARY

This unit has focused on covering both face and hand application of scent, amorous discourse and sexual intercourse, hunting or aiding and abetting it, contracting of marriage and betrothals, wearing of sewn clothes (for men) and cropping or shaving of hair or pairing of nails as part of the forbidden acts for a person in a state of *Ihrām*.

6.0 TUTOR-MARKED ASSIGNMENT

1. State the forbidden acts in a state of *Ihrām*
2. Explain three forbidden acts in a state of *Ihrām*.

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UNIT 3 THE RANSOM FOR VIOLATING THE CONDITIONS OF *IHRĀM*

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Compensation for Shaving the Head or Wearing Stitched Clothing
 - 3.2 Compensation for Application of Saint or Perfume
 - 3.3 Compensation for Sexual Intercourse with One's Wife during *Hajj*
 - 3.4 Compensation for Physical Contact Area with Sexual Desire
 - 3.5 Compensation for Hunting or Slaughtering a Game Animal
 - 3.6 Compensation for Quarrelling and Arguing
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

Undoubtedly, *Ihrām* places some kinds of restrictions on a pilgrim, and whoever engages himself in either of them shall be penalized. In this unit, you shall be acquainted with some Islamic rulings for violators of these prohibited acts.

2.0 OBJECTIVES

It is hoped that by the end of this unit, you should be able to:

- state the ransom for violation of the prohibitions of the state of *Ihrām*
- explain the ransom for violation of the prohibitions of the state of *Ihrām*
- narrate the ransom for violation of the prohibitions of the state of *Ihrām*.

3.0 MAIN CONTENT

3.1 Compensation for Shaving the Head or Wearing Stitched Clothing

Whoever is forced by necessity to shave his head or wear any stitched clothing in order to protect himself from heat or cold shall have to sacrifice a sheep, or feed six poor people or fast for three days. He can choose any of these three alternatives. Almighty Allah says in the Glorious *Qur'ān* in this respect:

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ

Translation

"... and whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *fidyah* (ransom) of either fasting (three days) or giving *sadaqah* (feeding six poor persons) or offering sacrifice (one sheeps)..." (Q.2:196)

SELF ASSESSMENT EXERCISE 1

State the penalties of shaving the head or wearing stitched clothing while in a state of *Ihrām*.

3.2 Compensation for Application of Scent or Perfume

Although pilgrims are said to sacrifice a few days in order to pay greater attention to the care of the soul rather than that of the body, no penalty as such for whoever wore something or applied scent or perfume forgetfully or out of ignorance. All that is required of him is to stop doing these things as soon as he remembers or is reminded of them.

Whoever did it intentionally should perform an act of expiation, the ransom in any of the following ways:

- a) Fasting for three days
- b) Feeding six poor people each by the amount of a half-bushel. A bushel is a 3 measure of dry cereals approximately = 32 litres of liquid.
- c) Slaughtering a sheep.

SELF ASSESSMENT EXERCISE 2

Explain the fate of whoever uses saint or perfume in a state of *Ihrām*.

3.3 Compensation for Sexual Intercourse with one's wife during *Hajj*

Having sexual intercourse with one's wife while in a state of *Ihrām* is abhorred in Islam. In fact, it renders the entire *Hajj* of the victim invalid. Though, he must continue with the rituals to their end, if Allah spares his soul, he must also come back in a future year to make up for it and must equally sacrifice an animal (a sheep) or fast three days or feed six poor people, each the amount of half a bushel of food (the main staple of the locality).

SELF ASSESSMENT EXERCISE 3

Explain the fate of whoever has sexual intercourse with his wife while in a state of *Ihrām*.

3.4 Compensation for Physical Contact Area with Sexual Desire

Islam discourages kissing or hugging or any other physical contact with sexual desire between opposite sex while in a state of *Ihrām*. Whoever engages in such act should also make choice among the following as an act of compensation for his deed.

- a) Fasting for three days
- b) Feeding six poor persons, each by the amount of half bushel. A bushel is a measure of dry cereals approximately = 32 litres of liquid.
- c) Slaughtering a sheep.

Likewise, either of this same measure is taken by whoever engages in sexual intercourse after partial relief of *Ihrām* as a way of compensation for his deed.

SELF ASSESSMENT EXERCISE 4

State the compensation of whoever has physical contact with opposite sex while in a state of *Ihrām*.

3.5 Compensation for Hunting or Slaughtering a Game Animal

Hunting or killing of a game animal is not allowed at all while in the state of *Ihrām* be it through an act of forgetfulness or ignorance of the prohibition. The victim has to pay the penalty or redemptive offering of a sheep or a goat because he is responsible for destroying property, for which there is no differentiation between knowledge and ignorance, or between forgetfulness and intent. This is similar to the responsibility for destroying property of humans.

Almighty Allah further enumerates in the Glorious *Qur'ān*:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمَّدًا فَجَزَاءٌ
مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ
مَسَاكِينَ أَوْ عَدْلُ ذَلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ
فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ .

Translation

O ye who believe! Kill not game while in the sacred precincts or in pilgrim garb. If any of you doth so intentionally, the compensation is an offering, brought to the Ka'bah, of a domestic animal equivalent to the one he killed as adjudged by two just men among you; or by way of atonement, the feeding of the indigent; or its equivalent in fasts: that he may taste of the penalty of his deed. Allah forgives what is past: for repetition Allah will exact for him the penalty. For Allah is Exalted and Lord of Retribution. (Q. 5: 95)

SELF ASSESSMENT EXERCISE 5

Enumerate the ransom of hunting a game animal while in a state of *Ihrām*.

3.6 Compensation for Quarrelling or Arguing

Islam abhors in its entirety attitudes which can hurt the feelings of others, let alone in a state of *Ihrām* when high decorum is expected of the pilgrims. The Glorious *Qur'ān* reads thus:

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

Translation

For Hajj are the months well known. If any one undertakes that duty therein, let there be neither obscenity, nor wickedness nor wrangling in the Hajj ... (Q.2: 197)

The ransom of quarrelling and arguing as *Shari'ah* (Islamic Law) stipulates is to perform an act of expiation in any of the following ways:

- a) Fasting on three days
- b) Feeding six poor persons, each by the amount of half bushel. A bushel is a measure of dry cereals approximately = 32 litres of liquid.
- c) Slaughtering a sheep.

SELF ASSESSMENT EXERCISE 6

Narrate the compensation of quarrelling or arguing while in a state of *Ihrām*.

4.0 CONCLUSION

In the just concluded unit, we have discussed various compensations for violating some of the conditions of *Ihrām* using relevant quotations in the Glorious *Qur'ān* as references for further study.

5.0 SUMMARY

This unit has examined the compensations levied against the violators of the conditions of *Ihrām*. These include the choice of either of the following: fasting on three days, or feeding six poor persons, or slaughtering a sheep.

6.0 TUTOR-MARKED ASSIGNMENT

1. State the penalties of shaving the head while in a state of *Ihrām*.
2. Enumerate the ransom of hunting a game animal while in a state of *Ihrām*.

7.0 REFERENCES/FURTHER READINGS

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UNIT 4 THE STEPS OF HAJJ

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Encampment at Minā: 1st Day of *Hajj* (*Yawm a`-Tarwiyah*)
 - 3.2 Proceeding to the Plain of 'Arafat: 2nd Day
 - 3.3 Proceeding to Muzdalifah: 2nd Night
 - 3.4 Stoning the *Jamarāt* and *Eidu `l-Adhā*: the 3rd Day
 - 3.5 *Tawāf al-Ifādah* (Circumambulation of Arrival from Arafah)
 - 3.6 *Tawāf al-Wadā'* (Farewell *Tawāf*)
 - 3.7 Paying a Visit to the Tomb of the Prophet (PBOH)
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

The *Hajj* always takes place within six days of the lunar calendar, beginning on the 8th and ending on the 13th of the month of Dhul-Hijjah, the last month of the year. The rituals take place in five locations in and near Makkah on the outskirts of the Holy City; in the Holy Mosque, on the Plain of 'Arafat; at Muzdalifah; and at the *Jamarāt*. Each ritual must be completed at or within a prescribed time. In this unit, you shall be acquainted with performance of *Hajj* in chronological order in respect of the above-mentioned places.

2.0 OBJECTIVES

It is hoped that by the end of this unit, you should be able to:

- explain *Hajj* in chronological order
- mention places where the rituals take place
- define the time specific for each ritual.

3.0 MAIN CONTENT

3.1 Encampment at Minā: The 1st Day of *Hajj* (*Yawmu `t-Tarwiyah*)

The *Hajj* proper begins on the 8th Dhul-Hijjah when pilgrims will gather in the flat valley of Mina, about five kilometres east of Makkah. Here, the pilgrims meditating and praying in preparation for the next day. The way into the valley of Mina is about a mile long pass through a hill called ‘Aqabah. This place is famous in the history of Islam because on it the Prophet (SAW) took pledges from the *Ansār* of Madinah before *Hijrah*.

The pilgrims have to stay longer in Minā. They must reach Minā before noon so that the Zuhr prayer may be said there. The night is equally spent in Minā; most spend the night in tents.

SELF ASSESSMENT EXERCISE 1

Of what importance is ‘Aqabah in the history of Islam?

3.2 Proceeding to the Plain of ‘Arafat: The 2nd Day

On the 9th of Dhul-Hijjah, before mid-day the pilgrims move to the plain of ‘Arafat crying in unison the formula of *Talbiya* and Takbir (saying: *Allāhu Akbar*). They wait from noon till sunset. They perform the noon prayer and the afternoon prayer in combination of advance. This is followed by the sermon to be delivered by the *Imām* on the *Jabal-Rahmah*.

The Assembly or halting at 'Arafah is obligatory on every pilgrim. Whoever misses it has indeed missed an irredeemable rite of the pillars of the *Hajj*.

SELF ASSESSMENT EXERCISE 2

Outline the duties of the pilgrims on the plain of Arafat.

3.3 Proceeding to Muzdalifah: The Second Night

On this same 9th Dhul-Hijjah, after sundown at 'Arafat, pilgrims turn back toward Makkah and stop for the night at Muzdalifah, a place between the plain of ‘Arafah and Mina, precisely 5 kilometres away from Mina. There, most pilgrims pick up 49 stones that they will cast at the three pillars of *Jamarāt* over the next three days.

At Muzdalifah, the sunset prayer and the night prayer (Magrib and 'Ishā'i respectively) are to be performed in a combination of delay. The pilgrims will also pass night at the place and after the performance of the Morning Prayer in the subsequent day (10th Dhul-Hijjah) they leave for Mina. However, the Prophet from this night's stay at Muzdalifah exempts the women and the weak in order to leave earlier enough for Mina.

SELF ASSESSMENT EXERCISE 3

Outline the duties of the pilgrims at Muzdalifah.

3.4 Stoning the *Jamarāt* and *Eidu 'l-Adhā*: The Third Day

At dawn, on the 10th of Dhul-Hijjah, pilgrims begin moving to the sacred monument (*al-Mash'ari 'l-Harām*) and remain there till the bright light shines in the sky.

The pilgrims then throw seven pebbles at the first of the three effigies which have come to represent Satan, crying out with each pebble "*Allāhu Akbar*". After completing the stoning the pilgrims say: "*May Allah bless this pilgrimage and forgive our sins*".

After the throwing of pebbles, the pilgrims perform their sacrificial offering. Thousands of sheep, goats, cows and camels are kept ready in Minā for sacrifice. On this day, the 10th of Dhul-Hijjah, Muslims, across the globe, offer their sacrifice and celebrate the *Eidu 'l-Adhā*. The whole essence of this practice is to commemorate the historic event when Prophet Ibrāhīm was ordered to offer his son, Ismā'il in sacrifice, an order which the father and son were ready to sincerely obey before the son's life was spared and ransomed by a ram. The Glorious *Qur'ān* says:

فَقَلَّمَا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ . وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ . قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ
نَجْزِي الْمُحْسِنِينَ . إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ . وَقَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ .

Translation

Then when they had both submitted themselves (to the will of Allah) and he had laid him prostrate on his forehead (or in the side of his forehead for slaughtering): we called out on him: "O Abraham" you have fulfilled the dream "verily thus do we reward the good-doers. Verily, that indeed was a

manifest trial". And we ransomed him with a great sacrifice (i.e. a ram) (Q.37: 103 – 107)

SELF ASSESSMENT EXERCISE 4

Of what significance is the stoning at Jamarāt in Islām?

3.5 *Tawāf al-Ifādah* (Circumambulation of Crowd's Arrival from *wuquf*)

Tawāf al-Ifādah is better performed on the Day of Sacrifice, 10th Day of Dhul-Hijjah after the stoning, the sacrifice and shaving. Nevertheless, it can be performed within the Three Days of *tashriq* (which follow the Day of Sacrifice).

The *Hajj* of a *Mufrid* or *Qārin* ends with *Tawāf al-Ifādah* and he is not expected to repeat the Hastening between *Safā* and *Marwa*. However, this is required of a *Mutamatti'*.

The pilgrims, after having their heads shaved or the hair cut, both *Mufrid* and *Qārin* may do away with *Ihrām* with the exception of the enjoyment of their wives. But the *Mutamatti'* cannot enjoy that prior to the performance of the *Sa'y* (Hastening between *Safā* and *Marwa* again. This is called the first *Ihlāl* (divesting from the state of *ihrām*).

After the *Tawāf al-Ifādah* in case of *Mufrid* and *Qārin* and after the Hastening between *Safā* and *Marwa* (again) in case of *Mutamatti'*, the pilgrims assume a complete state of *Ihlāl* (secularity).

SELF ASSESSMENT EXERCISE 5

Explain the concept of *Tawāf al-Ifādah*

3.6 *Tawāf al-Wadā'* (Farewell *Tawāf*)

It is *Sunnah* to perform this kind of *Tawāf* to mark the end of the pilgrimage. It can be performed by the pilgrim either on the 12th or 13th of Dhul-Hijjah, on his return to Makkah.

Ibn 'Abbās reported that the Prophet (PBOH) exhorted the pilgrims that they should not leave Makkah without the performance of the Farewell *Tawāf*. This *Tawāf* is the last thing to be performed by the non-Makkan pilgrims at their departure from Makkah. If a pilgrim fails to depart immediately after the *Tawāf al-Wadā'*, he may have to repeat it again.

SELF ASSESSMENT EXERCISE 6

Examine the concept of *Tawāf al-Wadā'*.

3.7 Paying a Visit to the Tomb of the Prophet (PBOH)

It is also *Sunnah* to pay a visit to the tomb of Prophet Muhammad (PBOH) at Madinah on the completion of the performance of *Hajj* provided the pilgrim has not been there earlier before 8th day of Dhul-Hijjah.

Upon stepping into the mosque of the Prophet (PBOH) in Madinah a Muslim has to call to mind all that he knows of the meritorious deed of the Prophet as well as his spiritual guidance. He should thereafter pray two *rak'ats* to Allah and then proceed to the Tomb of the Prophet at which he will utter these words in greetings:

السلام عليك يا رسول الله, أشهد أن لا اله الا الله
وأنت عبده ورسوله

Translation

"Peace be upon you, O Messenger of Allah,
I testify that there is no god but Allah and
you are His Servant and Messenger"

While doing this, the visitor should not circumambulate the tomb, or nudge the wall around the tomb with his back or front. He is equally recommended to visit al-Baqee - a graveyard of people of Madinah - where many of the Prophet's relatives and his companions were buried. Whenever the Prophet (PBOH) visited al-Baqee, he would say"

"Peace be upon you, people of the graveyards,
you passed away first, but we, God's willing,
are going to follow you. We pray to Allah, the
Almighty, to forgive all of us, to have mercy on
all of us".

A visit to this place is certainly of spiritual and emotional value, though not part of *Hajj*.

Another place of visit after the above-mentioned places is Qubā Mosque, the first mosque in Islam. The Prophet (PBOH) established it. It is situated in Yathrib, which later on was called Madinah. The Prophet (PBOH) said:

"Whoever washed well at his house, then came to Qubā, intending nothing but praying in it, his reward will be just as if he had performed an 'Umrah"

SELF ASSESSMENT EXERCISE 7

Of what significance is paying a visit to the Tomb of the Prophet (PBOH) in Islam?

4.0 CONCLUSION

We have explained in detail the steps of *Hajj* in chronological order starting from the first day of *Hajj*, 8th Dhul-Hijjah to 13th Dhul-Hijjah. Also explained in this unit are the duties expected of the pilgrims at every location.

5.0 SUMMARY

This unit has focused on the steps of *Hajj*, encampment at Minā, proceeding to the plain of 'Arafat, proceeding to Muzdalifah, stoning at *Jamarāt* and 'Id al- 'Adhā, *Tawāf al-Ifādah*, *Tawāf al-Wadā'* as well as paying visit to the tomb of the Prophet (PBOH).

6.0 TUTOR-MARKED ASSIGNMENT

1. Enumerate the steps of *Hajj* in the chronological order.
2. Explain three steps of *Hajj* in detail.

7.0 REFERENCES/FURTHER READINGS

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MODULE 3

Unit 1	The Significance of <i>Hajj</i> Performance
Unit 2	The Socio-Economic Benefits of <i>Hajj</i>
Unit 3	The Spiritual Benefits of <i>Hajj</i>

UNIT 1 THE SIGNIFICANCE OF HAJJ PERFORMANCE

CONTENTS

1.0	Introduction
2.0	Objectives
3.0	Main Content
3.1	Manifold Rewards in Religious Observances
3.2	Demonstration of Love in Almighty Allah
3.3	Manifestation of the Universality of Islam
3.4	Renewal of Contact with Prophet Ibrāhim and Ismā'il
3.5	Reminder of the Grand Assembly on the Day of Judgement
3.6	Confirmation of Commitment to Almighty Allah
3.7	Abrogation of Sins
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignment
7.0	References/Further Readings

1.0 INTRODUCTION

The journey to Makkah is an act recommended by the Almighty Allāh and endorsed by the Holy Prophet (PBOH) for a number of reasons. In this unit, you shall be acquainted with some of the importance of this meritorious act.

2.0 OBJECTIVES

It is hoped that by the end of this unit, you should be able to:

- enumerate the importance of Pilgrimage to Makkah
- explain the importance of Pilgrimage to Makkah
- discuss the importance of Pilgrimage to Makkah.

3.0 MAIN CONTENT

3.1 Manifold Rewards in Religious Observances

Pilgrimage to Makkah and Madinah is enjoined in Islam and any act of worship performed in either of the two places attracts rewards in manifold. Although, virtually all pilgrimage activities begin and end in Makkah, Islam recommends the journey to Madinah with the intention of visiting the Prophet's mosque only and nothing else. The Holy Prophet (PBOH) was reported to have said:

"Do not undertake a (religious) journey except to three *masjids*: *al-Masjid al-Haram* (at Makkah), *al-Masjid al-Aqsā* (in Jerusalem) and my *Masjid (in Madinah)*"
(*Muslim and Bukhāri*)

SELF ASSESSMENT EXERCISE 1

Enumerate the three places to which a Muslim could undertake a religious journey.

3.2 Demonstration of Love in Almighty Allah

Pilgrimage is, in a way, ranked the biggest of other forms of worship because unless a prospective pilgrim really loves Allah, he would not have undertaken such a long journey, leaving all his near and dear ones behind him.

While on pilgrimage, his thoughts are concentrated on Allah, his very being vibrates with the spirit of intense devotion and he as well finds the atmosphere filled with piety and godliness; he visits places which bear witness to the glory of Islam and all this leaves an indelible impression on his mind, which he carries all along for life.

SELF ASSESSMENT EXERCISE 2

How does a prospective pilgrim demonstrate his love in Allah?

3.3 Manifestation of the Universality of Islam

Indeed, pilgrimage is a wholesome manifestation of the universality of Islām and brotherhood, as well as equality of the Muslims. Makkah is the centre towards which Muslims must converge from all walks of life, once in a year, in response to the call of Allāh. They meet on this occasion and discuss topics of common interest, and in general, create

and refresh in themselves the faith that all Muslims are equal and deserve the love and sympathy of others, irrespective of their geographical or cultural origin. This principle is in line with the following verse of the Glorious *Qur'ān*:

...إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ...

Translation

The believers are nothing else than brothers (in Islamic religion)
(Q.49: 10)

The pilgrims also clad in the same simple way, observe the same regulations, and utter the same supplications at the same time, in the same way, for the same end. All forms of distinctions have disappeared. Then, there is no royalty, but loyalty of all to Allāh and there is no aristocracy but humility and devotion. Both poor and rich, black and white, young and old, meet on equal footing.

SELF ASSESSMENT EXERCISE 3

Discuss the universality of Islam as reflected in the pilgrimage to Makkah.

3.4 Renewal of Contact with Prophet Ibrāhim and Ismā'il

Pilgrimage to Makkah, in a way, is the renewal of bond or contact with Prophet Ibrāhim (Abraham) and (his son) Ismā'il, who are known to have been the foundation layers and the first pilgrims to the first House of Allah on earth, i.e. the Ka'bah at Makkah. The Glorious *Qur'ān* reads thus:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ.

Translation

"And (remember) when Ibrāhim (Abraham) and (his son) Ismā'il (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower. (Q.2: 127)

This bond or contact affords the pilgrims the opportunity to safeguard Prophet Ibrāhim's legacy and to compare their own ways of living with

the way he had shown, as well as to take stock on the condition of Muslims with a view to improving it.

SELF ASSESSMENT EXERCISE 4

Of what relevance are Ibrāhim and his son, Ismā'il, to the Ka'bah?

3.5 Reminder of the Grand Assembly on the Day of Judgement

Annual assemblage in Makkah and Madinah is a reminder of the Grand Assembly on the Day of Judgement when mankind will stand equal before Almighty Allah, waiting for their final destiny and where no superiority of race or stock can be claimed.

It is also a reminder of the fact that only Makkah, in the world over, was honoured by Allāh in being the centre of monotheism since the period of Prophet Ibrahim and it will continue to be the centre of Islām, the religion of pure monotheism, till the end of time.

SELF ASSESSMENT EXERCISE 5

In what way can you liken Annual Assemblage in Makkah to the Grand Assembly on the day of Judgement?

3.6 Confirmation of Commitment to Almighty Allāh

Pilgrimage to Makkah also confirms the commitment and total dedication of the Pilgrims to Almighty Allāh and their readiness to forsake the material interests in His service. Everyone can imagine what sort of setback their means of livelihood could have suffered while away from home but they rather put their trust in Almighty Allāh who rewards good for good.

SELF ASSESSMENT EXERCISE 6

How does pilgrimage to Makkah confirm Muslims' commitment to Allāh?

3.7 Abrogation of Sin

While on pilgrimage to Makkah, Muslims are required to suppress their passions and refrain from certain number of things. These include bloodshed, evil talks, corruption, etc. Allah promises rewards for whoever perfectly performs *Hajj* according to the Prophet's *Sunnah*, and

neither commits sin nor evil during *Hajj*. The Holy Prophet (PBOH) was reported to have said:

"One who performed *Hajj* and did not speak obscenely, nor act corruptly, will return without his sins, like the day his mother gave birth to him"

(*Bukhāri and Muslim*)

SELF ASSESSMENT EXERCISE 7

How can pilgrimage to Makkah abrogate sins of the pilgrims?

4.0 CONCLUSION

In this unit, we have explained in detail some of the importance of pilgrimage to Makkah. Relevant *Qurānic* passages and Prophetic traditions have also been cited as references for further study.

5.0 SUMMARY

This unit has focused on manifold rewards in religious observances, demonstration of love in Almighty Allah as well as the universality of Islam, commemoration of the divine rituals by Prophet Ibrāhim and Ismā'il, reminder of commitment to Almighty Allah and Abrogation of sins as parts of the significance of pilgrimage to Makkah.

6.0 TUTOR-MARKED ASSIGNMENT

1. Enumerate the importance of pilgrimage to Makkah.
2. Explain how pilgrimage to Makkah abrogates sins.
3. How does pilgrimage to Makkah reflect the universality of Islām?

7.0 REFERENCES/FURTHER READINGS

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UNIT 2 SOCIO-ECONOMIC BENEFITS OF HAJJ

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Alhāji and Alhāja Appellations
 - 3.2 Enhancement of Inter-Tribal Marriages
 - 3.3 Social Exposure and Experience
 - 3.4 Institution of Universal Brotherhood
 - 3.5 Annual Fair and Transcontinental Merchandising Opportunity
 - 3.6 Enhancement of Saudi Arabia Economy
 - 3.7 Immeasurable Economic Gain
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

Hajj, apart from being a spiritual exercise, also has socio-economic values. In fact, *Hajj* has many other benefits, which cannot be quantified due to our limited knowledge. In this unit, you shall be acquainted with some of the socio-economic benefits of *Hajj*.

2.0 OBJECTIVES

It is hoped that at the end of this unit, you should be able to:

- state the socio-economic benefits of *Hajj*
- discuss the socio-economic benefits of *Hajj*.

3.0 MAIN CONTENT

3.1 Alhāji and Alhāja Appellations

Alhāji and Alhāja are dignified titles which an average African Muslim, particularly Nigerians, aspire to acquire prestigiously through the *Hajj*, since both appellations are considered to be sure way of raising their social and economic status. Oloso (1984) avers:

“A trader who has performed the *Hajj* stands a better chance of having more customers than those who have not. His commodities are

considered to be possessing more blessings and can be resolds much quicker because of the charisma which he receives by means of *Hajj*.”

He states further that:

A Muslim woman who has made the *Hajj* is more attractive to men by her mode of dressing than others who have not, even if she had an unimpressive outlook.

In order to maintain their social and economic status, many African Muslims, who have means, have resolved to perform *Hajj* on yearly basis.

SELF ASSESSMENT EXERCISE 1

Examine the concept of Alhāji and Alhāja Appellations in the view of an average African Muslim.

3.2 Enhancement of Inter-Tribal Marriages

Undoubtedly, the kind of social interaction that prevails at various *Hajj* camps in both state and national levels strengthens unity of the country since people of diverse tribal settings or ethnic groups meet, chat, pray, sleep, and even in most cases, dine together in the spirit of Islam. These sorts of interactions have consciously or unconsciously, enhanced inter-tribal marriages on some occasions of which only Almighty Allāh can quantify.

SELF ASSESSMENT EXERCISE 2

Explain how *Hajj* enhances inter-tribal marriages.

3.3 Social Exposure and Experience

The intending pilgrims of a particular village, city, local government council or even state, do meet for a number of *Hajj* preparatory activities like meeting for registration either at the residence of their pilgrims' coordinator (formerly known as agent) or at the headquarters of their state pilgrims' welfare board.

They also meet at designated banks for exchange of their money with bank drafts or traveller's cheques in foreign currency. To a vast number of these pilgrims, such meetings are first of their kinds, affording them

unique opportunities of social exposure and experience beyond their familiar environment and normal life routines.

SELF ASSESSMENT EXERCISE 3

Examine the concept of social exposure and experience.

3.4 Institution of Universal Brotherhood

The teaching of Islam, which recognizes the Muslims, the world over as brothers to one another, irrespective of their origin, is well understood in the matter of *Hajj*. In a small locality, all the Muslims meet to observe the five daily prayers in a mosque through which they get to know one another. The gathering is greater when all the Muslims in that town come together on Fridays for Ju'm'at service; one can imagine what the case would be when Muslims meet in Makkah on yearly basis to serve same Lord, in same manner.

Brotherhood in Islam cuts across races, colours and ranks. It affords Muslims the opportunity to make friends and discuss matters of common interest among one another while on the same mission of *Hajj*. In a letter written from Makkah during his pilgrim in 1964, Malcolm wrote:

"Never have I witnessed such sincere hospitality and overwhelming spirit of true brotherhood as is practised by people of all colours and races here in this ancient Holy land"

Furthermore, it gives them a splendid opportunity to remove the faults that may have crept into their beliefs and practices under the influence of an alien ideologies and unIslamic civilizations, or as a result of imitating the ways of life pursued in the neighbouring countries and to the knowledge and awareness of faith from the 'fountain of purity' which is eternally protected against pollution and defilement.

SELF ASSESSMENT EXERCISE 4

Examine the concept of universal brotherhood as related to the conduct of *Hajj*.

3.5 Annual Fair and Transcontinental Merchandising Opportunity

Economically, *Hajj* is a kind of annual fair and transcontinental merchandising opportunity. Not all of the pilgrims go to Makkah out of

devotion; there are a number of people who make the pilgrimage only from hope for gain. Others fell somewhere in between, for it was very common for a pilgrim to partially finance his *Hajj* expenses by becoming a trader along the way. In the *Hajj* camps, in the ports and in the Holy cities, there was always something to buy and sell.

The merchants used the relative securing of the *Hajj*, not only to sell at retail to the pilgrims, but also to transport good wholesale to Makkah. Returning pilgrims are often weighed down with various items such as prayer beads, often in large quantities, as to suggest the intention of resale to the people back home.

More importantly, trading during the *Hajj* season is permitted so that pilgrims coming from different and far-off parts of the world could recover the cost of the long and expensive journey and perhaps, return benefiting both spiritually and financially. Almighty Allāh says in the Glorious *Qur'ān*:

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ فَإِذَا أَقَضْتُم مِّنْ عَرَافَاتٍ فَأَذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِّنْ قَبْلِهِ لَمِنَ الضَّالِّينَ .

Translation

"It is no crime in you if ye seek the bounty of your Lord (during pilgrimage). Then when ye pour down from (mount) 'Arafat, celebrate the praises of Allāh at the sacred Monument and celebrate His praises as He has directed you, even though, before this, ye went astray" (Q.2: 198)

However, no pilgrim should make trading his primary objective of performing *Hajj*. Whatever gain associated with it is secondary.

SELF ASSESSMENT EXERCISE 5

Explain the legality of trade while on the Holy pilgrimage.

3.6 Enhancement of Saudi Arabia Economy

Undoubtedly, the annual pilgrimage is increasingly becoming an important contributor to the Saudi economy. The reason being that, nearly three million pilgrims from abroad and within the kingdom, who perform the annual *Hajj* and 'Umrah, the lesser pilgrimage, almost all year round, need some essential services such as; accommodation,

transportation and food, which invariably, contribute to the kingdom's economy.

Furthermore, pilgrims arrangements from and back to their home countries, also form a vital part of the process of which *Hajj* and 'Umrah companies in Saudi Arabia compete, and using all the available marketing tools to increase their share of the huge pilgrimage market.

In addition, a recent field study conducted by a group of economists estimated the value of all activities related to the Holy shrines to about SR 116.25 billion. The figure, according to them, covers the fees of 'Umrah, which peaks in the Holy month of Ramadān. (Haj & Umra Magazine, Vol.61, Issue 6, p.11).

SELF ASSESSMENT EXERCISE 6

Explain how the annual pilgrimage enhances Saudi Arabia's economy.

3.7 Immeasurable Economic gain

Only Allah knows what goes into the coffers of various governments, agencies or individuals, the world over, in terms of economic gains as far as the annual Holy pilgrimage to Makkah is concerned.

Particularly, in Nigeria, various Hajj camps are beehives of economic activities during *Hajj* period. These activities are not limited to the Muslims, adherence of other religious faiths are equally involved. At the end of each *Hajj*, all start to count their gains.

Sometimes, the delay in the take-off of the intending pilgrims to Saudi Arabia makes some group of individuals take advantage of such pilgrims by selling food, drinks and other valuables to them at exorbitant prices.

SELF ASSESSMENT EXERCISE 7

Explain the manner in which the non-Muslims benefit in *Hajj* economically.

4.0 CONCLUSION

In this unit, we have explained the ways in which pilgrims benefit both socially and economically in *Hajj* exercise. Mention is also made of how Saudi Arabia authorities and various governments, agencies and non-Muslim individuals, benefit economically from *Hajj* exercise.

5.0 SUMMARY

This unit has focused on social-economic benefits of *Hajj* which include; *Alhāji* and *Alhāja* appellations, enhancement of inter-tribal marriages, social exposure and experience, institution of universal brotherhood, annual fair and transcontinental merchandising opportunity, enhancement of Saudi Arabia's economy and immeasurable economic gains.

6.0 TUTOR-MARKED ASSIGNMENT

1. How does *Hajj* enhance inter-tribal marriages?
2. The annual *Hajj* is increasingly becoming an important contributor to the Saudi economy. How?
3. Explain how the Holy pilgrimage enhances pilgrims' social exposure and experience

7.0 REFERENCES/FURTHER READINGS

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UNIT 3 SPIRITUAL BENEFITS OF HAJJ

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Opportunity of Self-examination
 - 3.2 Heart-awakening Exercise
 - 3.3 Sincere obedience to Almighty Allāh
 - 3.4 Engagement in More Devotional Activities
 - 3.5 Opportunity of Having a New Beginning
 - 3.6 Efficacious Supplication
 - 3.7 Connection of People across Revealed Religions
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

Hajj is unquestionably, a profound spiritual experience of a lifetime for a Muslim, who sacrifices the material world and leaves for the Ka'bah, the Islamic centre of worship, the place towards which he has for long turned in prayers. In this unit, you shall be acquainted with some of the spiritual benefits of *Hajj*.

2.0 OBJECTIVES

It is hoped that by the end of this unit, you should be able to:

- state the spiritual benefits of *Hajj*
- discuss the spiritual benefits of *hajj*
- explain the spiritual benefits of *Hajj*.

3.0 MAIN CONTENT

3.1 Opportunity of Self-Examination

The Holy pilgrimage affords Muslims an excellent opportunity of self-examination. At least, they can look inward to test themselves on the anvil of Prophet Ibrāhīm's origin and their leaders and reformers can as well take advantage of this unique combination of circumstances to purge themselves of the corrupt influence of the hypocrites, deceivers and extremists.

Invariably, they can safeguard their faith of its religious, cultural and intellectual identity and ward off the challenges of narrow nationalism and parochialism that are inimical to the fundamental spirit of Islam and destructive of the organic unity of the spiritual heirs and successor of Prophet Ibrāhim.

SELF ASSESSMENT EXERCISE 1

Examine the concept of self-examination viz-avis *Hajj*.

3.2 Heart-Awakening Exercise

Muslims of different races, colour and cultures coming from remote places experience an extraordinary awakening of heart and among other things take back with them a provision of faith, love and enlightenment which sustains them and enables them to resist the pressures of fear, greed and lust.

On getting to their various countries, they also share it with others who were unable to make the pilgrimage due to poverty, illness or any other valid reason and this wealth of religious feeling and awareness thus gain currency in the entire Islamic society, the illiterate and the unknowing feel encouraged to acquire the knowledge of faith, the weak and the downtrodden draw inspiration from it, the spirits of the dejected and the heart-sick are revived and the community at large, acquires a new strength to carry out the duty of preaching and guidance.

SELF ASSESSMENT EXERCISE 2

Examine the concept of heart-awakening in relation to performance of *Hajj*.

3.3 Sincere Obedience to Almighty Allāh

The period of *Hajj* affords the pilgrims ample opportunity to worship Almighty Allah whole-heartedly out of pure obedience to His Majesty.

They are totally cut off from their normal routine of life throughout this period.

Indeed, the annual pilgrimage reminds Muslims, the world over, to be prepared to offer their most precious belongings if required, for Allah, His religion and cause, as experienced in the great tradition of Prophet Ibrāhim's sacrifice of his son, Ismā'il for the sake of his Lord.

Prophet Ibrāhīm did not query the Authority of his Lord. He took it as an obligation to be fulfilled, all in the service of the Almighty Allāh. His humility and obedience won him the favour of his Lord, for, a ram or sheep was substituted for his son. Almighty Allāh says in the Glorious *Qur'ān*:

فَلَمَّا أَسْلَمَا وَلَّاهُ لَلْجَبِينِ . وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ . قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ
نَجْزِي الْمُحْسِنِينَ . إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ . وَقَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ . وَتَرَكْنَا عَلَيْهِ
فِي الْآخِرِينَ .

Translation

- So when they had both submitted (to Allāh) and he had laid him prostrate on his forehead (for sacrifice)
 - We called out to him, "O Abraham"
 - Thou hast already fulfilled the dream! – thus indeed do we reward those who do right
 - For this was a clear trial
 - And we ransomed him with a momentous sacrifice
 - And we left for him among generations (to come) in later time.
- (Q.37: 103-108)

SELF ASSESSMENT EXERCISE 3

Examine the view that *Hajj* is an expression of sincere obedience to Allāh.

3.4 Engagement in More Devotional Activities

The pilgrims, while in the Holy land spent most of their time in devotional activities such as prayer, meditation and recitation of the Glorious *Qur'ān* in anticipation of Allāh's mercies, blessings and forgiveness. In fact, *Hajj* is a great spiritual and life-long experience for whoever goes with genuine and sincere intention.

SELF ASSESSMENT EXERCISE 4

Discuss *Hajj* as a great long-life spiritual experience.

3.5 Opportunity of Having a New Beginning

The spiritual benefits of *Hajj* can be gauged in the attitude put on by pilgrims on their return from *Hajj*. Although, within a short time, some quickly changed to what they used to be ever before *Hajj*, many others come back utterly transformed and their lives take on a new and more meaningful quality. The former fail to realise the real import of *Hajj*, but

to the latter, *Hajj* has really acted as a new beginning to their lives. These are those whom the Prophet (PBOH) says will return sinless as newly born baby.

Indeed, it is hoped that *Hajj* exercise will bring about a deep spiritual transformation, one that will make a pilgrim a better person. If such change within does not occur, then the *Hajj* will be merely a physical and material exercise devoid of any spiritual significance.

SELF ASSESSMENT EXERCISE 5

Many pilgrims return home as newly born babies. Explain.

3.6 Efficacious Supplication

Pilgrims take advantage of the opportunity of the efficacy of prayer during their visit to *al-Masjid al-Harām* to solicit Allāh's help and blessing, not just for themselves but also for those they left behind; and thereby extending the spiritual benefits of *Hajj* to them and many others. It is not unusual to see people requesting the intending pilgrims to supplicate on their behalf when they reach the Holy land.

Moreover, the Holy Prophet Muhammad (PBOH) is reported to have asked the Almighty Allah to forgive the sins of pilgrims who "stood" at 'Arafat and was granted his wish. Thus, having stood and supplicated the hopeful pilgrims are bound to leave this plain of 'Arafat joyfully, feeling reborn without sin and intending to turn over a new leaf.

In fact, there are endless chances during the *Hajj* in many of the places to make such supplications.

SELF ASSESSMENT EXERCISE 6

Examine the concept of efficacious supplication.

3.7 Connection of People across Revealed Religions

The pilgrimage in Islam links people across revealed religions i.e. Islam, Christianity and Judaism) through a past shared by several Abrahamic traditions. This, combined with the Islamic teaching of the common origin of humanity, holds out much hope. Indeed, the *Qur'ān* teaches:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ .

Meaning

O mankind!, we created you from a single (pair) of a male and a female and made ye into nations and tribes, that ye may know each other (not that ye may despise each other) verily, the most honoured of you in the sight of Allāh is (he who is) the most righteous of you. And Allāh has full knowledge and is well acquainted (with all things). (Q.49: 13)

Going by the import of the above quoted verse of the Glorious *Qur'ān*, one notes that annual pilgrimage is a great celebration of the differences among mankind and at the same time, the unity of all humanity.

Furthermore, the fact that millions of Muslims transcending geographical boundaries, linguistic disparities, level of practice, cultural affiliations, ethnic, colour, economic and social barriers in order to converge in unison in Makkah, attests to the universality of the *Hajj*. It plants the seed to celebrate the diversity

of our common humanity. Pilgrims thereafter return home enriched by this more pluralistic and holistic outlook.

SELF ASSESSMENT EXERCISE 7

Explain how pilgrimage in Islam links people across revealed religions.

4.0 CONCLUSION

In this unit, we have explained how pilgrims can benefit spiritually from *Hajj* exercise if they sincerely performed it to seek the pleasure of the Almighty Allāh. Relevant *Qur'anic* verses and prophetic traditions have also been cited as references for further study.

5.0 SUMMARY

This unit has focused on the spiritual benefits of *Hajj* which include; opportunity of self-examination, heart-awakening exercise, sincere obedience to Almighty Allāh, engagement in more devotional activities, opportunity of having a new beginning, efficacious supplication and connection of people across revealed religions.

6.0 TUTOR-MARKED ASSIGNMENT

1. *Hajj* affords pilgrims opportunity to engage in more devotions. Explain.
2. *Hajj* gives pilgrims opportunity of having a new beginning. How?
3. *Hajj* is heart-awakening exercise. Discuss.

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MODULE 4

Unit 1	The Modern Management of <i>Hajj</i> in Nigeria
Unit 2	The Modern Management of <i>Hajj</i> in Saudi Arabia I
Unit 3	The Modern Management of <i>Hajj</i> in Saudi Arabia II

UNIT 1 MODERN MANAGEMENT OF HAJJ IN NIGERIA

CONTENTS

1.0	Introduction
2.0	Objectives
3.0	Main Content
3.1	Recruitment and Registration of the Intending Pilgrims
3.2	Issuance of Pilgrims' Passports and Visas
3.3	Medical Services
3.4	Air-Lifting of the Pilgrims to and from Saudi Arabia
3.5	Hiring of Accommodation in Makkah and Madinah
3.6	Pilgrims Guides
3.7	Appointment of Students' Welfare Officers in Saudi Arabia
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignment
7.0	References/Further Readings

1.0 INTRODUCTION

The Nigerian Pilgrims' Commission came into being to replace the Nigerian Pilgrims Board, based upon the Federal Government Policy on *Hajj* Operation, which culminated in a decree promulgated in 1989. The commission being an umbrella body to the states' pilgrim boards, has since been doing its utmost to ease the task of the pilgrims to the Holy land.

In this unit, you shall be acquainted with current measures taken by the commission to make *Hajj* operation a hitch-free exercise.

2.0 OBJECTIVES

It is hoped that by the end of this unit, you should be able to:

- explain modern management of *Hajj* in Nigeria
- enumerate modern management strategies of *Hajj* in Nigeria
- state modern management of *Hajj* in Nigeria.

3.0 MAIN CONTENTS

3.1 Recruitment and Registration of the Intending Pilgrims

Usually, the recruitment exercise in all states of the federation always begins with series of Radio and Television announcements as well as the issuance of application forms containing required necessary information, such as; name, address, sex, age, state of origin, nationality, occupation, medical fitness – certified by a renowned medical doctor and the confirmation of an Islamic cleric (*Imām Rātibi*) in respect of each applicant that he or she is a devout and practising Muslim, and above all, he or she will be of good character while in the Holy land.

The forms, when duly completed, will be returned to the various pilgrim boards for proper scrutiny by the officials. After the verification, the prospective pilgrims will be asked to pay their *Hajj* fare to the designated banks, be it in full or installmental payment. This is followed by the screening and interviewing of the intending pilgrims with a view of selecting qualified ones in compliance with the Federal Government of Nigeria and Saudi Authority directives, that neither the Ahmadis (members of the Ahmadiyya society) nor pregnant women should partake in *Hajj* exercise.

More often than not, the criteria for selection and enrollment include conversance with the observance of the five pillars of Islam i.e. *Imān*, *ʿalāt*, *ʿawm*, *Zakāt* and *Hajj*. The final selection therefore, will be based on the satisfactory performance in all the above-mentioned conditions.

SELF ASSESSMENT EXERCISE 1

Enumerate the procedure used in recruiting and registering intending pilgrims in Nigeria.

3.2 Issuance of Pilgrims Passports and Visas

The processing of passport for intending pilgrims begins after they have paid their *Hajj* fare or substantial amount by installment, which must have been deposited in one of the designated banks. The pilgrims' passport it must be noted, differs from the international passport. While the former is specifically designed for *Hajj* exercise with only a lifespan of six months after which it becomes obsolete, the latter is used by pilgrims who go on pilgrimage en route international. It is valid for any other country in the world and can as well be of use in the subsequent *Hajj* exercise before its normal expiration of five years.

The preparation of passport include completion of forms and fixing of pilgrims' passport photographs to the appropriate pages after which it will be submitted to the chief passport control officer in immigration department, Abuja for verification and signature.

As for the issuance of visa, the Royal Embassy of Saudi Arabia in Abuja is charged with the responsibility of issuing Entry Visa to Saudi Arabia for all Nigerian pilgrims. As it might be expected, all the pilgrims' passports with all necessary travelling documents, including identity cards, yellow cards, passport photographs and air tickets enclosed in them will be forwarded to the Embassy for Visa, through each state's pilgrims board.

SELF ASSESSMENT EXERCISE 2

Narrate the manner of processing pilgrims' passport and visas.

3.3 Medical Services

In a bid to complement Saudi Arabia's medical team, each state of the Federation has to include Medical Officers on the list of officials who will accompany the pilgrims to Makkah, Possibly, male and female doctors, nurses, pharmacists and physiotherapists.

In order to forestall eventualities, basic health requirement before pilgrims' departure to Saudi Arabia is inoculation and procurement of yellow cards. Recently, much emphasis is being placed on vaccinations against yellow fever as well as cerebral-spinal meningitis and cholera.

On getting to the Holy land, the medical officers are expected to perform their duties with diligence and all sense of responsibilities since they are in a best position to understand the language of their people and the nature of their sickness than any other persons.

It is also expected of them to attend promptly to their patients and as well make occasional visit to the sick ones in their residence in order to monitor how well they are responding to treatment, and if the need be, accompany them to Saudi hospital.

SELF ASSESSMENT EXERCISE 3

Explain the roles of Nigerian Medical officers in *Hajj* operation.

3.4 Air-Lifting of the Pilgrims

Gone are the days when only the Nigeria Airways, owned by the Federal Government, was saddled with the responsibility of airlifting pilgrims to the Kingdom of Saudi Arabia. Then, particularly when the number of pilgrims increased tremendously, these pilgrims suffered untold hardship due to lack of sufficient aircraft to convey them. Recently, availability of private airlines (such as; Kabo-Air, Virgin Nigeria, Belview, Meridian, Mangal, Mid-view, Chanchangi, IRS, Knight, etc.) in Nigeria, has lessened the burden. Pilgrims' Commission subjects these airlines to various tests before making final selection.

For the purpose of airlift, all intending pilgrims in the whole federation are currently grouped into about ten zones. These include; Kano, Katsina, Kwara, Sokoto, Lagos, Abuja, Ibadan, Borno, etc. However, Ibadan Airport has not been put into use due to insufficient runway.

Unlike in the past when Jeddah, in Saudi Arabia, was the only point of arrival and departure for pilgrims who came in aircraft, now, the homeward airlifting could be from either Jeddah or Madinah Airport.

SELF ASSESSMENT EXERCISE 4

Discuss the role of Nigeria Airways and Private Airlines in Airlifting Nigerian Pilgrims.

3.5 Hiring of Accommodation in Makkah and Madinah

Conventionally, the Nigerian Pilgrims Commission, which handles accommodation, has earmarked the following areas in Makkah for pilgrims from Nigeria. These are Rae Baksh, Masfalah, Afāir, Shāriu' Monsūr, Duwar Kudai, Ajjiyad and Shāriu' Siteen.

Some of these areas are very close to the 'Haram; centre of worship and equally located at the main route to the Grand Mosque of Ka'bah which makes the mosque more assessable to the pilgrims. Mostly, the houses are equipped with powerful air-conditioners and also concentrated on the same area, thereby making supervision and contact so easy for the officials.

The pilgrims' stay in Madinah is transitory and usually brief. Contrary to the situation in Makkah, the accommodation in Madinah is not located in the same area. Nevertheless, preference is also given to its nearness to the Prophet's Mosque, the centre of worship in Madinah.

SELF ASSESSMENT EXERCISE 5

Compare and contrast, pilgrims' accommodation in Makkah and Madinah.

3.6 Pilgrims' Guides

The pilgrims' guides are experienced people as far as pilgrimage is concerned. State pilgrim's board at the local level appoints them. The main duties of these guides otherwise known, as the co-coordinators are to recruit, educate and complement efforts of the board officials in guiding pilgrims both in Nigeria and in the Holy land. They are also serving as medium of communication or intermediaries between the board and pilgrims at the grassroots.

Due to the annual hike in Hajj fares, many state pilgrim boards have resorted to zoning method in order to choose who could accompany the pilgrims to Makkah mostly on the basis of the highest number of pilgrims recruited by each guide from each zone.

SELF ASSESSMENT EXERCISE 6

Explain the roles of the pilgrims' guides both in Nigeria and Saudi Arabia.

3.7 Appointment of Students' Welfare Officers in Saudi Arabia

On yearly basis, each state pilgrim's board engages the services of students, preferably her indigenous students undergoing courses in various universities in the Arab world especially Jeddah, Makkah and Madinah in Saudi Arabia. The duties of these students are enormous. For instance, they work hand-in-hand with *Mutawwif* on the procurement of approved standard accommodation for the pilgrims. Besides, they guide the pilgrims in performance of *Hajj* rites. They also act as translators and interpreters for the pilgrims in their transactions with the local people.

Moreover, they are also effective in contacting appropriate authority for the certain facilities like air-conditioners, source of water supply and electricity. In fact, their fluency in the local dialect makes their services indispensable in any *Hajj* operation.

SELF ASSESSMENT EXERCISE 7

Enumerate the duties of students' welfare officers annually appointed in Saudi Arabia.

4.0 CONCLUSION

In the foregoing, we have explained the modern management of *Hajj* in Nigeria. The unit centred on the measure recently taken by the Federal State Governments as well as well-meaning individuals in seeing to the smooth conduct of *Hajj* operations. These include the welfare and security of pilgrims both in Nigeria and Saudi Arabia.

5.0 SUMMARY

This unit has focused on the recruitment and registration of the intending pilgrims. The criteria for final selection and enrolment include conversance with observance of the five pillars of Islam; after all, other needs have been met.

Furthermore, we discussed the issuance of pilgrims' passport and visa; medical services; air-lifting of the pilgrims to and from Makkah; hiring of accommodation in Makkah and Madinah; appointment of pilgrims' guides otherwise known as coordinators by each state pilgrim's board.

In addition, we discussed the appointment of students' welfare officers in Saudi Arabia, mostly Nigerian Students in various universities in the Arab world, especially Jeddah, Makkah and Madinah, whose local dialect makes their services indispensable in any *Hajj* operations.

6.0 TUTOR-MARKED ASSIGNMENT

1. Compared and contrast, the pilgrim's passport and the international passport.
2. Discuss the pilgrims' accommodation both in Makkah and Madinah.
3. Explain the roles of the students' welfare officers annually appointed in Saudi Arabia.

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UNIT 2 MODERN MANAGEMENT OF HAJJ IN SAUDI ARABIA I

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Introduction of Iris Scan System
 - 3.2 Institution of Tawāfa Establishments
 - 3.3 Mobile Phone Services
 - 3.4 Refinement of *Zamzam* water
 - 3.5 Makkah-Madinah Rail Link
 - 3.6 The Establishment of *Jamarāt* Bridge Project
 - 3.7 Installation of Fire-Proof Tents at Mina
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

The Kingdom of Saudi Arabia is making untiring efforts with all its available resources in order to make the pilgrimage a success. This has been the case since the days of its founder, King Abdul-Aziz. His sons, the successor Kings, have also followed the same path, right up till the time of the present King Abdullāh bin Abdul-Aziz, the custodian of the Two Holy Mosques.

In this unit, you shall be acquainted with the efforts recently exerted by the Saudi authorities to ensure that pilgrims perform their pilgrimage rites in comfort and ease.

2.0 OBJECTIVES

It is hoped that by the end of this unit, you should be able to:

- mention the modern management of *Hajj*
- explain the modern management of *Hajj*.

3.0 MAIN CONTENT

3.1 Introduction of Iris Scan System

The authorities of the Kingdom of Saudi Arabia are always keen and willing to adopt and use the latest technology and equipment to maintain

security and safety. The Makkah Region Passport Department, in collaboration with the Ministry of *Hajj* has from the year 2006 *Hajj*, operation, introduced the Iris Scan System to monitor the pilgrims.

Moreover, an effective plan to control the entry and departure of *Hajj* and ‘*Umrah* pilgrims is in the offing. This will not only help to identify persons entering the Kingdom but also prevent forgery of passport as iris scanning takes advantage of random variations in the visible features of the iris, the coloured part of the eye.

In a process that takes less than a minute, an incoming visitor has his or her eyes photographically captured in PC camera-equipped kiosks. From there, the specific and unique details of the individual's iris are fed into a database.

The essence of the iris scan system is to reduce the number of runaway pilgrims and labourers who violate immigration laws and create problems for the immigration department. It will, as well, help those companies who bring pilgrims into the country and are often held responsible for their conduct. And above all, it will minimise the huge bill Saudi Arabia had to pay in recent past years to return illegal pilgrims to their home countries. These are mostly from Yemen, Sudan, Pakistan, Bangladesh and Ethiopia.

SELF ASSESSMENT EXERCISE 1

Explain the essence of Iris Scan System.

3.2 Institution of *Tawāfa* Establishments

Owing to the fact that number of pilgrims to the Holy land is swelling on yearly basis, the Kingdom of Saudi Arabia had formed *Tawāfa* Establishments in 1405 A.H to serve the pilgrims in an organised manner. These *Mutawwifs* are divided into six geographical regions. South Asia, Southeast Asia, Iran, Arab countries and non-Arab African countries, Turkey, Europe, Australia, as well as North and South America have been grouped together under one establishment.

Each pilgrim pays SR 170 for various services, out of which SR 25 goes to the person who receives pilgrims at the airport; SR 30 goes to he who serves pilgrims in Madinah, while the rest goes to the *Mutawwif* for his services. However, arranging accommodation for the pilgrims is not the latter's responsibility. It is rather arranged either by foreign missions or tour operators. The *Mutawwif* is only to play a supervisory role by ensuring that necessary things required by the pilgrims are provided.

Furthermore, putting up tents, providing necessary food, and other items, such as: water, ice, rugs, sleeping mats, etc. in 'Arafat is also the responsibility of the *Mutawwif*. They, as well, make sure that the pilgrims' passport details are registered in computers and issue an identity card to them.

The ways the things are run have undergone dramatic change in the last decade. Earlier, all the records were handwritten but now, every single detail is fed into the computer and every department involved in the *Hajj* service can check it up for his ease. It has truly become a year-round job of planning and service. The establishments start planning for the next *Hajj* while one is still on.

SELF ASSESSMENT EXERCISE 2

Examine the role of modern days' *Mutawwifs*.

3.3 Mobile Phone Services

Gone are the days when there were no contacts between the pilgrims and their families once they left home for *Hajj*. Occasionally, passing travellers on the same route might bring a verbal message or notes.

Communication was facilitated to some extent when the postal and telegraph services were introduced. Although, it took a long time for the mail to reach its destination each way, telegrams were sent home just twice – once while reaching the Holy land and then after *Hajj*, intimating the arrival day and time. These were usually sent from the ship.

In this new era of technology, the availability of mobile phone services have been found to be extremely useful for pilgrims to stay in touch with home and office and also to locate fellow pilgrims. This has indeed lessened the burden and anxiety associated with the conduct of *Hajj* and in turn, making it more interesting and exciting.

SELF ASSESSMENT EXERCISE 3

Explain the role of mobile phone services to the modern day pilgrims.

3.4 Refinement of *Zamzam* Water

The two rainwater storm drains in Makkah built about two decades ago are currently undergoing a form of repair. This is aimed at improving water quality in the area and protecting *Zamzam* water as well as to

stabilize the earth around the storm drains, as a possible collapse would endanger structures above them.

The *Zamzam* well is now housed in a basement room protected by glass panels that allow a clear view of the well. Electric pumps are used to draw water from the well, replacing the ropes and buckets. No visitor is allowed to enter the *Zamzam* well room and surroundings. Outside this room, there was a service area where cold *Zamzam* water fountains and dispensing containers were provided for drinking purposes.

Of recent, the Haram Tawāf area has been extended to cover the entrance to this area and it is no more accessible to pilgrims. Instead, cold *Zamzam* water fountains and dispensing containers are now placed at the periphery of Tawāf area.

Furthermore, *Zamzam* water is treated by a series of sand filters, micro filters and ultra violet disinfection. It is equally being stored in underground storage tanks on a continual basis, prior to its distribution to people and transportation to Madinah.

SELF ASSESSMENT EXERCISE 4

Explain the recent reform experienced in *Zamzam* water.

3.5 Makkah-Madinah Rail Link

Owing to the growing number of pilgrims who travel between Makkah and Madinah, the government of Saudi Arabia has recently launched the ambitious project to link the two Holy cities through rail via Jeddah. This is aimed at providing a safe, fast, reliable and comfortable transport service for ‘*Umrah* and *Hajj* pilgrims travelling between the two Holy cities and Jeddah

In addition, besides having air, sea and road links, Makkah and Madinah will be connected to the global railway network. It will, as well, reduce cost of travel for pilgrims, besides the ease, which is attached to a rail journey compared to other mode of transportation.

The number of pilgrims is expected to grow further as a result of new regulations facilitating ‘*Umrah* traffic. Nearly 2.5 million pilgrims visit the Holy cities during the *Hajj* season. In addition, 7.5 million people, including two million in Ramadan alone, go for ‘*Umrah* annually.

The more the number of the pilgrims, the more the services required, easing their staying in the Holy cities.

SELF ASSESSMENT EXERCISE 5

Explain the aim of Makkah-Madinah Rail link.

3.6 The Establishment of *Jamarāt* Bridge Project

The *Jamarāt* Bridge which is recently undergoing construction for expansion by the Saudi authorities, when completed in its five stages, will accommodate no less than five million pilgrims at once and thus putting an end to the problem of overcrowding around the *Jamarāt* and the surrounding areas as well as making the casting of stones easier, safer and hassle-free as possible for the pilgrims.

The project, once completed, will have four floors, besides the ground floor and a basement. It will also have escalators, 12 entrances and 12 exits and would be linked with tents by flyovers. (*Haj & Umra Magazine*, Vol. 61, Issue 22, p.21)

Certain measures are also in place to minimise pushing and shoving at the *Jamarāt* stoning place, particularly in the identified two peak times: morning of the 10th day and the afternoon of the 12th day of Dhul-Hijjah. This is mostly caused by pilgrims carrying baggage while going to perform the stoning ritual.

Furthermore, in the words of Dr. Habib Zain Al-‘Abideen –Deputy Minister of Municipal and Rural Affairs, Kingdom of Saudi Arabia - the bridge will also help the emergency staff to provide quicker and thus better services since trouble spots would be more accessible even at the peak hours. After the completion of the project probably in 1429 A.H. the bridge is expected to accommodate no fewer than 625,000 pilgrims per hour. (*Haj & Umra Magazine*, Vol.61, Issue 9, p.9)

SELF ASSESSMENT EXERCISE 6

Discuss the need for the establishment of *Jamarāt* bridge project.

3.7 Installation of Fireproof Tents at Mina

Mina is regarded as the most densely packed gathering place for human beings in the world, due to the limited area available to living space in relation to the large number of pilgrims who must be accommodated during the pilgrimage season considering the security, safety and comfort of the pilgrims.

Mina, in the past, has been the scene of a number of accidents, fire outbreaks, epidemic diseases despite the extreme care taken by the

Saudi authorities. Consequently, in order to lower the risk of fire, a new idea for an accommodation project at Mina was born, involving the use of the fireproof tents made of fireproof Teflon-coated fabric as against the usual traditional tents. Besides, no open flames are allowed in the encampment.

The project, which ran in three stages, first executed in 1417 A.H. and the last was undertaken in 1420 A.H.

SELF ASSESSMENT EXERCISE 7

Briefly discuss the need for fireproof tents at Mina.

4.0 CONCLUSION

In the foregoing, we have explained the first segment of the modern management of Hajj in the Kingdom of Saudi Arabia. The unit centred on the measures being recently taken by the Kingdom, as the custodians of the Ka'bah in seeing to the peaceful conduct of annual pilgrimage rites. Most of the points raised here centred on the welfare and security of the pilgrims.

5.0 SUMMARY

This unit focuses on the introduction of Iris Scan System to monitor the pilgrims. Institutions of Tawafa establishments as well as pilgrims' exploitation of mobile phone services are also discussed. Others are; refinement of *Zamzam* water for drinking purposes; provision of linkage between Makkah-Madinah rail in order to provide safe, fast, reliable and comfortable transport services for the pilgrims; the establishment of *Jamarāt* bridge project in order to put an end to the problem of over crowding around the *Jamarāt*; and installation of fire-proof tents at Mina in order to lower the risk of fire.

6.0 TUTOR-MARKED ASSIGNMENT

1. Enumerate the functions of Iris Scan System
2. Explain the essence of the availability of mobile phone services to the modern day pilgrims.
3. Highlight the significance of Makkah-Madinah Rail link.

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UNIT 3 MODERN MANAGEMENT OF HAJJ IN SAUDI ARABIA II

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Administration and Medical Personnel to Accompany the *Hajj* Mission
 - 3.2 Opening of Madinah Airport to Foreign Airlines
 - 3.3 Institution of Missing Pilgrims Guidance Centre
 - 3.4 Formulation of New Traffic Management in *Jamarāt*
 - 3.5 Implementation of New Real Estate Projects
 - 3.6 Firemen on Bikes to Control Crowds
 - 3.7 Installation of Surveillance Cameras to Monitor Pilgrims
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

As previously mentioned, the Kingdom of Saudi Arabia is giving top priority to security and safety of the pilgrims, while in the Holy land, to help them perform their religious rites in peace and comfort.

The measures recently adopted by the Kingdom and its various agencies to meet this target are inexhaustible. In this unit, you shall be acquainted with some of these measures to complement those stated in the previous unit.

2.0 OBJECTIVES

It is hoped that at the end of this unit, you should be able to:

- enumerate the modern management of *Hajj* in Nigeria
- illustrate the modern management of *Hajj* in Nigeria.

3.1 Administrative and Medical Personnel to Accompany the *Hajj* Mission

In the past, the pilgrims to Holy land from every valley and mountain to perform Hajj had to seek the services of the "Amir of *Hajj*", now known as the "*Amir* of Makkah". He organized the affairs of the pilgrims. But as the number of the pilgrims grew as well as their requirements and

needs, it became incumbent on the Ministry of *Hajj* and the government bodies who maintained relations with the countries from which the pilgrims from to forge a mutual agreement and to run affairs by official rules and regulation. Royal order Number 70648 issued on 29/08/1384 A.H. which stipulated that administrative and medical personnel must accompany the *Hajj* mission from each country was for this purpose.

There are pilgrims from many countries who speak neither Arabic nor English language. These are from about 100 countries and equally speak about 90 different languages. Somebody who speaks their languages and understands their problems, needs and requirements and who also understands their mentality, must be present at the point of entry to the Kingdom to receive them. Such people help very much in facilitating cooperation with their pilgrims.

In the same vein, there are many pilgrims coming from countries where the weather differs from that of the Kingdom, especially during the *Hajj* season. Also many of them have sensitive diseases such as diabetes, high blood pressure, heart problems, kidney failure, rheumatism and allergies. These require medicines and medical solutions that might not be available in the Kingdom because of the difference in the medical clinics in other countries and difference in the environment. The medical personnel who accompanied each of these countries would do well in curbing this problem.

SELF ASSESSMENT EXERCISE 1

Explain the need for Administrative and Medical Personnel to accompany *Hajj* Mission.

3.2 Opening of Madinah Airport to Foreign Airlines

Until few years back, Saudi Arabia Airline was the only Airline carrying *Hajj* pilgrims to the Prince Mohammad bin Abdul-‘Aziz International Airport, Madinah directly from foreign destinations. In 2003 the Saudi government opened it to foreign airlines. Pilgrims from outside Saudi Arabia generally land in the King Abdul-‘Aziz International Airport, Jeddah to perform ‘*Umrah* and *Hajj* and thereafter, proceed to Madinah. In the past, even those who wished to go to Madinah before performing *Hajj* or ‘*Umrah* had to land in Jeddah. This undoubtedly, was causing congestion in Jeddah, especially during *Hajj* and peak ‘*Umrah* season like Ramadan.

Pilgrims who arrive through Madinah have only one trip for them between Madinah and Makkah, as against two, in case of arriving and leaving from Jeddah. This is not only convenient for them, but also

lessen traffic jams and accidents on the high way between the two Holy cities. That means, saving in cost, time and effort.

SELF ASSESSMENT EXERCISE 2

Why was the need to open Madinah Airport to foreign airlines?

3.3 Institution of Missing Pilgrims Guidance Centre

"If one goes missing in the morning but finds his way back home by evening you won't call him a person lost". Thus goes an *urdu* saying.

Fortunately, there are thousands of such 'lost but found' cases during *Hajj*, when they find their way back to their tents, usually by one of the numerous government and voluntary agencies involved in assisting the missing pilgrims.

There is no doubt that among the pilgrims there are hundreds of thousand who might have never ventured beyond the borders of their villages and cities, let alone the country. There are children, old and infirm men and women who are more likely to lose their way in the massive crowd. In this regard, all foreign pilgrims are issued wristbands on their arrival in Jeddah. These serve as identification tags. The wristband, which contains all the necessary information about the pilgrim, helps the authorities and volunteers to know the name of the pilgrim, his nationality and the name of the local *Hajj* agent in Makkah in case he loses his way or has an accident.

The Saudi Scouts, the organization that works in tandem with the *Hajj* Ministry to find missing persons and maintain statistics is recently adopting website to highlight missing children during the *Hajj* season. They do this by displaying pictures and full details of the missing children.

SELF ASSESSMENT EXERCISE 3

Why was the Missing Pilgrims Guidance Centre established?

3.4 The Formation of New Traffic Management in *Jamarāt*

Saudi authorities have recently ordered the formation of a new group that will supervise pedestrian traffic and gathering on the roads leading to the *Jamarāt* Bridge. The group, which is under the *Hajj* Security Forces, will be responsible for organising the pilgrims' movement on the *Jamarāt* Bridge and the road leading to it.

Duties and responsibilities of this new management include coordinating with agencies and groups involved in guiding and assisting pilgrims in *Jamarāt* with the set schedules and grouping programme. The new management will also be on the lookout for people involved in prohibited activities like sleeping, using portable tents, peddling and using carts and portable seats within the high-density area of *Jamarāt*, as well as prohibiting waiting on the roads leading to the bridge and around the basins.

SELF ASSESSMENT EXERCISE 4

Enumerate the duties and responsibilities of new traffic management in *Jamarāt*.

3.5 Implementation of New Real Estate Project

In order to cater for the growing demands of increasing number of pilgrims who go for *Hajj* and '*Umrah*', a number of new real estate projects are recently being implemented in Makkah. These include Jabal Omar, Shāmiya and Khandama projects.

The residential buildings in Jabal Omar are primarily aimed at providing better housing facilities for pilgrims. It would also be linked with the sound system in the *Haram* to enable residents offer prayers therein following the Imam. It would as well have 92 multi-storey buildings, 27 five-star and four-star and parking space for 12,000 vehicles.

Shamiya project would include expansion of the *Haram* Mosque's northern courtyard by 1.5 million square metres. This will provide housing for more than 205,000 pilgrims and prayers area for 400,000 people. It will as well ensure free flow of pilgrims around the *Haram*, the Holy precinct.

The Jabal Khadama, which is located at the Southeast of *Haram*, is a hilly area. Although the area is very close to *Haram*, for people reside there, the Makkah Development Authority plans to establish housing facilities for 24,000 people in the area.

These projects, when completed, will undoubtedly boost facilities for the millions of pilgrims aiming to perform their religious rites in peace and security. It will also serve both the present and coming generations.

SELF ASSESSMENT EXERCISE 5

Discuss briefly the Jabal Omar, Shāmiya and Khandama projects.

3.6 Firemen on Bikes to Control Crowds

When pilgrims converge for either *‘Umrah* or *Hajj*, the main concern of the authorities in Saudi Arabia is for their safety and security in all aspects.

In the past, fires have caused a lot of damage to lives and property, and the authorities have gradually strengthened the system and increased efficiency with latest equipment, training and special units, such as the motorcycles unit in Makkah. These days, the firemen work round the clock. Some units begin work at 5:00 pm until 11:00 am while another units work from 7:00 pm till 3:00 am.

There are more than 200 firemen on motorcycles. They are divided into different groups and their main tasks are to attend to as soon as they happen before a team of fire men gets there. They are as well required to prevent people from crowding at the incident sites, especially when there is fire.

The motorcycle units are equipped with basic fire-fighting equipment and each motorcycle fireman is equipped with an oxygen tank and a fire resistant uniform in case he has to enter a building on fire.

SELF ASSESSMENT EXERCISE 6

Briefly explain the mission of the firemen on bikes.

3.7 Installation of Surveillance Cameras to Monitor Pilgrims

In order to provide adequate security for pilgrims, the authorities of Saudi Arabia do not rule out any incident. They take into consideration all possibilities including thefts, pickpockets and even subversive acts, among others.

In its plan to deal with these people, the Kingdom of Saudi Arabia has recently installed surveillance cameras in the Grand Mosque and in various parts of the Holy sites to monitor suspicious movements.

In the same vein, the Ministry of Justice has also established summary courts to quickly try and sentence petty criminals so as not to evade punishment.

SELF ASSESSMENT EXERCISE 7

Explain the need for the surveillance cameras to monitor pilgrims.

4.0 CONCLUSION

We have explained in detail the modern management of *Hajj* in the Kingdom of Saudi Arabia. This unit, like the previous one, has touched the area of pilgrims' welfare as well as security, which are the foremost agenda of the Kingdom over the years.

5.0 SUMMARY

This unit has focused on the need for pilgrims in every locality to be accompanied by the administrative and medical personnel. It also discussed the opening of Madinah Airport to Foreign Airlines as well as the institution of Missing Pilgrims Guidance Centre. It also touched the formulation of new traffic management in *Jamarāt*; the implementation of new real estate projects; firemen on bikes to control crowds and the installation of surveillance cameras to monitor pilgrims.

6.0 TUTOR-MARKED ASSIGNMENT

1. Explain the reason why pilgrims have to be accompanied by the administrative and medical personnels to the Holy land.
2. Discuss the reason why Madinah Airport is now opened to the foreign Airlines.
3. What brought the idea of installation of surveillance cameras in the Grand Mosque?

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