

Al-Hajj

Imam A. M. Khattab

[Since this sermon was not recorded in full, it has been supplemented by footnotes and commentary from Asad, Yusuf Ali, Shariati, and Picktall.]

[Part 1 of 2]

Introduction

There is a change in the behavior of Muslims living in America. Especially during the last 10 years,¹ people started to think of the obligations imposed upon them by their faith and, as a result, several groups of people from United States, and North America in general, are going for Hajj² every year to perform the final obligation imposed upon them. Such a trip, I feel, may be a watershed event for the Muslims to come back to their faith, to their God, to their communities. Nowadays, as you may note, wherever you direct your face, wherever there is a Muslim minority or majority, the situation is that Muslims are in trouble. The trouble is not emanating from outside, but from the inside because of one thing: the love of authority and power. For the sake of power Muslims sell everything. It is not only at the level of the state or country but even at the level of small communities; that is our problem. Here in America, a lot of communities are beset by troubles over who is supposed to be president and who is supposed to be director and so on. Even

we have our share of that here in Toledo. In Toledo, we have been separated from each other twice for the sake of power. The people³ who separated from us⁴ are divided now among themselves because of power. Ask yourself if you have ever heard about a Muslim president who resigned his job. If it happens it will be an event the newspaper would write about because such a thing has never happened!

The new trend among the Muslims, here in the United States, to perform the Hajj, may be an indication that the people have started to acknowledge their faith and to come back to their Creator and to prepare themselves for the true world about which the Qur'an said: "Prepare your supplies for the Hereafter; the best supply is piety and good deeds. And remain conscious of Me, O you who are endowed with insight" [2:197].

To prepare for the journey of Al Hajj, it is useful to clarify, first, what is the purpose of Al Hajj, what are the steps in performing that obligation, when does it start, and when

¹ 1980-1990

² The annual Greater Pilgrimage to Makkah

³ A group that started a new mosque, Masjid Saad

⁴ The Islamic Center of Greater Toledo

does it end. Islam is not a religion which dictates: “The Qur’an said this; therefore, abide by it.” We will talk about why the Muslims do what they do in Hajj, because Islam is the religion of reason and every Muslim has the right to ask why and every Muslim deserves an answer. If any religious leader should say that the Qur’an said this or that, without spelling out the reason, then he is not fit to be in that position. Why? Because Islam mainly is a very simple, common sense religion and has an answer for each and every why. Some rituals of Hajj might seem insane to a person who is a stranger to this faith. But when you know why those rituals and actions, which the Qur’an calls *شَعَائِر* are being performed, then it starts to make sense.

There are some general notions about Hajj, which, in my view, are incorrect. Some ladies who were going for Hajj asked me, “Is it true that when we come back from Hajj we have to wear the hijab,⁵ otherwise the Hajj will have been in vain?” Another asked, “You know, I have a carry-out; I sell beer, and I am going for Hajj. Does that mean I have to close that business when I come back?” These questions, in fact, don’t need too much thinking. There is no endeavor that is legitimate before you go to Hajj and illegitimate after you come from Hajj. It is either *halal*⁶ or *haram*⁷ whether or not one has performed Hajj. Islam has certain requirements and if something is *haram* it is *haram* regardless of before or after performing Hajj.

In Islam, the *haram* has several degrees or categories. There is very, very big *haram* and there is medium *haram* and there is a small *haram*; not everything is in the same degree. Say, for example, very, very big sins are called *kabā’ir-ud dunub* in Islamic terminology. Above *kabā’ir-ud dunub* is the biggest of all sins, called *shirk*, which means making a partner to God. Below the *kabā’ir-ud dunub* is the category of, you may say, the medium sins; this category is called in the Islamic Fiqh *makrūh tahreeman*: it is very close to being *haram*. There is a lesser degree of sins called *makrūh tanzeehan*: it is not good but it is closer to *halal*. Then, there is what the Qur’an referred to as *اللَّمَم*. *Lamam*,⁸ *ya’ni*,⁹ things one does without paying

attention to them nowadays, even though to some people they do not appear to be right. The Qur’an referred to this in sura 53, An-Najm:

الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ¹⁰

So, not everything is of the same degree of severity. Sometimes some people make your life miserable by denouncing whatever you do as “*haram, haram*” and you don’t know where to go – they make a hell for you in this world even before you get there, because they declare every action of yours “*haram*”. But Islam is very simple and very nice, truly.

When I was a child and the people from my village went for Hajj, since they traveled on camels, it would take them two months before they returned home. You know, our houses were made of mud in the villages. The people would whitewash the house of the pilgrim one or two weeks before his return. Why? Because he performed the Hajj, and they felt he was entitled to a welcome in a special way. After whitewashing the outside of the house they would write in colored paint some *ahadith*.¹¹ I don’t know if these *ahadith* are correct or not – I am not very well versed in *hadith*, by the

list of meanings – that is best applicable here, is “Slight or temporary mental derangement” The root meaning is, “Picking up haphazardly.”

⁹ An Arabic expression which has no equivalent in English and means, loosely, “I mean”, or “you know”, “in other words” depending on the context

¹⁰ The English translation of the entire verse is: As for those who avoid the truly grave sins and shameful deeds

(كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ) even though they may sometimes

stumble – [اللَّمَمَ] means literally “save for a touch (thereof)” a

phrase which may be taken to mean “an occasional stumbling into sin” – i.e. not deliberately – followed by sincere repentance] behold, thy Sustainer is abounding in forgiveness.

He is fully aware of you [and of your inborn weakness – an implied echo of the Qur’ani verse “man has been created weak” and, therefore, liable to stumbling into sin] when He brings you into being out of dust, and when you are still hidden in your mothers’ wombs: do not, then, consider yourselves pure – for He knows best as to who is conscious of Him. [Never boast about your own purity, but remain humble and remember that “it is God who causes whomever He wills to remain pure (4:49).]

¹¹ A report or account of what the Prophet said

⁵ Head covering

⁶ That which is permitted or allowed

⁷ That which is forbidden or sinful

⁸ The exact dictionary meaning of *اللَّمَم* – which has a very long

way. One of the hadith frequently written was “Anyone who will visit my grave I will intercede for him; it will be my duty to intercede for him with God.” I don’t believe in this “hadith” because in Islam there is no intercession (*shafā’ah*).

Another “hadith” they used to write: “The good Hajj¹² will have nothing but paradise – that will be his reward.” Of course, this is debatable also. You cannot decide on it that way, and say that you will go to Paradise just because you went for Hajj. The third “hadith” they wrote is very important because a lot of people quote it: “Any Haj went to Makkah, performed Hajj and did not commit any crime which is against the rules of Hajj will come back *reborn*.” See, he went to Jimmy Swaggart now! He is “reborn” – it means he comes back like a white page – his sins are *completely* forgiven. But Hajj is one of the pillars of Islam equal to prayer, equal to fasting, equal to zakah.¹³ It is a duty of every Muslim who can afford it. If he performs Hajj, he performs a pillar but if he doesn’t do it he loses one of the pillars of Islam even though he is able to do it. It is as simple as that, and I don’t know why the Muslims everywhere emphasize that the performance of Hajj will result in their sins being forgiven. I have never heard anyone say that giving zakah will forgive their sins; that is a pillar which is completely forgotten. No Muslim talks about it. Even those who talk about it sometimes, talk about it as if they are living in the seventh century after Christ, not in the 20th-century, while we have new institutions and new establishments which have to be considered when we are talking about that pillar of Islam.

Whether or not you go for Hajj, there is a concept known in Islam as *tawbah*. *Tawbah* means repentance. *Tawbah nasūhah* means “clear *tawbah*” – you feel that you committed some crimes in your past life and you decide that, as of today, you will never do them again – that is called *tawbah nasūhah* and the Qur’an sometimes refers to it:

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا .

[The English translation of the entire verse is given below:]

“O you who have attained to faith! Turn unto God in sincere repentance (*تَوْبَةً نَّصُوحًا*), it may well be that your Sustainer will efface from you your bad deeds and will admit you into gardens through which running waters flow, on a Day on which God will not shame the Prophet and those who share his faith: their light will spread rapidly before them, and

on their right; and they will pray: ‘O our Sustainer! Cause this our light to shine for us forever, and forgive us our sins: for, verily, Thou hast the power to will anything’” [66:8].

This type of *tawbah nasūhah*, whether you are in Hajj or not in Hajj, will abolish your sins because you repented for something you have done in the past, you admitted your mistakes, and you decided to live a new life free of these mistakes. And that could make you truly, if we use the terminology, reborn, because the Qur’an encourages the people to act in that fashion when it says: [Imam quotes verse in Arabic. The English translation is:]

“Say: [Thus speaks God] ‘O you servants of mine who have transgressed against your own selves! Despair not of God’s mercy: behold, God forgives all sins [whenever the sinner repents and returns to Him] – for, verily, He alone is much-forgiving, a dispenser of grace’” [39:53].

The next verse encourages them more by saying go back to your God and submit yourselves to Him before the punishment comes to you suddenly and you don’t know what you are doing. [Imam quotes Arabic. The English translation is:]

“Hence, turn towards your Sustainer alone and surrender yourselves unto Him ere the suffering of death and resurrection comes upon you, for then you will not be succored” [39:54].

There is a very nice story my father told me one day. My father went for Hajj in July and he traveled by ship and by camel and the journey was very difficult. He said to me he was treated badly especially by the people living in Makkah. He said the people of Madinah may be a little bit better but those of Makkah – *astaghfirullah*.¹⁴ So, he told me this story after that.

There was a farmer who wanted to buy a cow to provide milk for his children. He had saved a few dollars for that and since there were no banks at the time he had to trust someone with his money until he could find a cow to buy. He thought of Mr. So – no, I don’t trust him. Mr. So – I don’t trust him. He thought and thought and found a house in the village, from which every year someone went for Hajj. The old man went first, then, he sent his wife, the next year his eldest son, and he had seven children. Already, six of them had performed Hajj. So, he thought, in that house all of them are Hajj, and he deemed them to be trustworthy people.

¹² A person who performs the Hajj can be called by the title “Hajj.”

¹³ The obligatory poor due (2.5% of net income)

¹⁴ God forgive me

He went in the morning, found the whole family sitting at the table eating their breakfast and he handed over the money to the big Haj and said to him: "Please keep this with you until I find a cow to buy. I'll come and get the money from you then." So, he took the money from him. After about a month the farmer found the cow he wanted to buy and he came in the morning, found the whole set of people sitting at the same breakfast table and he said to them:

"*Ya Haj*, I have found the cow, if you please give me the few dollars I trusted you with."

The big Haj said to him: "My son, I have never seen your face." He said: "*Ya Haj*, I gave you the money in front of all those people surrounding you."

The Haj replied: "We'll ask them. *Ya Hajja Samihah*, did that man give us any money?"

She said: "We have never seen his face."

"*Ya Haj Muhammad* did that man give us money?"

"He is a liar!"

"*Ya Haj Ibrahim . . . Ya Haj Ismail . . .*" until it was the turn of the boy who had not yet performed the Hajj and said to him:

"*Ya Muhammad!* Did that man give us money?"

He said: "Truly father, he came to us one day and we were eating our breakfast at this same time and he gave you \$1000 and he said to you when I find the cow I'll come to take the money to buy the cow."

His father said to him: "Curse the devil – I'll swear by God that I'll buy you a passport next year."

It is a joke! But apply it; apply it in the context of the above hadith. You have to account for the intention of the person who is going for Hajj. Why are you going? You may be going for business. Lots of people are going for Hajj for the sake of business. We had a certain group of people in Egypt called "*tujjaar ash-shantah*" (The Businessmen of the Suitcase).

As you know, during the time of President Gamal Abdel Nasser import was prohibited. You could not buy any goods manufactured outside Egypt. So those "Business People of the Suitcase" would go for Hajj and they purchased every item not available in Egypt and would sell it after they came back. So those people were not going for Hajj, they were going to make money. There are other people who go to Hajj to get rich. How? The preeminent place where you should be scared for your money is around Ka'bah¹⁵ because some people are going there especially to steal the money of the pilgrims – to pickpocket them. As a result, when you are in *ihram*¹⁶ you wear a belt around your waist; it is that wide¹⁷ and has two pockets where you put your money while you are in *tawaf*¹⁸ around Ka'bah. I have mine until now. I still keep it as a souvenir. There are some people who go to that spot to take advantage of the pilgrims who think that they are in a sacred place and this will never happen. I have experienced something similar myself. When we went for Hajj we were about 13 people in the group, some from Canada, and some from Lebanon. We put our shoes in a Kroger-type plastic bag and put the bag beside a light pole very close to the Ka'bah. When we came back we did not find it. The 13 people, men and women, went barefoot until they descended on a shoe store and the guy was very pleased because he had business from 13 people. So the idea behind Hajj is the intention.

When it comes to Hajj, God imposed it once in a lifetime for those who can afford it. You find people going once, twice, thrice, four times and five times. A grandfather of my wife went for Hajj 24 times. I used to tell him to give that money to the poor; it would be better. He was the mayor of the city and threatened to put me in jail [for daring to say that to him].¹⁹ These are stories from our lives.

¹⁵ The House of God

¹⁶ The dress of the pilgrim

¹⁷ Indicating about 4-6 inches

¹⁸ Circumambulation

¹⁹ Imam was 15 years old at that time. And there was something else Imam would do for which the mayor would threaten to put him in jail: the general public, when passing in front of the mayor's house, would get off their rides and walk past, but Imam would ride his donkey right along without getting off.

Al-Hajj

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[Part 2 of 2]

Step-by-Step Performance of the Hajj

The Hajj is a commemoration of rituals which have been performed for thousands of years and which are all associated with the story of Prophet Ibrāhīm,²⁰ *‘alayhi-s-salaam*.²¹

Ibrahim, *‘alayhi-s-salato wa-s-salaam*, had two wives, Sarah and Hājar. When Hājar, the younger wife of Ibrahim, had the baby boy Isma‘īl,²² Sarah, his first wife felt jealous, so she said to Ibrāhīm, “Will you please take that woman and her son and put them somewhere else. I cannot live with them in one house.” That is human nature. Even the wives of prophets were not immune from being jealous of each other. Ibrahim did not like to have trouble in his house so he separated them. The order came to him through inspiration to take Hājar and the baby boy to Makkah where there was no water, no plants; there was nothing. It was pure desert. There was nobody living in that area, and they were the only two people. The Qur’an narrates the story of Ibrahim praying to God for them: “O God, for their sake send some people to visit and inhabit

that area, so they may be able to function, and provide them with fruits and *ni‘mah*²³ that they may be thankful to You.”²⁴ God responded favorably to the prayer of Ibrahim. Pilgrims started to go to the Sacred House in that area for one reason or another.

The Hajj²⁵ and ‘Umrah²⁶ are a response to this prayer of the Prophet Ibrahim. They have become a part of Islam. The ‘Umrah can be performed at any time of the year, while the Hajj can only be performed in five specific days during the month of Dhul-Hijjah, the last month of the Islamic calendar. So, you find that this area is awash with pilgrims all year round visiting that place. And all this is in response to the prayer of the Prophet Ibrahim, *‘alayhi-s-salato wa-s-salaam*.

God subjected Ibrahim to many tests to see how far he was willing to go in his obedience to God. Hājar and Isma‘īl miraculously survived in this area because that was the

²⁰The Prophet Abraham

²¹Peace be upon him

²²Ishmael

²³Bounties

²⁴14:37

²⁵The Greater Pilgrimage

²⁶The Lesser Pilgrimage

will of God. When Isma'īl grew up to be a young boy, God put Ibrahim to the test of sacrificing him as a *qurban*²⁷ to God. Isma'īl was less than 15 years old at that time, and he was the only child of Ibrahim, and was very dear to his father as he was the only son. So, God made him the subject of the test for Ibrahim. [The English translation of the Qur'anic passages quoted by Imam in the above context is:]

“And Ibrahim prayed: ‘O my Sustainer! Bestow upon me the gift of a son who shall be one of the righteous!’ – whereupon We gave him the glad tiding of a boy-child gentle like himself. And one day, when the child had become old enough to share in his father’s endeavors, the latter said, ‘O my dear son! I have seen in a dream that I should sacrifice thee: consider, then, what would be thy view!’ Isma'īl answered, ‘O my father! Do as thou art bidden: thou wilt find me, if God wills, among those who are patient in adversity.’ But as soon as the two had surrendered themselves to what they thought to be the will of God, and Ibrahim had laid him down on his face, We called out to him: ‘O Ibrahim, thou hast already fulfilled the purpose of that dream-vision!’ Thus, verily, do We reward the doers of good: for, behold, all this was indeed a trial, clear in itself. And We ransomed him with a *tremendous* (*‘adheem*) *sacrifice*²⁸ and left him thus to be remembered among later generations. . .” [37:100-110].

Hajj is characterized by security. The security of this region is also a response to the prayer of the Prophet Ibrahim. When Ibrahim was building Al-Ka'bah²⁹ with the help of his son Isma'īl, he prayed, “O my God, make this locality a place of security and safety. . .”³⁰ [Imam now quotes several verses in Arabic which allude to the security of this place. The English translations are as follows:]

“And lo! We made the Temple [*Al-Bayt*³¹] a goal to

which people might repair again and again, and a sanctuary for all living beings. . .”³² “So that the Quraysh³³ might remain secure; secure in their winter and summer journeys. Let them, therefore, worship the Sustainer of this Temple (Al-Ka'bah), Who has given them food against hunger, and made them safe from danger.”³⁴ “. . .Lawful to you is the flesh of every beast that feeds on plants save what is mentioned to you [hereinafter]: but you are not allowed to hunt while you are in the state of pilgrimage. Behold, God ordains whatever He deems fit in accordance to His plan of which He alone has full knowledge.”³⁵ “Behold, the first Temple ever set up for mankind was indeed the one at Bakkah³⁶ rich in blessing and a source of guidance unto all the worlds, full of clear messages. It is the place whereon Ibrahim once stood; and whoever enters it finds inner peace and is secure. Hence, pilgrimage unto the Temple is a duty owed to God by all people who are able to undertake it. . .”³⁷ “The pilgrimage shall take place in the months appointed for it. And whoever undertakes the pilgrimage in those months shall, while on pilgrimage abstain from lewd speech, from all wicked conduct, and from quarrelling; and whatever good you may do, God is aware of it. . .”³⁸ So, the security of this region is a response to the prayer of the Prophet Ibrahim.

Those of us who have visited Al-Ka'bah may have noted that the pigeons in front of the Haram are not scared; they don't fly away while the people are passing by because they feel secure. No one can touch them. The reason they feel secure is because God has declared the area of the Haram as a place of security. Pilgrims are not permitted to kill any animal or insect in the area of the Haram. When pilgrims are in a state of ihram,³⁹ it is prohibited for them to kill even an ant. It means we cannot hunt while we are in a state of ihram. When you get out of your ihram then you will be able to hunt birds

²⁷ Sacrifice

²⁸ The epithet “tremendous sacrifice” renders it improbable that his sacrifice refers to nothing but the ram which Abraham subsequently found and slaughtered in Isma'īl's stead. To my mind the sacrifice spoken of here is the one repeated every year by countless believers in connection with the pilgrimage to Makkah – the Hajj – which, in itself, commemorates the experience of Abraham and Ismail, and constitutes one of the five pillars of Islam. (Asad)

²⁹ The Temple of God

³⁰ 2:126

³¹ Al-Bayt – literally “The House” [of Worship]: The Qur'an also calls it Al-Bayt Al-'Atīq (The Ancient Temple) and Al-Masjid Al-Harām (The Inviolable House of Worship) or, simply Haram

Or Haram Shareef. It is commonly called Al-Ka'bah.

³² 2:125

³³ The name of the tribe to which Muhammad belonged.

³⁴ Sura 106

³⁵ 5:1, 2: 125-129

³⁶ Synonymous with Makkah. In some old Arabic dialects the labial consonants b and m, being phonetically close to one another, are occasionally interchangeable.

³⁷ 3:96-97

³⁸ 2:197

³⁹ The prohibitions that are in effect when one is undertaking the Hajj or 'Umrah.

and other things. But, as long as you are in a state of ihram, and in the precincts of Haram Shareef, you cannot kill any living thing. [Imam quotes in Arabic. The English translation is:]

“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...” [22:27 Yusuf/Alī].

Does anyone go for Hajj on the back of a camel? Or do we fly in a Boeing 747 because we want the comfort? When you apply for a visa to go to pilgrimage, especially for a woman, the Saudi authorities require her to have a *mahram* – a husband, a brother, a father. If she has no mahram – no pilgrimage. *No pilgrimage!* No performance of the fifth pillar of Islam because she has no mahram! Why? Because there is hadith saying “A woman cannot travel without a mahram.” Why don’t we think about this in a realistic way and say that the Prophet uttered that hadith to suit *his* time. Let me give you my personal analysis of this and if it makes sense to you, take it, otherwise, forget it; you did not hear me.

In the olden times, robbers and highwaymen used to attack pilgrims and travelers between Makkah and Madinah and along the caravan routes in all directions. The thieves would rob them of their money and hurt them. In the sixth century, these gangs were even more numerous and more violent. There was no security. A woman traveling alone was, therefore, in grave danger because it took one month of traveling day and night on camelback to go from Makkah to Madinah. So the Prophet ordered that a woman should always have a mahram traveling with her for her protection. She needed a man to protect her. Today, travel between Makkah and Madinah takes half an hour by plane, and pilgrims go in groups, so there is no danger. This requirement of mahram needs to be reconsidered in the context of 20th century and 21st century conveniences and conditions without violating the framework of Islam. The situation is changed and we have to take this into account. There is no danger and no insecurity nowadays while traveling by bus or by aeroplane between Makkah and Madinah, so what is the need for a mahram? It does not serve any purpose. If we stay within the framework of Islam, and if we listen to our conscience, and use our brains to think, we need not listen to this or that [shaykh].

Someone will say, O, Khattab wants to change religion. I say to you we have the precedent: Omar bin Khattab changed the Qur’an and no one opposed him. And

Omar bin Khattab is from my family! We are relatives! He changed something so *I* have to change something! *Yā’nī*, Omar bin Khattab said, in regard to the Qur’anic verse that stipulates new converts to Islam as being eligible to receive part of the zakah money:

“No. Stop it. I’ll not pay that.”

Someone said: “*Yā Omar!* This is Qur’an!”

He said: “Yes, the Qur’an was revealed for a time when Islam was weak, when the number of Muslims was small, but nowadays, we are strong and the number of Muslims is large. If anyone is converting just to take part of zakah, we don’t need him.”

And, as a result, if you read all the books of fiqh now, they stipulate that the part of zakah which was to be given to new converts to Islam is no longer applicable. So, here we can say that Omar bin Khattab stopped observing a part of the Qur’an, and if Omar is capable of doing that because he used his brain, why don’t we use our brains nowadays and say the Prophet, peace be upon him, said certain things for his own time and they are not applicable for us today. That same woman, who is prevented from going to Makkah to perform Hajj, can travel here to Las Vegas, and Florida, and California, and Hawaii with no mahram.

I remember, a few years ago, a group from Toledo was rejected. One of those ladies going with the group came to me and said: “Imam, why don’t you divorce me from my husband and marry me to a Saudi guy so I can go and perform the Pilgrimage. We can fix it again when I come back.” That is why I say that an incorrect interpretation of the hadith leads us to become subjects of ridicule.

The time has come that we have to understand Islam in the context of our present life and in the context of our present environment without going beyond the framework and the spirit of Islam itself. Because Islam has a framework, a circle, you have some leeway to move around inside that circle, but not go outside it. As long as we are inside that circle we can work, we can interpret, and we can adjust our rules to suit our time and our place.

*Ihrām*⁴⁰ is the dress worn by male pilgrims. It

⁴⁰ The ihram is symbolical of the renunciation of the vanities of this world. The wearing of the pilgrim garment is mandatory from certain points (miqāts) definitely fixed on all roads leading into Makkah. From these points the pilgrimage prohibitions come into effect and the pilgrim is dedicated to worship and prayer.

consists of two pieces of unstitched cloth made of cotton. One piece is wrapped around the waist and extends to just below the knees. The other piece is wrapped around the torso such that the right arm and shoulder are left exposed.

Sometimes, the ihram appears strange to some of us. Some men are very touchy and say, "How come I'll not be wearing underwear while I am inside that Sacred House where the males and females are together; how, *how* can I practice that?" In America we are familiar with the three-piece suit, and we would like to appear nice. But the type of garment ordained for pilgrimage has *hikmah*⁴¹ behind it. Of the people who go for Hajj, some are poor, some are rich, some are kings, some are janitors. When they are attired in the same kind of clothes – the ihram – you cannot distinguish who is the king and who is the servant, or, who is rich and who is poor. And that denotes the equality of man before God; no one is better than the other. No discrimination and no distinction between black and white, rich and poor, educated and non-educated, high-class and low-class, because you cannot distinguish them from their look. That will indicate that the criterion before God is not the look, but it is the piety and good deeds as the Qur'an states: "The best of you before God is the most pious among you."

I told you last week about a letter we received from a Muslim man in a jail here in Toledo. He wrote, "You shaykhs, you look like *kuffar*; ⁴² you are attired in suits so you look like *kuffar*; you don't cover your heads so you look like *kuffar*." And such people will quote every hadith, right or wrong, while forgetting a correct hadith of the Prophet in which he says: "God will not consider your looks and shapes, but will consider your actions and your hearts." You'll never hear that hadith from such people. So, when you are in ihram you wear only those two pieces of cloth and uncover your head. If you wear *taqqiyah*,⁴³ or a hat, while in ihram, you are obligated to expiate your sin by slaughtering a sheep and distributing it to the poor, because you committed an offence against the rules of God by covering your head. While you are circling around the most sacred spot – the first one built for the worshipping of God on earth⁴⁴ – you are asked to uncover your head. What about in the normal circumstances? The question is left for any

Muslim to answer.

Talbiyah

Labbaik - Here I am at Your service.

Allahumma labbaik - O God, here I am at Your service.

Labbaika la shareeka laka labbaik - Here I am at Your service, no partner hast Thou. Here I am at Your service.

Innal hamda, wal ni'mata, laka wal mulk - Verily, all praise belongs to Thee, and all blessings and sovereignty belong to Thee.

La shareeka lak - No partner hast Thou.

Ibrahim, *'alayhi salaam*, after he built the Ka'bah with his son, received an order from God to make "adhan" to call the people to come and perform the Hajj. That "adhan" is an invitation from God to come and visit His house and the *talbiyah* is a response to that call.

Tawaf⁵

Circling around Ka'bah seven times. Each round starts and ends at the Black Stone.⁴⁶ How did this come into existence? It is because Ibrahim circled around it. [Imam quotes in Arabic. The English translation is:]

"And lo! We made the Temple [*Al-Bayt*] a goal to which people might repair again and again, and a sanctuary for all living beings: take, then, the place⁴⁷ whereon Ibrahim once stood as your place of prayer. And thus did We command Ibrahim and Ismā'il: 'Purify My Temple for those who will walk around it and those who will abide near it in meditation, and those who will bow down and prostrate themselves in prayer therein'..."⁴⁸ [2: 125].

Sa'y

After the tawaf, the pilgrim goes for sa'y. The sa'y is the ritual of walking between the two hills of As-Safā and Al-Marwah. Of course, in ancient times, pilgrims walked on the sand under the heat of the sun. But today you find that they have built a

⁴¹ Wisdom

⁴² Pagans

⁴³ The traditional male Arab headdress

⁴⁴ The Ka'bah

⁴⁵ Circumambulation

⁴⁶ A black stone set in the southeast corner of the Ka'bah.

⁴⁷ Called Maqām-e- Ibrahim

⁴⁸ The seven times tawaf symbolically indicates that all human actions and endeavors ought to have the idea of God and His oneness for their center. After finishing the first tawaf, pray a short prayer at the Maqām-e-Ibrahim. Maqām-e-Ibrahim may refer to the immediate vicinity of the Ka'bah or, more probably, to the Sacred Precincts (Haram) surrounding it.

huge building over them – *matha* – and organized it nicely. They have separated the opposing streams of pedestrians much like the two lanes of a road and in the middle of the two lanes is a median for those who are in a wheelchair. So it is organized and modernized a little bit. Moreover, it is air-conditioned from underneath so that pilgrims walk on cool slabs of polished marble instead of burning hot sand. It is three-quarters of a mile one-way and you do it seven times. Hājār was looking for water for her thirsty child, and she was wandering between these two hills looking for water, and after the seventh trip, she discovered water under the baby's feet. That is called, nowadays, Zamzam – the well of Zamzam. [Imam quotes Arabic. The English translation is:]

“Hence, behold, As-Safā and Al-Marwah are among the symbols (شَعَائِرَ اللَّهِ) set up by God; and thus, no wrong does he who, having come to the Temple on pilgrimage (Hajj) or on a pious visit (‘Umrah), strides to and fro between these two, for, if one does more good than he is bound to do – behold, God is responsive to gratitude, all-knowing”⁴⁹ [2:158].

⁴⁹ The term شَعَائِرَ اللَّهِ literally, God's symbols, denotes the places reserved for particular rites as well as the religious rites themselves. The space between the two low outcrops of rock called As-Safā and Al-Marwah, situated in Makkah in the immediate vicinity of the Ka'bah, is said to have been the scene of Hājār's suffering when Ibrahim, following God's command, left her and their infant son, Ismail, in the desert. Distraught with thirst and fearing for the life of her child, Hājār ran to and fro between the two rocks and fervently prayed for water in the parched desert and prayed to God for succor; and, finally, in her eager quest around these hills, her reliance on God and her patience were rewarded by the discovery of a spring, existing to this day and known as the Well of Zamzam, which saved the two from death through thirst. It was in remembrance of Hājār's extreme trial, and of her trust in God, that As-Safā and Al-Marwah had come to be regarded, even in pre-Islamic times, as symbols of faith and patience in adversity.

It is in commemoration of Hājār's running in distress between As-Safā and Al-Marwah that the pilgrims are expected to walk, at a fast pace, seven times between these two hillocks. Because of the fact that in pre-Islamic times, certain idols had been standing there, some of the early Muslims were reluctant to perform a rite which seemed to them to be associated with recent idolatry.

This verse is a reassurance to those Muslims: “...no wrong does he who, having come to the Temple on pilgrimage or on a pious visit, strides to and fro between these two” and it points out to them that this symbolic act of remembrance was much older than the idolatry practiced by the pagan Quraysh. Of the phrase

IN THE CASE WHERE ONE IS PERFORMING ‘UMRAH ONLY, after completing sa'y, you cut your hair. You have the option to shave your head or cut just even one hair. Cutting of the hair indicates the end of the state of ihram. Now you are free, and what was prohibited to you during the time of ihram is legitimate for you. You could take a bath, you could cut your nails, you could do the things which were prohibited before that. Some people were asking me what the significance was of not being able to shower for five or six days when one goes on pilgrimage for Hajj or ‘Umrah considering that cleanliness is a part of *īmān*?⁵⁰ I don't know from where they got this information. In fact, if you are going for ‘Umrah only, you can finish the ‘Umrah in two hours, and after that you are out of the ihram and you could take a shower. If you took a shower just before putting on ihram, then you'll be about two or three hours only without a shower. In the case of Hajj, it starts on the 8th of Dhul-Hijjah and ends on the 10th of Dhul-Hijjah. So you take a shower and don your ihram on the 8th, go to Mina⁵¹, then on the 9th go to Arafat⁵², and come back to Al-Ka'bah on the 10th, and this will complete your Hajj, and you could get out of ihram, and you can take a shower. It means that the only day that you cannot take a shower will be the ninth day of Dhul-Hijjah. Circumstances on the ninth day do not allow one to take a shower. How do you take a shower if you are on the Mount of 'Arafat?⁵³ There are no showers there. You will be lucky to have a jug of water to drink; just for your drink.⁵⁴

“if one does more good than he is bound to do” Imam Abu Haneefa says it means this part of the Hajj is not obligatory, but rather a supererogatory act of piety, but most scholars hold the view that it is an obligatory rite. This marks the end of ‘Umrah if one is performing ‘Umrah only. You can take a drink of the Zamzam water now, but doing so is not a part of Hajj or ‘Umrah.

⁵⁰ Belief in God coupled with righteous conduct

⁵¹ A plain located about three miles east of Makkah

⁵² A plain located south-east of Makkah about 3 miles beyond Mina

⁵³ A small hill located in the plain of Arafat

⁵⁴ Today – in the 21st century – the situation is changed, and there is abundant water even in Arafat, as I witnessed in the Hajj of 2006

Going to Makkah to Perform ‘Umrah Only	
•	1. Niyah
•	2. Talbiyah
•	3. Tawaf immediately upon arriving in the Haram
•	4. Pray at Maqām-e- Ibrahim: 2 rak‘at nafl
•	5. Sa‘y
This completes the ‘Umrah. Cut your hair. The state of Ihram is ended.	

IN THE CASE WHERE ONE IS PERFORMING THE HAJJ, one has two options: you can come to Makkah just in time for the Hajj and perform ‘Umrah and Hajj with the same ihram, or you can come to Makkah several days or weeks before the Hajj and get into ihram and perform ‘Umrah; then, get out of ihram, and when the time of Hajj comes, you put on ihram again. This has a significance and we will talk about that. So the steps of Hajj are:

1. **Niyah** (Intention).⁵⁵
2. **Ihram**.⁵⁶
3. **Talbiyah**.⁵⁷
4. **Tawaf**.⁵⁸ Seven times.

⁵⁵ Do two rak‘at nafl and make intention to do Hajj, or Umrah, or both.

⁵⁶ You are in miqāt, with the determined and unshakable resolve and intention to perform the Hajj. You have brushed aside the clothes of this world and put on the ihram. Now perform the ritual prayer of ihram; offer yourself in your new clothes to God. How amazing is this ritual prayer which means something else in miqāt, in the white shroud of ihram, at the threshold of the House of God. We feel the heaviness of His presence upon ourselves.

⁵⁷ The pilgrim begins to repeat this as often as he can upon starting his approach to Makkah

⁵⁸ To be performed upon reaching the Ka‘bah. The first three

5. **Sa‘y**.⁵⁹ Seven times.

After completing the sa‘y, cut or shave your hair if you are performing ‘Umrah only, because you are done. You can get out of ihram. But, if there are several days from the time of completing your ‘Umrah to the 8th of Dhul-Hijjah – the first day of Hajj – you can get out of ihram, and then go to a miqāt location and get into ihram again for the purpose of performing Hajj. But, if you performed ‘Umrah on the 7th of Dhul-Hijjah, then proceed to the next step and do not shave or cut your hair, or take a bath after completing the sa‘y. The next step will start on the morning of the next day. [Imam quotes in Arabic. The English translation is:]

“And complete the pilgrimage (the Hajj) and the pious visit (the ‘Umrah) to Makkah in honor of God; and if you are held back, give instead whatever offering you can easily afford. And do not shave your heads until the offering has been sacrificed, but he from among you who is ill or suffers from an ailment of the head shall redeem himself by fasting or alms, or

circuits of tawaf are performed at a brisk pace. The last four at a leisurely pace. After the tawaf, perform two rak‘ah nafl at the Station of Ibrahim, then go for Sa‘y. On the 7th of Dhul-Hijjah, there is the great sermon in the Haram where the whole assembly listens to an exposition of the meaning of Hajj.

⁵⁹ Brisk walking in areas marked

any other act of worship.⁶⁰ And if you are hale and secure, then he who takes advantage of a pious visit ('Umrah) before the time of pilgrimage (Hajj) shall give whatever offering he can easily afford. All this relates to him who does not live near the Inviolable House of Worship" [2:196-197].⁶¹

6. Day One of Hajj

On the 8th of Dhul Hijjah the people travel from Makkah towards the Mount of 'Arafāt. After Fajr⁶² prayer, start traveling until you reach Mina, which is situated midway between Makkah and 'Arafāt. You arrive at Mina before midday. The day is spent traveling and setting up camp at Mina, and you stay the night in Mina.

7. Day Two of Hajj

The 9th of Dhul Hijjah – The Great Day of 'Arafāt. After Fajr prayer, leave Mina and go to Arafāt. Standing up on

⁶⁰ Like feeding the poor.

⁶¹ The Hajj takes place once a year in the month of Dhul-Hijjah during five specific days. The 'Umrah may be performed at any time. Pilgrims must refrain from cutting or even trimming the hair on their heads from the time they enter the state of ihram until the end of the pilgrimage. The end of the Hajj is the offering of the sacrificial animal on the tenth day of Dhul Hijjah or Eid-ul-Adha. After the slaughter of the animal, you can shave or trim your hair and you can cut your nails. Having once undertaken the pilgrimage, you must complete it. When this verse was revealed, Makkah was in the hands of the enemies. Therefore, as did happen, if you came to perform the pilgrimage, but were prevented to do so, then the stipulation is to "send an offering that you can easily afford for sacrifice and do not shave your heads until the offering has been sacrificed." "And if you are hale and secure, then he who takes advantage of a pious visit ('Umrah) before the time of pilgrimage (Hajj) shall give whatever offering he can easily afford. All this relates to him who does not live near the Inviolable House of Worship." This is referring to the person who has gone for Hajj and performs 'Umrah at the same time, i.e. prior to the Hajj (*mutamatti*). In this case, the pilgrim gets into ihram for the 'Umrah and then he has two options: 1) to do the 'Umrah and time it, so that straight away he proceeds to the rites of Hajj, or 2) to perform 'Umrah and then get out of ihram for a variable number of days, and then get back into ihram for the Hajj. This interruption in the state of ihram between the time of completion of an 'Umrah and the performance of the Hajj is for the sake of personal comfort and when one takes advantage of this facility then one is obliged to sacrifice an animal at the termination of the pilgrimage, or, alternatively, to fast for ten days: "whereas, he who cannot afford it shall fast for three days during the pilgrimage and for seven days after your return: that is, ten full days."

⁶² Dawn

'Arafāt is one of the pillars of Hajj. If the pilgrim is not within the boundaries of Arafāt, then his/her Hajj is not complete and he has to repeat it. [Imam quotes in Arabic. The English translation is:]

"The pilgrimage shall take place in the months appointed for it. And whoever undertakes the pilgrimage in those months shall, while on pilgrimage, abstain from lewd speech, from all wicked conduct, and from quarrelling; and whatever good you may do God is aware of it. And make provisions for yourselves – but, verily, the best of all provisions is God-consciousness: remain, then, conscious of Me, O you who are endowed with insight!...And when you surge downwards in multitudes from 'Arafāt, remember God at the Sacred Monument (**المَشْعَر**)⁶³ and remember Him as the One who guided you after you had indeed been lost on your way; and surge onwards together with the multitude of all the other people who surge onward,⁶⁴ and ask God to forgive you your sins: for, verily, God is much-forgiving, a dispenser of grace. And when you have performed your acts of worship, continue to bear God in mind as you would bear your own fathers in mind – nay, with a yet keener remembrance! ...And pray:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا
عَذَابَ النَّارِ

"O our Sustainer! Grant us good in this world and good in the life to come, and keep us safe from suffering through fire" [2:197-201].

So, the presence on Arafāt is an essential part of the obligation of Hajj. Here, black and white, red and yellow, male and female, rich and poor, all are standing up, and there is no partition like that there.⁶⁵ Males and females are mixed there. That is unity; and they are equal before God; preference by

⁶³ Mudzalifa, where the Prophet offered up a long prayer.

⁶⁴ Thus the pilgrims are called upon to submerge their individualities, at that supreme moment of pilgrimage, in the consciousness of belonging to a community of people who are all equal before God, with no barrier of race or class or social status separating one person from another

⁶⁵ Imam points to the partition in our prayer room. The prayer room in the Islamic Center of Greater Toledo, Ohio, consists of one big octagonal hall under the dome, with a three-foot high partition along the center. The women pray on the left side of the partition and the men pray on the right side.

God of one over the other is based upon piety and good deeds.⁶⁶

After standing up on Arafat till sunset, you travel back towards Makkah, and on reaching Mudzalifa,⁶⁷ stay the night there.⁶⁸ In Mudzalifa, you pray Maghrib and 'Isha'⁶⁹ combined; that is in imitation of the Prophet.

8. Day Three of Hajj

The 10TH of Dhul Hijjah – Eid-ul-Adha. In the morning, after the Fajr prayer in Mudzalifa, the people return to Mina for *Ramy Al-Jamarat*⁷⁰ and throw stones at the *Jamarat al-Aqabah*.⁷¹ After completing Al-Jamarat, the pilgrim goes back to Makkah and makes tawaf, which is called *Tawaf al-Jfādah*. And this is in the Qur'an: [Imam quotes Arabic verse. The English translation is:]

“Thereafter let them bring to an end their state of self-denial, and let them fulfill the vows which they may have made, and let them walk once again around the Most Ancient Temple” [22:29].

After that tawaf, your Hajj is complete. After the Eid-ul-Adha⁷² prayer and sermon in Al-Haram Sharif, pilgrims shave or trim their hair indicating the completion of the Hajj rites, and you can get out of ihram.⁷³ You can shower and then get back into ihram⁷⁴ in order to go back to Mina again. You will spend two or three more days in Mina. These are the three days following Eid-ul-Adha – 11th, 12th and 13th of Dhul-Hijjah.

For the *mutamatti* – the pilgrim who had ihram for 'Umrah and another ihram for Hajj – he has to proceed to

perform another sa'y between Safā and Marwah after the Tawaf al-Jfādah; then he is free to remove his ihram.

[Imam quotes Arabic verse. The English translation is:] “O you who have attained to faith! Offend not against the symbols set up by God, nor against the sacred month of pilgrimage, nor against the garlanded offerings,⁷⁵ nor against those who flock to the Inviolable Temple, seeking favor with their Sustainer and His goodly acceptance; and only after your pilgrimage is over are you free to hunt” [5:2:].

9. The Sacrifice/Qurbani.

A majority of people mistakenly think that every person going to perform Hajj is supposed to slaughter a sheep there.⁷⁶ That is not right. 'Udhiyah is sunnah.⁷⁷ It is a *sadaqa*,⁷⁸ so you can do it, or, not do it there, just the same as you would do it here. A lot of people ask me when going for Hajj if they have to slaughter a sheep there, or if they can give money instead. But the qurbani is not an obligation; it is not incumbent upon every person who is performing Hajj to slaughter an animal there, except, if he commits an offence; then, at that time it will be obligatory. Otherwise, the 'udhiyah or qurbāni, which we do on Eid-ul-Adha here, is exactly the same over there – it is optional; it is a sunnah. If you decide to do it, the time for it is after the Eid prayer on the day of Eid and during the three days after Eid, which are called *Ayyam Tashreeq*. The Qur'an says: [Imam quotes Arabic verse. The English translation is:]

“And as for the sacrifice of cattle, We have ordained it

⁶⁶ No specific rituals or prayers are required during the stay at Arafat. The pilgrims are required to remain until sunset on the plain of Arafat, below the hillock known as Jabal ar-Rahmah – the Mount of Grace – a symbolic act meant to bring to mind that ultimate gathering on Resurrection Day, when every soul will await God's judgment. Raise your hands for prayer and focus only on Allah. You are the closest to God that you can ever be.

⁶⁷ Located about midway between Arafat and Mina

⁶⁸ Pick up 70 pebbles here. Some say 49.

⁶⁹ Sunset and night prayers

⁷⁰ The ritual of throwing seven stones at each of the obelisks. It is also called Al-Jamarāt or, simply, Jamarāt.

⁷¹ The largest obelisk

⁷² The 10th of Dhul-Hijjah or the day of sacrifice

⁷³ “Ihram” here refers to “the prohibitions” (except marital relations)

⁷⁴ The “dress”

⁷⁵ The animals which are brought to Makkah at the time of pilgrimage, to be sacrificed there in the name of God and most of their flesh distributed among the poor, are marked out by putting garlands around their necks to prevent their being inadvertently used for commercial (profane) ends. The sacrifice: a conscious, selfless offering in His name of something that one cherishes as necessary and valuable, and not as an attempt to “propitiate” Him Who is far above anything that resembles human emotion. “God's symbols” – شَعَائِرَ اللَّهِ is an expression that refers to the rites of pilgrimage and the stress on the symbolic character of all the rites connected with the pilgrimage is meant to draw the believer's attention to the spiritual meaning of those rites, and thus to warn him against making, unthinkingly, the rituals themselves as the goal of one's awe and reverence.

⁷⁶ Slaughtering an animal on the day of Eid-ul-Adha is called *Udhiyah* or *qurbāni*

⁷⁷ The example of the Prophet embodied in his statements and actions

⁷⁸ Optional charity.

Al-Hajj. Step-by-Step Performance of the Hajj

for you as one of the symbols set up by God, in which there is much good for you. Hence, extol the name of God over them when they are lined up for sacrifice; and after they have fallen

lifeless to the ground, eat of their flesh, and feed the poor who is contented with his lot and does not beg, as well as him who is forced to beg. It is to this end that We have made them

Going to Makkah to Perform Hajj and ‘Umrah Having Separate Ihram For ‘Umrah and Separate Ihram for Hajj: (The Mutamatti)

- Niyah
- Talbiyah
- Tawaf immediately upon arriving in Haram Shareef
- Pray two rak ‘ats *nafl* at Maqam-e-Ibrahim
- Sa ‘y. This completes ‘Umrah. Cut your hair. The state of ihram is ended. Go to Madinah or stay in Makkah as per your plan. **Getting ready for Hajj:** If you are in Makkah go out to a miqāt location to put on your new ihram. If coming from Madinah, take a shower and put on your ihram before leaving Madinah.
- 8th of Dhul Hijjah: travel from Makkah to Mina, or, go directly to Mina if coming from Madinah on the morning of the 8th of Dhul-Hijjah.
- 9th of Dhul-Hijjah: travel from Mina to ‘Arafāt. At sunset go from ‘Arafāt to Mudzalifa. Stay overnight.
- 10th of Dhul-Hijjah/Eid ul-Adha: After Fajr prayer go from Mudzalifa to Mina. Complete Jamarat al-Aqabah. Go directly to Makkah and do Tawaf al-Ifādah. Then do Sa’y. This completes your Hajj. You may cut your hair now or after the qurbani which is obligatory for the mutamatti. If you made a mistake against the rules of ihram you are obligated to do a qurbani for that so you may have to sacrifice two animals.
- Ayyam Tashreeq: Go back to Mina on the day of ‘Eid after completing Tawaf al-Ifādah (and qurbani). Qurbani can be done in Makkah or Mina.
- Tawaf al Wada‘ or the Farewell Tawaf performed before leaving Makkah for home or to go to Madinah.

subservient to your needs, so that you might have cause to be grateful. But bear in mind: never does their flesh reach God, and neither their blood: it is only your God-consciousness (*taqwa*) that reaches Him. It is to this end that We have made them subservient to your needs, so that you might glorify God for all the guidance with which He has graced you”⁷⁹ [22:36, 37].

There is a special kind of slaughtering to be done in Hajj under certain circumstances. It is called *kafara*. It is a ransom, or a sort of a penalty, and it is obligatory. If you make a mistake during Hajj, for example, if you are in *ihram* and you shave, then this is an offence against the rules of *ihram*. The ransom for that is to slaughter a sheep and distribute it to the poor people. You are prohibited to hunt the birds around the Haram. If you killed a bird there, by mistake, then the ransom is to slaughter a sheep and distribute the meat to the poor. It does not have to be slaughtered in the Ka‘bah or Makkah, but it is to be slaughtered in the area of Haram which includes Mina, Mudzali‘ah, ‘Arafāt; all of this area is considered as the Haram.

[Imam quotes Arabic. The English translation is:] “And bear God in mind during the appointed days⁸⁰ and celebrate His praises; but he who hurries away within two days shall incur no sin, and he who tarries longer shall incur no sin, provided that he is conscious of God, and know that unto Him you shall be gathered” [2:203].

These three days are for *Ramy al-Jamarat*. *Ramy al-Jamarat* means throwing seven little stones at each of the *jamarat* every day for three days. Normally, the people will throw the stones after Maghrib. But what is the reason for throwing these stones?

9. Ramy Al-Jamarāt

Days Four, Five, and Six of Hajj: 11th, 12th, and 13th of Dhul Hijjah. The *jamarāt* are three concrete pillars⁸¹ each one surrounded by a low, circular, concrete enclosure. The

pillar is a symbolical representation of Iblees or the Devil. There is a big, a medium, and a small pillar, and seven stones are thrown at each pillar on three successive days. All this has a meaning. But, you know, you meet with some ignorant Muslims there, sometimes, who utilize other things in addition to the stones: they beat the pillar with their shoes! I have seen it with my eyes. One lady went to the “big Devil” and was hitting it with her shoe seven times and saying, “You are the cause behind corrupting my husband and making him divorce me.”⁸² But, in fact, these are symbols, and throwing the stones at these pillars has a symbolic meaning.

When Sayyidna Ibrahim, *‘alayhi as-salato wa-s-salaam*, saw in his dream that he is sacrificing his son in obedience to God, he consulted with his son. As the Qur’an said: “O my son, I have seen in my dream that I am slaughtering you. What do you think?” The boy said, “O my father, do what God ordered you to do, *in-sha’-Allah*⁸³ you will find me very patient.” That was the answer of the little boy. When some one is obedient to God, the Devil has to play his role in that respect, so the evil soul, or what we call the *Shaytān*, whispered to Ibrahim, saying, “How come you are going to slaughter your son? You will be a cruel man; for the sake of a dream, you will slaughter your son? Forget it!” It was an attempt on the part of the *Shaytān* to dissuade Ibrahim from being obedient to God. But Ibrahim shunned him and said, “In obedience to God, I’ll do anything.” Having despaired of Ibrahim, he went to Hājar, the mother of Isma‘il and attempted to deceive her by whispering to her: “Are you going to allow your husband to kill your son? Take your son and escape, his father is going to slaughter him.” But she, too, shunned him and said, “In obedience to God, I will do anything.” In a final attempt, the *Shaytān* tried to prevail over the little Isma‘il by whispering to him that he should escape, not to wait, because his father was going to kill him. But the child, too, shunned him and said, “In obedience to God, I’ll sacrifice myself.”⁸⁴ [Imam quotes a number of Qur’anic passages in Arabic. The English translation is:]

⁷⁹ The repeated Qur’anic insistence on pronouncing the name of God whenever one slaughters an animal is meant to make the believers realize the awfulness of taking life, and the solemn nature of the trust which God has conferred upon the believers in the permission to eat the flesh of animals.

⁸⁰ These appointed days are the three days following Eid-ul-Adha-Ayyam Tashreeq. The pilgrims are obliged to spend at least two of these three days in the valley of Minā.

⁸¹ In the year 2006 when I went for Hajj I found the “pillars” had been replaced with a flat wall about 20 feet long and 20 feet high.

⁸² Imam went for Hajj in 1972. It appears that these pillars were accessible at the time. In the year 1987 when I went for Hajj the pillars were enclosed by a low circular wall but they were not accessible because of a second four-foot wall at a distance of approximately eight to ten feet.

⁸³ By the will of God

⁸⁴ The stoning of these pillars is symbolically connected with the rejection of evil in thought, word, and deed

“All this is ordained by God; and if one honors God’s sacred commandants, it will redound to his own good in his Sustainer’s sight.”⁸⁵ “...And anyone who honors the symbols (شَعَائِرَ اللَّهِ) set up by God shall know that, verily, these symbols derive their value from the God-consciousness in the

believers’ hearts. . . In that God-consciousness you shall find benefits until a term set by Him is fulfilled⁸⁶ and you shall know that its goal and end is the Most Ancient Temple (*Bayt al-‘Atīq*.)”

Going to Makkah to Perform Hajj and ‘Umrah with One Ihram

- Niyyah
- Tālbīyah
- Tawaf immediately upon arriving in Haram
- Pray at Maqām-e-Ibrahim: 2 rak‘ats nafl
- Sa‘y.

**This completes your ‘Umrah.
DO NOT cut or shave the hair but proceed to the Hajj rites.**

- 8th of Dhul-Hijjah. Travel from Makkah to Mina
- 9th of Dhul-Hijjah. Travel from Mina to ‘Arafāt. At sunset go from ‘Arafāt to Mudzaliḥ. Stay overnight –
- 10th of Dhul-Hijjah/Eid ul-Adha. In the morning, after Fajr prayer, go from Mudzaliḥ to Mina. Complete Jamarat al-Aqabah. Go straight away to Makkah and complete Tawaf al-Ifādah. On completing Tawaf al-Ifādah your Hajj is complete and you can cut your hair. The state of ihram is ended. You can perform the optional Qurbani if you are planning to do so. If you made a mistake in the rules of ihram, a qurbani will be obligatory and this should be done after Tawaf al-Ifādah and when the qurbani is completed you may cut your hair to indicate the end of ihram –
- Ayyam Tashreeq: Go back to Mina on the day of ‘Eid after completing the Tawaf al-Ifādah and qurbani. Stay the two or three days there.
- Tawaf al Wada’ or the Farewell Tawaf performed before leaving Makkah for home or to go to Madinah.

⁸⁵ 22:30

⁸⁶ Until the end of your lives

