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بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allah,
the Most Gracious, the Most Merciful.

Getting the Best out of Hajj

Second Edition

By: Abu Muneer Ismail Davids

DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS
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About the Author

Abu Muneer Ismail Davids is and active *Da'ee* (spreader of the faith), conducting classes and giving lectures on various subjects to Muslims and non-Muslims alike. Needless to say that his favourite subject is *Hajj*.

Since performing his *Fard Hajj* in 1989, he has developed a deep desire to share his experiences and knowledge with the "Guests of Allah", in any way he can. In 1990 Allah blessed him with the opportunity to work in Jeddah, Saudi Arabia, where he resided for fifteen years. This great opportunity opened the door for him to enrich his knowledge about all aspects of *Hajj* from the Qur'an and *Sunnah* point of view. Coupled with this he was able to be close to the pilgrims, year after year, to learn about their experiences. All of this allowed him to give the reader a unique account and invaluable advice on all aspects of *Hajj*.

I have reviewed the book and found it to be a serious attempt form and honest and serious *Da'ee*. Through this work he has provided a good and plentiful source of information that helps the pilgrim to do the *Hajj* rites and rituals, from all sides and aspects in a correct way that is solid and established in the Qur'an and *Sunnah*. It fulfils the needs of this everlasting excursion in modern times. It does this in a captivating way with many original ideas. It has enjoyable diversity that attracts the reader to the peaceful cities of Makkah and Madinah especially those from outside the Arabian Peninsula. More importantly, it provides authenticated proof for all *Fiqh* related issues.

We ask Allah (High and Mighty) to reward the author well, give him his due reward and make this book a reserve for him. May Allah benefit all Muslims from this effort and

reward everybody who contributed to it. May Allah accept from all pilgrims and visitors to the holy cities, and forgive them and us all. *Aameen*. We pray on the Prophet (ﷺ).

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Chapter 1
Hajj as an Obligation, Types of *Hajj*, Who and When to go

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ ○ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ ○ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَٰنٍ مَّرِيدٍ ○﴾

"O Mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah. And among mankind is he who disputes concerning Allah, without knowledge, and follows every rebellious devil."

Surah Al-Hajj (22:1-3)

Throughout your journey, reflect on these opening *Ay'at* in *Surah Al-Hajj*. It is a clear reminder of what will happen on the Day of Judgement and also a reminder to those that dispute about Allah. Only from *Ayah* 27 onwards does Allah refer to the *Hajj* itself!

For your convenience I have included the meaning of the entire *Surah* in chapter 14 (taken from *Interpretation of the Meanings of the Noble Qur'an* by Dr. Muhsin Khan). Heed the warnings and take a lesson from it...

The Farewell *Hajj* (*Hajjatul-Wadaa'*) is known as such from the following narration:

«عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قال: قالَ النَّبِيُّ ﷺ بِمِنًى:

«أَتَدْرونَ أيُّ يَوْمٍ هٰذا؟» قالُوا: اللهُ وَرَسُولُهُ أعْلَمُ. فَقالَ: «فإنَّ هٰذا يَوْمٌ حَرامٌ، أفَتَدْرُونَ أيُّ بَلَدٍ هٰذا؟» قالُوا: اللهُ وَرَسُولُهُ أعْلَمُ، قالَ: «بَلَدٌ حَرامٌ، أفَتَدْرُونَ أيُّ شَهْرٍ هٰذا؟» قالُوا: اللهُ وَرَسُولُهُ أعْلَمُ، قالَ: «شَهْرٌ حَرامٌ»، قالَ: «فإنَّ اللهَ حَرَّمَ عَلَيْكُمْ دِماءَكُمْ وأمْوالَكُمْ وَأعْراضَكُمْ كَحُرْمَةِ يَوْمِكُمْ هٰذا، في شَهْرِكُمْ هٰذا، في بَلَدِكُمْ هٰذا». وقالَ هِشامُ بنُ الغازِ: أخْبَرَني نافِعٌ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: وَقَفَ النَّبِيُّ ﷺ يَوْمَ النَّحْرِ بَيْنَ الجَمَرَاتِ في الحَجَّةِ الَّتي حَجَّ بِهٰذا، وَقالَ: «هٰذا يَوْمُ الحَجِّ الأكْبَرِ»، فَطَفِقَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ اشْهَدْ». فَوَدَّعَ النَّاسَ فَقالُوا: هٰذِهِ حَجَّةُ الوَدَاعِ »

Narrated Ibn "Umar: "At Mina, the Prophet (ﷺ) said, 'Do you know what is the day today?' The people replied, 'Allah and His Messenger know it better.' He said, 'It is the forbidden (sacred) day. And do you know what town is this?' They replied, 'Allah and His Messenger know it better.' He said, 'This is the forbidden (sacred) town (Makkah). And do you know which month is this?' The people replied, 'Allah and His Messenger know it better.' He said, 'This is the forbidden (sacred) month.' The Prophet added, 'No doubt, Allah made your blood, your properties, and your honour sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours.' Narrated Ibn 'Umar: On the Day of Nahr (10th of Dhul-Hijjah), the Prophet stood in between the Jamr'at during his Hajj which he performed and said, 'This is the greatest Day (i.e. 10th of Dhul-Hijjah).' The Prophet ﷺ started saying repeatedly, 'O Allah! Be witness (I have conveyed Your Message). 'He then bade the people farewell. The people said, 'This is Hajjatul-Wadaa''."

(Bukhari:1742)

The Farewell Sermon (*Khutbah*):

The "Farewell *Khutbah*" of our beloved Prophet (ﷺ) as narrated by Jaabir bin 'Abdullah (رضي الله عنه):

حَتَّى إذَا زَاغَتِ الشَّمْسُ أَمَرَ بالْقَصْوَاءِ فَرُحِلَتْ لَهُ، فَرَكِبَ حَتَّى أَتَى بَطْنَ الْوَادِي فَخَطَبَ النَّاسَ، فقال: «إنَّ دِمَاءَكُم وَأَمْوَالَكُم عَلَيْكُم حَرَامٌ كَحُرْمَةِ يَوْمِكُم هٰذَا في شَهْرِكُم هٰذَا في بَلَدِكُم هٰذَا أَلَا إنَّ كُلَّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمَيَّ مَوْضُوعٌ، وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ، وَأَوَّلُ دَمٍ أَضَعُهُ دِمَاؤُنَا. دَمُ» - قال عُثْمانُ: «دَمُ ابنِ رَبِيعَةَ». وَقال سُلَيْمانُ: «دَمُ رَبِيعَةَ بنِ الحارِثِ بنِ عَبْدِ المُطَّلِبِ». وَقال بَعْضُ هٰؤلَاءِ: كانَ مُسْتَرْضَعاً في بَنِي سَعْدٍ فَقَتَلَتْهُ هُذَيْلٌ. «وَرِبَا الْجَاهِلِيَّةِ مَوْضُوعٌ، وَأَوَّلُ رِباً أَضَعُ رِبَانا رِبَا عَبَّاسِ بن عَبْدِ المُطَّلِبِ فإنَّهُ مَوْضُوعٌ كُلُّهُ. فَاتَّقُوا اللهَ في النِّسَاء فَإنَّكُم أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللهِ، وَإنَّ لَكُم عَلَيْهِنَّ أَنْ لَا يُوطِئْنَ فُرُشَكُم أَحَداً تَكْرَهُونَهُ، فإنْ فَعَلْنَ فَاضْرِبُوهُنَّ ضَرْباً غَيْرَ مُبَرِّحٍ، وَلَهُنَّ عَلَيْكُم رِزْقُهنَّ وَكِسْوَتُهُنَّ بالمَعْرُوفِ، وَإنِّي قَدْ تَرَكْتُ فِيكُم ما لَنْ تَضِلُّوا بَعْدَهُ إنِ اعْتَصَمْتُمْ بِهِ كِتَابَ اللهِ وَأَنْتُمْ مَسْئُولُونَ عَنِّي، فما أَنْتُمْ قائِلُون؟» قالُوا: نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَأَدَّيْتَ ونَصَحْتَ ثُمَّ قالَ بِإصْبَعِهِ السَّبَّابَةِ يَرْفَعُهَا إلَى السَّمَاءِ وَيَنْكُتُهَا إلَى النَّاسِ «اللَّهُمَّ! اشْهَدْ، اللَّهُمَّ! اشْهَدْ، اللَّهُمَّ! اشْهَدْ». ثُمَّ أَذَّنَ بِلَالٌ، ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ،

"...When the sun began to incline to the west, he ordered that Qaswaa (his camel) should be saddled for him, and he rode to the bottom of the valley of Uranah where he sat on his camel and addressed the people saying:

Oh People! Shedding of blood and seizing the properties of others in unlawful ways are forbidden to you just as they are forbidden on this day, in this month and in this city. Note well that all customs and practices of the days of ignorance are trampled under my feet; the blood-feuds of the past are abolished, and first of all, I give up our family's claim as regards the son of Rabee'ah bin Al-Haarith bin 'Abdul-Muttalib, who was being suckled by Banoo Sa'd when he was killed by Banoo Hudhail. Abolished also are all the claims of interest (Ribaa) of the past, and first of all I give up the claims in this respect of my uncle, Abbaas ibn 'Abdul-Muttalib.

Oh People! Fear Allah with regard to the rights of your women; you have married them in Allah's Name and they have become lawful to you only by His law. Your special right on them is that they should not entertain anyone whom you dislike in your home; but if they commit an error in this regard, you may punish them lightly. The women's special right on you is that you should clothe and feed them generously according to your means.

Oh people! If you hold fast to what I am leaving behind for you and follow its teachings, you will never go astray. It is the Book of Allah.

Oh people! Listen! Each Muslim is a brother to every other Muslim, and all Muslims are brothers of one another. Therefore, the property of one is unlawful for the other unless given willingly, so do not oppress one another.

On the Day of Resurrection, when you will be asked (about whether I have conveyed fully Allah's Message or not), what will you say?

The whole congregation spoke with one voice: 'We bear witness that you have conveyed to us the whole Divine Guidance in the best way possible and given us the best advice.'

At this the Prophet (ﷺ) raised his forefinger towards the sky and then pointing to the congregation said thrice:

'Oh Allah! May You also be witness! I have conveyed Your Message and Your Commands to Your people, as has been confirmed by them.'

Then Bilaal called the Adhaan and pronounced the Iqaama..."

(Abu Dawud, Muslim:1218:1905)

None of us can dispute the power and clarity of this message. This message is relevant today more than ever, so let us pay heed to it!

Hajj, an Obligation

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ○ فِيهِ ءَايَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَن دَخَلَهُ كَانَ ءَامِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ○﴾

"Verily, the first House (of worship) appointed for Mankind was that at Bakka (Makkah), full of blessing, and a guidance for Al-Alamin (mankind and jinns). In it are manifest signs (for example) the Maqaam (place) of Ibraheem; whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves (i.e. denies Hajj, then he is a disbeliever of Allah), then Allah stands not in need of any of the Alamin (mankind and jinn)."

Surah Al-Imran (3:96-97)

As we can see from the preceding *Ay'at*, *Hajj* is not only the fifth pillar of Islam, but it is an actual DUTY WE OWE UNTO ALLAH!

Who should go?

Allah does not wish to make things difficult for the Muslims. Apart from the duty being *Fard* (compulsory) only once in a lifetime, there are certain other conditions that have to be met