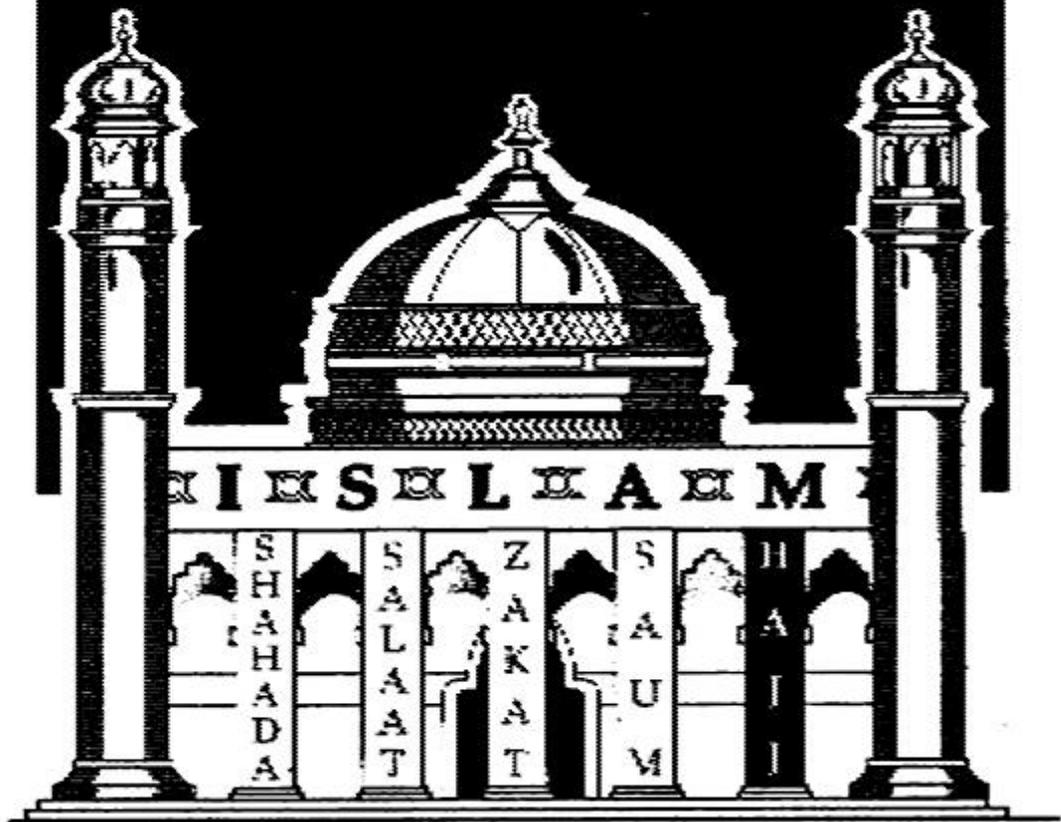


Staff Development
Package



Islam



The Five Pillars

– Hajj –



The Five Pillars - Hajj

(All words within the text in **bold** are in the glossary)

Eid ul Adha

Just over two months after the **Eid ul Fitr** Glasgow Muslims will celebrate their greatest feast day, the **Eid ul Adha**. The experience of this Eid is very different from that of Fitr, which comes as it does at the end of the shared experience of the fasting in **Ramadhan**. At the time of Eid ul Adha most Muslims are inevitably very remote from the experience of those who have been actually participating in the **Hajj**. Yet in the Eid all Muslims share in the one celebration, and Muslims far from **Makkah** recognise their intention to make the Hajj themselves one day, or recall their own personal experiences of pilgrimages in previous years.

In and around Makkah it will feel very different, coming at the end of the experience of Hajj on the day of sacrifice, and close as they are to the experience of Abraham, allowed to sacrifice an animal instead of his son.

Abraham

The Book of Genesis tells us that Abraham was childless, without hope of children, and that one night God summoned him out of his tent and said to him: "Look now towards heaven, and count the stars if thou art able to number them." And as Abraham gazed up at the stars he heard the voice say: "So shall thy seed be."

Abraham's wife Sarah was then seventy-six years old, he being eighty-five, and she gave him her handmaid Hagar, an Egyptian, that he might take her as his second wife. But bitterness of feeling arose between the mistress and her handmaid, and Hagar fled from the anger of Sarah and cried out to God in her distress. And He sent to her an Angel with the message: "I will multiply thy seed exceedingly, that it shall not be numbered for multitude." The Angel also said to her: "Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael, because the Lord hath heard thy affliction."...

When the boy reached the age of thirteen, Abraham was in his hundredth year, and Sarah was ninety years old; and God spoke again to Abraham and promised him that Sarah also should bear him a son who must be called Isaac. ...

Sarah gave birth to Isaac and it was she herself who suckled him, and when he was weaned she told Abraham that Hagar and her son must no longer remain in their household. And Abraham was deeply grieved at this, on account of his love for Ishmael; but again God spoke to him, and told him to follow the counsel of Sarah, and not to grieve, and again He promised him that Ishmael should be blessed.

Not one but two great nations were to look back to Abraham as their father - two great nations, that is, two guided powers, two instruments to work the Will of Heaven, for God does not promise as a blessing that which is profane, nor is there



The Five Pillars - Hajj

any greatness before God except greatness in the Spirit. Abraham was thus the fountain-head of two spiritual streams, which must not flow together, but each in its own course; and he entrusted Hagar and Ishmael to the blessing of God and the care of His Angels in the certainty that all would be well with them. ...

The Books do not tell us how Hagar and her son reached Becca; perhaps some travellers took care of them, for the valley was on one of the great caravan routes, sometimes called "the incense route", because perfumes and incense and such wares were brought that way from South Arabia to the Mediterranean; and no doubt Hagar was guided to leave the caravan once the place was reached. It was not long before both mother and son were overcome by thirst, to the point that Hagar feared Ishmael was dying. According to the traditions of their descendants, he cried out to God from where he lay in the sand, and his mother stood on a rock at the foot of a nearby eminence to see if any help was in sight. Seeing no one, she hastened to another point of vantage, but from there likewise not a soul was to be seen. Half distraught, she passed seven times in all between the two points, until at the end of her seventh course, as she sat for rest on the further rock, the Angel spoke to her. In the words of Genesis: "And God heard the voice of the lad; and the angel of God called to Hagar out of heaven and said to her: "What aileth thee Hagar? Fear not, for God hath heard the voice of the lad where he is. Arise and lift up the lad and hold him in thy hand, for I will make him a great nation. And God opened her eyes, and she saw a well of water."

The water was a spring which God caused to well up from the sand at the touch of Ishmael's heel; and thereafter the valley soon became a halt for caravans by reason of the excellence and abundance of the water; and the well was named Zam-zam.'

(Muhammad: Martin Lings)

Zam-Zam

The well of Zam-zam (Pronounced with the "a"s lengthened so far that it should almost be written "Zum-zum") even today shows the miraculous nature of God's creation. In the most bleak and barren surroundings imaginable, this desert spring now gives forth a prodigious output of water. Not far from the Ka'bah are steps that lead down to areas where pilgrims can wash for their prayers using Zam-zam water, and rows of taps gush forth the purest of water. In a country where the foul taste of desalinated water is everywhere, Zam-zam has the sweetest taste imaginable.

Up above, men holding spouts looking for all the world like those attached to any petrol pump fill huge plastic containers with drinking water for the local hotels, as well as smaller plastic bottles for pilgrims to take home for their families, and something in-between for those who live in Makkah to use as drinking water in their houses. Once a trickle, now that pilgrims arrive by the million, Zam-zam has become a torrent.

Give good tidings to those who believe and do deeds of righteousness, that for them await gardens underneath which rivers flow. (Q.2.25)



The Five Pillars - Hajj

The Ancient House

'When Hagar and Ishmael reached their destination, Abraham had still seventy-five years to live, and he visited his son in the holy place to which Hagar had been guided. The Koran tells us that God showed him the exact site near to the well of Zam-zam upon which he and Ishmael must build a sanctuary; and they were told how it must be built. Its name, Ka'bah, cube, is in virtue of its shape which is approximately cubic; its four corners are towards the four points of the compass. But the most holy object in the holy place is a celestial stone which, it is said, was brought by an Angel to Abraham from the nearby hill, Abu Qubays, where it had been preserved ever since it had reached the earth. "It descended from Paradise whiter than milk, but the sins of the sons of Adam made it black." This black stone they built into the eastern corner of the Ka'bah, and when the sanctuary was completed, God spoke again to Abraham and bade him institute the rite of Pilgrimage to Becca - or Mecca, as it later came to be called. ...

Now Hagar had told Abraham of her search for help, and he made it part of the rite of the Pilgrimage that the pilgrims should pass seven times between Safa and Marwah, for so the two eminences between which she had passed had come to be named.'

(Muhammad: Martin Lings)

Say: "God has spoken the truth; therefore follow the creed of Abraham, a man of pure faith and no idolater."

The first House established for the people was that at Bekka, a place holy, and a guidance to all beings.

Therein are clear signs - the station of Abraham, and whosoever enters it is in security.

It is the duty of all men towards God to come to the House a pilgrim, if he is able to make his way there.

As for the unbeliever, God is All-sufficient nor needs any being. (Q.3.95-97)

And when We settled for Abraham the place of the House:

"You shall not associate with Me anything.

And purify My House for those that shall go about it and those that stand, for those that bow and prostrate themselves;

and proclaim among men the Pilgrimage,

and they shall come to you on foot and upon every lean beast,

they shall come from every deep ravine

that they may witness things profitable to them

and mention God's Name on days well-known

over such beasts of the flocks as He has provided them:

'So eat thereof, and feed the wretched poor.'

Let them then finish with their self-neglect

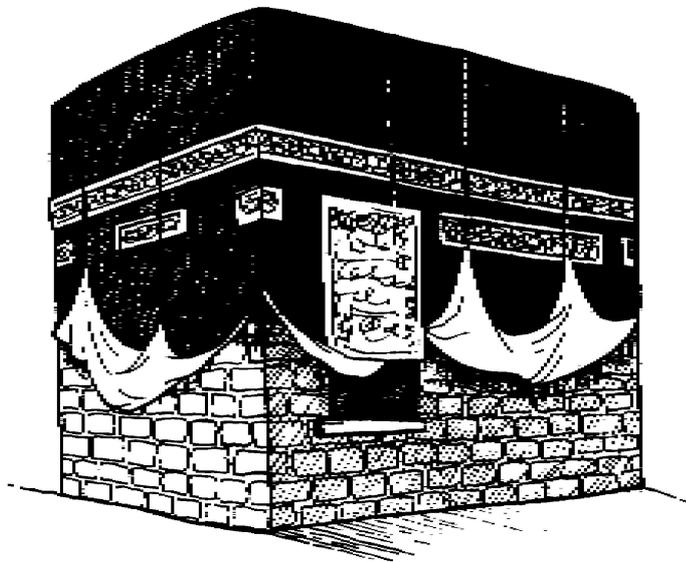
and let them fulfil their vows, and go about the Ancient House."

(Q.22.26-29)



The Five Pillars - Hajj

Since the time of Abraham, and even since the time of the Prophet, the Ancient House has been rebuilt on several occasions. Generations before Muhammad's birth, the worship around the Ka'bah had degenerated into idol worship. There was still a recognition of a God called Allah, but this god was now seen as the leader of a pantheon of gods, all of whom could be worshipped for their own particular specialised services. There were said to be 365 idols encircling the Ka'bah at a short distance. Zam-zam at that time a mere trickle was finally sealed off and covered with sand, and with its position forgotten, Makkah lost much of its attraction as a place to stay, though was still visited by the local tribes on pilgrimage to the home of their idols. It was the Prophet's grandfather, Abd al Muttalib who rediscovered Zam-zam after digging in a place that had been described to him in a dream. He then held the right to provide water for the pilgrims, a position of great honour in the community.



The Ka'bah

When the Muslims first began to make Salaat, they did not bow towards Ka'bah which might have been considered an acceptance of the local practises of worship, but faced Jerusalem where the salaat had been instituted on the occasion of the Mi'raj. Shortly after the community had moved to the town of Madinah in the Hijra, Muhammad received a Revelation instructing him to change the direction of prayer towards the Ancient House. Much later, towards the end of his life, Muhammad returned to Makkah riding at the head of an army of over 10,000 men, and after a near bloodless confrontation the town and the environs of the Ka'bah were handed over to the control of the Muslims. One of the Prophet's first acts was to ride on his camel along the line of idols encircling the Ancient House, using his stick to push them to the ground, after which they were broken up and destroyed.



The Five Pillars - Hajj

Nowadays, the area of the Ka'bah is no longer sand and stones covered in filth and the blood of sacrifices, but a smooth white marble floor. The huge grey blocks of stone that are the walls of the House are draped in a heavy black cloth, richly embroidered with verses from the **Qur'an** in gold and silver thread. This covering, called the **Kiswah**, is changed each year, and for the few days of the changing the Kiswah of the Ka'bah is white.

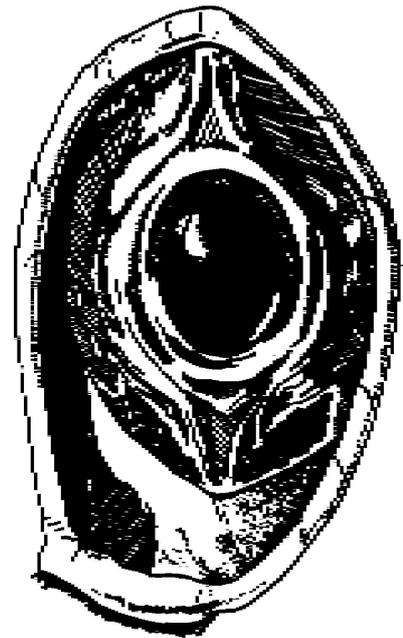
The Black Stone

The Ancient House may have often been rebuilt since the time of Abraham, but the stone known as the Hajr al-Aswad remains, fixed into the corner of the Ka'bah in a silver setting.

In Makka Muhammad became well-known for his honesty, truthfulness and trustworthiness. They called him Al-Amin - the trustworthy. He was relied upon by everyone, young and old. He was one of the youngest and a proud member of Hilf al-Fudul: a pact between various families of the Quraysh to safeguard peace and to look after the poor, the persecuted and the travellers.

When the Ka'ba was damaged by a flood, Muhammad helped in its reconstruction. All went well until it was time to place the Black Stone on its frame. Each of the chiefs of the Quraysh claimed that it was his right and honour to place the Sacred Stone on the frame. Tempers flared, daggers were half-drawn. Fortunately, an old chief, Abu Umayya Bin al-Mughira, had an idea: wait till the morning, and give the decision to the first man who enters the sanctuary. The following morning when they saw that the first man to enter the Ka'aba was Muhammad, they cried, "Here is the Trustworthy. We will abide by his judgement." Muhammad asked them to bring him a piece of cloth. The cloth was brought. He spread the cloth on the ground and with his own hands placed the Stone in the centre of the cloth. He then asked the chief of each tribe to hold on to the cloth and slowly raise the Stone to the height where it was to be fixed. When the Stone reached the desired height, Muhammad took the stone and placed it in its rightful place. A wise ending to a quarrel and a threat of war.'

(Muhammad: Ziauddin Sardar)



The Black Stone
in its silver mount



The Five Pillars - Hajj

Maqam Ibrahim

At a spot a few metres from the **Black Stone** corner of the Ka'bah, there is a small glass case which contains a stone bearing an indentation in the shape of footprints. By tradition this is the footprint of Abraham, impressed into the rock during his time of building the Ka'bah with Ishmael. This place is known as the Maqam Ibrahim, the "Standing place of Abraham", and there in its vicinity Muslims pray two **rakahs** as part of the rite of pilgrimage.

Hijr Ismail

Abraham is said to be buried in Hebron with Sarah, his wife, but to one side of the Ka'bah is a semi-circular area enclosed by a low wall, and it is here that Muslim tradition states that Ishmael and Hagar are buried. Muslims walk around this area when circumambulating the Ka'bah during pilgrimage.



Hajj

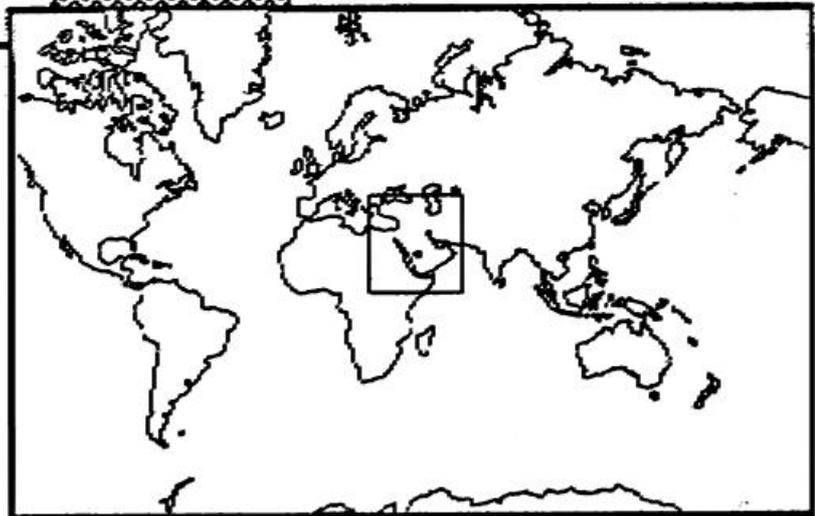
Pilgrimage

Muslims face the Ka'bah every day during their salaah. The circles of worship that can be seen around the Ancient House, at a distance soon take on the appearance of straight lines, the lines of worship that can be seen in mosques around the world. At one stage of their lives, all Muslims that can afford it are expected to follow the direction of their prayers and make pilgrimage to the Ancient House.

Pilgrimage may be made at any time of year, a shorter version of the full Hajj rites being performed, and this being known as the lesser pilgrimage, or **Umrah**. This is not the fifth Pillar of Islam, however, and the full rites of the Hajj can only be performed during a few brief days each year. At the start of the month of Dhu'l Hijjah every year, well over a million Muslims surround the Ka'bah to fulfil that commitment. Before World War II less than ten thousand pilgrims would attend the Hajj, but with the coming of jumbo jets all that has changed. Each year a continuous stream of planes unload their cargo of pilgrims into Jeddah, where they group by language and often employ professional guides to help them follow the rites of the Hajj.



The Five Pillars - Hajj



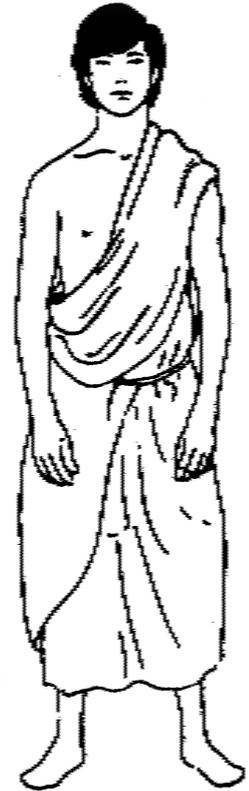


The Five Pillars - Hajj

Ihram

The Hajj begins with an Act of Intention to complete it to the best of one's ability. As with prayer it is required that the pilgrim be in a state of ritual purity, but in order to begin the Hajj a full body wash, or ghusl, is required. After washing the body, the clothing specific to the Hajj is worn, and this is usually known as ihram, although strictly speaking the term applies to the state of the pilgrim, and means a state of consecration. Men are required to wear two plain seamless pieces of cloth, usually a white towelling material, reminiscent of what once would have been used to wrap an infant. These pieces of fabric are worn, one tied around the waist, and the other thrown over the shoulder. Footwear should be sandals, unstitched and not covering the top of the foot. Women need not change their form of dress, but for those who are veiled it is required that they uncover their faces.

After dressing in ihram, the pilgrim prays two rakahs and for the first time says the Talbiya, a short prayer which will be a constant refrain throughout the time of pilgrimage.



The Talbiya

"Labayk, Allahumma, Labbayk, la sharika lak, inna 'l-hamda wa ni'mata laka wa 'l-mulk. La sharika lak."

"At Your service, O God, at Your service! You have no partner. Praise and blessings are Yours as well as the kingdom. You have no partner."

While in the state of Ihram, a pilgrim must refrain from sexual relations, killing animals, cutting or plucking the hair, or cutting the nails, and will not resume until the day of Eid ul Adha.

The Pilgrimage is in months well-known;
 whoso undertakes the duty of Pilgrimage in them
 shall not go in to his womenfolk
 nor indulge in ungodliness and disputing in the Pilgrimage.
 Whatever good you do, God knows it.
 And take provision;
 but the best provision is godfearing,
 so fear you Me, men possessed of minds! (Q. 2.197)



The Five Pillars - Hajj

Tawaf

On the eighth day of Dhu'l Hijjah, the "day of deliberation", the Hajj begins, and the pilgrims start to walk around the Ka'bah. These circumambulations are known as Tawaf. The pilgrims keep the Ka'bah on their left and go around it seven times, the first three rounds they hasten, and the last four walk at leisure. The tawaf can be made in a wheelchair, carried in a litter, or even on camel's back.

If possible the tawaf should begin by the pilgrim kissing the black stone. The Caliph Umar once said when kissing the black stone to commence tawaf "I know that you are only a stone, which does not have the power to do good or evil. If I had not seen the Prophet kissing you I would not kiss you". With the crowds surrounding Ka'bah during Hajj in present times, however, it will be a very small proportion that are able to actually kiss the stone, and for the rest it is considered sufficient for them to reach towards it giving sign of their intention.

After the tawaf are completed, the pilgrim makes **Du'a** pressed to the wall of the Ka'bah between the black stone and the door. As with the black stone, the crowds make this impossible for all pilgrims, nor can they always reach the Maqam Ibrahim to pray two rakahs, but prayers made as close as they can get are acceptable when made with the same intention. Then the pilgrim can drink from the well of Zam-zam before proceeding to the hill of Safa.

Sa'y

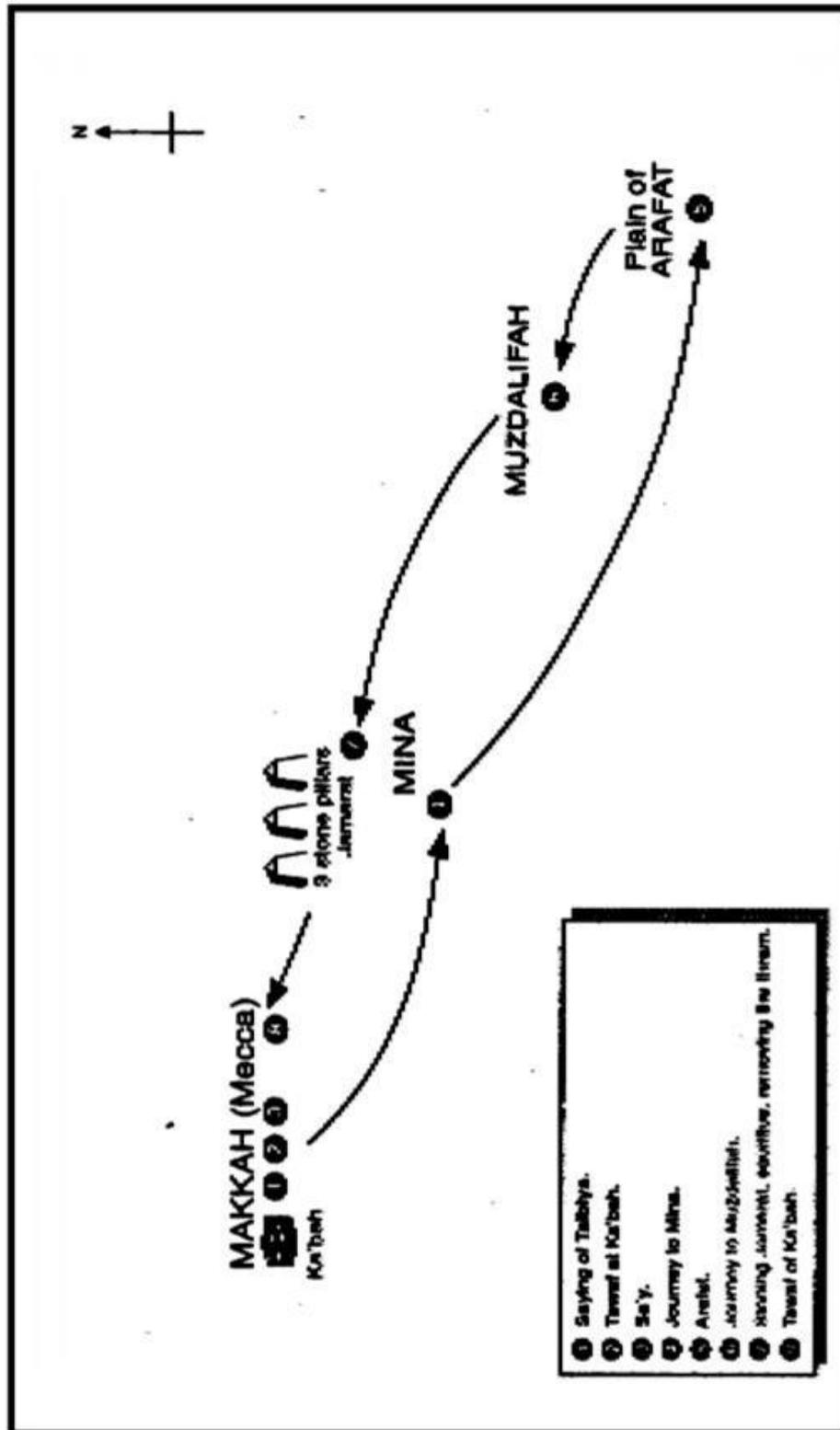
In memory of Hagar, the pilgrim then walks the short distance (293 metres, 927 ft.) between Safa and Marwah seven times, quickening the pace for about the middle twenty metres. Before the present mosque was built in the 1950's, the sa'y took place as it always had, in the area adjacent to the market, with the human traffic of the town intermingling with the pilgrims. The course of the sa'y is today paved and enclosed within the precincts of the Grand Mosque.

Mina

The pilgrims then travel to the small town of **Mina**, 3 miles (5 kilometers) from Makkah. This is the place in Islamic tradition which is the site of Abraham's sacrifice of a ram in place of his son Ishmael. The spot is on the eastern side of the rocky valley, and is known as "the place of the bleating of the ram." Some pilgrims will stay at Mina for the night, leaving after the dawn prayer of the second day to join the others who have already reached **Arafat**.



The Five Pillars - Hajj





The Five Pillars - Hajj

Arafat

The second day of the pilgrimage is known as the "day of standing", or the "day of Arafat". Arafat is a plain, 12 miles (19 kilometers), south-east of Makkah, and there the pilgrims assemble, reciting the Talbiya, and there they must be present together, standing beneath the desert sun (though it is not a requirement to actually stand), for at least a part of the day. Most pilgrims will stay from noon to sunset, but some will stand all day. At one end of Arafat is "the Mount of Mercy", a small hill which is the place of choice to pass the day of Arafat. The pilgrim must not wear anything on the head during this time, but many will carry umbrellas or parasols to ward off the searing desert sun.

The name Arafat comes from the root meaning "to know", "to recognize", and is commonly taken to refer to Adam and Eve, separated from each other by the Fall from Eden, and according to tradition reunited here and "recognizing" one another, and here pilgrims pray that they can know more of the meaning of their existence, and recognise the truth that lies behind it. Without the standing at Arafat there is no Hajj. The pilgrims then leave in the evening for **Muzdalifah**.

Muzdalifah

In Muzdalifah, a place between Arafat and Mina, the pilgrims will spend the night and pray the dawn salaah. It is in Muzdalifah that they will gather their pebbles for the stoning of the jamarat in Mina. These pebbles should be the size of a chick-pea, and the pilgrim will gather 49 or 70.

"I remember one night at Muzdalifah ... I lay awake amid sleeping Muslim brothers, and I learned that pilgrims from every land - every colour and class and rank, high officials and beggars alike - all snored in the same language."

(from the autobiography of Malcolm X)

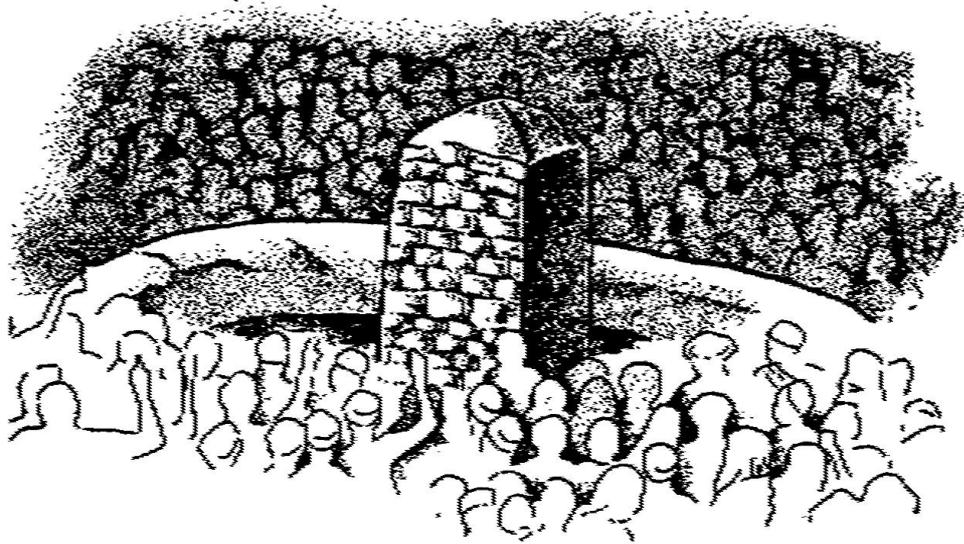
The Day of Sacrifice

On the morning of the third day of the Hajj, the pilgrims hasten back to Mina. To those on pilgrimage this is the "day of sacrifice", but to Muslims all over the world this day will be celebrated as the Eid ul Adha. In Mina there are three stone pillars known as the jamarat. They represent the three occasions on the way to the fateful sacrifice, when Satan appeared to Ishmael to warn him of Abraham's intention to sacrifice him, and was three times stoned by Ishmael.

On reaching Mina, the pilgrims will each throw seven stones at the largest of the pillars (the jamarat al akbar), which represents the occasion of Ishmael's stoning Satan, and from that point on they are able to make their sacrifice. The three jamarat will each be stoned by the pilgrims several times over the concluding days.



The Five Pillars - Hajj



After the sacrifice, the pilgrims will cut off some of their hair, a symbolic lock is all that needs to be snipped, but many men will shave their heads completely at this time. With the cutting of the hair ihram is terminated, and pilgrims can resume wearing their normal dress. Then the pilgrims will go to Makkah for the tawaf al ifadah, which must be performed by the time of sunset on the 13th of Dhul Hijjah.

At Mina we see once more the transformation of the Hajj in modern times. To cater for the vast numbers of pilgrims, gigantic pedestrian ramps have been constructed to facilitate the stoning of the jamarat. Over a few hours a million people need to come within a few feet of the pillar to throw their stones and fulfil the obligation of the Hajj. No other human event can really be compared to the coming together of this vast crush of anonymously dressed global humanity. Despite the holiness of the occasion, in the mind-numbing heat passions will sometimes flare and turn to argument, but peacemakers always abound, and people are forgiven their moments of weakness. For some, the Hajj can be a very stressful experience, psychologically and of course physically, for many have died upon the pilgrimage.

Few pilgrims will sacrifice their own animals, and most are more likely to pay for a beast to be killed for them by professional slaughterers, frozen, and later distributed to the poor. In the act of sacrifice, the pilgrim faces responsibility for the death of a living creature, but the moment is a joyous one in memory of Abraham, for whom the ram's sacrifice was a reward from God for being prepared to sacrifice what was most dear to him in all the world, should it be the Will of Allah. Some schools say that the blood sacrifice is replaceable by ten days fasting, but many pilgrims will consider it an obligation.



The Five Pillars - Hajj

The Requirements of Slaughter

In the case of killing animals for meat, there is a certain routine for slaughter which is considered the ideal, dedicating the animals life to it's Creator, soothing the animal to put it at peace, cutting the throat quickly to bring death as fast as practicable, allowing the blood to flow rapidly from it's body to carry away impurities, and generally being as humane as the act of killing allows. This ritualised system of slaughter produces meat which is "**halal**", and many Muslims consider only meat killed in this fashion to be halal, and hence fit to eat, though many have a wider understanding of what meats although not preferable are permitted. Many **hadith** can be quoted to justify the permissibility for consumption of meat killed by Christians and Jews, as well as the Prophet's specific permission for people to eat meat killed in many ways other than the ritual described (game is permitted, for example, whether killed by hunting beasts or arrows).

"Allah has ordained kindness or excellence in everything. If killing is to be done, do it in the best manner, and when you slaughter, do it in the best manner by first sharpening the knife and putting the animal at ease"

(Muslim)

Ibn Abbas reported that once the Prophet saw a man who was sharpening his knife after laying down a sheep to be slaughtered. The Prophet rebuked him saying "do you intend to make it die two deaths? why did you not sharpen your knife before laying it down?"

Eid ul Adha

Around the world, the day of sacrifice will be celebrated as the Eid ul Adha. Like the **Eid ul Fitr**, whole communities make the Eid ul Adha prayer together. In the Muslim world, the Eid prayer might well be made in a field outside the town, or in the great cities people will fill the streets around the main mosque, with the prayers being relayed by loudspeakers. After the prayer, the Imam sacrifices a sheep or other animal, and when they return home the heads of families will do the same, some of the meat being prepared for the Eid ul Adha feast, and some being distributed amongst the poor.

In Glasgow, the Muslim community will celebrate the Eid prayer in their local mosques, but most are more likely to leave their sacrifice in the hands of the local Muslim butcher. As with other Muslims around the world, some of the food will be kept and some given away, but the celebrations can continue for some days, especially if family members are returning from that year's Hajj. Before the pilgrims finally leave Makkah, they make one final circumambulation around the Ka'bah, known as the farewell **tawaf**. On returning home, a pilgrim will now be known as **Hajji** (or **Hajjah** in the case of a female).



The Five Pillars - Hajj

But many pilgrims, having made great efforts to get to Makkah from around the globe, also wish to make visits to other places in the area of great interest to the Muslim. **Madina** is the city where the Muslim community lived around the Prophet, and it is in Madina that the Prophet is buried, as well as many of his closest companions. A Hajji might also visit Badr, the site of a battle, critical in the early history of Islam. But these visits are not a part of the pilgrimage, and are even a practice disapproved of by a few, who dislike of the idea of visiting tombs and shrines, even in the case of the Prophet. Such visits can also, perhaps, be seen as a diversion and distraction from the essential purpose of the pilgrim's journey, the Hajj.

"There were tens of thousands of pilgrims, from all over the world. They were of all colours, from blue eyed blondes to black skinned Africans. But we were all participating in the same ritual, displaying a spirit of unity and brotherhood that my experiences in America had led me to believe could never exist between the white and the non-white.

You may be shocked by these words coming from me. But on this pilgrimage, what I have seen, and experienced, has forced me to rearrange much of my thought patterns previously held, and to toss aside some of my previous conclusions. This was not too difficult for me. Despite my firm convictions I have always been a man who tries to face facts and to accept the reality of life as new experience and new knowledge unfold. I have always kept an open mind, which is necessary to the flexibility that must go hand in hand with every form of intelligent search for truth.

During the past eleven days here in the Muslim world I have eaten from the same plate, drunk from the same glass and slept in the same bed (or on the same rug) while praying to the same God with fellow Muslims whose eyes were the bluest of the blue, whose hair was the blondest of blonde, and whose skin was the whitest of white. And in the words and in the actions and in the deeds of the white Muslims, I felt the same sincerity that I felt among the black African Muslims of Nigeria, Sudan, and Ghana.

We were truly all the same - brothers. All praise is due to Allah the Lord of the Worlds."

(from the autobiography of Malcolm X)