

# HAJJ JEOPARDY STUDY GUIDE

## **Benefits of Hajj**

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Praise be to Allaah.

Allah, may He be exalted, in His wisdom has prescribed a variety of acts of worship for mankind in order to test them and show which among them are the best in deeds and most righteous. For people differ in their character and attitude. One of them may favour one type of worship because it suits him, but he may not favour another type because it does not suit him. So you will find that he does the former quickly and readily, but he does the latter slowly and reluctantly. The true believer is the one who submits to whatever will please his Lord, not what is in accordance with his whims and desires.

Among the varieties of worship are the various pillars of Islam. Some of them are purely physical, requiring effort and movement of the body, as in the case of prayer; some of them are physical but require refraining from things that are liked, as in the case of fasting; some of them are purely financial, as in the case of zakaah; and some of them are both physical and financial, as in the case of Hajj.

Hajj combines both physical and financial expenditure. Because it involves travel and more effort than other kinds of worship, Allah has only enjoined it once in a lifetime, and has stipulated that one must be able to do it. Being able to do it is a condition of an action being obligatory in this case and in others, but this condition of being able to do it is emphasized more in the case of Hajj more than in other cases. Hajj has great benefits, including the following:

1. It is undertaking one of the pillars of Islam without which it is not complete. This is indicative of its importance and shows that Allah loves it.
2. It is a kind of jihad for the sake of Allah; hence Allah mentions it after the verses of jihad. And it is proven in al-Saheeh that the Prophet (blessings and peace of Allah be upon him) said to 'Aa'ishah (may Allah be pleased with her) when she asked him whether jihad is obligatory for women, "Yes, for them there is a jihad in which there is no fighting, Hajj and 'Umrah."
3. There is an immense reward for the one who does it in the prescribed manner. It is narrated in a saheeh report that the Prophet (blessings and peace of Allah be upon him) said: "An accepted pilgrimage brings no less a reward than Paradise." And he said: "Whoever performs Hajj and does not commit any obscenity or commit any evil will go back (free of) sin as on the day his mother bore him". And it was narrated that Abu Hurayrah (ra) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "The pilgrims performing Hajj and 'Umrah are the guests of Allah; if they call upon

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Him He will answer them, and if they ask Him for forgiveness He will forgive them.”  
Narrated by al-Nasaa’i and Ibn Maajah.

4. In Hajj, remembrance of Allah is established, He is venerated and some rituals are carried out, such as reciting the Talbiyah, circumambulating the Ka’bah (tawaaf), going between al-Safa and al-Marwah (saa’i), standing in Arafat, staying overnight in Muzdalifah and stoning the Jamrah, along with what accompanies that of dhikr (remembrance of Allah), takbeer (proclaiming His greatness) and venerating Him. In the hadeeth it is narrated that the Prophet (blessings and peace of Allah be upon him) said: “Circumambulation of the Ka’bah, going between al-Safa and al-Marwah and stoning the Jimaar have only been prescribed to establish the remembrance of Allah.”
5. During Hajj, Muslims from all parts of the world come together and show their love for one another and get to know one another. That is also accompanied by exhortations, guiding towards truth and encouraging people to adhere to it.
6. The Muslims demonstrate unity in time, place, actions and appearance. All of them stand in the different locations of Hajj at the same time, doing the same actions, wearing the same clothes (the izaar and rida’), with humbleness before Allah, may He be glorified and exalted.
7. The season of Hajj brings a great deal of good in both spiritual and worldly terms, as the Muslims may benefit by coming together, learning from one another and doing business. Hence Allah, may He be exalted, said (interpretation of the meaning): “That they may witness things that are of benefit to them” [al-Hajj 22:28]. This includes both spiritual and worldly benefits.
8. It includes offering both obligatory and mustahabb sacrifices, which demonstrate respect for the rituals prescribed by Allah, and eating from the meat and giving some in charity to the poor.

The benefits and hidden wisdoms of Hajj are many.

## **Basic Knowledge of Five Pillars of Islam**

Participants should know the five pillars, and the basic information such as how often each is performed and what is the general practice.

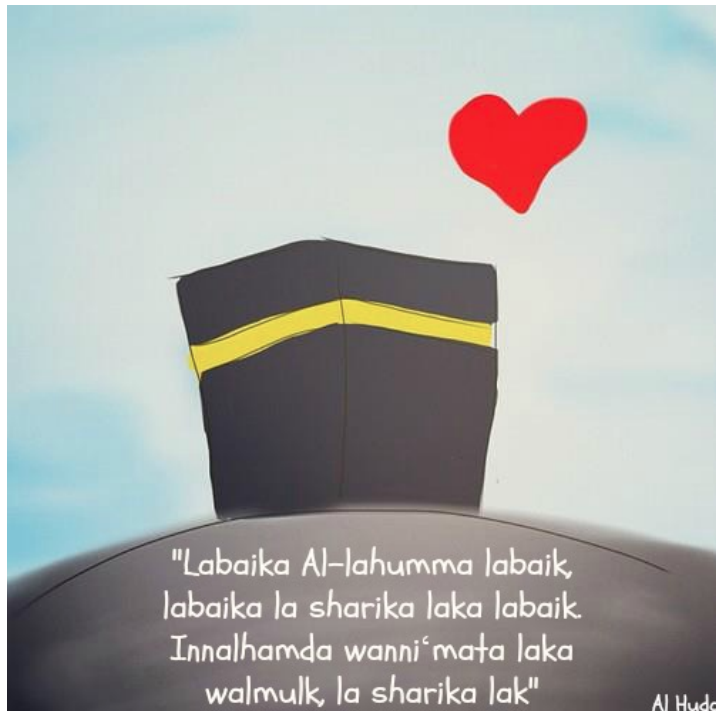
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## Hajj Map

Originally posted on Al Jazeera: <http://www.aljazeera.com/focus/hajj/2009/11/2009111895127111168.html>



## Memorize Du'a of Hajjis



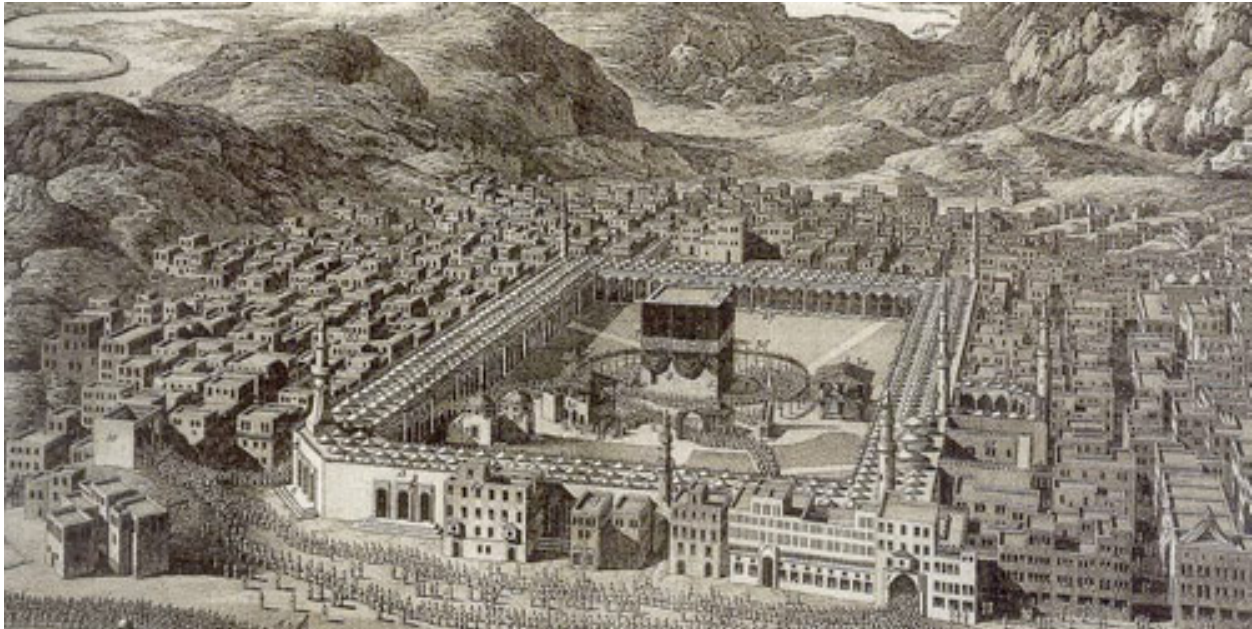
I respond to Your call O Allah, I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call All the praises and blessings are for You, All the sovereignty is for You, And You have no partners with you.

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## Short History of Hajj

Source: Invitation to Islam, Issue 1, May 1997

- See more at: <http://www.islamicity.com/articles/Articles.asp?ref=IC0301-1834#sthash.rU1KZ9NB.dpuf>



Hajj literally means 'to set out for a place'. Islamically however it refers to the annual pilgrimage that Muslims make to Makkah with the intention of performing certain religious rites in accordance with the method prescribed by the Prophet Muhammad .

Hajj and its rites were first ordained by Allah in the time of the Prophet Ibrahim [Abraham] and he was the one who was entrusted by Allah to build the Kaba - the House of Allah - along with his son Ismail [Ishmael] at Makkah. Allah described the Kaba and its building as follows:

- "And remember when We showed Ibrahim the site of the [Sacred] House [saying]: Associate not anything [in worship with Me and purify My House for those who circumambulate it [i.e. perform tawaaf] and those who stand up for prayer and those who bow down and make prostration [in prayer etc.]."  
[Surah Al-Hajj [22:26](#)]

After building the Kaba, Prophet Ibrahim would come to Makkah to perform Hajj every year, and after his death, this practice was continued by his son. However, gradually with the passage of time, both the form and the goal of the Hajj rites were changed. As idolatry spread throughout Arabia, the Kaba lost its purity and idols were placed inside it. Its walls became covered with poems and paintings, including one of Jesus and his mother Maryam and eventually over 360 idols came to be placed around the Kaba.



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During the Hajj period itself, the atmosphere around the sacred precincts of the Kaba was like a circus. Men and women would go round the Kaba naked, arguing that they should present themselves before Allah in the same condition they were born. Their prayer became devoid of all sincere remembrance of Allah and was instead reduced to a series of hand clapping, whistling and the blowing of horns. Even the [talbiah](#) [1] was distorted by them with the following additions: 'No one is Your partner except one who is permitted by you. You are his Master and the Master of what he possesses'.

Sacrifices were also made in the name of God. However, the blood of the sacrificed animals was poured onto the walls of the Kaba and the flesh was hung from pillars around the Kaba, in the belief that Allah demanded the flesh and blood of these animals.

Singing, drinking, adultery and other acts of immorality was rife amongst the pilgrims and the poetry competitions, which were held, were a major part of the whole Hajj event. In these competitions, poets would praise the bravery and splendor of their own tribesmen and tell exaggerated tales of the cowardice and miserliness of other tribes. Competitions in generosity were also staged where the chief of each tribe would set up huge cauldrons and feed the pilgrims, only so that they could become well-known for their extreme generosity.

Thus the people had totally abandoned the teachings of their forefather and leader Prophet Ibrahim. The House that he had made pure for the worship of Allah alone, had been totally desecrated by the pagans and the rites which he had established were completely distorted by them. This sad state of affairs continued for nearly two and a half thousand years. But then after this long period, the time came for the supplication of Prophet Ibrahim to be answered:

- "Our Lord! Send amongst them a Messenger of their own, who shall recite unto them your aayaat (verses) and instruct them in the book and the Wisdom and sanctify them. Verily you are the 'Azeezul-Hakeem [the All-Mighty, the All-Wise]." [Surah Al-Baqarah [2:129](#)]



Sure enough, a man by the name of Muhammad ibn 'Abdullaah was born in the very city that Prophet Ibrahim had made this supplication centuries earlier. For twenty-three years, Prophet Muhammad spread the message of Tawheed [true monotheism] - the same message that Prophet Ibrahim and all the other Prophets came with - and established the law of Allah upon the land. He expended every effort into making the word of Allah supreme and his victory over falsehood culminated in the smashing of the idols inside the Kaba which once again became the universal center for the worshippers of the one True God.

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Not only did the Prophet rid the Kaba of all its impurities, but he also reinstated all the rites of Hajj which were established by Allah's Permission, in the time of Prophet Ibrahim. Specific injunctions in the Quran were revealed in order to eliminate all the false rites which had become rampant in the pre-Islamic period. All indecent and shameful acts were strictly banned in Allah's statement:

- "There is to be no lewdness nor wrangles during Hajj."  
[Surah al-Baqarah [2:197](#)]

Competitions among poets in the exaltations of their forefathers and their tribesmen's achievements were all stopped. Instead, Allah told them:

- "And when you have completed your rites [of Hajj] then remember Allah as you remember your forefathers; nay with a more vigorous remembrance."  
[Surah al-Baqarah [2:200](#)]

Competitions in generosity were also prohibited. Of course, the feeding of the poor pilgrims was still encouraged as this was done during the time of Prophet Ibrahim but Allah commanded that the slaughtering of the animals which was done for this purpose should be done seeking the pleasure of Allah rather than fame and the praise of the people. He said:

- "So mention the name of Allah over these animals when they are drawn up in lines. Then, when they are drawn on their sides [after the slaughter], eat thereof and feed the beggar who does not ask, and the beggar who asks."  
[Surah al-Hajj [22:36](#)]

As for the deplorable practice of spattering blood of the sacrificed animals on the walls of the Kaba and hanging their flesh on alters, then Allah clearly informed them that:

- "It is neither their meat nor their blood that reaches Allah, but it is Taqwaa (piety) from you that reaches Him."  
[Surah al-Hajj [22:37](#)]

The Prophet also put a stop to the practice of circling the Kaba in a state of nudity and the argument that the pagans put forward to justify this ritual was sharply rebutted in Allah's question:

- "Say: Who has forbidden the adornment [i.e. clothes] given by Allah which He has produced for His Slaves?"  
[Surah al-A'raaf [7:32](#)]

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Another custom which was prohibited through the Quran was that of setting off for Hajj without taking any provisions for the journey. In the pre-Islamic period, some people who claimed to be mutawakkiloon (those having complete trust in Allah) would travel to perform Hajj begging for food through the whole journey. They considered this form of behavior a sign of piety and an indication of how much faith they had in Allah. However Allah told mankind that to have sufficient provisions for the journey was one of the preconditions for making Hajj. He said:

•"And take a provision [with you] for the journey, but the best provision is at-Taqwaa (piety)."  
[Surah al-Baqarah [2:197](#)]

In this way, all the pre-Islamic practices, which were based on ignorance, were abolished and Hajj was once more made a model of piety, fear of Allah, purity, simplicity and austerity. Now, when the pilgrims reach the Kaba, they no longer find the carnivals and the frolic and frivolity that had once occupied the minds of the pilgrims there before. Now, there is the remembrance of Allah at every step and every action and every sacrifice was devoted to Him alone. It was this kind of Hajj that was worthy of the reward of paradise, as the Prophet said: "The reward for an accepted Hajj is nothing less than paradise."

May Allah grant us all the ability to visit His House and perform the Hajj in the manner of the Prophet Muhammad . Aameen.

## Footnotes

1 Labbaik Allahumma labbaik... (Here I am present, O' God, I am present...) This is the chant which the pilgrims say when they are traveling for pilgrimage.