

LESSONS OF ACTIVITIES OF THE DAY OF MUZDALIFAH AND AYAM AL TASHRIQ TO NIGERIAN PILGRIMS

BY

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Abstract

Hajj is among the pillars of Islam. It requires a Muslim who can afford it to embark on a pilgrimage to the holy Ka'abah at least once in a life time. Numerous activities are carried out with spiritual, social and economic importance during Hajj. This study, however, dwelt on the lessons to be derived by Nigerian pilgrims from the activities of day of Muzdalifa and Ayam al Tashriq. The study is qualitative and made use of available literature. It established that the lessons that Nigerian pilgrims could learn from the activities of the day of Muzdalifa include doing things in orderly manner thereby avoiding anything that will harm others, seeing all Muslims as one thereby taking physical and biological differences as being immaterial as well as inculcation of the spirit of patience, tolerance, perseverance, endurance and peaceful and harmonious coexistence with others in the Muslims. Also, Ayam al Tashriq can make Nigerian pilgrims to learn to avoid putting unnecessary pressure and stress on themselves thereby making them to be of sound health. The study concluded that if properly digested by Nigerian pilgrims, the activities of the day of Muzdalifa and Ayam al Tashriq will in no small way help in fostering spiritual development and material peace among Nigerians. As a way forward, the study among others suggested that both the Federal and State Hajj Commissions should be organizing post-Hajj workshop with the view of educating Nigerians on its social and spiritual benefits and the pilgrims should see the wisdom behind the decision of Allah (SWT) in making Hajj activities to be in stages to avoid putting much stress on themselves.

Keywords: Lessons, activities of the Day of Muzdalifa, Ayam al Tashriq, pilgrims

Introduction

Hajj is one of the five pillars of Islam which is performed in the month of *Zhul-Hjjah*. It is however obligatory on the Muslims who can afford to make the journey to *Makkah*. It is a once in a lifetime obligation and its history goes back to Prophet Ibrahim (A.S) when Allah (S.W.T) instructed him as stated in the following *Ayah*.

قَالَ تَعَالَى: ﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ

كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾ الْحَج: ٧٢

“And proclaim the pilgrimage Among men: They will come to thee on foot and (mounted) on every camel, lean (on account of journey) Through deep and distant mountain highways.” Q22:27

This *Ayah* indicates that when Hajj was proclaimed, people come to it from every quarter near and far, on foot and mounted means of transportation disregarding the difficulty of travelling on the account of the temporal and spiritual benefit. Ibn Kathir (2009) explained that Ibn Abass, Mujahid, ‘Ikramah and Sa’id Ibn Jubayr and others are of the opinion that when Allah commands Ibrahim (A.S) to call people to perform pilgrimage to this sacred house, it was said to Ibrahim (A.S), call them and We will convey it. He then stood up and said ‘O mankind! Your Lord has established a House so come on pilgrimage to it.’ This explanation clearly shows that Hajj is an obligatory act of worship which was ordained by Allah (S.W.T).

In Islam, Hajj is a five-day obligatory act of worship whose act of worship and rites encompasses both physical and monetary aspects. It is a Journey based outward form of worship to the sacred *Masjid (ka'abah)* in *Makkah*. This journey is not meant to fulfill any worldly desire or benefit, but intended solely for Allah as a fulfillment of a duty with true love as well as conscious of Allah. In that journey, one has to leave his family, his business and

every activity, spend money and patiently bear hardship of the travelling just for the sake of Allah. In other words, Hajj is a form of worship that offers both individual and Islamic societies wisdom and many other benefits. It is an Islamic annual gathering that includes religious, social, cultural, political and economic activities. More so, Hajj is performed at certain times and in limited locations. It stands out as a form of worship that naturally contains all kinds of challenges, particularly due to temporary and spiritual oriented tasks and restrictions. This is because it requires a journey at a certain time frame to specific places and has its own difficulties, no matter the extent of improvement in conditions and opportunities.

Spending the night at Mina coincides with the *Ayyam al Tarwayah* before *Arafah* and the nights of second, third and fourth of *Eid* after the staying at the *Muzdalifa* are *Ayyam al Tashriq*. These days are crucial in fulfillment of hajj rites. There are therefore many lessons to be learnt by Muslims who are able to be on pilgrimage. It is thus, against this background that this study is carried out to identify those lessons that could be derived by Nigerian pilgrims during the period of staying at the *Muzdalifa* and *Ayyam al Tashriq*.

Hajj and its Significances

According to al-Zuhayli (2009), Hajj is obligatory on every Muslim once in a lifetime. This is based on the saying of the prophet (S.A.W) in the Hadith reported by Abu Hurayrah (R.A) when the prophet (S.A.W) is addressing Muslim community and said:

“O people, Allah has made Hajj obligatory for you; so perform Hajj. There upon a person said; Messenger of Allah (is it to be performed every year?) He (The holy Prophet) kept quiet, and he repeated (these words) thrice, when upon Allah’s messenger (May peace be upon Him) said: If I were to say “Yes” it will become obligatory (for you to perform Hajj every year), and you would not be able to do it...” Muslim, 1337.

Al-Nawawi (1997) states that this Hadith, shows that Hajj is obligatory on a Muslim once in a lifetime and it is to be performed using a lawfully acquired wealth. Any subsequent performance of Hajj by a person is therefore considered as a voluntary act of worship which attracts extra rewards.

Hajj is of three types in Islam, The first is referred to as *al Ifrad* which means performing Hajj alone without performing *Umrah*. When the pilgrims reached the *Miqat*, he will make the intention to perform Hajj alone. (Sabiq, 2001). The second type is called *al-Qiran* which involves performing Hajj and *Umrah*. This is of two types. The first is for the pilgrim to assume *ihram* for Hajj and *Umrah* together with the same intention and then set out to perform the Hajj rites, while the second form is for the pilgrim to assume *ihram* for *Umrah* and set out to the *ka’abah* to perform it and then assume *ihram* for Hajj before he performs or complete the *Tawaf* or after completing it but before performing the two *rak’at* at the *Maqam Ibrahim*. The third type is *al-Tamattu*; this is the type of Hajj in which the pilgrim performs the *Umrah* first and completes its rites in the months of Hajj and then performs the Hajj in the same year. (Salim 2010).

The significance of Hajj and its rewards are great and numerous, if performed with pure intention and according to the prescribed manner. This can be seen in the saying of the Prophet (S.A.W) in the Hadith reported by Abu Hurayrah (R.A) that the prophet (S.A.W) was asked ‘Which is the best deed?’ ‘He said, to belief in Allah and his Apostle’. He was then asked, ‘Which is the next (in goodness)?’ He said, to participate in *Jihad* in Allah’s cause’. He was then asked which is the next? He said to perform *Hajj-Mabrur* Bukhari, 1519. This Hadith indicates how Hajj purifies one from all forms of sin and grants one automatic ticket to paradise. Similarly, Philips (2012) explains that the greatest merits of accepted Hajj are purifications from sins and guaranteed place in the paradise. This thought is in accordance with saying of prophet (S.A.W) who said

‘Whoever performs the Hajj for the sake of Allah and does not comment for any lewdness or sins returns like the days in which his mother gave him birth. Bukhari 1521, Muslims 1350.

This Hadith shows that anyone that performs Hajj, Allah (S.W.T) will erase all his previous sins and reward him with *al-Jannah*. Also, the cited Hadith of the Prophet (S.A.W) points to the fact that Hajj is equivalent to *Jihad* and attracts numerous rewards from Allah in this world and the hereafter.

Furthermore, Hajj unites Muslims from every corner of the world to one Sacred place (*Ka'abah*). People come to worship Allah (S.W.T) together whether they are poor, rich, black and white, all dressed in a similar fashion, stand in the same manner, and perform the same rituals to please Allah (S.W.T). In addition, Zarabozo (1999) adds that performance of Hajj develops all the spiritual and moral forms of worship in Islam, such as sincerity, piety, humility, obedience, patience, control, sacrifice and submission. It also serves a spiritual purpose like Zakat because the pilgrim spent wealth and offer sacrifice in gratitude to Allah (S.W.T).

The Activities of the Days of Arafah and Ayyam al Tashriq

The activity of Hajj began on the 8th day of the month of *Zhul-hijjah* when the pilgrims depart from *Makkah* for *Mina*. The day is known as *al-Yaumu Tarwiyah*. Ankara (2021) is of the opinion that this day was named *al-Yaumu Tarwiyah* because it was the day when pilgrims moved to *Mina* to find water in which they would drink and rest in preparation for the activities of *al-Yaumul-Arafah*. Al-Zuhayli (2009) states that Islamic jurists unanimously agreed that it is *Sunnah* to move to *Mina* on the day of *Tarwiyah*. More specifically, it is *Sunnah* to perform the Morning Prayer in *Makkah* on the 8th day of *Zhul-Hijjah* and go to *Mina* after sunrise, thereafter go to *Arafat* after the Morning Prayer on the day of *Arafat*, thereby performing the daily prayers and spending the night at *Mina*. If possible, it is considered more appropriate to stay in a place close to *Hayf Masjid* where the Prophet (S.A.W) stays.

Scholars supported their view with the Hadith reported by Jabir bn Abdallah, Anas bn Malik and Ibn Abbas where they all narrated that the messenger of Allah went to *Mina* on the day of *Tarwiyah* and performed the noon, afternoon, evening, night and morning prayers at the day of *Arafah* and then set out for *Arafah* (Bukhari, 82, 83: Muslim, 336). It was based on this that they concluded that staying in *Mina* on the 8th of *Dhul-Hajj* is *Sunnah*.

The Muzdalifa

Ibn Munzir (2006) states that *Muzdalifa* is a name derived from the root z-l-f, which means "to approach" and "to bring closer", is a place where pilgrims coming from *Arafat* during the *Hajj* season engage in prayer, *dhikr*, worship and spiritually to get closer to Allah. Another claim has it that, *Muzdalifa* got its name because the pilgrims arrive at *Muzdalifa* or *Mina* by descending from *Arafat*. Still another etymological explanation is that the name *Muzdalifa* was derived from "*zulfa*", which means "an earlier part of the night" particularly because the pilgrims arrive there in the first part of the night from *Arafat*. al-Qari (2009) states that *Muzdalifa* got this name because it is a flat place and the authors are of the view that this explanation sounds more credible. The *Muzdalifa* region is also known as "*Jami*" as it is the place where the *Maghrib* and *Isha'a* prayers are combined or where the pilgrims gather for the *waqfa*.

Muzdalifa is a holy place that was also considered valuable in the pre-Islamic period. Based on their own understanding, the *Jahiliyah* Arabs maintained the traditions of performing *waqfu*, sacrificing and performing *tawaf* at the *Ka'aba*. Considering themselves as "people of the *Haram*" and "friends of Allah". The *Quraysh* and fellow tribes believed that they were in a privileged position. They performed the *waqfa* on the Hill of *Kuzah* at *Muzdalifa* instead of *Arafat*. Other Arab tribes came to *Muzdalifa* after performing the *waqfa* at *Arafat*. After the rise of Islam, the *wajib waqfu* is performed at *Muzdalifa* while the *Fard waqfu* is performed at *Arafat*. (al-Zuhayli, 2009, Ankara, 2021)

Ayni (2006) also posited that, *Muzdalifa* covers an area of approximately 963 hectares. It is located in the region from the strait between two hills located in the *Arafat* direction to the *Muhassir* valley in the direction of *Mina*. It is surrounded by *Zat al-Salim* and *Zumarah* in the south and Mount *Sabir* in the north. While Ibn Nuja'ym (1997) says that other scholars claim that *al-Mash'ar al-Haram*, mentioned in the *Qur'an*, covers the whole of *Muzdalifa*. There are also those who state that what is meant by this is *Kuzah* Hill and this is the view supported by majority of Islamic jurists. (al-Sharbani, 1994). The *waqfu* must be performed within the boundaries of *Muzdalifa*, and the night must be spent there. According to the Hanafi School of law, it is considered *Makruh* to perform the *waqfa* in the *Muhassir* valley and it is stated that the *waqfa* performed there becomes invalid. (al-Kasani, 1982). The Hanafis supported their claim with the following Hadith.

"The whole *Arafat* is a place of *waqfu* but be wary of performing it in the Valley *Uranah*, and the whole *Muzdalifa* is a place of *waqfa*, but do not perform the *waqfa* in the valley of *Muhassir*." Imam Malik 887.

Staying Overnight at Muzdalifa and its Lessons

Performing the *Maghrib* and *Isha'a* prayers in combination, staying overnight and performing the *waqfu* are among the duties that must be fulfilled at *Muzdalifa*. These were the practices of the Prophet (SAW) and there is no disagreement among scholars on these. Jurists agreed that it is *Sunnah* to perform the *Maghrib* prayer after the *waqfu* of *Arafat*, not on the way, but in combination with the *Isha'a* prayer at *Muzdalifa*. However, it can be performed during the trip for the fear that the time of the *Ish'a* prayer might be over upon arriving at *Muzdalifa*. (al-Qurtubi,2006)

Similarly, Ahmad b. Hanbal and some of the Hanafī and Shafī‘i jurists are of the opinion that, the practice of combining the *Maghrib* and *Isha'a* prayers at the evening time or the prayers performed at a place other than *Muzdalifa* during the night are valid. Although such practices are incongruous with what the Prophet did, there is no need to repeat the prayer. (al-Razi, 1995). On the other hand, other scholars such as Abu Hanifah, Malik, al-Zahiri and Ibn Hazm, considered it impermissible. The prayer must therefore be repeated. Unless there is a legitimate reason, the prayers performed on the way to *Muzdalifa* must be performed again. (Ibn Qudamah,1995).

It is also the position of the Hanafi jurists that for one to be able to perform the evening and night prayers together, it is essential that one is in the state of *Ihram*. However, being on journey is not necessary because Hajj rite is the reason for combining the two prayers. Therefore, those who live in *Makkah*, *Muzdalifa* or *Mina* are also allowed to combine the prayers. According to *Sunnah*, it is advisable to perform the evening and night prayers in congregation. But, these prayers can also be performed individually. However, according to the Hanbali and Shafī‘i jurists, the reason for combining prayers is not pilgrimage but because one is on a journey. The Shafī‘i’s based their opinion on the narration that the Prophet led the aforementioned prayers with one *Adhan* and two *Iqamah* and did not perform supererogatory prayers in between. (al-Nawawi,1994).

Moreover, the Malikis, adopt a different approach to this issue. That is, those who performed the *Arafat waqfu* together with the person who guides the pilgrims are to perform the *Jami'* together with them when they get to *Muzdalifa*. However, if they come after the prayers have been performed by Imam, they should also perform their prayers in congregation (*jami'*). According to them, every prayer is performed at its own time, unless the *waqfu* is performed with the Imam. In such a case, only those who are travelling shorten the performance of *Ish'a* prayer, while others perform their prayers in full. Hambali jurists, based on the related narrations, stated that it is necessary to say the *Iqamah* separately for the *Maghrib* and *Ish'a* prayers, but they also stated that two prayers can be performed with one *Iqamah*. It is considered *Makruh* to perform *Sunnah* prayers between the two obligatory prayers (*Fard*) in a prayer performed in combination both at *Arafat* and *Muzdalifa*. Performing the *Maghrib* prayer at night-time is not *Qad'a* (make up) but *Ada'* (on time). For the *Muzdalifa waqfu* to be valid, the *Arafat waqfu* must be performed in *Ihram*, within its borders and at the time reserved for it. It is commonly considered as *Sunnah* to perform the *waqfu* around *Mashar al-Haram*, to perform the Morning Prayer on the day of *Eid* in time, and to spend the night by worshipping. It is *Sunnah* to be busy with *dhikr*, *tasbehat*, prayer and seeking *tawbah* after the Morning Prayer and to set out for *Mina* before the sun rises in line with the practice of the Prophet (S.A.W). Hanafi jurists state that it is *Mustahab* to perform the *Muzdalifa waqfu* at *Mash'ar al-Haram*. It is *Sunnah* according to scholars who are not Hanafis that the state of menstruation and that of *Junub* do not prevent a pilgrim from performing the *waqfu* and stoning the devil, nor do they prevent the performance of the *Muzdalifa waqfu*.

However, based on the principle of performing the worships in complete state of material and spiritual cleanliness or purification, it is considered *Mustahab* to perform them by getting rid of all impurity. As regards to its lessons, staying overnight in *Muzdalifa*, as an act of worship being performed during the Hajj, it is *Sunnah* made to avoid stampede or chaos, and to stay away from acts that would disturb the peace of worshippers or violate security guidelines. The Nigerian pilgrims are expected to learn to avoid things that will harm their follow being and do things in orderly manner.

Furthermore, the rite of Hajj has a lasting effect on the personality of a Muslim as it leads to spiritual transformation within an individual. The God-consciousness, one of the major qualities of a believer's character,

is achieved during *Hajj* which reforms him in all aspects of his life. Thus, the staying at *Muzdalifa* and meeting with millions of Muslims from all over the world reminds the Nigerian Muslims that physical and biological differences has no place in Islam, all humans belong to one human race created by One God to worship Him alone. The period teaches us to be tolerant as such the Nigerian pilgrims would learn to tolerate and accept the will of Allah who joined us together knowing very well that we are of different ethnic backgrounds. They would also learn that Nationalism is not a superior thing to the *Ummah*. Secondly, the character of a Muslim is beautified with his endurance during the hardships of staying and sleeping on bare floor at *Muzdalifa*. The movement from *Arafat* to *Muzdalifa* demands travelling from one place to another with a huge crowd, which can result in injuries, accidents and bruises. However, the pilgrim is required to patiently bear every single pain, during this period to achieve an accepted pilgrimage (*Hajj Mabruur*). Therefore, this is a great religious duty that will help Nigerian *Hujjaj* in building an international civilized society as well as patient and tolerant personality. The pilgrims are expected to increase spiritually, become tolerant, believe in peace, and also promote harmony among themselves and the larger society when returned back to Nigeria.

The Ayyam al-Tashriq

The term *Tashriq* refers to the act of uttering *Takbir* with special words following the obligatory prayers on certain days of the month of *Dhul-Hijja*. These *Takbir* chanted in the mentioned period of time are called "*Tashriq Takbir*", and the days when *Takbirs* are chanted are called "days of *Tashriq*". In line with the type, place and time of *Hajj* rituals that are performed intensely between the 9th and 13th days of *Dhul-Hijja*, the 8th day of the month is "*Tarwiyah*"; the 9th is "*Arafat*"; the 10th is "*Nahr/Zabh*", and the 11th to 13th days are called the days of *Tashriq*. In addition, the first three days of the *Eid al-Adha*, are called "*Ayam-l-nahr*" because sacrifice is performed during these days. Although it is common to call the three days after first day of the *Eid* as days of *Tashriq*, there are also those who increase the number to five days by adding the days of *Arafat* and *Nahr*. The pilgrims spend their 11th to 13th nights at *Mina*, and they throw stones at *al-Jamarat* on these days. The reason why these three days and the *Takbirs* recited after the prayers were given the name *Tashriq* included such explanations as laying the meat of the sacrifices that were slaughtered on the first day of the *Eid* on stones and drying them in the sun, starting the *Eid* prayer at the time of *ishraq* on the first day of the *Eid*, and most of the *Takbirs* recited after the obligatory prayers coincide with these days (Ankara, 2021).

What formed the basis of the views of *fuqaha* is the verse about rituals of the Hajj at *Mina*.

قَالَ تَعَالَى: ﴿* وَأذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ﴾ ﴿٢٠٣﴾ البقرة: ٢٠٢

"Remember Allah during the appointed days but if anyone hastens to leave in two days, there is no blame and if anyone stays on, there is no blame on him, if his aim is to do right. Then fear Allah, and know That ye will surely be gathered unto Him."
Q2:203

On the other hand, scholars are of different perspectives on the ruling of staying overnight at *Mina* on the 2nd, 3rd and 4th nights of *Eid-al-Adha*, which are referred to as *Tashriq* days. According to the view of the Hanafi school of law, Imam Shafi'i and Ahmad bn. Hanbal, it is *Sunnah* to stay overnight at *Mina* during the nights of *Tashriq* days. While the Shafi'i, Maliki and Hanbali schools, consider it as *wajib* to spend more than half of the nights connecting to the 1st day to the 2nd, the 2nd to the 3rd and the 3rd to the 4th day of *Eid-al-Adha*. If this is not fulfilled without any concrete excuse, sacrifice (*Damm*) is required as punishment. (al-Zuhayli, 2009)

The jurists who considered it as *Sunnah* to stay overnight at *Mina* on the days of *Tashriq* cite the Prophet's permission to his uncle, Abbas, on the grounds that he had the duty of distributing water to the pilgrims, and mention the fact that Abbas spent those nights in *Makkah* as evidence to prove that it is not *wajib* to stay overnight at *Mina*. This is because if staying overnight at *Mina* were *wajib*, the Prophet would not have allowed

him to do so. Furthermore, the permission given by the Prophet to the camel herders is considered as an indication that it is not *wajib* to stay overnight there. His words narrated by Ibn Abbas, ‘After throwing stones at *al-Jamarat*, stay wherever you want at night’ also indicate that it is not *wajib* to stay overnight at Mina. In addition, jurists that hold this view state that the Prophet’s staying overnight at Mina on the nights of *Tashriq* days cannot be regarded as *Fard* or *Wajib*. This is particularly because the Prophet neither uttered a word nor provided a sign that could be considered as evidence for a ruling that could be described as *Fard* or *wajib*. (al-Zuhayli, 2009)

On the other hand, Shafi’i, Hanbali and Maliki jurists believe that it is *wajib* to stay overnight in Mina, and they based their argument on the fact that the Prophet spent his nights at Mina. They further evaluate staying overnight at Mina in the context of the rituals of pilgrimage and cite the Hadith of the Prophet, “Learn the practices related to pilgrimage from me” As evidence for their views. Similarly, the fact that the Prophet did not give anyone permission but his uncle, Abbas, because of his duty of serving the pilgrims water is mentioned, this served as the most important evidence to prove the necessity of staying overnight at Mina. (al-Zuhayli, 2009)

The most important lesson that can be observed on this staying is health related. A Muslim is not allowed to over stress himself on anything, be it spiritual or material. This is why all pilgrims are commanded to stay at place closer to the *Jamrat* for easy accessibility to the place and to avoid unnecessary tension that can lead to stampeding.

Conclusion

The Hajj is a form of worship that must be performed once in a lifetime by Muslims who meet its requirements. It offers many benefits and wisdom for both the individual and the Islamic society. Every act of worship in Islam has objectives which *shari’ah* intends to achieve from it (*Maqasid*). For example, circumambulation cannot be seen as only going around the *ka’abah* a certain number of times, the *Wuquful-arafat* and *Muzdalifa* are not solely waiting for a certain time in the related places and stoning devil does not solely consist of throwing a certain number of stones at a certain place. All these acts of worship are designed to teach Muslims some lessons. Some of these are in relation to their day to day relationship with each other, achievement of spiritual growth and teaching of inter and intra personal relationship among diverse people of the world. It is our conclusion that the activities of the *Muzdalifa* and those of *Ayyam Tashriq* have great lessons which if properly digested by Nigerian pilgrims, they will help them in no small way in fostering spiritual development and material peace among its citizenry.

Recommendations

In line with what has been discussed so far and the conclusion arrived upon, the following recommendations are made:

- i. Both the federal and state Hajj commissions are enjoined to organize post-hajj seminar in order to educate the pilgrims and the entire Muslim *Ummah* on the social lessons of hajj. This will help a lot in fostering unity among Muslims and non-Muslims in Nigeria.
- ii. Nigerian Muslims should also learn from the manner in which Allah (S.W.T) designed the Hajj activities in stages. This will make them to avoid overstressing themselves which will help them to avoid unnecessary health challenges which can occur as a result of overstressing.
- iii. Nigeria Muslims should learn to endure any life challenges that may happen to them from time to time. This is because Allah (S.W.T) through Hajj shows that life is a challenge.
- iv. Nigerian Muslims should be tolerant to both Muslims and non-Muslims. This is because hajj taught the pilgrims tolerance during the course of performing it which is expected to be a character of every good Muslim.

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