

1. Refer to addendum (B): Prophet's Farewell Pilgrimage

2. Differences

- Madhab differences

- Creed

a) Shia

b) Qadiani/Ahmadi

c) Bohra/Dawudi/Vorajee



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ADDENDUM B

PROPHET'S FAREWELL PILGRIMAGE

Source: <https://www.nytimes.com/2016/09/16/world/middleeast/hajj-mecca-saudi-arabia.html>

Hajj is one of the five pillars of Islam and was made obligatory in the tenth, ninth or sixth year, according to different reports [Ibn Kathir, al Bidayah wa al Nihayah, 5/109].

In the tenth year the Prophet (peace be upon him) announced that he intended to perform hajj; this was the only time that he performed hajj after the Hijrah to Medina. The Muslims came from all over the Arabian Peninsula to perform hajj with him. He left Medina five days before the end of Dhul-Qa'dah [Ibn Hajar, Fath al Bari, 8/104].

When he halted in Arafat, the following ayah was revealed to him:

This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.
[Noble Quran 5:3] [Sahih al Bukhari, Fath al Bari, 8/108]

The Muslims learned the rituals of the hajj from the Prophet (peace be upon him) when he said: "Take your rituals from me."

A large gathering of Muslims participated in the event. They listened to the farewell sermon Khutbat al-Wada' which he gave at Arafat in the middle of the Ayyam al-Tashriq (three days following the tenth of Dhul-Hijjah).

"Verily your blood and your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this land of yours. Behold! Everything pertaining to the days of ignorance is under my feet completely abolished. Abolished are also the blood revenges of the days of ignorance. The first claim of ours on blood revenge which I abolish is that of the son of Rabi'ah ibn al Harith. And the usury Riba of the pre-Islamic period is abolished, and the first of our usury I abolish is that of 'Abbas ibn 'Abd al Muttalib, for it is all abolished. Fear God concerning women! Verily you have taken them on the security of God, and intercourse with them has been made lawful unto you by words of God. You too have rights over them, and they should not allow anyone to sit on your bed whom you do not like. But if they do that, you can chastise them but not severely. Their rights upon you are that you should provide them with food and clothing in a fitting manner. I have left among you the Book of God, and if you hold fast to it you would never go astray. And you would be asked about me (on the day of resurrection), (now tell me) what would you say? They (the audience) said: "We bear witness that you have conveyed (the message), discharged (the ministry of Prophethood) and given wise (sincere) counsel." He (the narrator) said: "He (the Prophet) then raised his forefinger toward the sky and pointed it at the people (and said): "O God, bear witness, O God, bear witness." [The report is from Sahih Muslim, 4/38-43, from the Hadith of Jabir ibn 'Abd Allah.

He delivered another sermon at Mina, when he said, "Do not return to Kufr, killing one another, after I am gone." [Sahih al Bukhari, Fath al Bari, 8/107; Muslim, Sahih, 1/82]

Benefits of this Great Sermon:

[Adapted from Masa'il Muhimma 'an il-'Umrah wa'l-Hajj by Muhammad Jamil Zeeno]

Prohibition of shedding innocent blood, and taking of wealth without right, which stresses Islam's protection of souls.



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Nullification of validity of actions of Jahiliyyah

Prohibition of taking Riba (usury and interest), which is an increase on the principal, whether small or large. Allah the Most High says:

But if you repent, you may have your capital. [Noble Quran 2:279]

Admonition to fulfill and give women their rights, and to deal with them in goodness. Many authentic Hadiths have been narrated in this regard, which elucidate their rights and warn against taking them unjustly.

Advice to strongly cling to the Book of Allah, in which lies the honor of Muslims and their victory. Likewise, the order to stick to the Sunnah, which explains the Quran, for verily the reason for Muslims' weakness today is their leaving of judging by the Book of Allah and the Sunnah of His Messenger. There will be no victory for Muslims except by returning to these two Sources.

Testimony of the Companions that the Messenger of Allah (peace be upon him) conveyed the message, discharged his trust and counseled the Ummah.

Order to take rituals of Hajj and other rituals from the Prophet's sayings, actions and tacit agreements.

Subtle indication that the Prophet's farewell would soon come.

Warning against fighting and killing among Muslims, which is disbelief in action, which does not take one out of the fold of Islam, as in his (peace be upon him) saying: "Cursing a Muslim is Fusuq, and fighting him is kufr." [Agreed upon]



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- a) See Addendum (C)
- b) Abraham, Hajar, Ismail (peace be upon them)
- c) Sacred Land
- d) Procedure (Addendum D)
- e) Accepted Hajj



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ADDENDUM C

THE 5 DAYS OF HAJJ

First Day of Hajj - 8th of Dhul Hijjah

This day is known as Yaumut Tarwiyah.

1. The pilgrims put on Ihram.
2. They declare the Niyah (intention) of performing the Hajj.
3. They leave for Mina early in the morning, reciting Talbiyah.
4. They stay overnight in Mina.

Second Day of Hajj - 9th of Dhul Hijjah

This day is known as Yaumul Wuquf, or the Day of Standing.

1. The pilgrims go to 'Arafat.
2. They perform Zuhur Salah (Early Afternoon Prayers) and 'Asr Salah (Late Afternoon Prayers) together, in a shortened form (Qasr) at 'Arafat.
3. Pilgrims stand there with devotion, till sunset, praying and asking Allah's forgiveness. This is known as Wuquf or standing.
4. In the evening the pilgrims go to Muzdalifah and offer shortened Maghrib Salah (Sunset Prayers) and 'Isha Salah (Night Prayers) prayer together.
5. They rest there at the night, and collect small pebbles for stoning the Jamar in Mina.

Third day of Hajj – 10th of Dhul Hijjah

This is called Yaumun Nahr, the day of sacrifice.

1. They go to Mina and throw small pebbles or stones the large Jamratul 'Aqaba
2. After stoning, they offer sacrifice.
3. They return to Makkah and perform the Tawaf (if they have not performed the Sa'i on 8th of Dhul Hijjah, then perform the Sa'i also).
4. They trim the hair or shave the head.

Fourth day of Hajj – 11th Dhul Hijjah

This and the next two days are called Ayyamut Tashriq, which literally means the days of the drying of meat.

1. The pilgrims stay at Mina
2. They perform Rami by throwing pebbles at all three Jamar.

Fifth and 6th Day – 12th 13th of Dhul Hijjah

1. Stay at Mina and throw pebbles at all three Jamar.
2. Return the same day to Makkah
3. Perform Tawaf Ka'bah.



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ADDENDUM D

AT THE HAJJ, FACING ISLAM'S INCONSISTENT EMBRACE OF WOMEN

By Daa Hadid | Source: <https://nyti.ms/2cR198y>

MECCA, Saudi Arabia — “Sister, where are your socks?” one of the women I was sitting with demanded. “Don’t you know you have to cover your feet?” We were in the sprawling Grand Mosque that surrounds the Kaaba, Islam’s holiest site, during the hajj, the five-day pilgrimage of rites and rituals that ended on Wednesday. I could not decipher which of the four Saudi women in identical billowing black robes and black gloves was speaking to me because their faces were covered with not one but two veils, something I had never seen before.

They made space for me. I discreetly covered my offending feet with my own long, black robe, which I bought specially for the hajj, my first. These women who looked like black ravens poured me golden Arabian coffee from their thermos and fed me crunchy yellow dates while we waited for Friday Prayer to begin.

There it was again. I was at once frustrated by Islam’s nitpicky strictures on women’s dress and embraced by its warm sisterhood. Over and over again during this physical and personal journey, I was confronted by my conflicting feelings on how the faith I was raised in deals with gender, the very thing that had made me take off my hijab in college.

At its founding, 1,400 years ago, Islam was revolutionary for its time in seeing women as spiritual equals. But in its contemporary conception, the day-to-day gender roles trouble me.

My testimony in some Islamic court matters would count for half that of a male witness. Men can take four wives, women one husband each.

Yet Muslim women have a right to an education, to be scholars and in some cases jurists. We have as an eternal role model the Prophet Muhammad’s first, beloved wife, Khadija, a successful trader who popped the question to a man 15 years her junior.

“Treat your women well and be kind to them,” Muhammad himself urged in his last sermon, during his final pilgrimage to Mecca. “It is true that you have certain rights with regard to your women, but they also have rights over you.”

So, kindness and rights, but also women as something less than men. It can feel patronizing, and diminishing of our full humanity. It is why I started to lose faith after a childhood in an observant family and what I still struggle with, at 38, living a life that is secular but guided by Islamic values.

Each day in Mecca provided powerful reminders of a religion that seems to simultaneously embrace women and push them away.

Another day at the Grand Mosque, I met Saraya, a middle-aged woman who is from South Africa but lives in Australia, where I grew up. She had longed to make the hajj for years but was unable because she lacked a mahram, or male guardian — usually a husband, brother or father — to accompany her; male pilgrims can come alone.

“I never thought I’d get here,” said Saraya, beaming.

She got here only because the Saudi government allows some women over 45 to come with an older female companion. (I got around the mahram requirement because I came on a journalist



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visa, which included a different kind of guardian, a Saudi minder named Abdul-Rahman who accompanied me during all my reporting.)

Saraya, whose last name and age I never had a chance to ask, said there had been “a few incidents” that detracted from the positive experience of her pilgrimage, like when someone in her delegation was “propositioned in a taxi,” and the fact that men frequently pushed in front of her.

“But I’m a bit bohemian, so I trust the energies around me,” she added. “I just let it flow; whatever is supposed to come is a learning.”

Once women overcome the obstacles to getting here, they are required to perform all the same rituals as men. The only real gender difference on the hajj is that men are supposed to wear two white sheets with nothing underneath (women have no specific dress requirement beyond modesty), and at the end, men shave their heads and women simply cut a lock of hair.

Unlike in the segregated prayer spaces of mosques and the separate wedding celebrations of conservative Muslims, men and women mix freely during hajj rites: walking together seven times around the Kaaba; climbing together to the top of Mount Arafat, where supplications to God are believed to be answered; throwing stones together at the Jamarat, the three pillars that symbolize the devil. There was something lovely about watching that, doing that.

But segregation— and unequal treatment — come back five times daily with the call to prayer.

One night at the compound where my 500-person V.I.P. delegation was staying in Arafat, I was working when the men suddenly started kneeling in a large, air-conditioned, carpeted room. I asked where the women should pray, and various officials kept directing me back through a parking lot crammed with buses until I realized there was no space set aside; we were meant to bow alone in our rooms.

Another night, as I tried to find room between worshipers, a security guard shouted that I was taking space where men needed to walk.

Among other special rules around the hajj, there is a relaxation of some of Islam’s modesty strictures: Women are not supposed to cover their faces. But I met several female pilgrims who still shrouded themselves, either with thin gauze or with a cloth draped from a visor. One step forward, two back.

Beneath the veils, though, were hardly oppressed chattel. One woman I met, Mervat, works as a cardiologist in war-torn Yemen, risking her life to save lives.

Then there was Raghdah Hakeem, 27, a Saudi assigned by the Ministry of Culture and Information to care for the women in our delegation, which included 100 journalists (about 10 of them women, which the veterans said was the most they had ever seen covering the hajj).

When Ms. Hakeem was ordered to sit at the back of the bus one night, she refused and stayed in her seat, a Muslim Rosa Parks. “I can sit wherever I want,” she recalled telling the elderly, bearded official. She grinned as she shared the rest: “All the men around me said, ‘I’m so glad you didn’t go.’ I stood for my opinion, and they supported me.”

Despite dire warnings from my mother and sister, who had done the hajj before me, I did not experience sexual harassment in any form — no groping, no gestures, no untoward or unwelcome comments. I felt safe. But also, too often,



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second-class.

When our delegation reached the rocky plain of Muzdalifa, we were ushered into a women-only compound akin to mobile homes. It was starkly different from the accommodations of the rest of the pilgrims, who traditionally sleep under the stars on pieces of cardboard and sheets, men and women in separate but close quarters.

In Muzdalifa, pilgrims are meant to gather stones to throw at the three Jamarat pillars. Instead, somebody left rocks near the entrance of our compound so we wouldn't have to go out onto the plain. It was a thoughtful gesture for some of the women in our group, who rushed to cover themselves whenever a man approached our quarters, usually to deliver food or drinks. Once, one of my roommates, wearing a rainbow-colored robe with strawberries, only had time to hold a veil up in front of her face. She looked as if she were deleting herself from a picture.

But for me and a few other female Muslim journalists, the gesture felt like a slight. We wanted to gather our own stones, to experience the whole hajj.

We strolled onto the plain, and I bent to pick up rocks and put them into an empty water bottle. As I rose, one of those veiled women handed me a yogurt drink to rehydrate.



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