

## **FAREWELL HAJJ OF THE PROPHET MUHAMMAD (S.A.W) AS MODEL OF PURITY AND UNITY OF UMMAH IN NIGERIA**

**Dr. Nasiru Aminu,**

Usmanu Danfodiyo University, Sokoto, Nigeria.

### **Abstract**

Farewell Hajj of the Prophet Muhammad (S.A.W) has spread a permanent culture of purity and unity in the Muslim Communities, not only amongst the Hausa Muslims of Northern Nigeria, but all over the Islamic world. However it has been observed that there is lack of piety, obedience and total submission of the ideals among the Muslim Ummah in Nigeria. It is the aim of this paper to review the Farewell Hajj of the Nabiyyi, both in actions and sayings, in order to explore and re-examine a life of emulation exhibited by the prophet Muhammad (S.A.W) in the only, and final Hajj of his life, at the same time assess the distinctive behaviors of Nigerians Muslim that cause low observance of his teachings amongst the Nigerian Muslims. As its methodology, the paper adopts historical, critical and expository methods, which enabled us to look back, compare, evaluate the lessons at the farewell Hajj and attitudes of Nigerian Muslims during the Hajj and here back at home. Relevant literatures from books, journals and other literary sources are also consulted. The paper is in the view that, lack of piety and the need for luxury life are some contributing factors to the disobedience, but even without that, the prophet's teachings at the Hajj contributed to the existing and continuous purity and unity of Ummah in Nigeria.

### **1.1 Introduction:**

“Prophet Muhammad (S.A.W) is the greatest benefactor of humanity; every Muslim has deepest love for him. Every deed of his life is to be followed by every Muslim Ummah. Highest love for the prophet is made a test of our faith.”<sup>1</sup>

The word Hajj means to make a resolve to visit a holy place in makka. Hajj is a unique trip, a holy trip, a venerable tourism, where the Muslim transports himself, body and heart, to the city of Security in order to intimate conversation (munajaat) with the Lord of the universe. It is a holy gathering where brotherhoods emerge so bright like the sun, so clear like the moon. At the Hajj there is unity of feeling, rituals, goal, action and speech. There is neither regionalism nor racism, no skin, no color prejudice, but the race unity.<sup>2</sup> By Hajj culture this paper is referring to the yearly religious tradition of Muslim's pilgrimage to Mecca and its practices according to the way and manner it was performed by the prophet.

Nevertheless, the paper did not intend to give a broad analysis of Hajj as a pillar of Islam, or study the challenges, constraints and development of Hajj in Nigeria, but focus to review the conduct of the Prophet Muhammad at the Hajj. A brief presentation of the Hajj procedure is introduced to serve as an opener towards better understanding of the conduct of the Prophet and his teachings at the Hajj.

The hajj culture is fundamental to the purity and unity of Ummah amongst the Nigerian Muslims because it helps them to unite as brother and sisters, live in peace, help and assist one another. Not only that, but also tolerates and pursue the teachings of Islam and that of the Prophet at hajj in their life. That can be done through observance of approved religious practices (total submission to Allah) and running away from doing what is prohibited. It is in this direction that the paper experice that some Muslims in Nigeria do not show good examples of the prophet in Hajj, which is the crucial to this paper.

There have been researches on Hajj conducted by scholars that gave valuable explanations on the development, challenges and problems faced by the annual Islamic gathering and the manners of the Nigerian pilgrims. Few among them include (Yusuf, 1975), (Buba, 1984), (Tangban, 1991), (Bugaje, 2014), (Al-Sadeeq, 2016) and Ajah, 2011. Yusuf touched on the sociological dimension of Hajj as it affects the pilgrims at the holy land and back at home as well as its social impact on the hosting nation (Saudi Arabia), while in his article, Tangban looked at the economical benefit of the of the Hajj on the pilgrims and the Nigerian economy. In his research Bugaje concentrated on Hajj policy of the Nigerian government. His work is similar to that of Buba who in his doctoral thesis researched on Hajj operation in Nigeria. He looked at its impact, problems and solutions. Considering this very brief review, it is belief that there are areas of similarities with the focus of these paper compared with previous works. However, the paper's uniqueness is its ability to review the farewell hajj, its lessons and the prophet's manners at the hajj and assess how the present Nigerian Muslims adhere to it for continuous unity of the nation.

The data obtained is systematically described and explained. Most of the data dealt with the influence of religious and socio-economic impact of the Farewell Hajj to Nigerian Hajj situations, as well as the attitudes of the Nigerian Muslims in keeping with the prophets conducts, which serves as fundamental to continuous purity and unity of Muslim Ummah. Therefore, in this paper an accurate account of the prophet's manner during the Hajj is given, and critically the level of obedience and disobedience by the followers examined.

The study is significance in the sense that the Almighty Allah commands<sup>3</sup> His obedient servants to follow in the footsteps of the Prophet Muhammad, by making him an exemplary model to emulate. Moreover, studying his biography makes Muslims regain self-confidence and become certain that Allah is with them if they perform their duties towards Him, by fulfilling servitude to him and adhering to His legislation.

### **3.1 The Farewell Hajj**

After twenty years of religious accomplishment of the call to Islam, the Prophet (SAW) succeeded in the proclamation of the message and established a new society on the basis of Kalimat "There is no God but Allah". When these years of meticulous call had elapsed, the prophet announced his intention to proceed with the blessed pilgrimage journey to Makka<sup>4</sup> by himself. It has been reported<sup>5</sup> that a large number of Muslims came to Madinah, to seek the guidance and *imamate* of the messenger of Allah(SAW) on the pilgrimage. On Saturday of the last four days of Dhul-Qadah, the prophet started the journey preparations procedure for the Hajj. That was the only one Hajj the Prophet performed (Peace and blessing be upon him) after his migration to Madinah and it was in the tenth year of Hijrah.

It was in Makka that Ibrahim and his son built the Holy Ka'ba<sup>6</sup>, the center of the Islamic movement, on a site chosen by Allah Himself. This building was to act as the center for spreading the universal movement of Islam, a world-wide gathering point for believers in the One God to assemble to worship Allah in congregation and go back to their respective countries carrying with them the message of Islam, as taught by Muhammad. However, the questions raised here include how was the prophet's manner at the hajj? What were the lessons taught, and the abilities of the present Islamic followers in Nigeria to adhere to?

#### **i The Manner of the Prophet during the Hajj**

Muhammad (Peace be upon him) performed only one single Hajj, which is the farewell Hajj. He arrived at Makka accompanied by more than one hundred thousand companion. In this section, I try to present as brief as possible a guide to performing the Pilgrimage and Umrah according to the ways of the

Prophet Muhammad (SAW) who says “Take your rituals of Hajj from me”. Secondly, there is an analysis on the manner of the Prophet during the Hajj. This is to tell us that Hajj is a mission of peace to the Lord of peace during a time of peace, in response to the call<sup>7</sup> of Allah, the source of peace. In addition to the understanding and renewing of loyalty and confirming of Oneness of Allah, purity of soul and strengthening unity of Ummah.

## ii Major steps to Perform the Pilgrimage as Approved by the Prophet (SAW)

There are three types<sup>8</sup> of Hajj, namely Tamattu, Qiran and Ifrad. The pillar of Hajj include Ihram, Tawaf Al-Ifada, Sa’ayi-walking between Al-Safa and Al-Marwa, then stay at Arafat. The major steps in Hajj are:

- Ihram from Miqat, and the talbiah (for the three types of Hajj).
- When arriving the Ka’aba, stops talbiah and starts Tawaf, then Sa’ayi in Tamattu.
- Attahalul (taking out Ihram) after completing Umra, then repeating the Ihram with Hajj for the Mutamattah.
- Going to Mina and praying in it shortening the Salat without combining it. That is on the eighth of Dhul-Hajj.
- And on the 9th day the Pilgrims, as performed by the Prophet, moved to Arafat after sunrise, and pray Zuhr and Asr combined.
- Proceed to Muzdalifa after the sunset of Arafat day, and pray Maghrib combined with Isha.
- Spending the night at Muzdalifa until praying Alfijir, and then going to Mina before sunrise
- On the 12th of the month throw Jamratu Aqabah, slaughtering the sacrifice, and then shaving or shortening hair.
- The first Tahallol (disengagement), but prohibited from approaching wives
- Going to Makka and performing Tawaf Al-Ifada and Sa’ayi, then after that he is permitted to do whatever he wants halal, even approaching women. It is called second Tahallol.
- Spending the night at Mina, 11-12-13 during the days of Tashreeq.
- 12-13-14, throwing the stones on Aljamrah
- Then before leaving Makka back home Tawaf Al-Wada-Farewell Tawaf.

Apart from Hajj obligations and its Sunna, There are some restrictions, things not allowed, such as wearing what is tailored or sewn for men, removing hair,

cutting nails, covering head for men, using perfume, conducting marriage contract, sexual intercourse, making approach to sex and killing wild game or hunting..

The above stipulated steps are general description and a good and clear picture of the Prophets model during the farewell Hajj, being emulated by pilgrims from all walk of life. In addition, the teaching (saying) and actions of the prophet are combined to serve as source of self purity and unity of Ummah. How?

Knowing the enormity of the task at hand and the limitation of space, it is not possible to give an extensive explanation in this paper. However, the paper try to provide a general information concerning the manner of the Prophet towards his Allah, the Muslims in general, and members of his family in particular.

### **iii His Manners Towards the Creator of the Universe**

Worshipping and complete submission to the Almighty Allah was one of the leading and greatest behavior of the prophet during the blessed pilgrimage. Therefore keeping a very close relationship with Allah is a treasure and source of purity to the most faithful. In cognizance of this, Hajj culture and its traditions serve as a magnificent institution where such quality can be cultivated and achieved. There are many instances to serve as example of prophets commitments to the worship of Allah, such as;

**Fostering of Tawheed:** At the Farewell Hajj, the prophet fostered “Oneness of Allah”<sup>9</sup> as apparent in a number of Hajj practices, which include recitation of talbiyyah<sup>10</sup> which has been considered as the Hajj anthem. The talbiyyah is magnifying that all acts of worship are to be devoted to Allah alone, who has no associate. Another act on realization of Tawheed is the prophets devotion in prayers, he always asked Allah to help him and avoid hypocrisy and showing off. There is also the sign that the prophet observed Tawheed in his prayers at Safa and Marwa.<sup>11</sup> It was the same type of supplication he observed at Arafat.

**Renounced the Mushrikoon and their Practices:** In addition to Tawheed, at the Farewell Hajj, the Prophet renounced the Mushrikoon and their practices. This is to confirm to us that Islam and shirk are two opposite ends. In a research article, Al-Baadani (2003:12-15) said, It is evident in the sermons he delivered on the day of Arafat where the prophet said “Behold! All practices of the pre-Islamic Jahiliya period are under my feet...”The prophet also ordered that no naked person is allowed to perform the tawaf around the Ka’aba. He devoted his time burdening himself on doing a lot of good deeds., which include heeding Allah’s huddods, devoutness and tranquility, moderation and renouncing the present life.

**iv His Manners Towards Other Muslim Pilgrims.**

The way in which the prophet care for his people during the Hajj is indeed amazing. He educated<sup>12</sup> and led by example. It was at the Hajj he taught people the ruling of Hajj rituals. He also emphasized the importance of five pillars of Islam. He taught Tawheed and Fiqh at the Hajj. He trained Muslims to follow the book of Alla and His Messenger.

In brief, he spent most of his time preaching, giving religious verdicts. One of the most interesting was lack of disparity between his words and actions. He always practiced what he preached and would be the first person to act upon an act he commanded and the first to shun what he prohibited. He was the most pious, the most honest and the most obedient of all mankind, who spent his Hajj unifying and warning people against disunity, thereby making him an exemplary leader. He was an exemplary leader, modest, merciful, honest, kind, patience and lenient.

**vi His Particular Manners Towards Members of His Family.**

Prophet Muhammad has been described as one of the kindest person to the members of his family, including the relatives<sup>13</sup>. The most excellent thing he ever did to uphold this relationship was the calling of them to Islam and his hope for their salvation in the next world, after this. This manner was even more obvious during the Hajj, where the prophet was caring and affectionate to all his relatives. Amongst the few examples of such are; Teaching members of his family how to perform Hajj rituals. He also encouraged them to do good deeds, in addition to seeking for their assistance<sup>14</sup> during the Hajj. The prophet has been so kind<sup>15</sup> and charitable<sup>16</sup> to them.

**4.1 Hajj Culture and Nigerian Pilgrims.**

For several centuries, the Islamic institution of the *hajj* and pilgrimage routes to the holy cities of Mecca and Medina have provided avenues for religious, economic, and intellectual exchange between Hausaland and the Muslim Arab worlds of North Africa and the Middle East. While Hausa historiography clearly documents the transformative impact of these pilgrimage routes in carrying Islamic reform movements, brotherhoods, law, and medicine into Hausa society<sup>17</sup>.

From the social point of view, thousands of people come for Hajj from all over the world having different races, color, belonging to different countries and speaking different languages. They all come to perform Hajj and follow the rituals in the same manner to exhibit that there is no difference in Islam between human beings on the basis of wealth, race, creed, language and region. The people, despite their diverse demographic attributes, wear the same unstitched clothes, come together at one place, and follow the same rituals and exhibit unity and discipline.

And from the viewpoint of culture, Hajj brings together people of different cultures together. It brings increased understanding about different cultures and unites people by ensuring mutual respect and harmony. It expands people's vision and makes them accommodate and leave their biases first at the holy place and then this mutual harmony is perpetuated after one experiences life away from worldly affairs, wearing unstitched clothes, using no means of adornment and beautification and embracing one's true identity as the slave and servant of Allah.

Pilgrimage in Nigeria, especially on the Muslim side, is almost as old as Nigerian Islam itself. Following the introduction of Islam, first, in Kanem-Borno and later in Hausaland in the 8<sup>th</sup> and 9<sup>th</sup> centuries and 15<sup>th</sup> and 16<sup>th</sup> centuries respectively, Nigeria Muslims began to go on pilgrimage to Mecca. From this time up to the early 20<sup>th</sup> century, pilgrimage was a private affair. Like their other West African counterparts, pilgrims raised their travel fares earned during stays in settlements en-route or through their cattle which some traveled with or other personal resources that were complemented enroute

The means of transportation (trekking or boarding lorries or trains) and the resources available to the pilgrims made pilgrimage a slow exercise, with only few completing it in less than two years. The average time was eight years, with some spending up to thirty years or even virtually a lifetime. Pilgrimage hardships were reduced beginning in the 1950s upward with the introduction of air travel as well as government involvement. In April and May 1958, Pilgrim Welfare Boards were set up in the North and West respectively. But even at this time until the early 1970s, government role was largely limited to logistic issues. Gradually, the government became fully involved by setting up the Nigeria Pilgrims Boards (NPB) in 1975 which was hurriedly stepped down to the state levels.<sup>18</sup> Since then, government involvement has been on the increase, culminating in the passing into law of the 1989 decree which established the Nigerian Pilgrims Commission. With the availability of air travel and finances from the government, the number of pilgrims remarkably increased with obvious implications on state resources.

Considering this historical review, it is now important to say that the hajj through its philosophy has established a sense of unity amongst the Nigerian Muslims. Secondly, from the attitudes of some Nigerian pilgrims at the hajj, piety is at very low level in the observance of the teachings of the prophet at the farewell hajj. There are some examples to buttress in support of these findings, as follow:

- The centralization of hajj activities by the Nigerian government means the coming of Muslims from all part of the country to discuss issues pertaining hajj and their well being.

- A sense of permanent friendship and relationship is also established amongst different Muslim tribes under the banner of hajj, especially at Mecca, in Jidda and Medina.
- The fear of Allah as an Ibadat encourages all Muslims in Nigeria to appreciate the spirit of brotherhood established by Islam.
- Avoiding aggression and being good to all member of the Islamic Ummah has been encouraged by the lessons in the Farewell Hajj.
- Honesty, justice and truthfulness within the family and in the Islamic society is another favorable teaching in Islam.

Secondly, as earlier mentioned some Muslims in Nigeria do not show good example of the prophet in Hajj through committing offences that have been prohibited by the prophet. Because every year at Hajj some Nigerian Muslims are being prosecuted for one reason or the other contravening either the law of the land or that of Islam. It could be recalled that in the 2016 Hajj operation, three Nigerian were arrested for drug trafficking in Saudi Arabia as reported by NAN, in a report posted by pmnews18<sup>th</sup> August, 2016. In addition Nigerian pilgrims have been accused of committing other fraud cases and disobedience to the rule of law.

### **5.1 Conclusion**

From the above study, it is clear to us that from the manners of Prophet at the Farewell Hajj, the spirit of the hajj is the spirit of total sacrifice of personal comforts, worldly pleasures, the acquisition of wealth, the companionship of relatives and friends, the vanities of dress and personal appearance, and accomplishments, work, or social status. Furthermore, the Prophet's manner at Hajj is an essence of the entire teaching and spirit of Islam. It shows how deep was the Prophet's concern for the welfare of man and the peace and unity of the world. The paper also established that the lessons of the farewell Hajj serves as an instrument of unity and purity of Nigerian Muslims at Saudi Arabia and back at home. Finally it has been observed that some of the challenges facing the Nigerian Muslims is the problem of not conforming to the examples of the farewell Hajj of the prophet.

The paper therefore, recommends that the Muslims should fear Allah and give total submission to the teaching of the prophet at the farewell Hajj. This could be done by putting into practice the lessons of the Hajj by the pilgrims in the Holy land and at home. The rule of law should also be respected by every pilgrim. The government should do all it can to assist in the education and the welfare of the pilgrims at the Hajj camps and in the Holy land.

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**Endnote:**

1. Al-Mubarakpuri, S. (1996) *Ar-raheeq Al-Makhtum (The Sealed Nectar)* Dar-us-Salam Publications, Kingdom of Saudi Arabia. Pp. 2-3

2. The prophet said “neither Arab is better than a non Arab, nor a white over a black except for Taqwa (piety).”

3. This is to say, Allah (SWA) mentioned in various Qur’anic verses that “And whatsoever the messenger gives you, take it; and whatsoever he forbids you, abstain from it.”(59:7). In another verse Allah says “Verily you have in the prophet of Allah an excellent model, for him who fears Allah and the last day and who remembers Allah much.” (33:21), and Qur’an (3:31), (4:80), to mention a few.

4. The Holy Mosque is in Makka, and is the first House on earth to be established for worshipping and unifying Allah. The Ka’aba is the centre of the Earth, as proved by professor Hosein Kamal.

5. Sahih Muslim, Vol. 1/394

6. The first house ever set up for mankind was indeed that at Bakkah, a blessed place, and guidance unto all beings; wherein are clear signs – the place whereon Ibrahim stood; and whosoever enters it finds peace (Al ‘Imran 3: 96-7).

7. Allah (S.W.T) says in the following verses of the Qur’an that “Pilgrimage thereto (Sacred House) is a duty men owe to Allah, those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures.” Secondly, this Ayat is supported by a prophetic Hadith Narrated by Abu Hurairah (R.A) said “Allah’s Messenger (SAW) said, “Whosoever performs Hajj for Allah’s sake only does not do relations with his wife, and does not do evil or sins, then he will return (after the Hajj free from all sins) as if he were born anew” Reported by Sahih Buhkari.

8. They are, i - Tamattu: The intent to perform Umra alone during the months of Hajj, saying Labbaik Umra, ii – Qiran: it designates performing Hajj and Umra at the same time (Labbaik Umra and Hajj, and iii-Iffrad; Choosing to enter Ihram for Hajj alone (Labbaik Hajj)).

9. Regarding the Hajj, it could be remembered that in the Holy Qur'an (2:196) Allah commands by saying "And complete the Hajj and the Umrah for Allah's sake."
10. The talbiyyah is recited in sahihain as "*Labbaik-Allahumma labbaik, labbaika la shareeka laka labbaik, innal hamda wanni'mata laka wa-l-mulk, la shareeka lak*"
11. In Ahadith Jabir, (RA) reported that "The prophet went on ascending Safa until the Ka'abah was visible to him. Then he faced the Qiblah and said, "*Lailaha ill-Allah, Allahu Akbar.*" *La ilaha ill-Allah wahdahu la shareeka lahu, la hul-mulk wa la hul-hamdu, wa huwa ala' kulli sha'in qadeer*".
12. A closer look at the prophet's manner of performing Hajj tells us that he was indeed the excellent educator. Throughout the Hajj, the prophet mingled with the pilgrims and made public appearances, nobody was mistreated, or got hurt in his presence.
13. As cited in Ahadith *Saheeh Jami' At-Tirmidhee:1072*, the prophet is described as "the most righteous and the most observant of the bond of his blood-relations"
14. For example, the prophet asked Ibn Abbas, (R.A) to collect pebbles for him while he was on his camel in Muzdalifah.
15. The prophet allowed the weak members of his family, namely women and children to depart to Muzdalifa at night after the moon had set, as reported in Saheeh Bukhari, (1678)
16. The prophet took all his wives with him to perform the Hajj.
17. <http://muse.jhu.edu>: Pilgrimage, power, identity: The role of Hajj in the lives of Nigerian Hausa Bori Adepts, pp. 1