



# **The social purposes of Hajj in Islamic law**

مقاصد الحج الاجتماعية في الشريعة الإسلامية

By

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## **The social purposes of Hajj in Islamic law**

### **Abstract:**

This research aims to define the purposes of Hajj worship, and the goals and objectives of this social worship. This definition will benefit Muslims as individuals, and countries that send their people to perform this worship will also benefit from it. The Kingdom of Saudi Arabia, where this season is being held, will also benefit from it. The Kingdom, which God Almighty has honored, both its government and people, with the responsibility of overseeing the Two Holy Mosques and the holy sites. This research also aims to introduce intellectuals of other religions and beliefs to the worship of Hajj among Muslims and that it has purposes, objectives and important social effects. Everyone can then measure the rest of the rituals of Islam on the worship of Hajj to discover the purposes and objectives of each worship and its positive effects on individuals and societies. The Hajj worship was specifically chosen to explore its social purposes for two reasons:

The first: This worship has many and varied devotional rituals, and this is accompanied by great ambiguity in knowing its purposes and objectives.

Second: The large number of people performing this worship in recent years. In most recent years, the number of pilgrims is no less than two million people every year.

Therefore, exploring the purposes of this worship in general and the social purposes in particular is necessary and urgent, and the best way for this discovery is contemplation and reflection on the verses and stories of Hajj in the Holy Qur'an, as well as in the hadiths of the Prophet Muhammad (ﷺ), especially in his performance of the Farewell Pilgrimage, because the Qur'an calls on the human mind to study phenomena and facts to know their characteristics, discover the laws that govern them, understand their truth and latent wisdom, and realize their importance and their moral and spiritual implications for

individuals and societies. Likewise, the Prophetic hadiths call for the same, which is a Practical Traditions of the Qur'an through the life and biography of the Prophet Muhammad (ﷺ).

**Keywords:** Objectives of Sharia; Social; Hajj; Mecca; Saudi Arabia

### المستخلص

يهدف هذا البحث إلى تحديد مقاصد عبادة الحج، وأهدافها وغاياتها الاجتماعية. يستفيد من هذا التعريف المسلمون أفراداً ودولاً، فتستفيد منه الدول التي تُرسل مواطنيها لأداء هذه العبادة، كما تستفيد منه المملكة العربية السعودية التي يُقام فيها هذا الموسم، وهي التي أكرمها الله تعالى حكومةً وشعباً بالقيام على الحرمين الشريفين والمشاعر المقدسة.

كما يهدف هذا البحث إلى تعريف علماء الأديان والمعتقدات الأخرى بعبادة الحج لدى المسلمين، وما لها من مقاصد وأهداف وأثار اجتماعية مهمة. ويمكن للجميع بعد ذلك قياس بقية شعائر الإسلام على عبادة الحج، لاكتشاف مقاصد وأهداف كل عبادة، وأثارها الإيجابية على الأفراد والمجتمعات. وقد اختيرت عبادة الحج تحديداً لاستكشاف غاياتها الاجتماعية لسببين:

الأول: لهذه العبادة شعائر عبادية متعددة ومتنوعة، ويصاحب ذلك غموض كبير في معرفة مقاصدها وأهدافها.

ثانياً: كثرة من يؤدون هذه العبادة في السنوات الأخيرة، حيث لا يقل عدد الحجاج في معظم السنوات الأخيرة عن مليوني حاج سنوياً. لذا، فإن استكشاف مقاصد هذه العبادة عموماً، والمقاصد الاجتماعية خصوصاً، أمرٌ ضروريٌّ وملحٌ، وأفضل سبيلٍ لذلك هو التأمل والتدبر في آيات الحج وقصصه في القرآن الكريم، وفي أحاديث النبي صلى الله عليه وسلم، لا سيما في حجة الوداع، لأن القرآن يدعو العقل البشري إلى دراسة الظواهر والحقائق لمعرفة خصائصها، واكتشاف سننها، وفهم حقيقتها وحكمها الكامنة، وإدراك أهميتها ودلالاتها الأخلاقية والروحية على الأفراد والمجتمعات. وكذلك تدعو إليه الأحاديث النبوية، وهو تطبيق عملي للقرآن الكريم من خلال حياة النبي ﷺ.

**الكلمات المفتاحية:** مقاصد الشريعة؛ الاجتماعية؛ الحج؛ مكة المكرمة؛ المملكة العربية السعودية.

## Introduction

Hajj is one of the public affairs of Muslims. Because it is one of the most important acts of worship, it is the fifth pillar of Islam. The pillars of Islam are pronouncing the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing prayer, paying zakat, fasting the month of Ramadan, and Hajj (Al-Bukhari, 1998, p.25).

## Definition of Hajj

**Hajj:** is a visit to Mecca and the holy sites in the month of Dhul-Hijjah to perform a group of worships specific to those places (Ibn Najim, 2/330). These terms must be explained and clarified so that the honorable reader knows what the discussion will be about.

**Mecca:** It is the greatest city for Muslims ever. It is located in the Hijaz region of the Arabian Peninsula, specifically in the Kingdom of Saudi Arabia in the western part of it. It is 70 km away from the coast of the Red Sea. It is one of the administrative regions in Saudi Arabia, and its administrative capital is the city of Jeddah. It is considered a city. Jeddah is the official seaport leading to Mecca, and also in the city of Jeddah there is King Abdulaziz International Airport, which receives pilgrims, Umrah pilgrims and visitors coming to Mecca. Mecca can be reached by land, by train or by car from more than one direction.

**Holy Sites:** They are three places close to Mecca that are sacred, and special acts of worship are performed there during the Hajj season. These three places, according to their proximity to Mecca, are: Mina, Muzdalifah, and Arafat.

**The month of Dhul-Hijjah:** It is the last month of the Hijri year, as it is the twelfth month, as the Hijri year, like the Gregorian year, consists of 12 months. The month of Dhul-Hijjah was given this name because the Hajj worship is performed in it, and it cannot be performed in any other month.

**Special acts of worship:** There are a group of acts of worship specific to Hajj, the most famous of which are circumambulating the Kaaba, sa'i between Safa and Marwah, standing at Arafat, spending the night in Muzdalifah and Mina, and stoning the Jamarat (Al-Omrani, 2000, 4/373).

One of the famous terms in Hajj is the term (Farewell Pilgrimage), and this term refers to the last Hajj performed by the Prophet Muhammad in his life, and that was in the tenth year of Hijri history, (Al-Waqidi, 1989, 3/1088) corresponding to the year 632 AD, it was called that because the Prophet Muhammad used to bid farewell to his followers and inform them of his imminent death (Al-Bukhari, 1998, p.323) and in fact he died only three months after the Hajj season. (Al-Bayhaqi, 1988, 3/397)

Hajj purposes:

After completing the definition of Hajj, we can now begin to talk about the purposes of Hajj. Hajj has purposes, goals and objectives, and for this reason this worship was one of the five pillars and foundations of Islam, and it was obligatory and obligatory for Muslims. Allah said in the Qur'an (Qs. Al Imran [3]: 97)

﴿وَلِلّٰهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا﴾

The strange thing is that this act of worship is only obligatory once in a lifetime, and it is not obligatory for a Muslim to repeat it, (Al-Qushayri, 1998, p.529) but if he wants to repeat it, he has the freedom to do so, and that is one of the recommended acts for which he will obtain additional reward, (As-Sijistani, 1999, p.245) unlike the pillar of prayer, which is a repeated act of worship as it must be performed every time. Five times a day for every sane adult Muslim. Likewise, the pillar of zakat is obligatory once every year, and also the pillar of fasting is repeated once every year, as it is obligatory to fast the month of Ramadan, which is the ninth month of the lunar year. (Al-

[Samarqandi, 1994, 1/380](#)

The obligation to perform Hajj once in a lifetime alludes to and indicates several things, including:

- 1- The specificity of this act of worship is that it is only obligatory once in a lifetime.
- 2- The great impact of Hajj worship in achieving its goals and objectives, and that this is achieved by doing it once in a person's entire life.
- 3- Emphasizing the importance of the objectives of this worship by striving to achieve them while performing it, and trying to continue its effects for as long as possible.

After these references, it is preferable to enter into an explanation of the purposes of Hajj. This research is concerned with the social purposes, and they can be divided into two parts: the general social purposes, and the detailed social purposes.

First: General social purposes:

Hajj has various general social purposes and objectives, the most prominent of which are:

#### **Developing social relationships:**

Hajj contributes to strengthening brotherhood among Muslims and developing social relations between them. This happens between pilgrims from the same country, as they meet each other in their country to make arrangements related to Hajj, then they travel together to the Kingdom of Saudi Arabia in groups, and they often live in hotels and private residences for the people of these countries. The state, and they move from one place to another and perform rituals and worship together.

Brotherhood is also strengthened between Muslims from various countries, and social relations between them grow, as Muslims gather in Mecca and the Holy Sites, and they are of all nationalities, cultures, and races, and they participate in the same rituals and worship. This contributes to raising the level of brotherhood and cooperation among Muslims, and helps in achieving Social goals. The reference to this goal came in Surah

Al-Hajj in the last verse of it, which is the saying of Allah (Qs. Al-Hajj [22]: 78)

﴿قُلْ أَتَيْكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ فَاسْمَعُوا ۚ قُلْ هُوَ سَمْعُكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا﴾

He made them children of one father, the Prophet Abraham, and this is brotherhood.

**Contributing to building communities:**

Hajj is considered an opportunity for Muslims to meet each other and exchange expertise and experiences. Muslims come to Hajj from all over the world, and their experiences, specializations and ideas are diverse. This helps in enhancing cultural and social awareness among them, and has a beneficial impact on them in building their societies and homelands and striving for their progress and prosperity through what they have benefited from. From experiences and expertise in various fields of development.

**Strengthening relations and friendships between different communities and countries:**

The Hajj season is an important opportunity to strengthen relations between countries, as Muslims from Islamic countries participate in this season, as well as Muslims in Muslim minorities who live in the rest of the non-Islamic countries of the world, and all of this enhances friendships and friendly relations between countries of the world, especially since the Hajj season participates in it. Senior officials and influential people in countries, including presidents, ministers, religious officials, intellectuals, and others, and government agencies, the private sector, and individuals at all levels in each country participate in its preparation.

Second: Detailed social objectives:

The previously mentioned social purposes are general social purposes, and as for the detailed social purposes, the most prominent of them are what will be presented in the following points:

## 1. Cooperation and synergy:

This act of worship seeks throughout the Hajj season to strengthen social ties and cooperation among Muslims, and to provide each person with the help and support he can to others during Hajj.

The reference to this purpose came in the story of the building of the Kaaba, where the Prophet Abraham asked his son, the Prophet Ishmael, would he help him in building the Kaaba, and he agreed to that (Al-Bukhari, 1998, p.644), and they cooperated and worked together to build the Kaaba to which people would perform Hajj. Allah said in the Qur'an (Qs. Al-Baqarah [2]: 127)

﴿وَأَذِیْرُفُعْ إِبْرَہِمَ الْقَوَاعِدَ مِنَ الْبَیْتِ وَإِسْمَاعِیْلَ رَبَّنَا تَقَبَّلْ مِنَّا﴾

Hajj delegations and campaigns show this cooperation in them since their travel from their countries and cities, so they help the pilgrims who are with them with everything they need, and when they arrive in the Kingdom of Saudi Arabia, the official authorities and individuals from Saudi Arabia begin to help these pilgrims and their delegations, and this is what the Saudi government, represented by The Ministry of Hajj and Umrah and many other entities that contribute to the success of the Hajj season every year through an integrated system of services.

The residents of the Kingdom of Saudi Arabia, especially the residents of the cities where pilgrims land, such as Mecca, Medina, and Jeddah, feel that these pilgrims are their guests, and that they must honor them, serve them, help them, strive for their comfort, and facilitate their performance of Hajj worship in all its details.

The meeting of Muslims of all nationalities, cultures, and ethnicities in Mecca, Medina, and the holy sites, and their participation in the same rituals and worship, enhances brotherhood and cooperation among Muslims, helps achieve Islamic brotherhood, and strengthens human relations.



During the Farewell Hajj, the Messenger Muhammad was urging his followers who traveled with him and participated in the Hajj season to cooperate, and as usual, he urged them with his words and directives, and his actions also clearly confirm this.

Examples of this include:

A - He helped everyone with the knowledge they needed, teaching them the rituals and rulings of Hajj, and receiving their questions and inquiries throughout the Hajj season. He received a question from his wife Aisha about a problem she had during Hajj ([Al-Bukhari, 1998, p.82](#)), and she also asked him a question regarding her friend Safiya ([Al-Bukhari, 1998, p.85](#)), who is his other wife, and he received a question from Asmaa. The wife of his friend Abu Bakr, Asmaa, was in a state of postpartum after giving birth to her child ([An-Nasa'i, 1999, p.382](#)). He received a question from his cousin's daughter, whose name was Daba'ah ([Al-Qushayri, 1998, p.475](#)). He received a question from a man who converted to Islam and came from some Christian countries at that time, and his name was Urwa ([As-Sijistani, 1999, p.285](#)). He received a question from a man named Suraqa ([Al-Bukhari, 1998, p.474](#)) who was his enemy and wanted to kill him when he The Messenger Muhammad immigrated from Mecca to Medina, but the Messenger Muhammad pardoned him and forgave him, ([Al-Bukhari, 1998, p.742](#)) and he converted to Islam after that. Saraqa became Muslim because of these high morals ([Al-Mawardi, 1989, p.100](#)). And many other questions, and the Messenger Muhammad answered each one of his questions and gave him appropriate guidance. Rather, he would stand in some prominent places for people and receive questions. From everyone who wanted, ([Al-Qushayri, 1998, p.515](#)) and everyone answered with open arms and abundant knowledge.

B - When he rides on a camel to move from one place to another, and that camel is strong and can bear it, he rides one of his friends behind him, and does not let him walk on the ground. Sometimes I ride behind him his friend Osama, and sometimes I ride behind him his cousin Al-Fadl, ([Al-Qushayri, 1998, p.485](#))

and so on, and we find his followers. They also imitate him. His wife Aisha rode behind her brother Abdul Rahman on the camel, as the Prophet Muhammad ordered him to go with her to perform Umrah after Hajj (Al-Bukhari, 1998, p.295). His friend Abu Sinan and his son performed Hajj on one camel. They either rode on it together if the camel could handle it, or they took turns riding. Accordingly, (Al-Bukhari, 1998, p.339) here we notice the strong family relationship between brother and sister, as well as between father and son. The son loves and respects his father, and the father loves his son and yearns for him, and all of these are manifestations of cooperation and cooperation.

C- The Day of Tarwiyah: It is the eighth day of the month of Dhul-Hijjah, and it was given this name and means to quench one's thirst, as water was available in Mecca and its environs, but the pilgrims will spend the next day, which is the ninth day of the month of Dhu'l-Hijjah, in Arafat, which is a well-known place, and this In the past, there was no water in the place, so strong men would cooperate on the Day of Tarwiyah to transport water by animal to Arafat, which is about 10 kilometers away from Mecca, so they would transport water that would suffice the pilgrims, (Al-Fakihi, 2003, 3/198) and in these recent years the government of the Kingdom of Saudi Arabia has been carrying out the water season. Hajj by providing water and all services in all these holy places.

## **2. Participation in social services:**

This is with the participation of male and female residents of the Kingdom of Saudi Arabia who wish to access the social services available in Mecca, the Holy Sites, and Medina and the roads leading to them by land, sea and air, starting with the entry of foreign pilgrims through ports, airports and border points, and the arrival of domestic pilgrims from various cities, and this continues. Participating in social services throughout the period of pilgrims' stay in the Kingdom of Saudi Arabia, during the Hajj season, before or after it, and ending with the departure of

foreign pilgrims to their countries, and the return of domestic pilgrims to their cities and regions and providing assistance to everyone who needs it.

This participation in social services is carried out by government sector employees and private sector employees, and during the Hajj season participation is available through temporary employment or through volunteering, as in the following point.

### **3. Volunteering in social services:**

Any adult male or female can volunteer to work in the social services available during the Hajj season in the positions mentioned in the previous point, by registering on the National Volunteer Work Platform of the Ministry of Human Resources and Social Development, through the following link: <https://nvg.gov.sa/>

Volunteering includes social services, medical, relief, educational, media, guidance, and other services. The Ministry has set several conditions for this, and the Ministry of Human Resources and Social Development cooperates with the Ministry of Hajj and Umrah in supervising this process, with the rest of the ministries, each in its field of specialization.

Volunteering in social services has been prominent since the time of the Prophet Muhammad, as we find several examples of this in the Farewell Pilgrimage, including:

A - Volunteering in watering the pilgrims: This is by giving the pilgrims water or juice. As for watering water, one of the most famous waters in Mecca to this day is the water of Zamzam Well. This water is ancient, springing from the time of the Prophet Ismail, son of the Prophet Ibrahim, nicknamed (the Father of the Prophets), (Al-Bukhari, 1998, p.643) and in Hajjah. Farewell: A number of people were volunteering to give the pilgrims water from the Zamzam well, scooping buckets tied with ropes from the well and giving the people water to drink. The Prophet Muhammad wanted to do that, but he did not do it because his followers who performed Hajj with him and the Muslims after them would follow his example, (Al-Bukhari,

1998, p.314) and so they will crowd into a narrow space around that well, and that is dangerous for them.

As for watering the juice, Al-Abbas, his wife, and his children took care of giving the pilgrims the juice, and Al-Abbas was the uncle of the Prophet Muhammad. The Prophet Muhammad drank from that juice, thanked them, and ordered them to continue this good work. Some people were giving milk and other drinks that quenched thirst (Al-Qushayri, 1998, p.518). It reduces the heat of the stomach.

Therefore, it is desirable for the pilgrim and others to give various types of food and drinks in charity, and this is one of the most prominent manifestations that are widespread during the Hajj season.

B- Volunteering to feed the pilgrims: During the Farewell Hajj, the Messenger Muhammad wanted to leave Medina, which was called Yathrib, to Mecca to perform Hajj, and many delegations came to Medina to participate with him in performing this worship, (Al-Bukhari, 1998, p.327, Al-Qushayri, 1998, p.483, 518) so much so that it was said that they were more than a hundred thousand, (Al-Nawawi, n.d, 7/104) when the Messenger saw Due to the large number of people, Muhammad took many camels with him from Medina, and his cousin Ali brought other camels with him from Yemen. (Al-Qushayri, 1998, p.484)

When it was the day of Eid al-Adha, which is called (the Day of Sacrifice), the Prophet Muhammad slaughtered these camels in the Mina area near Mecca. The total number of camels was one hundred (Al-Qushayri, 1998, p.484). He also slaughtered cows, (Al-Bukhari, 1998, p.327) and his cousin Ali, who was also his daughter's husband, participated in the slaughter. They cooked a quantity of meat (Al-Qushayri, 1998, p.485). Ali, along with others, undertook the task of feeding the pilgrims and distributing meat in an integrated volunteer system. They even distributed the skins of these animals and the clothing that was

on them for the benefit of the needy. (Al-Qushayri, 1998, p.485, 518)

A question arises: Has the meat of these large numbers of camels and cows been spoiled?

The answer: No, because the numbers of pilgrims were large, and then it was their custom to store the excess meat using the storage methods used at that time, including cutting the meat and placing it in the sun to dry, in which the Arabic language called it (Al-Tashreeq), and therefore the three days after the Day of Sacrifice were called (Day of Sacrifice) Days of Tashreeq. (Bin Duraid, 1987, 2/731)

C- Volunteering to help the weak: During the Farewell Pilgrimage, the Messenger Muhammad used to order the young men to help the weak, and allowed them to accompany them and take them to perform the rituals before the people. So that the strong do not crowd them out, in order to ward off harm and harm on their behalf, and out of consideration for their situation (Al-Qushayri, 1998, p.511). He also answered a woman who asked him about her father, and she told him that he was old and could not ride animals, so could she perform Hajj on his behalf? He answered her and said: Yes, (Al-Bukhari, 1998, p.295) and a man named Abu Razin also asked him. On the authority of his father, he was unable to perform Hajj or Umrah, so he ordered him to perform Hajj and Umrah on his behalf. (At-Tirmizzi, 2000, p.228).

#### **4. Food and food distribution:**

One of the important acts of worship in Hajj is the worship of sacrificing sacrificial animals, offerings, and sacrifices of livestock, which are camels, cows, and sheep. Many of these sacrifices are distributed to the poor and needy (Qs. Al-Hajj [22]: 28), and this worship has various reasons. Among them is the sacrifice that is required of one who combines Hajj and Umrah in one travel. In return for this The reduction that Islamic law has made for him requires him to sacrifice a sacrifice, (Qs. Al-Baqarah [2]: 196) including the sacrifices that are slaughtered on

Eid al-Adha in joy of this general Islamic holiday, (Al-Qodori, 1997, p.208) and among them is the ransom that the pilgrim is obligated to pay if he falls short and diminishes in the actions and acts of worship of Hajj, or needs to commit one of the forbidden acts of ihram that is forbidden by Sharia law. Islamic law applies only to the pilgrim during the Hajj period (Qs. Al-Baqarah [2]: 196). Rather, it is recommended for the rest of the people and pilgrims to slaughter sacrifices of camels, cows, and sheep in order to draw closer to Allah, and to give them as alms to the poor and needy (Al-Kilani, 2023, p.79-90).

It is preferable for a person to eat these gifts and sacrifices first, feed his family, give alms to the needy, and give gifts to his friends, neighbors, and other wealthy people (Qs. Al-Hajj [22]: 36), so that a large number of people can benefit from them.

Since the offerings, sacrifices, and sacrifices that are slaughtered during the Hajj season are in large numbers, the government of the Kingdom of Saudi Arabia, in 1983, established the Kingdom of Saudi Arabia Project to benefit from sacrifices and sacrificial animals, and entrusted the management of this project to the Islamic Development Bank. The work of the project is supervised by the Committee for the Benefit of Sacrifices and Sacrifices, which is composed of a number From government agencies in the Kingdom of Saudi Arabia, the meat is distributed to the poor of Mecca, and the excess meat is stored using modern storage methods, and then sent to help people in poor and needy Islamic countries. Also, if disasters occur in one of the other Islamic countries, what they need is sent to them.<sup>1</sup>

The limit on distributing food does not stop at meat only. Rather, other types of food, including plants, grains, and fruits, such as dates, wheat, etc., must often be taken out and given in charity to the poor and needy, as in the case of committing one of the

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<sup>1</sup> <https://www.adahi.org/ar/Pages/Home.aspx>

forbidden acts of ihram that Islamic law forbids for the pilgrim only in Hajj period. (Al-Bukhari, 1998, p.854)

In order to achieve this social goal in Hajj, many pilgrims during the Hajj season do not worry about food, as all daily meals reach them for free through benefactors and donors. Thus, their bodies obtain the required nutritional complement during the Hajj season that the body needs due to the diversity of foods between meat, plants, and others.<sup>2</sup> This Of the beauty of the religion of Islam and its concern for the health of the body, the Qur'an in Surat Al-Hajj emphasizes this social purpose, which is the distribution of food and nourishment, and also the purpose before it, which is volunteering according to the words of Allah (Qs. Al-Hajj [22]: 36)

﴿فَكُلُوا مِنْهَا وَأَطِعُوا الْقَانِعَ وَالْمُعْتَرَّ﴾

And in his saying likewise (Qs. Al-Hajj [22]: 28)

﴿فَكُلُوا مِنْهَا وَأَطِعُوا الْبَاسِ الْفَقِيرَ﴾

### **5. Solidarity and financial support:**

It is desirable for the pilgrim to give money in charity to the poor, the needy, the needy, and the sick, according to the pilgrim's ability. This is one of the best deeds in Hajj. Rather, it contributes to making the Hajj justified, (Ash-Shaybani, 2001, 22/367) that is, it is not associated with sin and is acceptable to Allah. (Bin Farhoun, 2002, 1/117).

This social purpose is mentioned in Surat Al-Hajj in the words of Allah (Qs. Al-Hajj [22]: 35)

﴿وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ﴾

Examples of this financial solidarity include paying debts on behalf of the needy, paying housing rent on their behalf, paying

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<sup>2</sup> <https://www.sciencedirect.com/science/article/pii/S0309174005000422>

amounts for important services such as electricity, water, and the like, giving them money to meet their needs and expenses for themselves and their families, such as food, clothing, education, and other things, donating food, medical supplies, and clothing, and paying money to those who wish to perform Hajj to facilitate Hajj. Performing this worship, which is the fifth pillar of Islam, and supporting charitable organizations that provide services to pilgrims.

There are a number of charitable societies in Mecca and Medina, each of which is concerned with one or more areas of various humanitarian services, such as caring for improving the conditions of the needy, the poor, orphans, the sick, the elderly, the educated, and so on. Pilgrims can donate money through official government platforms, or through local banks in Saudi Arabia, or via Through bank accounts for charitable organizations.

#### **6. Health care:**

This includes striving to provide the necessary health care for Muslims who participate in Hajj, by preparing the necessary health facilities, operating them with sufficient medical and administrative personnel, providing the necessary equipment and medications, providing health advice and guidance to pilgrims, and training health personnel specialized in caring for pilgrims. The Ministry of Health in Saudi Arabia opens During the Hajj season every year, it provides volunteer doctors, nurses, and paramedics, and assigns a number of them to work in Mecca and the Holy Sites to achieve this important goal.

#### **7. Caring for the sick and the elderly:**

This type of pilgrims needs special care, and that is why we find in the Islamic system easing of the legal rulings for them in general, and this type of people with regard to the Hajj worship is divided into two categories:

The first: The one who is able to go for Hajj. When he travels for Hajj, many provisions are made easy for him, to make things



easier for him, and to take into account his health and physical condition, (Al-Bukhari, 1998, p.1009) so that he does not suffer new harm, complications, or hardship (Ahmed, 2021, p.37). One of the most prominent examples is that the Islamic system allows him to delegate others to do some of the Hajj work. To carry out these works on his behalf, (Al-Ansari, n.d, 1/498) and another example is on the night of the tenth of the month of Dhul-Hijjah, which is called the night of Muzdalifah. Pilgrims stay in the Muzdalifah area at night and remain there until dawn on the tenth day, which is the day of Eid al-Adha. It is permissible in Islamic law for the sick, the elderly, the physically weak, and their companions. They leave at midnight before the rest of the pilgrims, (Al-Qushayri, 1998, p.511) and they head, if they wish, to the Mina area to perform the acts of worship that take place in this area, where they finish them before the rest of the pilgrims arrive, so as not to crowd them, (Al-Bukhari, 1998, p.322) or they head to Mecca to perform the acts of worship that are performed in the city of Mecca, where they can finish these acts of worship before arriving. The rest of the pilgrims so that they do not crowd them, (Al-Mawardi, 1994, 4/192) and among these acts of worship that are performed in the city of Mecca is the circumambulation of the Kaaba (Qs. Al-Hajj [22]: 29), which is the qibla of prayer for Muslims all over the world (Qs. Al-Baqarah [2]: 144), and also the worship of Sa'i between Mount Al-Safa and Mount Al-Marwah (Qs. Al-Baqarah [2]: 158), which will be referred to in the next point.

Second: The sick and elderly person who is unable to go for Hajj. He can appoint someone to perform Hajj on his behalf, and the beautiful thing is that this is considered a Hajj for the sick and elderly person, and a performance on his part of the obligatory Hajj. The agent also receives a reward for helping others and performing this obligatory worship on his behalf. Rather, the agent can take a sum of money in exchange for this if this sick or elderly person is rich and has the financial ability, so everyone will benefit, (Al-Kasani, 1910, 2/212) especially since

the agent may be poor and needy. This sum is used by him to pay any material costs and expenses during the Hajj trip, and the excess amount is considered his fee. In exchange for this agency, which has a special interest for the sick and the elderly, (Al-Maqdesi, 1968, 3/224) and if the agent refuses to take the money and performs Hajj on his behalf from his own money, then this increases the reward and reward for him from Allah. This authorization requires a basic condition, which is that the agent must have performed Hajj on his own behalf in a previous year, because His performing the obligatory duty upon him is more important than his performing the obligatory duty for others (Ash-Shafe'i, 1983, 2/139). This is part of the Islamic system's concern for prioritizing, and an example of prioritizing the personal religious interest over the interest of others when it is not possible to perform both interests. This conflict between interests varies in judgment and interest consideration from one case to another. It is worth noting that the sick or elderly person who has never performed Hajj, and does not find anyone to delegate to perform Hajj on his behalf, and does not have the financial capacity to hire someone to perform Hajj on his behalf, is exempt from this act of worship, (Al-Kasani, 1910, 2/213) even though it is one of the pillars of Islam, and this is from the tolerance of Islam, and its lack of stress on its followers. Being able is a condition for the obligation of Hajj, and even if someone is strong and sound but does not have the financial ability to travel to perform Hajj and pay its costs, especially Muslims outside Saudi Arabia, then Hajj is also waived. It is noted that the costs of Hajj are high (Aji, Helmi, 2021, p.389-402) and therefore a person is not obligated to perform it unless he is able to do it, (Al-Baghdadi, 2005, p.201) and this came explicitly in the Qur'an in the saying Allah (Qs. Al Imran [3]: 97)

﴿وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا﴾

## **8. Honoring women and taking into account their characteristics:**

This purpose is one of the important social purposes of Hajj, and this purpose has many manifestations, including:

A- Sa'i between Mount Al-Safa and Mount Al-Marwah, which is one of the greatest manifestations of Hajj that achieves this social goal. This sa'i is obligatory in Hajj for all pilgrims, men and women, (Al-Kasani, 1910, 2/133) and it is mentioned in the Qur'an in the words of Allah (Qs. Al-Baqarah [2]: 158)

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوَّاعًا فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ

بِهِمَا﴾

This duty is due to the imitation of a woman who did this work thousands of years ago, and this woman is Hagar, the wife of the Prophet Abraham, as she was running in this place in search of water when she became thirsty, and her young son, the Prophet Ishmael, thirsted with her, and everyone who performed the Hajj worship after her, imitated her. That the Messenger Muhammad, the Seal of the Prophets and Messengers, was sent, and he did that during Hajj and Umrah, and he did it for the last time in his life in the year 632 AD, and the Messenger Muhammad assured the people that this quest between Mount Al-Safa and Mount Al-Marwah is an imitation and imitation of this woman, (Al-Bukhari, 1998, p.643) as he said in the story of the hadith:

(فَذَلِكَ سَعْيُ النَّاسِ بَيْنَهُمَا)

This is to commemorate this example of righteous and distinguished women, and to motivate people to emulate her and every successful woman or man.

B - Waiving the Farewell Tawaf for menstruating women and postpartum women: One of the acts of worship during Hajj is circumambulation of the Kaaba, and this circumambulation is repeated during Hajj, and its end is the Farewell Tawaf, and the

reason for it is taken from its name, as pilgrims coming from outside Mecca only circumambulate to bid farewell to Mecca, and this circumambulation is their last act during the Hajj season. In Mecca and the Holy Sites, (Al-Qushayri, 1998, p.522) it is reduced for the woman if she is menstruating or postpartum, so this circumambulation is waived for her, (Al-Bukhari, 1998, p.334) and this takes into account the woman's physical and physiological characteristics.

C- The presence of a mahram for the woman: In some cases, the woman needs the presence of her husband with her on Hajj or one of her relatives such as her father, brother, or son, especially in ancient times when Hajj was a long-time journey like other travels, as people traveled on foot or by riding. On animals and animals, such as horses, camels, mules, and donkeys, and travel was fraught with dangers such as thieves and bandits, so the woman needed her husband or one of her relatives to fully protect her, defend her, and also help her with what she needed. If a mahram was not with her in those situations, then the obligation of Hajj would be waived from her, (Al-Jassas, 2010, 2/483) thus preserving her life. Its honor and money are among the necessities emphasized by Islam, and emphasized by the religions of the prophets. The Messenger Muhammad obliged a man from the army, whose name was written for going out in one of the battles, to go for Hajj with his wife (Al-Qushayri, 1998, p.531). This indicates that a man's protection of his wife and members of his family is more important than a job that can be done. He uses someone else instead of him, and this is based on Islam's consideration of priorities.

#### Conclusion

After this contemplative tour of the Hajj verses and the hadiths contained therein, it became clear that the Hajj worship has various purposes, the most prominent of which are general social purposes such as developing social relations, contributing to building societies, and strengthening relations and friendships

between different societies and countries, as well as detailed social purposes such as cooperation, solidarity, volunteering, and participation in services. social care, caring for others, especially those who need help, such as the sick, the elderly, and the poor, and honoring women and taking into account their characteristics. The researcher recommends working to achieve these goals for pilgrims through ministries of religious affairs and others. He also recommends holding conferences and seminars to research the means of assistance to achieve these goals, and setting standards that measure the extent to which Check it out.

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