

The Pillars of (3) Zakat, (4) Fasting and (5) Hajj

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III. Paying Zakat (Obligatory Charity)

A. Introduction.

i. Definition of Zakat.

Zakat is the third pillar of Islam. It requires giving a portion of your wealth to the poor and needy. Allah ﷻ is the one who provides us with everything. Allah ﷻ has distributed different shares of life, wealth, happiness, and health among us. Some of us have more than others, and some of us have less.

ii. The provision of the poor is given to the rich.

Narrated Ali ibn Abi Talib: The Messenger of Allah ﷺ said: "Verily, Allah ﷻ has made in the provision of the rich what is sufficient for the poor, and no poor person starves except by the excess of a rich person. By Allah ﷻ, he will surely be questioned on the Day of Resurrection, and he will not be excused by saying that he was commanded to do so." This hadith teaches that the poor have a right to receive Zakat. The rich person who does not give the poor their due is responsible for the poor person's hunger and suffering. Allah ﷻ will hold him accountable on the Day of Judgment, and they will not be able to justify their greed by saying that he was following the orders of his ruler or leader.

iii. Zakat is a test of Islam (submission)

Zakat is not a favor or a gift from the rich to the poor, but a right and a duty that Allah ﷻ has ordained. The poor have a share in the wealth of the rich, and the rich have a responsibility to give them their share. Allah ﷻ gives wealth to some people as a trial, to see if they will be grateful and generous, or ungrateful and stingy. He wants them to pay Zakat willingly and sincerely, not to hoard or waste their wealth selfishly. This is why the Prophet ﷺ said that for every satisfied person, there is a hungry person. For every wealthy person, there is a poor person. Why? Because the wealthy person did not pay Zakat. Paying Zakat can be hard for some people. There are people who are so attached to their wealth that they value it more than their own lives. They would rather die than lose their wealth. There are others who become anxious or restless if they have to pay money. One of them went to a scholar and said that he had one million dollars, and asked how much Zakat he had to pay. The scholar replied \$25,000. The man was shocked and angry, and said to the scholar, are you crazy? He thought that the \$100 that he gave to charity once in a while were enough to pay his Zakat.

iv. The evil of extravagance.

The evil of extravagance is to spend one's wealth excessively or wastefully, without regard for the limits of reason, religion, or moderation. The effect of the evil of extravagance on Zakat is that it reduces the amount of wealth that is subject to Zakat, and thus deprives the

poor and needy of their rightful share. Extravagance also leads to other sins, such as greed, arrogance, injustice, and ingratitude.

Allah ﷻ has condemned the extravagant people in the Quran and warned them of a severe punishment. In Quran [Isra, 17:27] "Indeed, the extravagants are brothers of the Satans, and the Satan is ungrateful to their Lord." This means that the extravagant are following the footsteps of Satan, who was ungrateful to his Lord and disobeyed Him. Satan also invites people to be ungrateful and disobedient, and to waste their wealth in sins and transgressions. Wastefulness is the opposite of gratitude and charity, which are the qualities of the believers. Allah ﷻ has condemned the wasteful people in the Quran and warned them of a severe punishment.

B. Benefits of Paying Zakat

i. Zakat increases the bond between poor and rich Muslims.

Zakat is not only a duty, but also blessing and mercy from Allah ﷻ. Zakat purifies your wealth, increases your blessings, protects you from calamities, and brings you closer to Allah ﷻ. Zakat also helps the poor and needy, strengthens the bonds of brotherhood and sisterhood, and promotes social justice and harmony. Zakat is a sign of your faith and gratitude to Allah ﷻ, and a means of attaining His pleasure and forgiveness.

ii. Charity increases the wealth and provisions in quantity and in quality

Giving charity makes one richer and more prosperous in various aspects. The Prophet ﷺ said "I swear by Allah ﷻ that charity will not reduce the wealth." This is because Allah ﷻ rewards those who pay Zakat in different ways, such as:

1. Zakat improves the quality of the wealth by adding Barakah to the remaining wealth. Barakah (blessing) means increased benefit from the same thing, which means that one can get more value from the same amount of money. Money with Barakah is more valuable and protected from being lost. On the contrary, money without Barakah has less benefits. A large part of this unblessed money would be wasted in various ways, such as traffic tickets, car accidents, illness, loss in the stock market, loss of money, theft, etc.
2. Zakat also enhances the quantity of money by increasing our income, such as more profit for your business, a promotion at work, gain in the stock market, etc.
3. We measure our money by different time intervals. For example, we pay the taxes once a year and we balance our check book with the bank statement once every month. When we compare the total amount of money that has been blessed by

paying charity at the end of the year with the total money that has not been blessed by not paying charity, we will see that the total amount of the blessed money is higher than the total amount of the unblessed money. This shows that paying charity does not decrease our wealth, but rather increases it.

4. Increase in the quality and quantity of life. Allah ﷻ may grant the ones who pay charity longer and happier lives. Allah ﷻ may bless them with righteous children, righteous spouses, righteous friends, large homes, etc.
5. The Prophet ﷺ said, "Cure your illness by giving charity." (Narrated in Sunan Abi Dawud). This is because giving charity can have a healing effect on the person who gives it, as well as the person who receives it. Charity can help to remove the sins of the giver, which may be the cause of their illness, and also to earn the mercy and forgiveness of Allah ﷻ, who is the ultimate healer. Charity can also bring happiness and peace to the heart of the giver, which can improve their physical and mental health. Charity can also benefit the receiver, who may be suffering from poverty, hunger, or disease, and who may pray for the giver and appreciate their kindness.

C. How to Calculate Zakat

i. Zakat on cash and other assets.

Zakat is obligatory on certain types of assets, such as cash, gold, silver, property, stocks, business assets, etc. Zakat is not required on personal items, such as clothes, furniture, car, house, etc. To calculate the Zakat, you follow these steps:

1. Identify your Zakat-eligible assets and their current market value. You can use the current rates of gold and silver to determine the value of your precious metals and jewelry. You can also use the value of your stocks, shares, bonds, dividends, etc. to calculate your business assets.
2. Identify your liabilities and debts, such as credit cards, loans, rent, utilities, etc. You only need to consider the amount that you have to pay in the current lunar year, not the total outstanding.
3. Subtract your liabilities from your assets to get your net worth. This is the amount that you have to pay Zakat on.
4. Multiply your net worth by 0.025 (or divide it by 40) to get your Zakat amount. This is 2.5% of your net worth, which is the obligatory rate of Zakat.

5. Rules of Zakat.
6. Lifelong loans, such as home mortgages, are not deductible.
7. Some people may try to avoid paying Zakat by changing their Zakatable assets to non-Zakatable assets before the due date of Zakat. This is a dishonest and sinful act, as it is equivalent to not paying Zakat at all. An example of this trick is to convert some of your money or gold to land, which is not Zakatable and then change it back after the Zakat period is over.

ii. Zakat on minerals, oil and gas .

For minerals, such as oil and gas, Zakat is due on them, as they are valuable resources that come from the earth. The rate of Zakat on minerals is 20%, which means that one-fifth of the extracted minerals must be given as Zakat. The Zakat on minerals is calculated based on the amount and the value of the minerals at the time of extraction, without deducting any expenses or costs. The Zakat on minerals must be paid immediately after extraction, without waiting for a year

iii. Zakat on agricultural produce.

For agricultural produce, Zakat is calculated based on the amount and the quality of the harvest, as well as the source of water that is used to water the land. The source of water determines the rate of Zakat that is due on the crops. There are three main methods of irrigation, which are:

1. Natural irrigation, meaning that the land is watered by rain, rivers, springs, or wells that do not require any human effort or cost. In this case, the rate of Zakat is 10% of the harvest.
2. Artificial irrigation, meaning that the land is watered by machines, pumps, canals, or other means that require human effort or cost. In this case, the rate of Zakat is 5% of the harvest.
3. Mixed irrigation, meaning that the land is watered by both natural and artificial sources, and that the artificial source is more than half of the total water. In this case, the rate of Zakat is also 5% of the harvest. However, if the natural source is more than half of the total water, then the rate of Zakat is 10% of the harvest.

D. The Categories of People Who are Eligible to receive the Zakat.

i. Classification based on financial status.

Zakat can be paid to individuals or groups who belong to one or more of the following eight categories, as specified in the Quran [Tawba, 9:60]:

1. The poor, meaning those who are extremely impoverished and have almost nothing to survive. They may not have enough food, clothing, shelter, or other basic necessities of life.
2. The needy, meaning those who have some income, but less than what they need to meet their expenses. They may struggle to pay for their rent, utilities, education, health, or other essential needs.
3. Those who work to collect Zakat, meaning the officials or agents who are appointed by the Islamic authority to collect and distribute Zakat funds. They also include the staff and volunteers who work in charitable organizations that deal with Zakat. They are entitled to a reasonable compensation for their services, which is part of the administrative cost of Zakat.
4. Those whose hearts are to be reconciled, meaning those who are new to Islam or have a favorable attitude towards Islam and Muslims. They may receive Zakat as a gift or a gesture of goodwill, to strengthen their faith or friendship, or to protect Muslims from their harm or hostility.
5. Those in bondage, meaning those who are enslaved or imprisoned and need to be liberated or redeemed. They include slaves who want to buy their freedom, captives who are held by the enemy, and prisoners who are unable to pay their fines or debts.
6. The debt-ridden, meaning those who have borrowed money for a noble cause and cannot repay it. They may have incurred debts for their family, education, business, or charity, and are facing hardship or harassment from their creditors.
7. In the cause of God, meaning those who are engaged in various forms of jihad or struggle for the sake of God. They include soldiers who fight in the defense of Islam and Muslims, students who seek Islamic knowledge and scholarship, missionaries who propagate Islam and invite others to it, and others who support these causes with their time, effort, or money. They may receive Zakat to help them with their expenses, equipment, or travel.

8. The wayfarer, meaning those who are traveling and have run out of resources. They may be pilgrims, refugees, migrants, or tourists who are stranded or in need of assistance. They may receive Zakat to help them continue their journey or return to their homes.

ii. **Paying Zakat to relatives.**

Among the categories of those who are eligible to receive, needy relatives have a higher priority and a greater right to receive Zakat than others, because they are also entitled to kinship ties and family bonds. Therefore, if a Zakat payer has needy relatives, such as cousins, uncles, aunts, nephews, nieces, etc., he or she should give Zakat to them first, before giving it to strangers or non-relatives. This is a way of showing kindness and generosity to one's family, as well as fulfilling one's religious duty.

However, there is an exception to this rule. If the Zakat payer is legally or morally obliged to support a relative financially, such as providing for their basic needs and expenses, then that relative is not eligible to receive Zakat from him or her. This is because Zakat is meant to help those who are in need and do not have a source of income or support, not those who already have a provider or a guardian. Therefore, Zakat cannot be given to one's dependents or wards, such as parents, children, spouses, or siblings, unless they are independent and in need. For example, parents cannot give Zakat to their children, because they are responsible for their upbringing and education. Husbands cannot give Zakat to their wives, because they are obliged to maintain and protect them. A father cannot give Zakat to his children, because he is their caretaker and leader. A brother cannot give Zakat to his unmarried sister, because he is her guardian and helper. A child cannot give Zakat to his parents, because he is their offspring and helper. These are some of the common examples of relatives who cannot receive Zakat from their family members.

Although a husband cannot give Zakat to his wife, but a rich wife can give Zakat to her needy husband. This is because a wife is not obliged to support her husband financially, even if he is poor or in debt. Therefore, she can give him Zakat as a form of charity and help. However, a husband cannot give Zakat to his wife, because he is responsible for her living expenses and maintenance. This is based on the hadith that. Al-Bukhari and Muslim narrated from Zainab, the wife of Abdullah bin Mas'ud, that she asked the Messenger of God about charity, and he said to her: "Your husband and child are more deserving of your charity". And in another narration by Muslim, she said: "Is it enough for me to spend on my husband and on orphans in my care?" He said: "Two rewards: the reward of kinship and the reward of charity". This indicates that it is permissible for the wife to give her husband from her Zakat money if he is poor or needy, and that she gets two rewards: the reward of maintaining ties with relatives and the reward of Zakat.

IV. Fasting Ramadan

A. Ramadan is a Training Camp.

i. Training the spiritual muscles of self-control.

Ramadan is a time of learning and training, where you have to overcome your lower desires and temptations. Fasting during Ramadan is painful because it deprives you of the things that you crave. You feel the urge to eat, drink, or do something else that is not proper. But when you fast in Ramadan, you develop spiritual muscles that make you strong and resist the temptations and submit to Allah ﷻ. It trains you to be in control of your temptations and not let your temptations control you.

ii. Ramadan's Test of submission.

Allah ﷻ wants you to pass Ramadan's test of submission, where you show your loyalty to Him and His guidance and love. This is what submission means in Islam. You must make choices and actions that demonstrate your submission to Allah ﷻ. Test of submission is to do what Allah ﷻ ordered us to do even if it causes pain to us.

Fasting from Halal during Ramadan will help you fast from Haram inside and outside of Ramadan. In Ramadan you learn how to say no to your temptations and how to fast from halal things. Drinking and eating are halal, but fasting from them shows your ability to stay away from them even outside of Ramadan. This also makes it easier for you to stay away from haram things after Ramadan ends.

iii. Awareness that Allah ﷻ is watching us.

Another thing you train during Ramadan is how to be always aware of the presence of Allah ﷻ. When you see something tempting, like food or drinks or coffee or chocolate, remember that they are not for you and give them up for the sake of Allah ﷻ. This is another exercise that strengthens your faith in Allah ﷻ. When you fast, it makes you hungry and thirsty, so when someone offers you food or drinks during the daytime of Ramadan, you don't accept them may be because they will think that you cheated by not fasting properly. But they won't know if you are really fasting or not unless they see it with their own eyes. They will see that Allah ﷻ knows if you are truly fasting or not because He watches over everything all the time. So, this becomes a conscious awareness of Allah ﷻ's watchfulness over every moment of your life.

iv. Feeling the suffering of the poor and the deprived.

Some people may think that fasting 24/7 for 365 days a year is impossible or crazy, but there are people who do it because they are poor and have no access to food or water. They live in places where there is famine, drought, war, or oppression. They suffer from hunger and thirst every day, not just in Ramadan. They are the ones who truly know the value of food and water, and the meaning of gratitude and patience. When you fast in Ramadan, you should

remember them and feel empathy for them. You should also try to help them by donating money, food, or water to charities that support them. This is another way of showing your submission to Allah ﷻ and your compassion for His creation. This is another lesson that you learn from Ramadan.

B. Fasting is a Special Act of Worship.

i. Allah ﷻ rewards fasting personally.

Narrated Abu Huraira: The Prophet ﷺ (said, " (Allah ﷻ said), 'Every good deed of Adam's son is for him except fasting; it is for Me. and I shall reward (the fasting person) for it.' Verily, the smell of the mouth of a fasting person is better to Allah ﷻ than the smell of musk."¹

This hadith Qudsi is a statement attributed to Allah ﷻ, the Most High, that explains the special status and reward of fasting. This hadith Qudsi says that every good deed of a human being is for him or her, meaning that Allah ﷻ will reward us for our good actions and multiply them by His grace. However, fasting is different from other good deeds because it shows special devotion and submission to Allah ﷻ, and it has a special reward that only He can give.

The hadith Qudsi also says that the smell of the mouth of a fasting person is better to Allah ﷻ than the smell of musk. This means that when a person fasts sincerely and faithfully, he or she emits a pleasant fragrance from his or her mouth that reaches Allah ﷻ's nostrils. This fragrance is more valuable and pleasing to Allah ﷻ than any perfume or scent in this world. The smell of musk is one of the most expensive and rare substances in nature, and it was used by ancient kings and nobles as a symbol of wealth and power.

ii. The reward of fasting is protected.

Abu Hurayrah reported that the Messenger of Allah ﷺ said: "Do you know who is the bankrupt?" They said: "The bankrupt among us is the one who has neither money nor property." He said: "Verily, the bankrupt of my Ummah are those who come on the Day of Resurrection with prayers, fasting, and charity, but also with insults, slander, consuming wealth unlawfully, shedding blood, and beating others. The oppressed will each be given from his good deeds. If his good deeds run out before justice is fulfilled, then some of their sins will be cast upon him and he will be thrown into the Hellfire."

The Prophet ﷺ asked the Companions: Do you know who is the bankrupt? They gave him the expected answer, which is that the bankrupt is the poor person who has no wealth or property. He then told them that the bankrupt in this Ummah is the one who comes on the Day of Judgment with abundant good deeds, such as praying, fasting, and giving charity; but with

¹ Sahih al-Bukhari 5927, Book 77, Hadith 142

an account of bad deeds like insulting others, beating others, consuming others' wealth without right, accusing others of committing immoral acts, and killing others. All of them will seek retribution, for whatever rights they do not receive in the life of this world they will receive in the Hereafter. So, retribution will be exacted against him and each of them will take some of his good deeds. If his good deeds are not enough to settle the score, then some of their own evil deeds will be cast on him then he will be thrown in the fire of Hell.

The reward of fasting is protected from being part of this retribution. It will not be transferred to the victims who seek justice against the oppressors in the court of Allah ﷻ.

V. The Hajj (Pilgrimage)

A. Introduction.

Hajj is the fifth pillar of Islam. It is a pilgrimage to Mecca, the holiest city in Islam, that every Muslim must perform at least once in their lifetime, if they are physically and financially able. Hajj is the only worship that requires certain dates and certain locations, i.e., it has time and location requirements. All other pillars of Islam don't require specific locations.

Hajj takes place over five days during the last month of the Islamic calendar, which is a lunar calendar. This means that Hajj occurs at different times each year according to the Gregorian calendar. For example, in 2019, it was in early and mid-August, and in 2020, it was in late July and early August.

B. The Rituals of Hajj.

Hajj consists of a series of rituals that symbolize important episodes from the life of Abraham and his firstborn son, Ishmael, who are revered as prophets in Islam. The story of Abraham and Ishmael is different in Islamic tradition compared to Jewish and Christian traditions. In the Hebrew Bible, Abraham had two sons, Ishmael and Isaac, but Isaac was the favored son and the ancestor of the Israelites. In the Quran, Ishmael was the favored son and accompanied Abraham and his mother Hagar to Mecca. Also, in the Quran, it was Ishmael, not Isaac, who was almost sacrificed by Abraham as a test of faith.

i. Entering Ihram.

Before arriving in Mecca, pilgrims must enter a state of ritual purity called Ihram. This involves abstaining from sex, cutting nails, arguing, wearing perfume or deodorant, and wearing special white garments that signify equality and humility.

ii. Circling the Kaaba.

The first ritual in Mecca is to walk seven times around the Kaaba, a cube-shaped structure in the Grand Mosque that Muslims believe was built by Abraham and Ishmael as the first house of worship for God. The Kaaba was later filled with pagan idols until Muhammad ﷺ conquered Mecca and cleansed it of idolatry. Muslims face the Kaaba when they pray, and circling it is a way of honoring God and expressing devotion.

iii. Walking between Safa and Marwah.

The next ritual is to walk or run seven times between two small hills called Safa and Marwah, which are located inside the Grand Mosque. This ritual reenacts the story of Hagar, who ran between these hills looking for water for her son Ishmael, after Abraham left them in the desert. God then provided them with a spring of water, which is still flowing today and is known as Zamzam.

iv. Staying in Mina.

After performing the rituals in Mecca, pilgrims move to Mina, a neighborhood outside of Mecca where a huge tent city has been built to accommodate them. Pilgrims spend the night in air-conditioned tents and prepare for the next day's journey to Mount Arafat.

v. Standing at Arafat.

On the second day of Hajj, pilgrims travel to Mount Arafat, which is said to be the place where Muhammad ﷺ delivered his final sermon. Pilgrims spend the day from noon to sunset in prayer and contemplation, asking for God's forgiveness and mercy. This is considered the climax of Hajj, as it represents the Day of Judgment, when all people will stand before God and account for their deeds.

vi. Spending the night at Muzdalifah.

After sunset, pilgrims leave Arafat and head to Muzdalifah, an open area between Arafat and Mina. Here, they spend the night under the stars and collect 49 pebbles for the next ritual.

vii. Stoning the devil.

On the third day of Hajj, pilgrims return to Mina and throw seven pebbles at one of three walls that represent the devil. This ritual reenacts the story of Abraham, who resisted the devil's temptation to disobey God's command to sacrifice Ishmael. The devil appeared to him three times, and each time Abraham threw stones at him. In the past, this ritual involved three pillars, but they were replaced by walls in the early 2000s to improve safety and crowd control.

viii. Celebrating Eid al-Adha.

The third day of Hajj also coincides with one of the most important festivals in the Islamic calendar, Eid al-Adha, or the Festival of Sacrifice. This festival commemorates the willingness of Abraham to sacrifice his son, and the mercy of God who provided a ram as a substitute. After stoning the devil, pilgrims slaughter an animal, usually a sheep, and distribute its meat to the poor. Muslims around the world also celebrate this festival by slaughtering an animal and sharing it with their family, friends, and neighbors.

ix. Exiting Ihram.

The pilgrims exit the state of ritual purity by shaving or trimming their hair and changing out of their white garments. This marks the end of their restrictions and the beginning of their celebrations.

x. Repeating the stoning.

The pilgrims return to Mina and repeat the stoning of the devil ritual for two more days, throwing seven pebbles at each of the three walls on each day. This symbolizes their rejection of evil and their commitment to God.

xi. Farewell circling

The pilgrims go back to Mecca and perform a final circling of the Kaaba, expressing their gratitude and love for God and bidding farewell to the holy city.

C. Reply to the Criticisms of Hajj

i. Logistical challenges of Hajj.

One of the main logistical challenges of Hajj is the increasing number of pilgrims. In the 1920s, the total number of pilgrims was less than 100,000. By the 1970s, it was around 700,000. But by 2018, it was over 2 million. These numbers don't include the ones who go to Hajj unofficially without authorization from the Saudi government. This has created a difficult situation because of the crowds and the limited space. Every few years, there are incidents of stampedes or crowd crushes, where people get injured or killed. One of the worst incidents happened in 2015, when about 2,000 people died in Mina near the stoning site.

The Saudi government has tried to address this problem by building various infrastructure projects, such as: The hallways between Safa and Marwah hills, which are now enclosed and air-conditioned; The new bridge at Mina, which has multiple levels and wider lanes to accommodate the flow of pilgrims; The monorail system, which connects the major sites and reduces the need for buses and cars. However, these measures have not been enough to prevent the overcrowding and the risks.

ii. Reply to "Hajj is too risky."

Some people may argue that Hajj is too risky, especially because of the overcrowding and the risk of stampedes or crowd crushes. They may wonder why Muslims would expose themselves to such hazards for the sake of a religious ritual.

- Hajj is not just a ritual, but a way of expressing one's faith, submission and devotion to God. Muslims go to Hajj to fulfill their obligation, to seek God's forgiveness and mercy, and to experience a sense of unity and brotherhood with other Muslims. Hajj is not a matter of fun or entertainment, but a matter of worship and obedience.
- Hajj is not the only event that involves risk and danger. People go to all kinds of crowded places for the Olympics and the World Cup, for the sake of fun and excitement. People travel for business and pleasure, despite the possibility of accidents or illnesses. People face dangers in their everyday lives, such as crime, violence, or natural disasters. Hajj is not more dangerous than any of these activities, and even if it is risky, Muslims are willing to take the risk for the sake of God.
- Hajj is not a hopeless or reckless endeavor. Muslims take precautions and measures to ensure their safety and well-being during Hajj. They follow the rules and regulations of the authorities, they cooperate and help each other, and they trust in God's protection and guidance. Hajj is not a suicide mission, but a test of faith and patience.

iii. Reply to "How come God allows people to die in Hajj"

Some people may argue that if Allah ﷻ is merciful and powerful, why would he allow people to die in Hajj, especially in such tragic and painful ways. They may question the wisdom and justice of God, or the validity and value of Hajj. The reply could be as follows:

- Allah ﷻ is the most merciful and the most powerful, but he is also the most wise and the most just. He knows what is best for his creation, and he has a plan and a purpose for everything that happens. He does not allow anything to happen without a reason or a benefit, even if we do not understand it or see it.
- Allah ﷻ does not promise to suspend the laws of nature or the consequences of human actions in the holy lands of Mecca and the surrounding area during Hajj. He does not guarantee that Hajj will be easy or smooth, or that no harm or hardship will befall the pilgrims. He tests the pilgrims with various trials and tribulations, to purify their souls and to reward their efforts. He also holds the pilgrims accountable for their deeds and choices, and he judges them according to their intentions and sincerity.
- Allah ﷻ wants the organizers of the Hajj to learn from their mistakes and improve their crowd management plans.

- Allah ﷻ does not abandon or punish those who die in Hajj, but he honors and blesses them. He considers them as martyrs, who have sacrificed their lives for his sake. He forgives their sins, grants them paradise, and reunites them with their loved ones. He also compensates their families and relatives, and gives them patience and consolation. He does not cause them to suffer or lose, but he elevates them and rewards them.

D. The Impact of the Hajj trip on the civil rights movement in the United States.

i. El-Hajj Malik El-Shabazz (Malcom X or Malcom Little).

Malcolm X was an American Muslim leader and human rights activist who was a prominent figure in the civil rights movement in the 1960s. He advocated for Black empowerment, racial justice, and the promotion of Islam among African Americans. He was a member of the Nation of Islam until 1964, when he left the organization and embraced Sunni Islam. He was assassinated in 1965 by three members of the Nation of Islam. His life story was a source of inspiration for many Black activists.

The X in the name of Malcolm X represents his rejection of his "slave" name, Little, which was imposed on his ancestors by their white slave master. He adopted the X to symbolize his unknown original African name, which was lost due to the violence and oppression of slavery.

ii. The nation of Islam.

At the beginning of his active life, Malcom X was a member of the Nation of Islam, which is a black nationalist group that taught that white people were devils and that Black people should separate from them and establish their own nation. The only common thing between the nation of Islam and the traditional Islam was just the name. Islam is a color blind and race blind religion that doesn't differentiate between people based on their skin color or race.

iii. The influence of the Hajj trip on Malcom X.

The Hajj trip was a turning point in Malcolm X's life and his views on race and religion. He witnessed the diversity and unity of Muslims from all over the world, regardless of their color, culture, or background. He realized that Islam was not a black nationalist ideology, but a universal faith that transcended racial boundaries. He also learned to appreciate the true teachings of Islam, which promoted peace, justice, and brotherhood among all people. He wrote in his letter from Mecca: "I have never before seen sincere and true brotherhood practiced by all colors together, irrespective of their color. You may be shocked by these words coming from me. But on this pilgrimage, what I have seen, and experienced, has forced me to rearrange much of my thought patterns previously held, and to toss aside some of my previous conclusions."

Malcolm X's Hajj experience also influenced millions of black American Muslims, who followed his example, and abandoned the nation of Islam and embraced Sunni Islam. He inspired them to seek knowledge and understanding of their religion, and to reject the divisive and hateful teachings of the Nation of Islam. He also encouraged them to work for social change and human rights, not only for themselves, but for all oppressed people in the world. He said in his speech at the Organization of Afro-American Unity: "We intend to bring into existence by any means necessary a society in which we can live as human beings. We don't feel that in 1964, living in a country that is supposedly based upon freedom, and supposedly the leader of the free world, we don't think that we should have to sit around and wait for some segregationist congressmen and senators and a President from Texas in Washington, D.C., to make up their minds that our people are due now some degree of civil rights. No, we want it now or we don't think anybody should have it."