

CANCELLATION OF HAJJ THROUGHOUT HISTORY ¹

In the Name of Allāh, the Most Beneficent, Most Merciful

Indeed all praise is due to Allāh, we praise Him, we seek His Aid and ask for His forgiveness, whomsoever Allāh guides there is none to misguide and whomsoever Allāh misguides there is

¹ Translated and compiled by 'AbdulHaq al-Ashanti.

Translations here are from various sources such as:

- “Ahdāth Sajalahā at-Tārīkh Addat li-Tawaqquf al-Hajj...Hall Yaf'alaha Corona?” [Events Which Led to the Suspension of Hajj Which History Has Recorded...Will Corona Also Do it?] *Al-Khaleej Online*, dated 1st April 2020.
- “40 Mar'ah Tawaqquf fihā Hajj 'Abra't-Tārīkh” [40 Times in History Hajj Has Been Suspended]. In *El-Balad News*, dated 1 March 2020.
- “Bi Sabab Wabā' wa't-Ta'ūn...Matā Tawaqquf al-Hajj li-Baytillāh al-'Ateeq?” [Due to Disease and Plague...When Was Hajj to Allāh's House Suspended?]. *al-Jazeera*, 9th March 2020.
- “40 Mar'ah Tawaqquf fihā al-Hajj” [40 Times Wherein Hajj Was Suspended]. *Makkah Newspaper*, 27th February 2020/3rd Rajab 1441 AH. The following table is from this article:

فقدان الأمن		شدة الغلاء		الخوف والمرض	
لم يحج أحد من سائر الأقطار ما عدا الحجاز	حل بالمسلمين ارتباك وفقدان للأمن في أنحاء دولهم الكبيرة، وقيل سقوط القدس في يد الصليبيين بخمس سنوات فقط، لم يحج أحد لاختلاف السلاطين	تعطل الحج	انقطع الحاج المصري في عهد العزيز بالله الفاطمي	لم يحج أحد في هذه السنة خوفا من القرامطة	
1213هـ:	654 - 658هـ:	492هـ:	563هـ:	430هـ:	421هـ:
توقفت رحلات الحج أثناء الحملة الفرنسية لعدم أمان الطريق	لم يحج المصريون لما فيه ملكهم من الويل والاشتغال بحرب أسد الدين	لم يحج أحد من العراق وخراسان، ولا من أهل الشام ولا مصر	لم يحج أحد من أهل المشرق ولا من أهل مصر	بسبب انتشار داء الماشي في مكة، ومات به خلق كثير، وماتت جمال الحجيج في الطريق من العطش ولم يصل منهم إلى مكة إلا القليل، ومات أكثر من وصل منهم بعد الحج.	357هـ:
					316هـ:

none to guide. I bear witness that there is no god worthy of worship except Allāh and I bear witness that Muhammad is His Messenger, to proceed:

PREFACE

There have been instances within history when Hajj was cancelled, this will look at those instances and the reasons:

ONE: THE MASSACRE COMMITTED BY ISMĀ'ĪL BIN YŪSUF AL-'ALAWĪ IN 865 CE

In 251 AH/865 CE Ismā'īl bin Yūsuf known as “as-Saffāk” [the bloodshedder] and his followers massacred the pilgrims killing many of them at Arafah where a battle took place. He was Ismā'īl bin Yūsuf bin Mūsā bin 'Abdullāh bin al-Hasan bin 'Ali bin 'Ali ibn Abī Tālib revolted against the Abbasids. Him and his followers remained in Makkah for fifty days with battles occurring during the days of Hajj. He died in 252AH aged 22 years of age and his brother al-Akhdār Muhammad took over.

TWO: THE ONSET OF PLAGUE

Ibn Katheer mentioned in *al-Bidāyah wa'n-Nihāyah* that in the year 357AH/968 CE there was a disease which afflicted Makkah and many people died and the camels of the pilgrims also died of thirst while on route. Only a few pilgrims made it to Makkah, indeed most of them who did make it even died after the Hajj.

THREE: THE QARĀMITAH AND THEIR OCCUPATION OF THE HARAMYAN IN 317 AH/JANUARY 930 CE

The Qarāmitah occupied the Hijāz in the 4th Islamic century and they banned Hajj as according to their corrupted credo Hajj was “an act of Jāhiliyyah”. This was mentioned by Imām adh-Dhahabī in his magnum opus *Tārikh ul-Islām*. Imām adh-Dhahabī stated:

Abū Tāhir al-Qarāmitī on the 8th Dhu'l-Hijjah 317 (January 930 CE) at the gate of the Ka'bah beseeched the swords of his followers to let loose on the pilgrims at Allāh's House with killing, looting and bloodshed. All the while, he supervised the horrific massacre and called on his wicked companions to “clean up the disbelievers and worshippers of stones, bombard the pillars of the Ka'bah and remove the black stone!” On that day the pilgrims held onto the curtains of the Ka'bah and sought help from Allāh, but the swords of this tyrant assaulted them

from all sides and their pure blood and sanctified bodies became mixed onto the curtains of the Ka'bah. Thirty-thousand people were slaughtered in this massacre and they were buried in their places with neither ghusl, shrouding nor prayer.

Several Saudi sources, which relied on historical sources, mention that the Qarāmitah collected the corpses of 3000 pilgrims and threw them into the well of Zamzam and totally destroyed it. Then they took the Black Stone out of its place and carried it with them to the city of Hajar in Bahrain, the centre of their da'wah and the capital of their state. Abū Tāhir built a house which he called “Dār ul-Hijrah” [the abode of migration] in which he placed the Black Stone so as to disrupt Hajj to the Ka'bah and for people to travel to the city of Hajar. So Hajj was disrupted during these years which were said to number 10 years, in which no one stood at Arafat and no one performed the rites of Hajj for the first time since the ritual was obligated.

FOUR: FITAN BETWEEN THE BANU 'ABBĀS AND BANU 'UBAYD

In 983 CE it was said that no one from Irāq made Hajj due to the disputes between the Abbasids and the “Fatimids” (ʿUbaydiyyeen).²

² The ʿUbaydiyyeen referred to themselves as being “Fātimiyyah” [i.e. Fatimids], i.e. descended from Fātimah (*radi Allāhu ʿanhā*), the daughter of the Prophet (*sallAllāhu ʿalayhi wassallam*). The Ismāʿīlī Shīʿī Ubaydullāh bin al-Husayn al-Mahdī was the one to begin their dynasty in Tunisia in 909 CE. The ʿUbaydī leaders also claimed divinity, being aided in this by the founder of the Syrian Druze sect, Hamza bin ʿAlī az-Zawzānī. They persecuted Ahl us-Sunnah (killing thousands of scholars and worshippers) and contributed to the spread of heresy and heterodox practices along with fighting against Ahl us-Sunnah with the enemies of Islam. This was noted by historians Abū Shāmāh al-Maqdisī, Qādī ʿIyyād, Ibn Khallikān, Shaykh ul-Islām ibn Taymiyyah, adh-Dhahabī, Ibn Katheer, Ibn Tughri Birdī and others. Adh-Dhahabī stated in *Siyar Aʿlam un-Nubalāʾ*, vol.15, p.151:

There are several opinions concerning the lineage of [ʿUbaydullāh] al-Mahdī, the conclusion of which is that he was neither Hāshimī nor Fātimī [i.e. a descendant of Fātimah, *radi Allāhu ʿanhā*].

While adh-Dhahabī stated in *Tārīkh ul-Islām* [The History of Islām], when discussing the events of 321-330 AH/933-942 CE: **“The genealogists and scholars reject his claims concerning his lineage.”**

Ibn Khallikān noted: **“They claimed to have knowledge of the unseen and there are famous reports in regards to that.”** See Ibn Khallikan, *Wafayāt ul-Aʿyān*, vol.5, pp.373-74. Imām adh-Dhahabī also states:

During the reign of [ʿUbaydullāh] al-Mahdī the Qarāmitah committed their crimes in Bahrain. They attacked the pilgrims, killed and took prisoners. They violated the sanctuary of Allāh in Makkah and took away

FIVE: DURING THE TIME OF 'AZEEL BILLĀH AL-FĀTIMĪ AND SUBSEQUENT YEARS OF GREAT EXPENSE

There was great expense during the time of the Fatimid ruler 'Azeel Billāh al-'Ubaydī (a so-called “Fātimid” ruler) in the year 390 AH [November 1000 CE], so Hajj was not made in that year. Also in the year 419 AH [December 1028 CE], Hajj was not made by the people of Egypt and the east. Also in 430 AH [August 1039 CE] the people of Egypt and Shām could not make Hajj due to the expense.

SIX: SEVERE WEATHER

Ibn ul-Atheer states when relaying the events of the year 417 AH [January 1027 CE]:

In this year there was severe cold in Makkah which caused the waters of Dijlah [the River Tigris] to freeze over and likewise the large rivers. As for the Sawāqī [waterwheels] then they also froze. It did neither rained nor was cultivated except a little. In this year Hajj was suspended from Khurasān and al-'Irāq.

While in 1941 the Haram al-Makkī was flooded.

the Black Stone. 'Ubaydullāh corresponded with them and encouraged them in this, may Allāh destroy him.

Siyar, vol.15, p.147. Al-Qādī 'Iyyād stated in *Tarteeb ul-Madārik*, vol.4, p.720:

Abū Yūsuf ar-Ra'inī said: ‘The scholars of Qayrawān are unanimously agreed on the Banu 'Ubayd being apostates and heretics.’

Shaykh ul-Islām Ibn Taymiyyah stated in *ar-Radd 'ala'l-Bakrī*:

The 'Ubaydiyyeen, who are inward heretics, follow the beliefs of the philosophers and Magians and mixed Rāfidī views into this. The best they show of any commitment to Islām is via the Rāfidī approach but inwardly they are heretics worse than the Jews and Christians.

Ibn Katheer stated in *al-Bidāyah wa'n-Nihāyah*, vol.11, p.386:

When the khateeb would mention al-Hākim [al-Mahdī al-'Ubaydī] the people would all stand up out of respect. They also did that in Egypt, and in addition to that they would prostrate to him and would prostrate when his name was mentioned. So when those who were praying would prostrate those in the marketplace when those praying did. May Allāh curse him.

SEVEN: LACK OF SAFETY AND SECURITY

The Muslims lacked safety and security in 492 AH/1099 CE in their nations and during the fall of Jerusalem to the crusaders for five years. During this period Hajj was not made due to the different rulers.

EIGHT: ASDADUDDEEN SHIRKUH

In 563 AH/1168 CE the Egyptians could not make Hajj due to the wars of Asadduddeen Shirkuh.

NINE: 654-658AH/1265-1260 CE

Only the people of Hijāz were able to make Hajj.

TEN: EUROPEAN COLONIALISM AND IMPERIALISM

In 1213 AH/1799 CE during the French military campaigns of the Napoleonic Wars, and the French invasion of Egypt particularly, Hajj was suspended due to the lack of safety and security on routes. While during 1807-13 Hajj could not be performed due to the aggression of Muhammad Ali Pasha against the First Saudi State.³ In 1344 AH/1926 CE no one from Egypt made Hajj. Ruth Ginio mentions in her book *French Colonialism Unmasked: The Vichy Years in French West Africa*:

A further example is Vichy policy on the issue of pilgrimage to Mecca. Whereas during World War I the colonial regime had prohibited the pilgrimage on the grounds that the Muslims who made it would be influenced by elements hostile to France, it was decided, with the outbreak of World War II, not to reinstate this policy. The French government thereby sought to demonstrate that France remained the country that protected Islam and to thus win Muslim support.⁴

While John Slight states in *The British Empire and the Hajj 1865-1956* in chapter 2 on ‘Pilgrimage in the Mid-Victorian Era, c.1865-1900’:

The Hajj was a key element of a “particular discourse on the French colonial presence in the Muslim world”. This was the presentation of France as a

³ For more on this refer to: <http://salafimanhaj.com/did-muhammad-ibn-abdulwahhab-revolt-against-the-ottomans-after-making-takfir>

⁴ Ruth Ginio, *French Colonialism Unmasked: The Vichy Years in French West Africa* (Lincoln and London: University of Nebraska Press, 2006), p.151.

benevolent, accommodating empire, a paternalistic attempt to persuade Muslims inside and outside their empire that French rule was acceptable.⁵

Slight also notes in his book:

Russia's war against the Ottomans and Persia from 1804 to 1813 and its subsequent subjugation of the Muslim areas of the Caucasus led to a more negative attitude official attitude toward the Hajj. Authorities in the Caucasus began to deny permission for people to go to the pilgrimage, believing that Hajjis would return and spread their influence in a way unfavourable to Russian rule. In 1842, the War Ministry justified interference with the Hajj, but under a cloak of secrecy; Orenburg's governor was told to deny applications for the Hajj with "plausible pretexts".

Slight also says:

In 1872, the Ministry of Internal Affairs tried to ban the Hajj because of concerns about the numbers of pilgrims travelling to the Ottoman empire; von Kaufman resisted this move, citing the prospect of disorder. A few years later, the ministry stated that the pilgrims posed no danger to Russia, but by the late nineteenth century the pendulum had swung back- the Hajj was a "scarcely tolerated evil" and returning pilgrims were thought to spread "extremist Islamism". A government memo from St. Petersburg in 1897 sent to all provinces noted that the Hajj was a powerful means of strengthening Muslim "fanaticism." Under Tsar Nicolas II (1894-1917), officials convinced of Ottoman-led pan-Islamic conspiracies sought to limit Russian Muslims' interactions with Mecca and other Islamic centres, such as Istanbul and Delhi. Russian officials had an exaggerated sense of the Ottoman sultan-caliph's power over Muslims.

ELEVEN: CHOLERA OUTBREAKS

In 1846 there were cholera outbreaks for several years which broke out among pilgrims and it remained until 1850 and then 1865 and 1883. While some historical accounts suggest that Hajj was periodically suspended in the years between 1875 to 1914 as a result of cholera.⁶ Valeska Huber (2016) notes:

⁵ John Slight, *The British Empire and the Hajj 1865-1956* (Harvard University Press, 2015).

⁶ See Benjamin Claude Brower, "The Hajj by Land" in Eric Tagliacozzo and Shawkat M. Toorawa (eds.), *The Hajj: Pilgrimage in Islam* (Cambridge: Cambridge University Press, 2016), p.106.

The cholera epidemics of the mid-nineteenth century are a first illustration of the new fear of proximity and speed and shows its intimate connections with the pilgrimage. Cholera spread from India to Europe from the 1830s onward along increasingly busy trade routes. The disease became the horror of the emerging European middle classes due to the rapidity with which it struck and the associations of a return to the Middle Ages. Most important for our context was cholera's association with the new global connectedness through railway and steamship. In this context, the Mecca pilgrimage moved to center stage from the 1860s onwards.⁷

Huber also notes:

Whereas the French Empire often resorted to the complete prohibition of the pilgrimage, the British Empire frequently adopted a more careful approach and attempted to work through so-called protectors of pilgrims in the different harbours.⁸

Elizabeth Taylor states in *Religion: A Clinical Guide for Nurses*:

Given the incredible numbers of pilgrims and crowding, the extreme heat and challenging living circumstances (e.g. staying in tents overnight, eating potentially unsanitary foods), and the advanced age of many pilgrims, the Hajj creates an “amplifying chamber” for disease. Hajj pilgrims are at risk of communicable diseases (particularly meningococcal disease and respiratory and skin infections). Thus, the Saudi Ministry of Health offers recommendations for pilgrims that include obtaining certain vaccinations before leaving home and wearing a face mask while completing the Hajj.⁹

TWELVE: THE SIEGE OF JUHAYMĀN AL-'UTAYBĪ IN NOVEMBER 1979

On 20th November 1979/29th Dhu'l-Hijjah 1399 AH Juhaymān al-'Utaybī and his followers, who claimed to be the true followers of the Mahdī, laid siege to the Haram al-Makkī. 'Umrah could

⁷ Valeska Huber, “International Bodies: The Pilgrimage to Mecca and International Health Regulations” in *ibid.*, pp.178-179.

⁸ *Ibid.*, p.180.

⁹ Elizabeth Johnston Taylor, *Religion: A Clinical Guide for Nurses* (New York, NY: Springer, 2012), p.50.

not be made during that period. Juhaymān demanded that the Saudi leaders be dismissed, that oil should not be sold to the West, that Saudi Arabia cease all connections with the West and that foreign military bases be closed. There was an armed siege for 2 weeks between Saudi Special Forces and the group which resulted in 127 Saudi soldiers dead, 117 of Juhaymān's own followers dead, 26 civilians dead and about 450 people injured. Juhaymān was captured along with 67 of his followers and they were all later executed by beheading.

The above are some instances wherein Hajj was suspended throughout history.

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5th April 2020 CE/12th Sha'bān 1441 AH