

THE CONCEPT OF *ISTITA'AH* IN HAJJ ACCORDING TO FOUR *MADHHAB* (SCHOOLS OF THOUGHT)

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DOI: 10.6007/IJARBSS/v7-i4/2778 URL: <http://dx.doi.org/10.6007/IJARBSS/v7-i4/2778>

Abstract

Hajj is found as one of the most important practices in the history of Islam. Allah s.w.t upholds Hajj as one of the five pillars of Islam. In addition, the Hajj consists of several rituals as tawaf, saie, throwing jamrah and spending night in Mina. Order of the Hajj starts after the revelation of verse 97 in surah Ali Imran to Prophet Muhammad PBUH. Based on the verse, Hajj or pilgrimage is compulsory to each of the individual Muslim who owns *istita'ah* (ability). This article discuss the concept of *istita'ah* as one of the requirement before a Muslim is obligated to perform Hajj. This study has two objectives. First, to identify the position of the pilgrimage in Islam. Second, to explain the concept of *istita'ah* in performing Hajj according to the four *madhhab* (Islamic schools of thought), which are Syafi'i, Maliki, Hanbali and Hanafi schools. In this study, data collection is done using the research library of the data in the form of a document. Next, the data is analyzed through the method of content analysis. the result indicates that *istita'ah* is the state of a person to perform Islamic practice depending on their ability. Moreover, the study also found the different opinions between scholars of four *madhhab* regarding the concept of *istita'ah* in requirement to perform Hajj.

Keywords: Hajj, *Istita'ah*, Requirement of Hajj, Four *Madhhab*, Ability.

INTRODUCTION

In Islam, Hajj is an important and significant Islamic practice implemented by the Muslims. Hajj has been appointed as the fifth pillar of the five pillars of Islam. However, there are some opinions that state Hajj as a symbolic practice and has no real insights (Che Ngah, 2016). In fact, the order of pilgrimage has its own purposes and insights (Mohammed Lamin, 2012). On top of that, Hajj has its own uniqueness from other Islamic practices. This is because Hajj is needed to be done within specific areas and time (al-Syaddi, 2011). In addition, there are certain requirements to be fulfilled in order to be obliged to perform Hajj. There are also some prohibitions to be avoided while performing Hajj. These are the outcomes from particular proofs (*dalil*) in al-Quran, Hadis and consensus of scholars (*ijma' ulama*). Therefore, all of these proved that Hajj has a special position in Islam.

In addition, performing the Hajj is only obliged to Muslim who owns *istita'ah* (ability). It is compulsory to perform Hajj for every Muslim who complete all the requirements for Hajj. They are required to fulfill the following conditions which are being Muslim, being of sound mind, reached puberty, being free, safe to pursue the journey and *istita'ah*. According to al-Zuhaili (1985), the scholars of four *madhhab* (schools of thought) which are Maliki, Hanafi, Hanbali and Syafi'i have various opinions about *istita'ah*. The concept of *istita'ah* in pilgrimage has been categorized into some aspects based on the understanding of scholars of each *madhhab*. Since the Hajj involves the gathering of Muslims around the world, the differences between the *madhhab* should be respected and understood.

According to Abdullah and Jihatea (2007), the knowledge of comparison between four *madhhab* is very important even though Syafi'i's *madhhab* is legally practiced in Malaysia. The views of the four schools' scholars on *istita'ah* need to be learnt to broaden the understanding of Muslims. Muslims need to identify their level of *istita'ah* before performing the Hajj. Hence, this study will explain the importance of the pilgrimage in Islam and the concept of *istita'ah* in the requirement to perform Hajj according to the four *madhhab*.

RESEARCH METHODOLOGY

Data collection method is one of a very important element in research. Through the accurate method of data collection, research can be carried out more precisely. This study uses the method of data collection in the form of library research. According to Harahap (2014), library research is the method used to gain information in the form of books, journals, magazines, documents and others. Library research is very important in order to obtain relevant information about the studies. The data collected is related to pilgrimage. In addition, this study also uses document analytical methods to obtain an exact knowledge of the relevant concepts and definitions of *istita'ah* in Hajj according to the four *madhhab*. The clarification on the position of Hajj in Islam as well as *istita'ah* according to four *madhhab* are referred and collected from the classic and contemporary readings.

The content analysis method also applied in this research. Content analysis has been used extensively on the data collected in this study to analyze the concept of *istita'ah* in Hajj according to the four *madhhab*. Content analysis is one of the methods used in qualitative researches (Neuendorf, 2002). This analysis is used to examine and explain a certain document. Content analysis will be concluded on a systematic basis through data in the form of a document. According to Marican (2005) and Lebar (2009), content analysis is a description of that observed a particular content in the form of text systematically. This is consistent with the data collected from certain documents, which include writings that related to Hajj and the concept of *istita'ah* in Hajj according to the four *madhhab*.

FINDINGS

This study discusses Hajj based on two aspects. First, the position of the Hajj in Islam. Second, the concept of *istita'ah* in the requirement to perform Hajj according to the four madhhab (schools of thought).

The Position of Hajj in Islam

According to al-Jaziri (2003), the definition of hajj in literal is going or heading to a place for the sake of visiting. In Islamic terminology, according to Wahbah al-Zuhalli (1985), Hajj means visiting Kaabah to perform rituals of pilgrimage or heading to certain place within specific time to fulfill the particular rituals of Hajj. The word certain place is referred to the Kaabah, Safa, Marwah, Mina, Muzdalifah and Arafah. Meanwhile, the specific times implies the months of Hajj which are Syawal, Zulkaedah and particularly the first ten days of Zulhijjah. Next, the particular rituals of Hajj are *wuquf* (staying in Arafah), *tawaf* (circumambulation of Kaabah) and *sa'i* (going back and forth between Mount Safa and Mount Marwa) with certain conditions. These particular rituals must be performed within the time prescribed. For instance, the period of *wuquf* in Arafah will start from the Zuhr prayer time on the day of Arafah (9 Zulhijjah) until the Subuh prayer time of Eid Adha (10 Zulhijjah).

The history of Hajj is rooted to the acts of devotion of Prophet Ibrahim a.s and Prophet Ismail a.s. Allah s.w.t had command them to build Kaabah and summon mankind to perform Hajj (Ibn Kathir, 1999). This command has been recorded in the verse of al-Quran:

Translation: And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass.

(Surah al-Haj, 22:27)

According to Mustafa al-Khin, Mustafa al-Bugha and Ali Syarbaji (2009), every scholars agreed to the point that Hajj is an obligatory upon Muslims once in a lifetime. This pilgrimage is specifically obliged to Muslims who meet certain requirements of performing Hajj. It is based on the basis of the Qur'an, the Hadith and the consensus of scholars. Hajj has been stated as compulsory since the year of 9 Hijrah. This is based on the verses in al-Quran:

Translation: Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds. In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And due to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.

(Surah Ali ' Imran, 3:96-97)

According to al-Qurtubi (2006), verse 96 of Ali 'Imran clarifies Kaabah in Mekah as the first place built for worship. Although there are arguments among Muslim scholars regarding the first place built for worship, majority of them approved that Kaabah was the first worshipping place built in Islam. Meanwhile, according to *jumhur*, verse 97 of Surah Ali 'Imran has been the basis proof of Allah's command to make Hajj compulsory towards Muslims (Ibn Kathir, 1999). In this verse, Allah s.w.t. also describes the requirement of having *istita'ah* (ability) as one of the requirements to be obliged of Hajj (al-Tabari, 2001; Ibn Kathir, 1999).

There is a chapter (*surah*) in Al-Quran which explains on Hajj known as *Surah al-Hajj*. In this chapter, many important issues related to Hajj has been discussed. For instance, Allah s.w.t says:

Translation: Indeed, those who have disbelieved and avert [people] from the way of Allah and (from) al-Masjid al-Haram, which We made for the people - equal are the resident therein and one from outside; and (also) whoever intends (a deed) therein of deviation (in religion) or wrongdoing - We will make him taste of a painful punishment.

(Surah al-Hajj, 22:25)

Ibn Kathir (1999) opined that the previous verse warns terrible and painful torments to those who act awfully in Mecca. This can be refer to people doing prohibited things and evil acts. Whereas, the next verse describes the command of Allah s.w.t to Prophet Ibrahim a.s to worship Allah s.w.t. Besides, Allah s.w.t instructs Prophet Ibrahim a.s to clean and purify Kaabah for worshipping purposes.

Next, there are a number of Hadith that speak of the virtue of Hajj, including the following:

عَنِ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ

Translation: On the authority of Ibn Umar r.a, who said: Prophet s.a.w say: Islam has been built on five pillars: Testifying that there is no deity worthy of worship except Allah and Muhammad is the Messenger of Allah, observing obligatory prayers, giving alms (zakat), performing Hajj and fasting in Ramadan.

(Narrated by al-Bukhari, Hadith Num. 8)

Through the previous hadith, Hajj is listed by the Prophet s.a.w as one of the five pillars of Islam. Meanwhile, the benefits of Hajj has been mentioned in many hadith of Prophet s.a.w. For instance, Prophet s.a.w said:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ حَجَّ فَلَمْ يَزُفْ، وَلَمْ يَفْسُقْ، عُفِرَ لَهُ مَا تَقَدَّمَ

Translation: On the authority of Abu Hurayrah r.a, the Messenger of Allah said: Whoever performs Hajj for Allah, and he does not have sexual relations nor commit any sin, then his previous sins will be forgiven.

(Narrated by al-Tirmidhi, Hadis Num. 811)

Besides, Prophet s.a.w also explains the reward of Jannah (paradise) for those who perform Hajj. This can be seen in following the Prophet's saying:

عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: الْحُجَّاجُ وَالْعُمَرَاءُ، وَفَدَّ اللَّهُ إِنْ دَعَوْهُ أَجَابَهُمْ، وَإِنْ اسْتَعْفَرُوهُ عَفَّرَهُمْ

Translation: It was narrated from Abu Hurairah that the Messenger of Allah said: The pilgrims performing Hajj and 'Umrah are a delegation to Allah. If they call upon Him, He will answer them; and if they ask for His forgiveness, He will forgive them.

(Narrated by Ibn Majah, Hadith Num. 2892)

According to Mustafa al-Khin, al-Bugha and Syarbaji (2009), as well as basis of the Qur'an and Hadith, the consensus of Muslim scholars (ijma') also viewed that Hajj is an obligation upon Muslims. There is no argument in stating this obligation as Hajj has been founded with strong evidences based on al-Quran and Hadith.

In short, Hajj has an important and crucial place in Islam. Thus, every Muslim should always prepare themselves in term of financial, mental and physical health to be able to perform Hajj. By performing Hajj, Allah has guaranteed a lot of rewards to be earned in life and hereafter. The lessons from Hajj experiences can be learn and practice in daily life.

The Concept of *Istita'ah* In Hajj According to Four Madhhab

According to Ibn Manzur (1993), *istita'ah* in literal can be defined as the ability to do something. In Islamic terminology, *istita'ah* refers to the ability of a person to perform the commandments of Allah. There are certain requirements to be fulfilled before a Muslim is obliged to perform Hajj. According to al-Zuhalli (1985), these requirements are being Muslim, capable (sound mind and reach puberty), independent person (non-slave) and possess *istita'ah*. *Istita'ah* is one of the conditions that require someone to Muslim pilgrims. It is based on this verse:

Translation: Indeed, the first House (of worship) established for mankind was that at Makkah - blessed and a guidance for the worlds. In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And due to Allah

from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.

(Surah Ali ' Imran, 3:96-97)

According to al-Qurtubi (2006), the previous verse is a proof of Allah's command to perform Hajj. This obligation depends on the ability of the Muslims. Some Muslim scholars has defined the meaning of *istita'ah* based on their understanding towards the proofs in Quran, hadith and consensus of scholars. There is a hadith stated the definition of *istita'ah* as follows:

عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَا يُوجِبُ الْحَجَّ قَالَ الرِّاحَةُ وَالرَّاحِلَةُ

Translation: Narrated by Ibn Umar, a man met the Prophet and asked: O Prophet, what obliges the Hajj? The Prophet s.a.w answers: Sufficient supplies and vehicle.

(Narrated by Ibn Majah, Hadis Num. 2896)

Al-Qurtubi (2006) and al-Tabari (2001) explains the words sufficient supplies and vehicle in the previous Hadith are referring to the word *istita'ah* in verse 97 of Ali Imran. Thus, scholars of four *madhhab* has further discussed the concept of *istita'ah* in few aspects.

The Concept of *Istita'ah* in Hajj According to Maliki Madhhab

According to the Maliki scholar, *istita'ah* refers to the ability to reach Mecca in normal or regular way either by walk or vehicles (al-Dasuki, n.d.). The ability is only required for trip to Mecca and it does not include trip to the homeland. According to Ibn Rusyd (2004), *istita'ah* in performing Hajj covers three aspects which are healthy body, sufficient supplies, availability of vehicle to reach Mecca and safety of trip.

Besides that, Ibn Rusyd (2004) explains that healthy body stated by Maliki scholar is the ability of a Muslim to arrive at Mecca by walking or using transport. The pilgrims can use land or sea transport as long as the trip is safe and does not face great difficulty. In addition, a Muslim is counted having *istita'ah* when he or she is able to walk. As for blind persons, Maliki scholars opined that they are obligate to perform Hajj if they are able to walk with the help of an assistant. Whereas, it is detestable (makruh) in Islam for Muslim woman to walk to Mecca if the trip involves long distance. Meanwhile, women must be accompanied with their husband or one of her Mahram (family) to go for Hajj. Hajj of a woman who perform Hajj while she is in the

state of *idah* either by divorce or husband's is acceptable. However, she committed sins for not obeying the command of Allah on *idah* rules.

Next, according to al-Dasuki (n.d.), Muslims should have enough supply of money, meals and other needs for their journey to perform Hajj. Adequate supply can also be replaced with the availability of jobs that can be done during the trip. This is if the job does not degrade the workers and sufficient need. Thus, it is shown that the existence of supplies or vehicle is not a rigid requirement in the opinion of Maliki scholars. On the other hand, people who are able to walk are not necessarily in need of vehicle. Meanwhile, those who work during their trip to perform Hajj with adequate salary are not required to bring along their needs. In addition, Muslims are considered as having *istita'ah* if they are able to reach Mecca by selling most of their properties. This is similar to those who sell every single things due to bankruptcy. Although they had to leave their family and run out of money afterwards, they are considered an able person as long as they can go to Mecca. In other circumstances, Maliki scholar viewed that Hajj is not compulsory to the people who make loan to perform Hajj. This is in the situation where they cannot afford to pay back the debt.

The third aspect is the existence of safety path which can be guaranteed either through land or sea. The path must be safe from robbery or life and property threat. Besides, Maliki scholars explained that Hajj is not obligatory if the usual land path is dangerous and sea route is the only path left. In addition, women are detestable to perform Hajj by taking sea route unless they get a private space in the ship (al-Dasuki, n.d.).

The Concept of *Istita'ah* in Hajj According to Syafi'i Madhhab

The scholars of Syafi'i madhhab has divided the concept of *istita'ah* into two types. First, person who live in Mecca and nearby areas. Second, person who live far from Mecca; traveler (*musafir*). Muslims who live more than 89 km distant away from Mecca are counted as having *istita'ah*. Nevertheless, there are seven vital conditions that must be fulfill by Muslim to perform Hajj (al-Syarbini, 1994). The first condition is having physical ability. Physical ability implies sound and healthy body. Blind people are able to perform Hajj if they get assist from a guidance person. Meanwhile, those who need supervision (*mahjur 'alaih*) can also perform Hajj. Their expense must be managed by their custodian (*wali*) or appointed person by the custodian (*wakil wali*) throughout the journey of Hajj (al-Zuhaili, 1985).

Secondly, the condition is having vehicle or transportation. Those who have vehicle or transport are considered as having *istita'ah* to perform Hajj. According to al-Jaziri (2003), women who come from nearby area or far from Mecca are required to use transportation or vehicle. Whereas men only need to have vehicle or transportation if they live more than two

marhalah distance from Mecca. Meanwhile, this condition is not apply to Muslim men who live nearby Mecca. As long as they are able to walk, Hajj is compulsory upon them without the need of vehicle or transportation.

Thirdly, the condition is having financial stability. According to al-Syarbini (1994), those who has sufficient money to get to Mecca and return home afterward are obligated to perform Hajj. Besides that, financial support should be provide necessarily to the family left behind. Debts must also be paid before one is going for Hajj. Thus, Hajj is an obligatory upon those who own a stable finance.

Next, the fourth condition is one must have enough supplies of food and drinks for himself and his animal ride. It is non-compulsory to perform Hajj to those who might have difficulty in looking for food and drinks on their way to Mecca. On the other hand, Hajj is also not obligatory upon those who have to pay extremely expensive price for food or drinks during their trip to Mecca (Al-Zuhaili, 1985).

Fifth, travel safety is one of the condition required. Al-Nawawi (2005) opined that Hajj is not an obligatory to those who doubt the safety of their own selves and belongings on the route to Mecca. Thus, it is not obligated to perform Hajj upon Muslims who have only one route passable yet dangerous and unsafe. On other circumstances, Hajj is compulsory towards rich people who can afford guards or escorts to protect their journey to Mecca.

As for the sixth condition, it is applicable only to women which is the participation with husband or male family member to perform Hajj. According to al-Syarbini (1994), single woman who has no mahram is allowed to join a group of trusted women to perform Hajj. In addition, the group should consist of adult women. Hajj is not compulsory on woman that travel along with another woman. Moreover, it is forbidden for women either to travel alone or joining a group of men.

The ability to travel before Hajj period is the seventh condition required before being obliged to perform Hajj. This implies the necessary conditions of a person to perform Hajj before has complete while the Hajj period is still on-going. Hajj period starts from the month of Shawwal until the 10th day of Dzuhijjah. The obligation of Hajj is not imposed to those who cannot fulfilled the conditions required beforehand (al-Zuhalli, 1985).

The Concept of *Istita'ah* in Hajj According to Hanbali Madhhab

In Hanbali school of thought, *istita'ah* in Hajj refers to the ability to prepare essential supplies and having vehicle to perform Hajj. The supplies include money, meals, clothes and vehicle (Ibn Qudamah, 1997). This is based on Prophet Muhammad's explanation that describe *istita'ah* as

supplies and vehicle. According to Hanbali scholars, supplies imply necessary needs to must be prepared in order to perform Hajj. This includes the necessities on the journey to Mecca, Hajj period and return home journey such as clothes and meals. Meanwhile, beverages or water supply play an important role in both short or long-distance trip. However, those who are able to reach Mecca without bringing any supplies are obligated to perform Hajj without fulfilling this condition. Hanbali scholars opined that Hajj is not an obligatory on people who ask for financial support from others in order to perform Hajj.

On the other hand, having vehicle is referring to people who owns vehicle or able to rent transport in order to perform Hajj and return homeland. According to Ibn Qudamah (1997), vehicle is required for those who stay distant away from Mecca though they are able to walk. Distant away from Mecca can be define as the travelling distance where Muslim can shorten their prayer which is about 89km (2 *marhalah*). Meanwhile, people living in Mecca or nearby area are not required to have vehicle if they are able to walk to Mecca in a safe and harmless walking distance. However, sick and physically weak Muslims are required to go to Mecca by vehicles whether they come from close or distant area.

In addition, Hanbali scholars describe that those who want to perform Hajj must provide supplies and vehicles to the family under their responsibility. The rights of the person under their protection should be fulfill before they left for Hajj. Furthermore, debts should also be paid back before one is obligated to perform Hajj. Besides that, aspects of safety on the way to Mecca are also included in the conditions of *istita'ah*. In this case, the journey should be guaranteed as safe from any dangerous threats. They should also arrive in Mecca during the Hajj period specified. Once all of the previous conditions are able to be fulfill, one is counted as having *istita'ah* and Hajj is compulsory upon them (Wahbah al-Zuhaili, 1985).

The Concept Of *Istita'ah* in Hajj According To Hanafi Madhhab

The scholar of Hanafi madhhab has divided the concept of *istita'ah* into three categories. First, the physical ability. Second, the financial ability. The third is the ability to travel safely. The physical ability can be refer to those in healthy condition. Thus, according to al-Kasani (1986), Haji is optional and not an obligatory on those who are sick, suffering chronic diseases, paralysed, blind and disabled. Besides, old people and those who unable to manage themselves are also not obligate to perform Hajj.

Moreover, al-Kasani (1986) explains that having financial ability to perform Hajj is crucial and important. The financial ability includes supplies and vehicle to go to Mecca and return homeland. The necessary needs for the family under their responsibility are also includes in this ability. Meanwhile, vehicle or transportation boarded must be purposely for those who want to

perform Hajj. The person who went for Hajj should choose a proper and suitable vehicle or transport for himself. Hajj is not compulsory on those cannot found any suitable and proper transport. The condition of having vehicle or transport to perform Hajj is only for those who live far from Mecca which is a three-day trip or more from Mecca. Therefore, Muslims living in Mecca or nearby area are compelled to perform Hajj if they are able to walk.

According to Ibn Hammam (n.d.), the ability to travel safely implies a harmless and safe-guaranteed route for travelling to Mecca. In addition, women are required to be accompanied by their husband or male family member (mahram) for their safety (al-Manbaji, 1994). It is detestable for women to perform Hajj without husband or *mahram* by their sides. Therefore, participation with husband or mahram, being healthy and travel safety are the requirements for women to be obligate to perform Hajj.

In short, each madhhab scholars has various explanations regarding the concept of *istita'ah* based on their understanding towards the basis of Quran and Hadith. Therefore, there are some similarities and differences found in their opinion on the concept of *istita'ah* to perform Hajj.

DISCUSSION

Knowledge on Hajj and its related matter are among significant and vital things to be understood by Muslims. By understanding the position of Hajj in Islam, Muslims will be highly inspired and motivated to achieve the level of having *istita'ah* in order to perform Hajj. There a lot of benefits that can be gained by Muslims through Hajj practices such as nurturing physical and spiritual discipline, meeting Muslims from other countries and learning the insights from the life of Prophet Muhammad (al-Khin, al-Bugha & al-Syarbaji,1992). In addition, according to Abdul Kadir (2010), Hajj is an act of worship that combine two aspects which are the aspect of material and the aspect of physical. This is contradict to the obligatory prayer and fasting that only require the aspect of physical. Whereas, giving alms (zakat) only require the aspect of material.

Through the opinions of scholars in previous discussion, there are a few aspects in the concept of *istita'ah* that must be attained before one is being obliged to perform Hajj. In short, the following table show the concept of *istita'ah* in Hajj according to four *madhhab*:

Table 1: The Concept Of *Istita'ah* In Hajj According To Four *Madhhab*

Madhhab	The Concept Of <i>Istita'ah</i> In Hajj
Maliki	<ol style="list-style-type: none"> 1. Healthy body 2. Sufficient supplies 3. Availability of vehicle to reach Mecca and safety of trip
Syafi'i	<ol style="list-style-type: none"> 1. Physical ability 2. Having vehicle or transportation 3. Financial stability 4. Enough supplies of food and drinks for himself and his animal ride 5. Safety travel 6. The participation with husband or male family member 7. The ability to travel before Hajj period
Hanbali	<ol style="list-style-type: none"> 1. Having vehicle or transportation 2. The ability to prepare essential necessary supplies
Hanafi	<ol style="list-style-type: none"> 1. Physical ability 2. Financial ability 3. The ability to travel safely

Based on the previous Table 1, scholars of the four *madhhab* has explained the concept of *istita'ah* in Hajj and dividing it into some divisions. These divisions are done in order to assist Muslims in having better understanding towards the concept of *istita'ah*. In addition, the concept of *istita'ah* has been discussed in detail to help Muslims in measuring their abilities to perform Hajj. Thus, every Muslim who has achieved the requirements must prepare themselves to perform Hajj. This is because Hajj has been compulsory on them. Majority of scholars opined that the act of delaying to perform Hajj is sinful (Abdul Kadir, 2010).

CONCLUSION

In a nutshell, Hajj has a special and vital position in Islam. Hajj is one of the five pillars of Islam that should be performed by Muslims at least once in a lifetime. All of the matters regarding Hajj including the practices and laws of Hajj has been mentioned in the Qur'an, Hadith and the consensus of scholars. It is an obligatory upon Muslims who meet certain requirements to be obliged to perform Hajj. *Istita'ah* is one of the requirement which has been stated in the verse 97 of Surah Ali Imran.

Thus, based on the previous verse of Qur'an, there are many interpretations on the meaning of *istita'ah* in Hajj given by the scholars of four madh'hab. Besides that, the scholars has divided the concept of *istita'ah* into some categories. Syafi'i madh'hab scholars has divided the concept of *istita'ah* into seven types of abilities. Meanwhile, Maliki scholars divided the concept of *istita'ah* into three main parts. Whereas Hanafi scholars has classified *istita'ah* into three classifications. As for Hanbali scholars, the concept of *istita'ah* in Hajj has been further explained in two sections. These explanations are purposely to help Muslims understand the concept of *istita'ah* in the requirements to perform Hajj. Although Haj is only compulsory for those who are capable, efforts and determination to be able to perform Hajj should be cultivated in the mind and heart of every Muslim.

Acknowledgement

Special appreciation is owed to Universiti Sultan Zainal Abidin (UniSZA), Research Management, Innovation & Commercialization Centre (RMIC) UniSZA.

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