

Hajj

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Abstract: The first house (of worship) appointed for men was that at Bakka (Bakka is one of the names of Mecca), full of blessing and guidance for all kinds of beings, in it is signs manifest, the station of Abraham who even enters it attains security. Thereto is a duty men owe to Allah –those who can afford the journey , but if any deny faith, Allah stands not in need of any of his creatures.(al- Imran 3/ 96- 97)

Hajj was prescribed in the six year after Hijrat, migration of the holy Prophet (p.b.u.h.) from Mecca to Medina.

“and complete the hajj and Umrah in the service of Allah”

(The holy Quran; 2/194)

“Pilgrimage thereto is a duty men owe to Allah, those who can afford the journey”

(The holy Quran; 3/ 97)

The pilgrimage to Mecca is one of the pillars of Islam and is obligatory to those with sufficient financial means. From the practical and conceptual point of view, the most important pillars of the Islamic doctrine which motivate the Muslim nation and makes its people conscious, respectable and honorable, and from the social perspective responsible are Tawhead, Jihad, and Hajj.

Hajj could have been a yearly course of practical and theoretical teachings of the Islamic doctrine given to more than million Muslims during the pilgrimage. Then they could learn the purpose of the Hajj, the meaning of the Prophecy, the importance of the unity and the fate of Muslims.

Hajj is the evolution of man toward Allah. It is a symbolic representation of the philosophy of creation of Adam, history, unity, of the Islamic ideology as a symbol of Ummah. In this representation the main characters are Adam, Abraham, Hagar and Satan, and every Muslim is playing all of these roles. Also all Muslims are considered equal, regardless of being white or black, and not on the basis of race, sex, social status, all are the same.

Hajj occurs during the highly respected month of Zil-Hajjah, in the land Mecca, which is peaceful and tranquil and as a symbol of security and peace instead of fear, hatred and war, in a situation to worship while people are free to face almighty Allah.

“And call upon the people for hajj, they will come to you on their bare feet or riding any weak camel and they come to you from every for desert”

(The holy Quran; 22/ 27)

Hajj is a migration from all those needs and greed which distract you from Allah. Before departure and performing the rituals of hajj, the people should recover, observe, and solve all their obligations and duties from their inner selves up to their monetary duties and social and family affairs and problems in a very humble and peaceful solutions and manners. As a “show” as to be prepared for going to “eternity “and a representation of returning to “Allah”.

“To Allah we belong and to him is our return”

(The holy Quran; 11/ 156 - 32/ 53)

And people attend in an assembly of truth and devotion, sincerity and purification in the presence of a sovereign omnipotent, and as turning point to their origin, the normal clothes should be put away in order to disregard the borders of any race, social class, position, values, family, all away but “as a human being” by wrapping two pieces of cloth as “ihram” and no distinction is apparent and visible.

“Everything will perish but his countenance”

(The holy Quran; 29/88)

Hajj is a movement from selfishness to goodness, from deficiencies toward perfection, from a materialistic and worldly life toward a heavenly life.

Some steps should be followed in order to fulfill this holy pilgrimage, such as:

Declaring the indentation (niyyat), praying in Migat, avoiding certain action, circumambulating (the kaaba), allegiance and the Blackstone, Ibrahim’s position, tawaf and sa’ay, (then the greater pilgrimage), Arafat, Masher, Mina, the Battle Front, sacrifice (the sacrifice of Ismail , the three idols, the Eid, the delay in Mina, consequent

attacks after Eid, to recite the last message, holy Quran (at last once)), now that you stand in position of Ibrahim, and should play his role, live like him, be the architect of Kaba of your faith. Re-breathe life into their bodies that are numb and dead from the suffering of oppression and darkness of ignorance. Encourage them to stand on their feet and give them direction. Call upon them to come to hajj, to tawaf (circumambulating). After entering tawaf, denying selfishness and purifying yourself to adopt the characteristics of Abraham, you have promised Allah to follow his path, and Allah is your witness. But the more important lesson is the “Abraham’s tradition” hajj, the tradition of idol-fighter Abraham, in “Allah’s house” or the “house of people”. Abraham’s tradition is manifested as he is “imam”.

That if there is no imamate, then there is no true leadership, if there is no goal, making tawaf around the idol-house. Tawaf (circumambulating) is a sign of tawaf around the truth and to follow the path of truth and follow the path of spiritual leaders, those who disgrace all worldly masters. Fully in love with Allah.

Hajj in the true and real state is as a mother of fact as specimen or pattern of two scenes, and in each and every act of Hajj there are two implied realities. Although in every one of Allah’s commands there are manifold benefits and much wisdom, of which the significance and deeper meanings are mostly of such depth and our minds, cannot even conceive them. But much significance in the other hand is such that every mind can comprehend.

Similarly, hajj is such that mostly the significance and wisdom that lies in its each and every act is not easily understood while many other significances and the wisdom in them can easily be grasped. Firstly, hajj depict the death, like our departure from this world and circumstances after the death, secondly, it gives a most vivid practical description of the unity, love, devotion, adoration and a true life and most significantly the “leader ship” as exemplified in the devotions and efforts of Abraham as the holy Quran remarks as “imam”, imams the chosen and appointed people by Allah.

The people whose positions from a Quranic view are considered higher than prophets and prophethood.

“Who would shrink from joining Abraham’s sect except someone who fools himself? We selected him during worldly life, while in the hereafter he will be among the honorable ones.”

(The holy Quran; 2/130)

“When his Lord tested Abraham by means of (certain) words, and he fulfilled them, he said:” I am going to make you into a leader for mankind.” he said:” what about my offspring?” he said:” my pledge does not apply to evildoers.”“

(The holy Quran; 2/124)