

## HAJJ IN THE LIGHT OF QURAN AND HADITH

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### **Abstract:**

Hajj is the fifth pillar of Islam. The term in the Shari'ah refers to visiting the house of Allah with certain acts of worship on certain days. The historical background of Hajj Baitullah is that the present place of Makkah has been the center of mankind from the very beginning, because this holy place was to be the cradle of civilization, culture and knowledge and mysticism for the coming generations. - A man asked Imam Zayn al-'Abidin (as): Since when is the circumambulation of Bait-e-A? Imam Zayn al-'Abidin (as) said: The Almighty informed the angels about making him their caliph on earth, then he said: I will spread mischief and shed blood. The Almighty said: You do not know what I know. The angels were very much ashamed of their request. They circumambulated the Throne of God three times in a state of distress and supplication. Every day seventy thousand angels circumambulate Bait-ul-Ma'mour and those who circumambulate once do not come again. Then he said to the angels: Build my house on the earth according to its likeness and quantity. Then when Adam and Eve (peace be upon them) came to earth, Adam (peace be upon him) prayed to God: I have been deprived of the pleasure and joy that used to come with the angels in the circumambulation of Bait-ul-Ma'mour. I wish! Let us go back there. Then Allah Almighty said: O Adam, make my house on earth opposite this heavenly house (Bait-ul-Ma'mour) and worship in it you and your children as the angels do around my throne. The time of peace has come. So he rebuilt the ancient foundations according to the divine command with the help of his son Hazrat Ismail (as). In the Qur'an al-Hakim, Allah says:

' إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ (Al-Imran, 3:96)

When the construction was completed, it was ordered to invite all the people of Jahan to come to the house of Allah. This invitation is mentioned in the Qur'an al-Hakim in these words:

' وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ (Hajj, 22:27)

The first Hajj started after the construction of the Ka'bah as a result of the prophetic call of Hazrat Ibrahim (as). He (sww) under the guidance of Hazrat Jibril Amin (sww) performed Hajj in the company of Ismail (sww) and all the people of Jarham tribe who were present there. First you circumambulated the Ka'bah. Then Safa tried between Marwa. Later, Mani visited him. When Satan was seen in three places, he hit him with Takbir with seven pebbles. He reached Arafat Square on foot, stayed there for the night and from there visited Mina in the morning. Mina stayed, then after completing the rituals of Hajj, he went to his homeland Syria.

If we look at the background of Hajj in historical context, then today we see the evolutionary form of Hajj which was performed one year after the conquest of Mecca in 9 AH under the leadership of Hazrat Abu Bakr Siddiq. Hajj of 9 AH was performed in two ways. The

disbelievers and polytheists who were present on the occasion performed the rituals of Hajj in the ancient ancestral manner, while the Muslims performed the rituals of Hajj within the limits set by Allah and the Holy Prophet (sws). Thus, the first sacred building to be built on earth for the worship of the Almighty and the first center of growth and guidance for humanity, according to the definitive text of the Qur'an al-Hakim, is the Ka'bah of Allah, the first of which was built by Adam. Peace be upon you. Later, the glorious Prophet Ibrahim (peace be upon him) with the help of his son Hazrat Ishmael (peace be upon him) rebuilt it on ancient foundations according to the divine command.

After the arrival of Adam (peace be upon him) on earth, the land of Makkah was not only privileged to be the first center of guidance for mankind. Rather, this place was chosen as the center and starting point of universal da'wah and preaching of Islam and the Haneef religion which was founded by Hazrat Ibrahim (as) in the land of Ka'bah. After that it was completed. It is as if the seed which Hazrat Ibrahim (sws) had sown in the non-agricultural field (the barren and desolate valley of Makkah), after centuries of growth, grew into a shady tree and cast a shadow over the whole world.

The regular series of Hajj started about three thousand years before the resurrection of Prophet Muhammad (peace be upon him) in the time of Prophet Abraham (peace be upon him) and it continued in one form or another till the arrival of Prophet (peace be upon him). Will remain

The first construction of Bait-e-Sharif after Hazrat Adam (PBUH) was done by Syedna Ibrahim (PBUH). Most of the rituals These Hajj and other conditions are attributed to Syedna Ibrahim (as). Then Aqa (peace and blessings of Allaah be upon him) prescribed the method of Hajj with some modifications.

The central and key position of Hazrat Ibrahim (as) in performing the rituals and members of Hajj and the duties and Sunnah. The reasons for this are as follows:

The first reason: the present history, which is more or less four and a half thousand years old, started from the time of Prophet Ibrahim (sws). The earlier period is called the prehistoric period because there is no safe record of events. Our source of information about the period from Adam (peace be upon him) to Abraham (peace be upon him) is nothing but the books of Samawiyya and the scriptures. However, keep in mind that the source of information about ancient events is the holy heavenly books. There is the Gospel and the Torah. Which are no longer valid and trustworthy due to distortions and additions. There are so many contradictions in them that it is not possible to use them in relation to the health or non-health of an event. Therefore, now we have the source and means of checking the authenticity of ancient events only the Holy Qur'an and the hadiths of the Holy Prophet (sws). Since the events of the period before the resurrection of Abraham (pbuh) are hidden from the eyes of historians and historians and their focus is on the history after Abraham (pbuh). Therefore, it is fair to say that in the present history of the world,

the personality of Hazrat Ibrahim (as) is undoubtedly central and fundamental, and the period before that is historically obscure.

The second reason: The second important reason for the centrality of Hazrat Ibrahim (as) is that he was a prophet. A study of the history of religions reveals that Hazrat Ibrahim (as) had a son Hazrat Ishaq (as) from whom Hazrat Yaqub (as) was born. His son was Hazrat Yusuf (as), whose story is specially mentioned in the Qur'an al-Hakim. From them to Jesus (pbuh) all the prophets have the privilege of being the descendants of Abraham (pbuh). The title of Hazrat Yaqub (as) was Israel, which means 'servant of Allah'. That is why your descendants are called the Children of Israel. A great number of prophets were sent from among the children of Israel. The second son of Abraham (peace be upon him) was Ishmael (peace be upon him).

Third Reason: The third main reason for the centrality of Hazrat Ibrahim (as) is the honor and privilege of being the ancestor of the Holy Prophet (sws). The Holy Prophet (sws) used to mention him with great pride by saying 'Abi Ibrahim' and the Holy Prophet (sws) has declared his resurrection as the result of Abrahamic prayers and good tidings.

Hazrat Ibrahim (PBUH) is seen in his prayers in the court of Yazdi saying that O Allah! Create in my offspring people who will be absorbed in your worship and obedience and devotion day and night. They said, "Oh my God!" From the back of this son of mine, send the prophet of the end times, whose existence is the cause of the creation of the universe, and on whose head the crown of mercy of the worlds should be placed till eternity.

Fourth Reason: The fourth main reason for the centrality of Hazrat Ibrahim (as) is that he was subjected to successive trials and tribulations in order to fulfill his position of prophethood. It is certain that the greater the position, the greater the ordeal that will befall this person. Since Hazrat Ibrahim (PBUH) had the unparalleled privilege of being the ancestor of the Holy Prophet (PBUH), he was also endowed with the unique essence of prophetic insight and ability and leadership. The distinguishing feature of the personality of Hazrat Ibrahim (as) is that he single-handedly challenged the false forces of polytheism and atheism and on this basis he became the first forerunner of the bi-national ideology which Decided. Thus, four thousand years ago today, Hazrat Ibrahim (PBUH) learned the formation of the divine government against falsehood with the devotion of his late example of determination and love of purpose, and Jump without fear or danger.

This ideology formed the basis of the prophetic struggle of the Holy Prophet of Islam (PBUH) on which the magnificent construction of the Palace of Islam came to fruition. The divine government was established for the first time.

In the Qur'an Al-Hakim, Allah Almighty declared the Holy Essence of the Holy Prophet (PBUH) as a perfect example for all mankind. Allah Almighty said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ “In fact, there is a very beautiful example (of life) for you in the Messenger (peace and blessings of Allaah be upon him).

(Al-Ahzab, 33:21)

It should be borne in mind that the Qur'an Al-Hakim mentions only two personalities who are perfect role models for all mankind on the basis of their biography and character. The first of these is the person of Hazrat Ibrahim (as) and the second is the holy person of the Holy Prophet (sws). These two beings are the sun of growth and guidance. To take light from their pattern of beauty, all the world from east to west Will be needed

Rhymes are a combination of slogans, used in the sense of a sign or symbol. All the elements in Islamic law which are related to acts of worship, commands and prohibitions or sacred places or by following which the collective form of Islam can be formed fall under the rites. Since all of them are historically related to certain personalities and events that have a direct bearing on the Almighty, all such signs have been named after the symbols of A, that is, the signs of A. As the Almighty says in the Qur'an al-Hakim:

لَا يَنْبَغُ الصَّافِ وَآ مِنْ شَعَائِرِ فَمَنْ الْبَيْتِ

Surely Safa and Marwah are among the signs of Allah, so whoever performs Hajj or Umrah of Bait-ul-A, there is no sin on him to go between them, and whoever does good of his own free will. Certainly the (great) appreciator is (the great) one aware

(Al-Baqarah, 2: 158)

If Hajj is analyzed, then all its rites consist of reverence for God and remembrance of the Beloved of God. For example, when a person enters the house of a pilgrim as a pilgrim and does not prostrate yet, does not enter the ruku 'and qiyaam and namaz. And then before entering the Hudood Haram, he takes off his precious clothes and adorns himself with simple unsalted sheets. The madman starts running wildly and completes seven rounds around the Ka'bah. This is commonly known as Tawaf. Then he sees a stone set in a corner, towards which he crawls madly, approaches it with great diligence and hard work and starts kissing it involuntarily. He does not know the rational reason for this, he only knows that it is the Black Stone which was kissed by the Holy Prophet (sws) and he considers it a great pleasure to kiss him.

After completing the Tawaf, he stops at a place where the footprints of Hazrat Ibrahim (as) are recorded and there he prostrates in obedience to this divine instruction.

”وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ“ And (commanded) make the place of standing of Ibrahim (pbuh) a place of prayer.” (Al-Baqarah, 2: 125)

Then he sees Safa and Marwah two mountains at some distance from Beit A, towards which his footsteps rise involuntarily and he runs and sometimes climbs this mountain, sometimes this

mountain. His love for these two mountains is due to Hazrat Hajra (PBUH) and his close brother Hazrat Ismail (PBUH), on the basis of which they were declared as rites.

His hair is extended when he completes the effort of Safa and Marwah with his head tied in ihram. When the nails are long, he cuts them, then goes to Mina, pitches a tent and stays in Arafat till evening. When the time for Zuhr prayer comes in Arafat, then it is the law of God for a lifetime:

He was always accustomed to offer his prayers on time. why so? Only because his beloved Prophet (peace be upon him) had recited Zuhr and Asr in this field of Arafat. Now it has become obligatory for everyone to follow it. Then the time of Maghrib comes. In all cases, he is obliged to offer Maghrib prayers after sunset. He observes the time of prayer, but refrains from paying it because the Beloved of God, may God bless him and grant him peace, did not pray at that time. He goes and recites along with Isha prayers.

Arriving at Muzdalifah, a person who is tired of traveling thinks that he should get some rest and relaxation after the night has passed, but the Prophet (peace and blessings of Allaah be upon him) has commanded him to leave Muzdalifah and pitch his tent here (in Mina). Think of them as devils and stone them. Aql Lakh says, "Where are the devils? They are stones. Why should they be stoned?" But he bows his head in love and goes to stone them for three days. Why? Because this act is related to Ibrahim Khalil, a close servant of Allah, who did the same. The Almighty liked this payment so much that now it has been ordered to repeat its remembrance till the Day of Resurrection.

Then his servant reaches Mina and offers sacrifice and after the sacrifice returns to the city of Mecca. Sometimes he wanders in the deserts, sometimes he camps in the forests and sometimes he comes to the city. This reverence for the rites, crazy circumambulation and running are all literature and requirements of love. No rational argument is possible for them. All these are the memories of the Beloved of God, the care of which has become a matter of worship.

Prayers, fasting, zakat and any obligatory or supererogatory acts of worship fulfill the divine command, but the fire of love and affection which burns in the heart of the believer's servant due to the migration and separation of the true beloved, does not end. Had it been so, Allah would have given it to His servants In order to promote the taste of love and to satisfy their cravings, we have selected these events of the life of our prophets and chosen and popular servants and placed them in front of mankind. The chapter has become the eternal standard for all. Calling them as His signs, the Almighty has said in the Qur'an al-Hakim: Respect for rules, rites, etc., which are known because of a good relationship with the A / or A) (then) this (respect) is one of the piety of hearts (this respect is performed by those whose hearts O you who have attained piety) (Al-Hajj, 22:32)

The wisdom in respecting the rituals of Hajj is to create piety in the hearts of the pilgrims. The reverence and reverence of the poets and their literature is so beloved in the eyes of the Prophet

that it is being interpreted as piety of hearts. By the way, the status of mountains, stones and sacrificial animals is like that of ordinary things, but due to their relationship with the beloved and popular servants of the Almighty, their reverence and literature became such a great act of worship which is the cause of piety of hearts.

In the pre-Islamic era, the Arabs used to go around the Ka'bah naked, clapping and whistling, which they considered to be worship. The Qur'an al-Hakim describes this undesirable act of theirs as follows:

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ لِأَلَّا مَكَاءً وَتَصْدِيَةً

(Al-Anfal, 8:35)

And their (so-called) prayer at the House of Allah (ie Ka'bah) is nothing but whistling and clapping.

Islam, being a religion of nature, is easy in practice to free mankind from all the unjust restrictions and chains of customs which the Arabs have long imposed on Hajj. Therefore, this instruction of the Holy Prophet (sws) is of special interest:

Everything under the command of ignorance is under my feet.

(Muslim, Al-Sahih, Book of Hajj, Chapter of Hujjat-un-Nabi, 2: 889, No. 1218)

"All the rituals of the age of ignorance have been trampled under my feet."

If we look at Hajj from a historical perspective, the form of Hajj that we see today is the evolutionary form of this Hajj, which was performed one year after the conquest of Makkah in 9 AH under the leadership of Hazrat Abu Bakr Siddiq. was done. It may be recalled that the conquest of Makkah took place in 8 AH and this year Hajj was performed in the same ancient manner which had been prevalent for a long time in the time of Jahiliyyah.

The following year, in 9 AH, the Holy Prophet (PBUH) made Hazrat Abu Bakr Siddiq (RA) a special emir and sent him to Makkah along with the great Companions, Rizwan Allah (PBUH). The verses of the Qur'an were revealed in which the rules of Hajj have been explained in detail and the false rituals of the pre-Islamic era which had distorted the form of Hajj have been completely abolished.

Therefore, the Holy Prophet (PBUH) made Hazrat Ali (RA) his special representative and sent him from Madinah to recite these verses of Hajj in the form of a sermon in front of the general assembly. So Hazrat Ali (PBUH) joined the delegation of Hazrat Abu Bakr Siddiq (RA) on the occasion of this historic Hajj in order to convey the message of Holy Prophet (PBUH) to every

special and common people. He said: Who abolished all the false rites of the age of ignorance forever. It is preserved in the pages of history that Hajj of 9 AH was performed in two ways.

The disbelievers and polytheists who were present on the occasion performed the rituals of Hajj in the ancient ancestral manner, while the Muslims performed the rituals of Hajj within the limits prescribed by Allah and the Holy Prophet (sws). However, on the occasion of this historic Hajj, the Prophet (peace and blessings of Allaah be upon him) announced that no infidel or polytheist would be allowed to enter the Holy Haram for Hajj in the future. Therefore, before the next Hajj, the land of Ka'bah was cleansed from the existence of polytheists forever. In this way, the Holy Prophet (sws) in accordance with the will of God, by eliminating the false rituals from Hajj, erased all traces and impressions of the pre-Islamic era.

The significance and uniqueness of the Farewell Sermon can be gauged from the fact that after the 23 years of struggle of the Holy Prophet (PBUH) after the establishment of Islamic society and laying the foundations of the Mustafavi Revolution at the international level. The Farewell Sermon delivered on the occasion of the last Hajj in the year AH is the first Charter of Human Rights for the world of humanity and the New World Order for the nations of the world. In this sermon, the Holy Prophet (peace and blessings of Allaah be upon him) said:

Launched a new world order.

Abolished the previous ignorant and cruel system.

He declared the sanctity of life, property and honor of every person and declared the establishment of world peace.

He established world equality by declaring piety as the basis of honor and dignity.

Ending economic exploitation by announcing interest ban.

Raised the dignity of women by protecting their rights and dignity.

Protecting the rights of subjugated and impoverished humanity gave them the courage to live and the courage to stand up against injustice.

A brief overview of the above farewell sermon is important. It brings individuality to the bottom of proof that every single word of this sermon is its own example in terms of eloquence and miraculousness. In it, the Holy Prophet (sws) trampled on the false notions of tribal pride and bigotry, false notions of social superiority and inferiority and false distinctions of Arabs and non-Arabs and class inequality based on material glory and arrogance. And finally declared that no Arab has any superiority over a non-Arab and no white has any superiority over a black and if there is any superiority in any then it is only on the basis of piety. The declaration made it clear that the blood, life and property of every Muslim and his honor and dignity are as sacred as this city and this day for all.

It is narrated on the authority of Hazrat Abdullah Ibn Abbas (may Allah be pleased with him) that the Holy Prophet (peace and blessings of Allah be upon him) said:

” فَلْيُبَيِّنْ الشَّاهِدُ الْغَائِبَ ” Listen! Those who are present here should convey these rulings and words to those who are not here.

This is proof that the influence of the life of the Prophet (sws) was a living reality in the present life as well as in the present life. That is why your blessed life has been called the standard of beauty. Today, fourteen hundred and fifty years later, in the light of the decrees of the Prophet (sws), such rules and regulations of justice and equality are formed, which provide full guarantee of protection of human rights and on the basis of which civil war. A society free from strife, hatred and exploitation and based on moderation, moderation, justice and respect for humanity can be created.

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