



# THE FRAGRANCE OF EAST

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# THE FRAGRANCE OF EAST

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## Demonstration of Islamic Equality and Fraternity

**S. Abul Hasan Ali Nadwi (RAH)**

The *Hajj* is a victory for Islamic nationalism over racial, linguistic or territorial nationalisms for which a large number of Muslim countries also have, unfortunately, fallen. It is a proclamation as well as a most impressive manifestation of Islamic nationalism. On reaching there, the Muslims cast away their national or local garments which differentiate them from one another and to which some of them have become attached to the extent of being clannish and parochial, and put on the national robe of Islam, called *Ihram*, and they all sing the same song of humbleness and submission.

O God! Here I am! Here I am in Thy presence! Thou hast no partner! Here I am! All praise is for Thee and from Thee are all blessings! To Thee alone belongs Power and Rule! Thou art without partner! ●

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## Wisdom of Qur'an

*"If We wished, We could take away that which We have revealed unto you; then you would find none there over to plead against Us."*

(Surah al-Isra:86 )

### Commentary:

Ibn Mas'ud explained that a time will come when a wind will blow from the Syrian region after which nothing will be left of the Qur'an neither in print nor in the breasts. In support of his words, Ibn Mas'ud recite this verse (Ibn Jarir). This report is trustworthy (Qurtubi). The report is in Sa'id b. Mansur, Ibn Abi Shaybah, Ibn al-Mundhir, Ibn Abi Hatim, Tabrani, Hakim, (who declared it sahih), Ibn Marduwayh and in Bayhaqi's "Sho'ab al-Iman". (Dhahabi agreed with Hamikm in ruling it as trustworthy; S. Ibrahim). The report has also come through Mu'adh b. Jabal, through Abu Hurayrah in Ibn Abi Hatim and Hakim who rated it Sahih, and through Hudhayfah b. al-Yaman in Abu al-Sheikh, Daylami and Ibn arduwayh (Shawkani).

The report of Hudhaifah says, "The Qur'an will get worn as the print on a cloth (gets worn) until a time will come when people will not know what is fasting, or Prayers, or Hajj, or charity. In that phase a time will come to pass on Allah's Book a night after which not a verse will remain on the earth. Thereafter, very old men and women will say, 'We found our forefathers saying these word: "there is no god save Allah." They wouldn't know what is Prayer, or fast, or Hajj, or charity." At that Sila (b. Zufar) asked. "Of what benefit will the words 'there is no god save Allah' be to them?" Hudhayfah ignored the question. He asked him three times. Hudhayfah finally turned to him and said, "O Sila. It will rescue them from the Fire." He said it three times. ●

*"Except for a mercy from your Lord. Surely, His bounty has ever been great upon you. Say, 'If the men and Jinn gathered together to produce the like of this Qur'an, they will never produce its like, even if some of them were helpers unto others.'" (Surah al-Isra 87)*

### Commentary:

It is said that a group of Jews visited the Prophet (saws) and accused him that what he had brought of the Qur'an was not revelation. They demanded that he should bring a true one, or they will bring something equivalent of what he had brought. In response Allah (swt) revealed this verse (Ibn Jarir). ●

## Pearls From the Prophet Muhammad (PBUH)

*"Abu Hurairah narrates that "the Apostle of God, once, happened to pass by a heap of corn (which belonged to a trader). The Apostle of God thrust his hand into it and his fingers felt damp. On being asked, the trader replied that rain had fallen upon it. (So, he had placed the wet corn that was on the top under the dry corn). The Apostle of God, thereupon, observed: 'Why did you not let the wet corn remain on the top so that the buyers could see it? (Listen), he who deceives is not of us."*

-Muslim

### Commentary:

Another version of the same incident quoted by Tabrani in Mo'jami-Kabeer-wa-sagheer, on the authority of Hazrat Ibn-e-Masud, has it that the Apostle of God, lastly, said: "The sequel of such deceitfulness is hell. ●

*"Relates Wasila bin el-Asqa that "I myself heard the Apostle of God say; he was saying: 'Whoever sold a defective thing to anyone without disclosing the defect to the buyer would be caught, permanently, in the wrath of God.' (Or was it) (that) 'he would always be cursed by the Angels?"*

-Ibn Majah

### Commentary:

Sometimes, a narrator is not sure of the exact words spoken by the holy Prophet, and by way of caution, he indicates his lack of certainty while relating the event. In the above Tradition, too, Hazrat Wasila bin el-Arqam was caught in two minds and could not decide whether the Prophet had said about the deceitful seller that "he would be caught, permanently, in the wrath of God," or that "he would always be cursed by the Angels." ●

## The Hajj

**T**he Hajj is one of the basic pillar (Rukn) of Islam for those Muslims who can physically and financially afford it. The occasion of its performance comes only once in a year. Its significance is such that whole community gets electrified and activated. This year it falls in the second week of November so we dedicate this issue of the Fragrance of East to this pious obligation.

The Holy Qur'an says:

"And proclaim unto mankind the pilgrimage (The Hajj). They will come unto thee on foot and also on every lean camel; they will come from every deep ravine that they may witness things that are of benefit to them, and mention the name of Allah on appointed days over the beast of cattle that He hath bestowed upon them. Then eat there of and feed there with the poor and the distressed. Then let them make an end of their unkeptness and pay their vows and go around the ancient House (The Ka'ba)" (xxii:27-29)

Imam Gazali writes: "If there is an earnest desire for nearness to God, a Muslim will be compelled to strive for it. A lover is passionately attached to every thing that bears an association with the beloved. The House of Ka'ba is associated with God and a Muslim should, therefore, instinctively feel drawn to it, to speak nothing of the attraction of the Recompense promised on it." (Ihya-ul-Uloom, Vol 1 p:24)

In the following pages of the Journal learned writers have dealt with the significance and Spirit of the Hajj, in detail. We hope our readers will be benefitted by these writings. To those who will be in the sacred land of Arab and also those who intend to go there in near future the following advice is being offered:

1. Remember that you are on a blessed journey. This journey, which is a migration toward Allah, is based on belief in His Unity (tawheed), on sincerity toward Him, on responding to His call, and on obedience to His commands. There is no greater reward than that of a Hajj which is acceptable to Allah Ta'alah-the reward of the Garden of Paradise.

2. Be on your guard against the mischief of Satan, who intends to cause dissention among you. Love each other as brothers and avoid disputes and disobedience to Allah. Know that the Messenger of Allah (may peace and blessings of Allah be on him) said, "None of you has truly relived unless he likes for his brother what the likes for himself."

3. Whenever you have a question concerning religious matters or concerning the Hajj, ask knowledgeable Muslims until you receive a satisfactory answer. This is in accordance with what Allah has said: "If ye realise this not, ask of those who possess the Message." It is also in accordance with what the Prophet (PBUH) has said: "When Allah intends good for someone, He gives him understanding of the religion."

4. Know that Allah has made certain acts fard (obligatory) and other acts sunnah (according to the practice of the Prophet, peace be on him). Allah does not accept a sunnah which violates some fard. Some pilgrims ignore this fact when they harm believing men and women in their zeal to kiss the Black Stone, to hasten in their circuits around the k'abah, to make salah behind the Station of Ibraheem, to drink from Zamzam, and similar practices. These practices are sunnah. To harm any believer in doing them is haram (prohibited). How is it possible to carry out a sunnah observance while doing a haram deed? Therefore, avoid hurting each other, and Allah will grant you His mercy and will increase your reward.

We would also like to emphasize the following:

(a) It is not fitting that a Muslim man performs his Salat next to, or behind a woman in the Sacred Mosque or at any other place if it is at all possible to avoid doing so. Women should pray behind men.

(b) The doors and entrances to the Sacred Mosque are for traffic and should not be blocked by people praying there, even though if it is to join the congregational prayer that may be in progress.

(c) It is not permissible to block the free flow of people around the K'abah by sitting near the K'abah, by praying near it, or by standing

near the Black Stone, or al-Hijr or at the Station of Ibraheem, especially when the place is crowded, as this is a source of harm to other people.

(d) While safeguarding the dignity of Muslims is a fard, kissing the Black Stone is a sunnah. A fard cannot be sacrificed for a sunnah. When the area is crowded, it is sufficient to point to the Black Stone, saying "Allahu akbar." and to continue to move with the flow of people without causing a break in the lines. Indeed, keeping an easy flow during circuits is the most commendable thing.

(e) It is not a sunnah to kiss the Yamani corner, but to touch it with the right hand, if it is not overcrowded, and say: "Bismillahi wal-lahu akbar." But if it is difficult to touch it, then move on, do not point to it with your hand, or say takbir, For it is not reported of the Prophet. It is mustahabb (good) to recite the following supplication in between the Yamani corner and the Black Stone:

"Rabbana atina fid-donya hasanatan wa fil-akhirati hasanatan wa qina adhaban-nar".

Finally, the best advice we can give you is that you follow the Book of Allah and the sunnah of His Messenger (peace be on him) in all what you do.

"Obey Allah and the Messenger in order that you may receive mercy."

S. A.

We solicit articles for publication in The Fragrance of East. Suitable remuneration will be paid to writers. We prefer receipt of articles on:

e-mail: [shariq\\_alavi@yahoo.com](mailto:shariq_alavi@yahoo.com)  
alongwith a hard copy, duly signed, by post.

# Hajj (Pilgrimage): Manifestation of Islamic Brotherhood

S. Abul Hasan Ali Nadwi

Hajj (Pilgrimage) is the fourth pillar of Islam. If a Muslim does not perform Hajj in spite of his ability to perform it, he may be considered a renegade according to some Quranic verses and Traditions. This obligatory deed is performed at Makkah al-Mukarramah in Saudi Arabia in specified days of a specific lunar month.

## Relevance of Prophet Ibrahim's Story to Hajj

Prophet Ibrahim (Abraham) was a son of an idol-maker who was also a priest at the largest centre of worship in his home city. Thus both by profession as well as faith, he was strongly committed to the worship centre he was associated with. This was a difficult situation because if faith is coupled with material gain, the attachment becomes more rigid and uncompromising. There was nothing in that environment which would have created in Prophet Ibrahim's heart faith in and love for One God and persuaded him to revolt against the prevailing polytheistic way of life. But Prophet Ibrahim whose noble heart was prepared to shine with the light of prophethood and who was destined to work for creating a new world had to act in a different way:

We bestowed aforesaid  
On Abraham his rectitude  
Of conduct, and well were  
We acquainted with him.  
(XX1: 51)

Prophet Ibrahim began his revolution from a place where sometimes even great revolutions of the world did not have an access. This was his family life – a place where a person is born and raised and where he wishes to live all his life. Then all those incidents came to pass which have been narrated in the Quran clearly and effectively. They included Prophet Ibrahim's breaking down the idols, rage of the priests over it multiplied with surprise and helplessness, their revengefulness against Prophet Ibrahim, their making a fire for him, the fire becoming cool on him, and his bold and eloquent dialogue with the tyrant king of the time.

Prophet Ibrahim's revolt reached a stage where the whole city turned against him. The government also became hostile and tried to hurt him. But he remained unimpressed, as if he expected such repercussions. Calm and contented, he migrated from his city and began his journey alone and helpless, with faith in Allah as his only support. Wherever he went, he saw the same type of human beings and found the same evils of idol-worship, polytheism, ignorance and slavery to desires from which he had escaped. He reached Egypt where he faced a great trial and suffered from an insulting experience as the ruler there developed an immoral inclination toward his wife. But he was able to leave Egypt with his

wife unhurt. He then reached Syria and found it hospitable and suitable for his stay. He decided to stay there and began his work of denouncing the practice of idol-worship and calling people toward the Oneness of Allah.

In Syria which was rich in greenery, means of provision, and beauty of nature, Prophet Ibrahim felt comfortable and at home, but soon he was commanded by Allah to move toward a new country which was sharply opposite to Syria due to its severe climate and formidable natural setting. He was not his own master; his heart was not attached to any specific land, no matter how rich and beautiful it was. He was Allah's slave and His messenger. For him the whole world was his homeland and the whole human race was his family. He therefore, gladly got ready and migrated to Saudi Arabia from Syria with his wife Hajra (Hagar) and his son Ismail.

Allah further ordered him to leave alone his wife and child in a specific valley which was surrounded by barren hills burnt with extreme hot climate. The place had no water which is necessary for sustaining life and looked so awesome with a heavy silence hanging over it. There was no friend or well-wisher around whose presence could have been a source of comfort for him. He had leave his weak wife and new born child alone there simply because it was Allah's order and did so with full trust in Allah's mercy and power. He was expected not to manifest any hesitation or fear at that time. Ibrahim, may Allah be pleased with him, obeyed the order of Allah with prophetic

grace, showing complete disregard for natural resources necessary for survival and reposing all trust in Allah, the Unseen, the Omnipotent.

After Prophet Ibrahim left his family alone in the valley, the child became restless with thirst, but there was no water around, not even in ditches which sometimes contained some water. The mother felt alarmed for the child's safety and restlessly ran between two hills, Safa and Marwa, in search of water. When she reached the second hill, she thought of her child left out unattended and ran back to the first hill to be able to see the child from there and make sure that he was safe. Then again, pressed by her child's urgent need for water, she ran to the second hill hoping that she might find a traveler there or a sign leading to water. Although she was wife of a prophet and mother of a Prophet-to-be, she adopted necessary means to solve her problem and did not consider it an act against the spirit of her trust in Allah.

No Doubt, she was restless but her faith in Allah remained unflinching. The scene was truly unique and unprecedented. Then Allah's mercy came to her rescue and miraculously a fountain welled up there, which was later called *Zamzam*. This auspicious source of water flows ceaselessly since then. It never dries out nor does it show any sign of decrease in its water stock. It is used by people throughout the world and generation after generation until today people have been getting water from it profusely. Allah has granted this water abundance and power to cure and sustain. To drink this water also carries reward.



Allah made this act of a sincere believing woman, running between Safa And Marwa, an obligatory condition for Hajj for all pilgrims, whether they were scholars, philosophers, or emperors. Unless they walk briskly between the two hills, which called Sa'i in Islamic terminology, their Hajj is not complete. The Sa'i very appropriately symbolizes the ideal life style of a true believer because it embodies both reason and emotion, feeling and faith, A Muslim makes use of his reason for fulfilling the needs of this life, but at times he also submits to his emotions which are, in fact, rooted more deeply in him than even the reason. He lives in a world full of adornments and attractions, but, following the example of a believer performing Sa'i between the hills of Safa and Marwa in Makkah al-Mukarramah, he keeps on moving without getting distracted by one thing or the other or stopping unduly at a place. His eyes are set on his destination and he is solely concerned about his future. He considers his life as a few rounds of Sa'i that he makes in obedience to his Lord following the precedence of his predecessors. His faith does not interfere in his quest for knowledge and exploration and his Sa'i does not disturb his trust in Allah. The true value, spirit, and message of Sa'i may be expressed in two words: love and submission.

Now the child grew up to the age where his father naturally developed greater attachment to him. The child went out with his father, played happily with him and hung around him all the time. His father, who was specially

gifted with compassion and love, got very much attached to the child. This excessive love for the child, however, created a problem for the father. His heart was not an ordinary man's heart. It was the heart of a "Friend of Allah" (Khalilur Rahman) which was apt to be a seat of love exclusively for the Almighty Allah gave Prophet Ibrahim an indication in dream to sacrifice his beloved son for Him. As a Prophet's dream is like a revelation, Prophet Ibrahim did not fail to understand the will of his Lord and got ready to act accordingly. He first tested his son because it was certainly difficult to perform this task without his cooperation, patience, and forbearance. The son showed the highest level of worthiness, nobility, and submission to the will of the Lord; after all, he was a prophet's son, a future prophet, and a future grandfather of a prophet:

He said: "O my son!  
I see in vision that  
I offer thee in sacrifice:  
Now see what is thy  
view!" (The son) said:  
"O my father! Do as thou art  
commanded:

Thou will find me,  
If God so wills, one  
Practicing patience  
And constancy!  
(XXXV11: 102)

Whatever happened after that defied all norms of reason. The father went out with his beloved and worthy son to sacrifice him at the command of his Lord. The son followed his father in obedience. Both of them had one and the same goal—to carry out the will of

their Lord in perfect submission. The Devil met them in the way and, as she always tries to beguile the virtuous, made an attempt to dissuade them from doing that noble deed. He tried to persuade them in a highly sympathetic and attractive way to disobey Allah. But they refused to listen to him and remained steadfast in their decision to carry out the divine command.

Then came the moment which made the angels, jinns, and human beings restless. Prophet Ibrahim laid his son on the ground and put the knife on his son's throat with a view to sacrifice him in the name of Allah. It was at that time that the mightily will of interfered. The aim behind the whole incident was not to take the life of Ismail. It was, in fact, Prophet Ibrahim's undue love for him, which could have distracted him from loving his Lord most, which was to be sacrificed. When this aim was fulfilled, Allah sent a sheep from the paradise to be slaughtered instead. Allah also established the act of slaughtering an animal as a religious ritual to be practiced by the followers of Prophet Ibrahim and all succeeding generations of believers. This is what we notice on the Day of Slaughtering in Hajj.

So when they had  
Both submitted their  
Wills (to God),  
And he had laid  
Him prostrate on  
His prostrate on  
(for sacrifice),  
We called out to  
Him, "O Abraham!  
Thou hast already  
Fulfilled the vision!

Thus indeed do We  
Reward those who  
Do right.  
For this was obviously  
A trial—and We  
Ransomed him with  
A momentous sacrifice:  
And We left (this blessing)  
For him among generations  
(to come) in later times:  
Peace and salutation  
To Abraham!"  
(XXXVII: 103-09)

Allah immortalized Prophet Ibrahim's resistance to the beguiles of Satan and commanded the believers to stone the Satan of Satan and commanded the believers to stone the Satan at the places where the Satan had stopped the righteous father and son in an attempt to persuade them not to obey their Lord. The act of stoning, therefore, is done every year in the most auspicious days of Hajj. Its main purpose is that Muslims should develop hatred for Satan and show repulsion to him. This is an act in which a believer feels great pleasure provided his faith is strong, understanding correct, and desire to obey the Lord sincere. When he acts the part played by the hero of the story, Prophet Ibrahim, he feels as if he is at war with the forces of the evil, the Satan and his legion, in a battlefield although he understand that stoning does not inflict on the Satan any physical harm save insult and humiliation.

Time moved on. The child attained adulthood and was blessed with the honour of prophethood and leadership. The message preached by Prophet Ibrahim, on the other side, had

also spread far and wide. The need of the time then was to establish a religious centre which could be fully trusted by the people and provide strength to the true faith. The world at that time had many palaces for kings and temples for idols, but there was not a single place devoted to Allah exclusively for His worship. That was why when the true religion had been established and a community of Muslims had come into existence, Prophet Ibrahim was commanded by Allah to construct a centre of worship called "the House of Allah" (Baitullah). This House was intended to be a place of refuge and peace for the whole humanity in which Allah, the One and the Only God, was worshipped. The worthy father and the worthy son, thus, constructed that auspicious House which was very simple in appearance but very magnificent in appeal. They carried stones and raised the walls of the House:

And remember Abraham  
And Ismail raised  
The foundations of the  
House (with the prayer):  
"Our Lord! Accept  
(this service) from  
Us: for thou art  
The All-Hearing,  
The All-Knowing.  
Our Lord! Make of us  
Muslims, bowing to Thy  
(Will), and of our  
Progeny a people  
Muslim, bowing to Thy  
(Will); and show us  
Our places for the  
Celebration of (due) rites;  
And turn unto us (in Mersy);

For Thou art the Oft-returning,  
Most Merciful."

(II: 127-28)

This House was constructed with the highest level of faith and sincerity to serve and please Allah. He accepted it, bestowed it with permanence, beauty and grandeur, turned the hearts of people toward it, and made it a centre for all Muslims to face in prayers. To it the hearts of Muslims were attracted with magnetic effect where Muslims came with utmost eagerness and for which they were willing even to sacrifice their lives. This House was free from all apparent decorations and embellishments and was situated in a town away from the streams of modern civilization. Yet, it had an attraction due to which Muslims lovingly came to it to catch a glimpse of it. When this House was ready, Prophet Ibrahim was instructed thus:

And proclaim the  
Pilgrimage among  
Men: They will  
Come to thee on  
Foot and (mounted)  
On every kind of  
Camel, lean on  
Account of journeys  
Through deep and  
distant mountain  
highways; that  
they may witness  
the benefits (provided)  
for them, and celebrate  
the name of God, through  
the Days appointed,  
over the cattle which  
He has provided for  
Them (for sacrifice):  
Then eat ye there of

And feed the distressed  
Ones in want.

Then let them complete  
The rites prescribed  
For them, perform their  
Vows, and (again)  
Circumambulate the  
Ancient House.

[XX11: 27-29]

In the days of Prophet Ibrahim, people were slaves to material resources and valued them as if they were self-existent and independent. Such resources, therefore, ultimately emerged in the society as deities worthy of worship creating a new kind of faith for the people along with their existing faith in idol-worship. The message and worship of all false deities. He called people to worship Allah, the One and the Only God worthy of worship. It was a proclamation of the faith that Allah alone brought all things from non-existence to life. He created things that served human beings as resources and He was their Master. At His will He could deprive a thing way. He commanded absolute power to use a thing as He wished.

Then at a point people made a large fire to burn Ibrahim and said:

Burn him and  
Protect your gods,  
If ye do (anything at all)!

[XX1: 68]

But Prophet Ibrahim knew well that the fire, like all other things, obeyed Allah's command when it acted. He knew that to burn was not an inseparable quality of fire and that Allah could turn a fire into a garden if He so willed. Prophet Ibrahim, therefore,

entered the fire trusting that Allah could protect him even in the fire. When he did so, Allah changed the fire to a garden by His absolute power:

We said. "O Fire!  
Be thou cool, and  
(a means of) safety  
For Abraham!"

Then they sought a  
Stratagem against  
Him: but We made  
Them the ones that  
Lost most!

[XX1: 69-70]

It was commonly believed in those days that life was dependent on abundant water, fertile land, and rich gardens. People, therefore, were always in search of such places to settle which were agriculturally rich and commercially promising. Prophet Ibrahim revolted against this materialistic way of thinking and chose for his family such a barren valley for permanent residence which had no agricultural or commercial opportunities. It was a place far from the then commercial centres in the area and was not connected with them by regular roads. After settling down with his family there, Prophet Ibrahim prayed to his Lord to increase their provision, turn the hearts of people toward them, and provide them with fruits of different kinds through His unknown resources.

"O our Lord!  
I have made  
Some of my offspring  
To dwell in a valley  
Without cultivation, by  
Thy Sacred House;  
In order, O our Lord,

That they may establish  
Regular Prayer: so fill  
The hearts of some among men  
with love towards  
Them, and feed them  
With fruits: so that  
They may give thanks".

[XIV: 37]

Allah accepted his prayers,  
made available all kinds of fruit in that  
town, and blessed it with peace and  
security.

Have We not  
Established for them  
A secure sanctuary,  
To which are brought  
As tribute fruits of  
All kinds, --a  
Provision from Ourselves?  
But most of them  
Understand not.

[XXV111: 67]

Prophet Ibrahim placed his  
family at such a place where there was  
no water even to wet the throat. But  
Allah brought forth from that land of  
sand and rock a spring of water which  
continues to flow to this day, satiates  
thirst of millions of people, and is carried  
far and wide throughout the world by the  
pilgrims.

He left his family at such a  
desolate and uninhabited place where  
there was no soul to be seen, but in a  
short time the place was populated and  
became a centre of attraction for people  
from all over the world. The life of  
Prophet Ibrahim, thus, was a challenge  
against the excessive dependence on  
material resources and symbolized  
complete reliance on the absolute  
power of Allah. In fact, this is an  
established practice of Allah: He always

makes the true faith win over faith in  
material resources and, if He so wills,  
produces from such resources results  
contrary to their nature and, thus,  
unimaginable by human mind.

### **HAJJ Reminder of Prophet Ibrahim's Mission**

Hajj and its rituals—Ihram, the  
special dress for the occasion, staying  
in Arafat, circumambulating the K'aba,  
stoning the Satan, walking between  
the hills of Safa and Marwa in  
Sa'i—are all, negate the undue  
importance of resources, renew trust  
in Allah, and strive to attain His  
pleasure. Hajj is an open revolt  
against false traditions, customs and  
practices and is an occasion for  
Muslims to revive faith in Allah and  
learn to live a life of sacrifice and  
selflessness. Hajj guarantees  
cultivation, noble spiritual and  
religious values, and selfless human  
and Islamic brotherhood which are  
stronger than any nationalistic or  
geographical ties. It is a call to follow  
the ways of Prophet Ibrahim, inculcate  
in oneself his true missionary spirit,  
and keep up the banner of his mission  
in all times and climes.

It is the cult of your  
Father Abraham; It  
Is He Who has  
Named you Muslims.  
[XX11: 78]

Every year a good number of  
religious scholars and pious and God-  
fearing people perform Hajj due to  
whose presence the environment of  
Hajj is deeply charged with spiritual

effulgence. This environment moves the hearts even of the hard-hearted; the transgressors return to their Lord in repentance seeking His forgiveness; he eyes which never get wet shed tears profusely for the fear of Allah. The dead and forgetful hearts are revived with new life. The mercy of Allah descends on the pilgrims, peace and tranquility enshrouds the whole environment, and the Satan finds no place to hide his face in shame. It is related in a Hadith: "The Satan is not seen more humiliated and disgraced, rejected and enraged on any day other than the Day of Arafah, and this is because he himself sees that the mercy of Allah is descending (on the pilgrims) and that Allah is forgiving (their) major sins" (narrated by Malik: Mursal).

The environment at the time of Hajj has a special effect. It seems as if it is charged with some kind of current. The pilgrims coming from different places to perform Hajj find their hearts once again enlightened with true faith. They are blessed there with faith in Allah, pride in Islam, and true knowledge and understanding of the religion which they take back with them and from which they derive strength to face all kinds of negative persuasion, pressure, temptation and fear that they may encounter later. After returning to their countries they share these blessings of Hajj with those who for some reason were not able to perform Hajj with them. Thus, a current of faith runs through the whole body of the Muslim Ummah and

creates in the ignorant desire to learn, in the weak and meek courage, and in the despondent and depressed enthusiasm and zeal. From it Muslims gather new strength to do the work of preaching. Thus, a new morning is born.

### **HAJJ Manifestation of Islamic**

#### **Brotherhood**

Hajj is a practical manifestation, proclamation, and victory of Islamic nationalism, if we can use this term, over linguistic and geographical nationalism to which many Muslim countries have fallen a prey (due to different factors). In Hajj all pilgrims discard their national dresses and put on an Islamic dress called Ihram in Islamic terminology. All pilgrims thereafter loudly pronounce together the same words in the same language and in the same spirit:

I am present, O Allah!

I am present. There

Is no partner unto

You. All praise and

Virtues are for you

As is sovereignty. You

Have no partner (indeed).

Among pilgrims there is no differentiation between the ruler and the ruled, the master and the servant, the rich and the poor, the privileged and the unprivileged. They show no difference in the dress they wear or words of Talibiya they utter (mentioned above). This is also true about other deeds, rituals, and places relating to Hajj in which people of different nationalities stand side by side. They all run between the hills of

Safa and Marwa, go together to Mina and then to Arafat, supplicate together at the Jabale-rahmah (Mount of Mercy) in Arafat, and spend the following night together in Muzdalifa. On returning from Muzdalifa they stay in Mina together and together they perform all other rituals of Hajj, such as sacrificing an animal, shaving the head, and stoning the Satan, They all move together, stop together, and return together from Hajj.

The un-Islamic missions and philosophy of nationalism will not be able to devour Muslims until Hajj continues as a living practice among Muslims (and, God-willing, it will always remain so), Also, Muslims will never succeed in constructing a new K'aba in their countries (due to their natural love for their motherland) and promoting it among believers as a site of pilgrimage. The present Centre of Islam, the Qibla, will remain unchanged toward which all Muslims in the world turn their faces in prayers. The House of Allah (Baitullah) will remain the same to which pilgrims from different parts of the world will keep on travelling for Hajj.

Remember We made  
The House a place of  
Assembly for men  
And a place for  
Safety; and take  
Ye the station of  
Abraham as a  
Place of prayer.

[11: 125]

Muslims from far and remote parts of the world will always eagerly

try to reach Makkah for Hajj, pray vehemently for an opportunity to visit it, and consider it a great fortune if they reach this town.

### **HAJJ Associated with Specific Time and Place**

The rituals of Hajj are associated strictly with Makkah al-Mukarramah and its neighbouring places, Mina, Arafat, and Muzdalifa. Hajj cannot be performed in any month other than Zil-Hijjah, or on dates other than the prescribed ones for this purpose, or at places other than Makkah, Mina, Arafat, and Muzdalifa. The wisdom and objectives of Hajj necessitate that this great religious deed is performed in the same month, on the same dates, and at the same places. In fact, Hajj is a commemoration and imitation of the zeal of Prophet's Ibrahim and Ismail for Tawheed (Oneness of Allah) and their love for Allah and readiness to sacrifice the best and the dearest for His pleasure which were actually exhibited centuries ago at the same place and time. This noble emulation has a great power to create in believers' hearts love for Allah and ability to sacrifice their interests for Him. It also relieves them from subjugation to man-made laws, customs, and practices. Furthermore, the noble objective of keeping the Muslims throughout the world tied to the culture of Prophet Ibrahim, to Makkah as the centre of Islam, and to Baitullah (House of Allah) cannot ever be fulfilled without letting all Muslims perform Hajj at the same place and time. ●

## The Prophet's (PBUH) Farewell Pilgrimage

On the ninth day of the Prophet's (Pbuh) Hajj, the pilgrims proceeded to the Plain of Arafat to stand on the Mount of Mercy. There they stood and prayed to Allah for HIS MERCY.

Hajj is one of the five tenets of Islam and every Muslim having the means, and healthy enough to travel, must go on this pilgrimage once in her or his lifetime. In the tenth year of the Hijrah or 632 A D, Prophet Muhammad (Pbuh) set out for Makkah to perform his Hajj. Nearly 1,00,000 believers accompanied him. This pilgrimage is known as the Farewell Pilgrimage. Here he explained the rules of Hajj and gave his famous speech known as the Final Sermon. Upon reaching Makkah, the Prophet and his followers put on the white seamless cloth called the ihram. Then the pilgrims went directly to the Kabah and walked around it seven times in a counterclockwise direction to show how man's life must revolve around God. This is called the tawaf. As the pilgrims arrived, they called out: Labbaik Allahumma Labbaik, Labbaik La Sharika Labbaik.

This is the prayer called the talbiya which is the answer to the divine call to come and give one's life wholly to Allah. Next they ran back and forth seven times between the small when Allah tested Prophet Ibrahim and his family. This is called the Sayi. On the eighth day of the Hajj, the pilgrims went to the Valley of Mina about 10km from the Kabah where Allah had tested Ibrahim by ordering him to sacrifice his son Ismail. At the last moment, Allah stopped Ibrahim and sent a ram to be sacrificed instead.

On the ninth day of the Prophet's Hajj, the pilgrims proceeded to the Plain of Arafat to stand on the Mount of Mercy. There they stood and prayed to Allah for HIS MERCY. This is called the wuqf. Here, during the sermon on that day, this passage of the Quran was revealed to the Prophet: "Today I have perfected your religion and I have completed My blessing upon you and I have approved Islam for your religion." After praying, the Prophet told the Muslims to let the Quran and his own example to be their guides in life. Revenge, a very old tradition in Arabia and usury were to be ended. And he said: 'Know that every Muslim is a Muslim's brother. After the sermon, the Prophet looked up and cried, "My Lord, Have I delivered the message I was charged with and fulfilled my calling. Then he told the gathering, "you will be asked about me, so what will you say?"

They answered with one voice: "We bear witness that you have conveyed Allah's message and have performed your duty and that you have meant goodness for us." Pointing his index finger towards heaven and then to the people, he said, "Oh Allah, be witness, Oh Allah be witness" The Prophet ended his speech by saying, "Let those present convey the message to the absent." By sunset, they headed back towards Mina gathering pebbles along the way. On the next day, they performed the ritual of casting their pebbles at Satan, symbolized by three pillars set up in memory of how Ibrahim and his family resisted the temptation of Satan. Finally an animal was sacrificed and the pilgrims returned to perform the farewell tawaf of the Kabah. The meat from the sacrifice was sent to the poor and the needy. ●



# HAJJ: A Fundamental Obligation

S. Sulaiman Nadwi

Hajj is one of the fundamental parts of 'Ibadat in Islam. It is not a new institution but the first and old mode of worship whereby mankind could develop God-consciousness in him. The word Hajj means, literally, repairing to a place for the sake of visit (*al-qasd li ziyarah*), and in the terminology of the Islamic Shariah, it implies repairing to Bait-Allah (the House of Allah) to observe the necessary devotions (*iqamat-an-li-nusuk*) in the sacred places in the Holy Makkah.

Arabs has its own history of the various stages of human progress. In the days of Ibrahim Khalil (peace be upon him) it became the abode of a family of preachers of religions. During the period of Isma'il (peace be upon him) its population consisted of a few camps and huts only but gradually it developed into a big religious city and after the Prophet hood of Muhammad (peace and blessings of Allah be upon him) it became the religious centre of the Muslims world.

In the beginning the practice in vogue was that in every habitation, two houses of special kind were built, one of them was palace of the king of that habitation or fort and the other was the *ma'bad* (the place of worship) of the Kahin. Almost every population had its idol star or deity which was thought to be its guardian and protector and that guardian idol or star was worshipped by that population. The courtyard of the

*ma'bad* (the place of worship) was called *Dar-ul-Aman*. All the sacrifices and nadhrs etc. Offered to these deities and agricultural proceeds were collected there. With the extension of the hold of a habitation there was also an increase in the area of worship of these idols and deities.

Ibrahim's (peace be upon him) native city was Iraq. He was the first mawahhid (believer in One God) in the world who raised his voice against the worship of the sun and the stars and called the people to submit to One God. His relatives and other people persecuted him so much that he was constrained to leave his native city. After travelling through different countries Ibrahim (peace be upon him) turned towards the borders of Arabia and Syria. He got his nephew, Lut (peace be upon him) and his son, Ishaq (peace be upon him) settled in Urdunn (Jordan) and kinan (Palestine) and his other two sons in Madyan, situated on the Red Sea which even today is called Mdyan bearing his name. He (Ibrahim) got his son Isma'il (peace be upon him) settled down in the valley of Faran. All those places were situated on the highway where there was always great rush of trading caravans who went to Hijaz and Yemen from Egypt and Syria and vice versa.

There were two main aims and objects of Ibrahim (peace be upon him) in settling his progeny in such a way;

firstly, they would not find any difficulty in getting corn and other necessary goods as long as the trading caravans are coming and going and could participate in commerce and secondly, these national highways were the best preaching centres for propagating the pure monotheistic religion of Allah or in there words. Tauhid. Here they could spread the true religion by keeping themselves away from highhandedness of the wrathful and tyrant idolaters and star worshippers of Iraq and Syria.

### **Baitullah**

Wherever Ibrahim (peace be upon him) felt the need he raised a stone reciting the name of Allah and enclosed that place for sacrifice and prayer. In the Torah mention of three such places called Bait Allah (House of Allah has been made.

The same kind of places of worship and Houses of Allah were also built by Ishaq, Yaqub and Musa (peace be upon them). Dawud and Sulaiman (Allah be pleased with them) also constructed Bait al Maqdis which was the Qiblah of Bani Isra'il.

It is thus clear that Ibrahim (peace be upon him ( and his progeny usually built such places of sacrifice and Houses of worship. One such House known as the ka'bah or Masjid-i-Haram, also called Masjid-i-Ibrahim is in the centre of the city of Makkah. During the three thousand years since it was first built, the ka'bah was demolished several times, but each time was rebuilt at the same site for the same purpose. The Prophet Ibrahim and his son Isma'il (peace be upon

them) built it, as the first sanctuary on earth dedicated to the worship of One God. The story of the building of the ka'ban has been related in the Holy Qur'an thus:

And remember Ibrahim and Isma'il (peace be upon them both) raised the foundations of the (Sacred) House, (saying): Our Lord, accept it from us, for Thou art the All-Hearing, the All-knowing, Our Lord, make us those who submit to Thee and our descendants a people, who submit to Thee. And show us our rites and forgive us. Indeed. Thou are the Forgiving, the Mercy-Giving.

Remember We made the House a place of gathering for men, and of security. And you take the Station of Ibrahim as a place for prayer. And we covenanted with Ibrahim and Isma'il (peace be them both) that they should sanctify My House for those who circumambulate it, and retire to it for devotion and for those who or prostrate themselves (there in worship. (92: 125)

### **The Sacrifice of Isma'il and its Conditions**

We have already discussed this subject in detail in the introductory note to Vol. I of *Sirat-un-Nabi*. The fact that God had ordered Ibrahim to sacrifice Isma'il and not Ishaq (peace be upon them) stand irrefutably proved by the Holy Qur'an. In the Torah we also find that Abraham had prayed to God in these words: Oh, that Isma'il (peace be upon him) might live in Thy sight. In answer to this prayer God ordered Ibrahim (peace be upon him) in a vision to sacrifice his son. It has been said in the Holy Qur'an:

And he said: Lo! I am going unto my Lord Who will guide me.

My Lord! Vouchsafe me of the righteous. So we gave him tidings of a gentle son.

And when (his son) was old enough to walk with him, (Ibrahim) said: O my dear son; I have seen a dream that I must sacrifice thee. So look what thinkest thou? He said: O my father! Do that which thou art commanded. Allah willing, thou shall find me of the steadfast. Then when they had both surrendered (to Allah), and he had flung him down on his face, We called unto him: O Ibrahim! Thou hast already fulfilled the vision. Lo! Thus do We reward the good. (37: 99-105)

And We ransomed him with a great sacrifice. (37: 107)

And on Ibrahim's followers too this sacrifice was enjoined in the same sense, i.e. showing physical submission and sacrifice in the shape of the sacrifice of an animal.

We must remember that according to the Torahs, the word, 'sacrifice' was synonymous with the word, 'dedication'. Suppose this word was used for a boy in connection with a place of worship, it would mean that the boy was to be cut off from the family and reserved for the service of the temple. But when the same word was used for animals, it meant that those animals were to be slaughtered as an offering to God. So had God decreed in the Torah: For all the first-born among the children of Israel are mine, both man and beast. The man who was dedicated to God would let his hair grow; only when he had reached the holy place of worship

could he get himself shaved.

### **The Basis of the Religion of Ibrahim is Sacrifice**

According to the Holy Qur'an and the Torah the basis of the religion of Ibrahim (peace be upon him) is sacrifice and this sacrifice was the characteristic feature of his prophetic mission and spiritual life. He (Ibrahim) showed extraordinary perseverance and stood the test through which he had to undergo due to which he and his progeny was immensely blessed and rewarded by Allah. It has been said in the Holy Qur'an.

And recall the time when his Lord put Ibrahim to the test with certain commandments and he fulfilled them. He (Allah) said: Behold! I am going to make thee a leader or mankind. (2:124)

Indeed We chose him in the world, and in the Hereafter, he is surely amongst the righteous.

And when his Lord said to him: Submit, he said: I submit to the Lord of the worlds. (2:130,131)

We called unto him: O Ibrahim! Thou hast already fulfilled the vision. Lo! Thus do we reward the good. (37: 105)

The Muslims remember the amazing acts of Ibrahim's (peace be upon him) submission and devotion to Allah, the one being running into the fire reposing complete trust in God and secondly, his readiness to offer his son as sacrifice for the sake of his Lord and send blessings on him every now and then five times daily in prayers.

O God, bless Muhammad (peace and blessings of Allah be upon

him) and his descendants, as Thou didst bless Ibrahim and his descendants.

Explaining the purpose of animals sacrifice the Holy Qur'an says:

Their flesh and their blood reach not Allah, but the devotion from you reacheth Him. Thus We made them subject unto you that ye may magnify Allah that He hath guided you. (22: 37)

Ibrahim (peace be upon him) resolved to slaughter his loving and only son in obedience to Allah's command and the next moment should have witnessed the deed done, Allah called to him:

O Ibrahim! Thou hast indeed shown the truth of the vision. (37: 104,105)

Thus Ibrahim (peace be upon him) set an example of total obedience, submission and loyalty to his Creator and Great Master in negation of his own desires, feeling and sentiments which has no parallel in the history of mankind. He submitted his will to the Will of Allah. The sacrifice of an animal was only a reflection of his loyalty, devotion and submissiveness to Allah.

### **Islam Demands Sacrifice**

Islam means resignation to the Will of God. It implies complete submission to Allah's commands. The sacrifice given by Ibrahim and Isma'il (peace be upon them) proves, beyond any shadow of doubt, that they were the true and loyal servants of Allah. In appreciation of the sacrifices of Ibrahim and Isma'il (peace be upon them), Allah, the Exalted, named this sentiment of theirs of resignation and surrender to His as Al-Islam. It has been

said in the Holy Qur'an.

Then, when they had both surrendered (unto Allah). (37: 103)

And who can be averse to the religion of Ibrahim, but he who infatuated his mind. Indeed We chose him in the world, and in the Hereafter, he is surely amongst the righteous.

And when his Lord said to him: Submit, he said: I submit to the Lord of the worlds. (2: 130-131)

In fact the religion of Ibrahim (peace be upon him) is based on Al-Islam i.e. resignation and surrender (to Allah). Ibrahim (peace be upon him) prayed Allah again and again.

Our Lord! Make us submissive unto Thee and of our progeny a community submissive unto Thee and show us our ways of worship, and relent towards us. Thou art the Relenting, the Merciful.

Our Lord! And raise up unto them a messenger from amongst them who shall recite unto them ---Thy revelations and shall teach them the Book and the wisdom and shall purify them. Verily Thou art the Mighty, the Wise. (2: 129)

And who else can he be than Muhammad (peace and blessings of Allah be upon him) since he alone was raised up from amongst the progeny of Isma'il.

The fact that messenger here implies the Holy Prophet (peace and blessings of Allah be upon him) only is borne out by the Bible: I will raise up a Prophet from among their brethren, like unto thee and will put my words in his mouth, and he shall speak unto them all that I shall command him (Deut, 18: 18). The phrase from their brethren, clearly

means the descendants of Isma'il for had it referred to the descendants of Ishaq (Bani Isra'il) the expression could have been something like it: From amongst you.

### **Place of Sacrifice**

In the Torah the place of sacrifice is given as Moriah. The Jews claim that this was the place where Solomon had constructed his temple (in the Torah called by the name of the House of God). The Christians say that Moriah was the place where Jesus had been crucified. European scholars disagree with both. Sir Stanley says: Abraham rose in the morning, came out of his tent and reached the place where God had ordered him to. But this was not the mountain of Moriah as the Jews hold, nor was it any place near the church of the holy sepulcher. Such a view is more far-fetched than that of the Jews. Still more far-fetched seems to be the belief of the Muslims who consider the mountain of 'Arafat to have been the place. Perhaps the place was somewhere on the mountains of Jerezium and this place looks very much like place of sacrifice. This statement discredits the claims of both the Jews and the Christians. As to the Muslim's claim let us look into its validity. Some translators have translated the Moriah to be a place of high firs, the elevated ground or the place of dream. Those with a better judgment have believed it to be the name of a place. They did not translate it, letting it stand as it was. As time passed, careless translators put in

Morah for Moriah, the more so because Hebrew script has almost a similar written form for both the words. The torah mentions Morah has situated in Arabia: And the came of the Madyans was in the north in a valley by the hill of Morah.

Considering all the facts and circumstances we may assert that Marwah, not Morah or Moriah, is the name of the place and this Marwah is a Makkahn hill where the Hajis (pilgrims) perform the sa'i. The Arab tradition, references in the Qur'an and the definite indications in the traditions are all so consistently with the hypothesis that a coincidence with so great a coherence would be unimaginable, unless the hypothesis were a fact. Let us thrash it out further.

There is a tradition to the effect that the Holy Prophet (peace and blessings of Allah be upon him) pointed towards Marwah and said: This is a place of sacrifice, and all the hills and vales of Makkah are the places of sacrifice.

In the days of the Holy Prophet (peace and blessings of Allah be upon him) animals meant for sacrifice were slaughtered not in Marwah but in Mini, which is three miles from Makkah.

Yet the Holy Prophet (peace and blessings of Allah be upon him) designated Marwah as the place of sacrifice. This the Holy Prophet (peace and blessings of Allah be upon him) did because Ibrahim (peace be upon him) offered the sacrifice there.

The Holy Qur'an says:

Then their place of sacrifice is

the Ancient House, Bait-al-'Atiq. (22: 29)

An offering to be brought to the Ka'bah. (5: 95)

Marwah is situated just in front of the Ka'bah and very close to it. The verses quoted above show that the original place of sacrifice was the ka'bah and not Mina. But when the number of pilgrims increased the boundaries of the ka'bah extended up to Mina.

### **Makkah and Ka'bah**

The ka'ba is the oldest and most venerated of all the houses of worship. It is a culminating point of one's highest hopes, favours and blessings of Allah. It has been the place of worship and God-consciousness since the creation of this world. The highly eminent prophets of Allah visited it and it has been the Qiblah of the worshippers even before the construction of Bait-al-Maqdis. In the Qur'an it has been said by Allah.

Surely the first house appointed for men is the one at Bakka blessed and guidance for the nations. (3: 95)

In the Torah too we find the following verses:

Blessed are the men whose strength is in thee,

In whose hearts are the Highways to Zion;

As they go through the valley of Bakka,

They make it a place of springs;

The early rains also cover it with pools,

They go from strength to strength.....

In this psalm, the word Bacca or Bukka refers to no other place than

Makkah.

The ka'bah, as the Holy Qur'an says is the Bait-at-Atiq (the ancient House). It is said that Adam first erected it. It was demolished several times at the hands of nature or men long before the advent of Ibrahim, even its foundations were not traceable. When Ibrahim (peace be upon him) gave the message of *Tauhid* (Oneness of God) in this all-pervading dismal darkness of ignorance and polytheism, the Almighty instructed him to rebuild the Ka'bah. Ibrahim and his son, Isma'il (peace be upon him) found out the old foundations of the ka'bah and started constructing a small square-shaped House. The story of the building of the ka'bha has been related in the Holy Qur'an thus: And when Ibrahim and Isma'il raised the foundations of the (Sacred) House (2: 127). When the House was completed, the divine message came: Do not set up aught with Me and purify My house for those who make the circuit and stand to pray and prostrate themselves. And proclaim among men the pilgrimage; they will come to thee on foot and on every lean camel arriving from every remote path. (22: 26, 27)

Ibrahim (peace be upon him) tried to raise his voice in the land of Chaldeans but he had to face burning fire. He came to Egypt and Philistines, but nobody cared to listen to him. In short, wherever he opened his lips in praise of One God his voice was lost in the din of idolatry. At last he chose the uninhabited and barren desert of Hijaz where the means of communication were utterly wanting. Abraham's (peace be upon him) voice could not have crossed the walls of the temple, but, no,

it travelled East and West and North and South.

### **Hajj Commemorates the Sacrifice of Ibrahim (peace be upon him)**

When the construction was complete, Ibrahim (peace be upon him) ordered Isma'il (peace be upon him) to bring a block of stone, which might be placed at a point from where the people could start going round the ka'bah. In the history of Makkah, this incident is mentioned thus: Then Ibrahim asked Isma'il (peace be upon him) to bring a stone which he could fix at a place from where the pilgrims could start going round.

When the construction of the ka'bah was complete, it was necessary that some God-conscious person should devote whole of his life to the service of God. Such a dedication was termed sacrifice in the law of Ibrahim (peace be upon him). The Torah makes use of this phraseology on numerous occasions. In the Sahih al Bukhari, we find that the Holy Prophet (peace and blessings of Allah be upon him) used to see dreams (vide chapter, How the Divine Revelation started). Dreams are sometimes allegorical, Such as Joseph (Yusuf) had seen the stars, the sun and the moon prostrating before him. In short, Ibrahim (peace be upon him) dreamed that he was slaughtering his son with his own hands.

He did not take it to be symbolical, and decided to slaughter his son, Isma'il (peace be upon him).

Ibrahim (peace be upon him) had every faith in his own firmness and devotion, but he had to know if the fifteen years old boy could bear it. He

wanted to have his consent, and therefore, addressed his son in these words:

O son, I saw in a dream that I should offer thee in sacrifice, consider then thou seest. Resolutely the son replied: O my father, do what thou are commanded, if God pleases, thou wilt find me of the patient ones. (37: 106,108)

And lo, there stood a ninety year old man, his sleeves upturned, his hand holding a knife, to slaughter the darling son, the light of his eyes, the boon granted in answer to praying lips. And there lay a blooming youth, brought up in the loving arms of a loving father; but now the loving arm of the same loving father descending on his throat with a deadly weapon. The angels, the heavens and the whole universe, witnessed the scene and were stunned. Allah all of a sudden called a vice on High:

O Ibrahim, thou hast indeed shown the truth of the vision, thus do We reward the doers of good. (37: 109,110)

The firmness, the determination and the astonishing self-sacrifice shown by the son, really deserved to be commemorated for all time to come.

### **The Facts about Hajj**

The whole ceremony of Hajj is commemorative of Hadrat Ibrahim (peace be upon him) and his family's devotion to God, the Almighty. The Holy Prophet (peace and blessings of Allah be upon him) did not introduce it as a new institution but purged it of all evil practices and made it an obligatory act of piety by which one can develop God-

consciousness.

It is rightly said that Hajj is the perfection of faith since it combines in itself all the distinctive qualities of other obligatory acts. It represents the quality of *Salat* since a pilgrim offers prayers in the ka'bah. It encourages the spending of material wealth for the sake of the Lord, the chief characteristic of Zakat. When a pilgrim sets out for Hajj he disassociates himself from his hearth and home, from his dear and near ones to please his Lord. He suffers privation and undertakes the hardships of journey a lesson we learn from fasting and I'tikaf. In Hajj one is trained to be completely forgetful of material comforts and pomp and show of worldly life. One has to sleep on stony ground, circumambulate the ka'bah, run between Safa' and Marwa, and spend his night and day clad in simple pilgrim's dress. He is not even allowed to get his hair cut or trim his beard. In short, he is commanded to abandon all sorts of comforts for the sake of Allah and submit himself before his Lord, the ultimate aim of the life of a Muslim.

Just as Hadrat Ibrahim (peace be upon him) had come running to the House of Allah in response to Allah's call, a pilgrim visits the ka'bah reciting these words loudly:

Here I am at Thy service, O Allah; here I am at Thy service,

Here I am at Thy service, O Allah, here I am at Thy at service, here I am at Thy service. There is not associate with Thee; here I am at Thy service, Verily all praise and grace is due to Thee and the Sovereignty (too). There is no associate with Thee.

For the Muslim, visiting the

ka'bah, whether it is for the first or the tenth time is a profound awe-inspiring experience. The worshipper enters the sacred Mosque with a supplication of God's peace and blessings. Looking beyond the throng of pilgrims and the patterns of columns and arches into the vast open courtyard, he catches a glimpse, with a tremor of awe and excitement, of the solitary black-draped ka'bah which is the centre of every Muslim world. After performing a brief Salat of "greeting" of the mosque, he makes his way toward the ka'bah through the vast array of Muslims of every place and race on earth in order to perform the first of the pilgrim's rites, that of tawaf or circumambulation.

The worshipper is to start the circumambulation from the corner of the ka'bah in which the Black Stone is embedded. He joins the host of Muslims circling the House and pouring out their hearts in supplication to Him. Moving in that sea of worshippers, a deep sense of his smallness and insignificance comes to him. He realizes that God alone is great. Here, under the blazing sun of Makkah, making his circuits around God's Holy House as he repeats the solemn, fervent supplications of the pilgrim, he has a sense of realization of his own nothingness, his utter dependence on his Creator in face of God's ineffable glory and majesty, and that one day he will come before Him to receive His judgment and the recompense for all he did. While circumambulating the ka'bah a pilgrim kisses the Black Stone as the Holy Prophet (peace and blessings of Allah be upon him) kissed it on the Farewell pilgrimage. It is revered as the



only remnant of Ibrahim's (peace be upon him) building but just as the ka'bah is an object of reverence but not of worship so too is the Black Stone and because the Prophet's peace and blessings of Allah be upon him) lips touched it, all pilgrims do the same. After completing seven circuits of the Sacred House he may spend as much time as he wishes in making supplications to God in the immediate vicinity of the ka'bah, and before he leaves he prays two Rak'ahs of Salat. He will then go to the spring of Zamzam, situated underground within the compound of the Sacred Mosque very close to the ka'bah to refresh himself with water. He then goes to a nearby area within the compound of the Sacred Mosque to perform the next rite of Hajj. This is known as Sa'i, that is hastening between two hillocks of Safa' and Marwa separated now by a long marble lined corridor, in commemoration of Hajira's (Hagar's) hurried search for water at this site. The worshipper walks and during part of the way may break into a run, seven times between the two rock-mounds, situated about a quarter of a mile apart, glorifying and supplicating God. Between the marble arches he catches glimpses of the adjacent courtyard of the Sacred Mosque. At the centre of it stands the black draped ka'bah around which like an endless river flowing on and on day and night since remote antiquity supplicants from every corner of the world, clad in the simple pilgrim's dress move in utter absorption with God, hymning His praises and calling on His name. One who has visited the Sacred House leaves it with an intense longing

to return to it again and again and with a vivid understanding of why the ka'bah is indeed the focal point of the earth for the worship of Allah, the praised and Exalted, and the centre of love in the life of the Muslim individual and community.

Pilgrims may arrive in Makkah to perform their tawaf or sa'i either immediately before the days of Hajj or earlier. However the climax of Hajj occurs on the ninth day of Dhul Hijjah, the Day of 'Arafat. The Prophet (peace and blessing of Allah be upon him) stressed the essential nature of this day's observance saying that one that had been present at 'Arafat would have performed Hajj. 'Arafat is the name of a vast plain some miles outside Makkah; it is treeless and barren without any shelter from the blazing desert sun and encircled by stark jagged purple black rocks. Millions of pilgrims move there during the morning of the 9<sup>th</sup> of Dhul-Hijjah. After the noon and afternoon prayers have been performed together in the shortened form recommended for travelers, the people have had a chance to eat and rest. During the afternoon upto sundown, all these human beings who assemble here, from every land and belonging to countless races and cultures, are completely absorbed in supplications to God, Most High, glorifying Him, affirming their utter helplessness and dependence on Him, yearning for His forgiveness, enduring all the fatigues and difficulties of the travel and the pilgrimage itself with its severe climate and hard conditions. The vast, otherwise empty plain is filled with tents and millions of pilgrims, tired and disheveled and totally humble before

their Creator standing with hands raised in supplication, many weeping in the intensity of their awe and devotion to Him. Near Mount of Mercy, a hill in the middle of the plain the Prophet (peace and blessing of Allah be upon him) delivered his Farewell pilgrimage address to his people.

As soon as the sun sets the exodus of the pilgrims from 'Arafat begins. Their next station is Muzdalifa, a barren rock wasteland, a few miles closer to Makkah, where they perform the sunset and night prayers together, spending part of the night resting after the fatigues of the day and engaged in supplications to God. Here they also gather a number of pebbles to be used for stoning three stone columns representing Satan which have stood since ancient times in the village of Mina, to which all the pilgrims go after their brief halt in Muzdalifah, to live for the next two and a half or three days, in a vast tent city before they complete their pilgrims rites and disperse.

These stone pillars stand at the sites where the Satan appeared to Ibrahim and Isma'il ((peace be upon him) in remote antiquity, tempting them to disobey Allah when Ibrahim (peace be upon him) was talking his son to be scarified at God's command. On each of the three days of sojourn in Mina, countless numbers of pilgrims go to the columns, stoning them with the pebbles they have collected to symbolize their of Satan in the endless human struggle against evil promptings and temptations.

After the first stoning following the Prophet's peace and blessing of Allah be upon him) example and

injunction, the pilgrims slaughter an animal in commemoration of Ibrahim's sacrifice a sheep in the place of Isma'il (peace be upon both of them); part of meat is used to feed themselves and their group, and the rest is distributed among the poor. During this period the pilgrims also return briefly to Makkah to perform their final circumambulation of the ka'bah. The pilgrim's home during the mina is a tent shared with other pilgrims, he spends the time in making daily trips for stoning, praying and reading the Qur'an and listening to talks about various aspects of Islam, visiting his fellow pilgrims or resting. Before sunset on the third day or the following morning he leaves Mina and his pilgrimage is now complete.

In addition to its unique spiritual aspects, Hajj is also remarkable, as we have seen that it brings together from every part of earth such an immense diversity of human beings, who in spite of vast difference of culture and language, form one community (ummah), all of them professing and living by the same faith and all devoted to the worship of the same Creator. "Down to the ages," says Professor Hike "this institution has continued to serve as the major unifying influence in Islam and the most effective common bond among the diverse believers. It renders almost every capable Moslem perforce a traveler for once in his lifetime. The socializing influence of such a gathering of the brotherhood of believers from the far quarters of the earth is hard to overestimate. It afforded opportunity for Negroes, Berbers--- Chinese, Persians, Syrians, Turks-rich and poor, high and low to fraternize and

meet together on the common ground of faith" (History of the Arabs p. 136)

### **Reforms in Hajj**

The obligatory nature of Hajj is quite distinct from other *Ibadat* (acts of devotion). The Arabs were practically ignorant of the times and articles of prayer and did not know how it was to be observed. The Holy Prophet (peace and blessing of Allah be upon him) taught them gradually to pray. There was no concept of *Zakat* among the Arabs. Therefore, the Holy Prophet (peace and blessing of Allah be upon him) first impressed upon the minds of the people to do good charitable acts and exhorted them to charity, *Sadaqa* and spend for the sake of Allah to help the poor and the needy before *Zakat* was made obligatory on them. There have been various changes in the nature of fast since the Day of *Ashura* till Ramadan. But the rites and formalies of Hajj were already long in vogue in Arabia. There was, however, a change in the concept and the way of performance of Hajj. In other words, the Holy Prophet (peace and blessing of Allah be upon him) purged it of all polytheistic and evil practices which had crept into it and made it an act of piety by which one can develop God consciousness.

The detail of these reforms is given below:

1. The real purpose of worship is to remember Allah, seek forgiveness from Him and to glorify Him. But the custom of the pre-Islamic Arabs was to gather themselves in large number at Mina after the performance of Hajj and extol

the greatness of their tribes and the greatness of their ancestors. As the whole Hajj rites were purified of all un-Islamic practices, the aftermath of the pilgrimage was completely spiritualized and the pilgrims were instructed to hymn the glory of Allah.

And when you performed your holy rites (of Hajj) remember Allah, like your remembrance of your forefathers-even with a yet keener remembrance. (2: 200)

2. When they offered the sacrifice of an animal, they rubbed the blood of that animal on the walls of the ka'bah to please God. It was also the practice of the Jews that when they offered the sacrifice they sprinkled the blood of the animal on the altar and burnt the flesh of the animal. The Holy Prophet (peace and blessing of Allah be upon him) put an end to both these practices. It was ordained by Allah, the Exalted, in the Holy Qur'an:

Their flesh and their blood reach not Allah, but the devotion from you reacheth Him. Thus have we made them subject unto you that ye magnify Allah that He hath guided you. (22: 37)

Explaining the aim and object of sacrifice on this day of commemoration of the

amazing sacrifice of Ibrahim (peace be upon him) it was said that it is to feed the poor and the needy.

3. It was the custom of the people of Yaman that when they used to come for Hajj, they did not bring enough provisions for the journey. They said that they depend on God. On their arrival in Makkah they used to beg the people. So the following verse of the Holy Qur'an was revealed:

And take a provision (with you) for the journey, but the best provision is to be dutiful to Allah.

4. Excepting the Quraish, who their standard of distinction over the tribes of Arabia, all other tribes performed the Tawaf of the Ka'bah naked. For this purpose a wooden plank was placed in the ka'bah where all the people put their clothes after taking them off. The only thing which could cover their nakedness depended upon the generosity of the Quraish, that is, some cloth was given by the Quraish specially for the purpose of Tawaf but those who could not get the benefit had to perform the Tawaf in a naked state. The Holy Prophet (peace and

blessing of Allah be upon him) absolutely forbade this evil practice.

Abu Huraira (Allah be pleased with him) reported: On the Day of Nahr (10<sup>th</sup> of Dhul-Hijjah) in the year prior to the last Hajj of the Prophet (peace and blessing of Allah be upon him) when Abu Bakr (Allah be pleased with him) was the leader of the pilgrims in the Hajj he sent me along with other announcers to Mina to make public announcement. No pagan is allowed to perform Hajj after this year and no naked person allowed to perform the Tawaf around the ka'bah. Then Allah's Messenger (peace and blessing of Allah be upon him) sent 'Ali (Allah be pleased with him) to read out the surah Bara'a (At-Tauba) to the people; so he made the announcement along with us on the day of Nahr in Mina: No pagan is allowed to perform Hajj after this year and no naked person is allowed to perform the Tawaf around the ka'bah.

5. The haughty and the self conceited Quraish who took pride on their being the custodians of the ka'bah, stayed at Muzdalifa and thought it below their dignity to proceed on to 'Arafat along with other pilgrims. The Qur'an strikes at the basis of

their pride by telling them that they must seek Allah's pardon for this sin of theirs and proceed on to the place where all the pilgrims are required to proceed and stay and consider themselves at par with other Muslims without any distinction of race or social status. It has been said in the Holy Qur'an:

Then press on from where the people press on, and seek forgiveness from Allah, verily Allah is All-Forgiving and All-Merciful. (2: 199)

In the pre-Islamic days Hajj had lost its religious and spiritual significance. It was nothing short of a big fair or festival in which all categories of people participated in every kind of indecency, for instance, indulging in foul talk or foul pursuits, in wrangling and quarreling etc.. Islam ordained that Hajj, being a sublime act of devotion, should be performed with a keen sense of piety and fear of Allah. It has been said in the Holy Qur'an:

The pilgrimage is (to be performed in) the months well known, so whosoever undertakes the duty of pilgrimage in them, should not indulge in lewd talk, nor in ungodliness nor in wrangling during the pilgrimage and whatsoever good ye do Allah knows that: (2: 197)

There were two groups of people among the pilgrims: the one said that those who returned from Mina performing the Hajj in the three days of Tashriq, following 'Id-ul-Adha committed a sin, the latter said that those who delayed their stay in Mina were sinful. The Holy Qur'an said:

And remember Allah during the appointed number of says and whosoever hastens on in two days he is involved in no sin, and he who delays, there is no sin for him either; this is for him who is God fearing and fear Allah and know (for certain) that verily unto Him you shall be gathered: (2: 203)

Some persons had innovated Hajj of silence. After assuming Diram they did not speak to anyone. 'Umar (Allah be pleased with him) met such a woman who was keeping silence. On questioning the cause of her silence he was told that she was in a state of Hajj of silence. He forbade her to do so saying: This is an act of ignorance.

Abu Hurairah (Allah be pleased with him) reported: Allah's messenger (peace and blessing of Allah be upon him) found an old man walking between his two sons supported by them, whereupon Allah's Messenger (peace and blessings of Allah be upon him) said: What is the matter with him? He (narrator) said: Allah's Messenger (peace and blessing of Allah be upon him) they are his sons and there is upon him the fulfillment of the vow (to walk on foot to the ka'bah, whereupon Allah's Messenger (peace and blessing be upon him) said: Rida, old man for Allah is not in need of you and your vow.

'Uqba bin 'Amir reported: My sister took a vow that she would walk bare-foot to the House of Allah (ka'bah). She asked me to inquire from Allah's Messenger (peace and blessing of Allah be upon him) about it and he said: She should walk on foot and ride also.

Abu Huraira (Allah be pleased with him) reported: Allah's Messenger (peace and blessing of Allah be upon him) saw a man driving sacrificial camel.

He (the Holy Prophet) said: Ride on it. The man said: It is a sacrificial camel. The Prophet (peace and blessing of Allah be upon him) said: Ride on it. He (the man) said: It is a sacrificial animal. The Prophet (peace and blessing of Allah be upon him) said: Ride on it. And on the second or third time the Prophet (peace and blessing of Allah be upon him) added: Woe to you.

When the Ansar returned after Hajj they did not enter the doors through which they went out for Hajj. The idea behind it was that they were not fit entrances for them being burdened with heavy sins. So they entered the houses from the back of the houses and thought it to be the act of great piety. The Qur'an points out their mistaken notion and says that it is through real piety and fear of Allah that a man becomes virtuous and devoted servant of Allah:

And is no virtue that you enter the houses from the rear but the virtue is of him who guards against evil. Hence enter the house from their doors and fear Allah so that you may prosper. (2: 189)

While performing the Tawaf (circumambulation) it was a practice that a person to show himself sinful and guilty, put a string in his nose which was held and drawn by the other person. The Holy Prophet (peace and blessing of Allah be upon him) saw a person performing Tawaf in this way. He got his nose string cut.

Ibn'Abbas (Allah be pleased with him) reported: While the Prophet (peace and blessings of Allah be upon him) was performing the Tawaf of the ka'bah, he passed by a person who had tied his hands to another person with a rope or string or something like that. The Prophet (peace and blessings of Allah be

upon him) cut it with his own hands and said: Lead him by the hand.

Ibn 'Abbas (Allah be pleased with him) reported: The Prophet (peace and blessing of Allah be upon him) saw a man performing Tawaf of the ka'bah tied with a string or something else. So the Prophet (peace and blessing of Allah be upon him) cut the string.

In the earlier days the Muslims were under the impression that since pilgrimage was an act of religious devotion, it was, therefore, not proper to do anything worldly during this sacred journey. The Qur'an removes this wrong notion from the minds by telling them that it is no sin if they do some trading during the Hajj season.

There is no fault on your part if you seek bounty from your Lord: (2: 198)

There were two groups, those who used to refrain from Tawaf between Safa and Marwa in the pre-Islamic Period and those used to perform the Tawaf. The Ansar used to assume Ihram for worshipping an idol called Manat before they embraced Islam, and whoever assumed Ihram (for the idol) did not consider it right to perform Tawaf between Safa and Marwa. When they embraced Islam, they asked the Messenger of Allah (peace and blessings of Allah be upon him) regarding it, saying: O Allah's Messenger! We used to refrain from Tawaf between Safa and Marwa. So Allah revealed:

Verily (the mountains) As-Safa and Al Marwa are among the symbols of Allah, and whoever performs the Hajj to the ka'bah or performs Umra it is not harmful for him to perform the Tawaf between Safa and Marwa. (2: 158) ●

## Hajj: A duty man owe to Allah

The last of the fundamental duties in Islam is the Hajj (or Pilgrimage). Laying it down as an essential religious obligation of Muslims, the Quran says:

Pilgrimage thereto is a duty men owe to God—those who can afford the journey, but if any deny faith God stands not need of any of His creatures. (iii:97)

In this verse while the Hajj has been declared obligatory it has been made clear that it is applicable only to those who possess the means and material resources to undertake it. But care has been taken, in the last part of it, to warn that if Muslims whom God has blessed with the necessary means to perform the pilgrimage still fail to carry out to the duty through sheer ingratitude (as is common among the wealthy classes these days) then God does not stand in need of their pilgrimage. The Almighty, definitely, is not going to lose anything by their not performing the Hajj; the loss will be entirely theirs. They will forfeit His good graces, they will deprive themselves of His benevolence, and God-forbid, a most lamentable fate will be awaiting them in the Hereafter. The Prophet is reported to have gone as far to say:

"A person whom God has given enough to perform the Hajj, if he still fails to do so then it does not matter at all whether he dies a Jew or a Christian."

Brothers, if there is any regard in our hearts for Islam, if we can boast of us who can afford to make the journey

**Mohammad Manzoor Nomani** should remain without performing the Hajj after we have known this Tradition.

### Spiritual Merit

The importance of the Haj and the spiritual meritorious-ness of those who perform it have been emphasised in a number of Traditions. We will reproduce a few of them here.

"Those who make Pilgrimage for the Haj or Umra they are the quests of God: their petitions, if they make any to the Lord, will be granted, and if they seek deliverance from sins, their sins will be forgiven."

"He who performs the Haj and commits no wicked or sinful deed during it and does not disobey God, he will return from it as pure and guiltless as he was at the time of his birth."

"The reward for a pure and untainted Haj is Paradise itself and nothing short of it."

### Immediate Gains

The remission of sins and the enjoyment of the superlative blissfulness of Paradise as a result of the spiritual auspiciousness of the Haj will, Insha Allah, surely be granted to the faithful in full measure in the life to come, but the exquisite thrill and the sublime joy one experiences, the soul-stirring sensation of delight and wonderment one feels, on seeing that choicest seat of Divine splendour the House of Ka'aba and on visiting those special places in Mecca where the memories of Prophet Abraham and of our own Prophet (peace be upon him) are still alive, are, also,

things of the celestial world on the earth. Then the Pilgrimage to the Prophet's mausoleum at Medina, the offering up of Namaz in his own mosque, the addressing of the salutation and the benediction to him directly, the aimless wanderings in the streets and in the wilderness of that blessed city, the breathing in of its air and the fragrance which always seems to be filling its atmosphere, the ethereal joy of his remembrance bursting upon one, sometimes in laughter and sometimes in tears, all these things provided, of course, that one is blessed enough to feel them are the immediate rewards a pilgrim gets when he betakes himself to the holy cities of Mecca and Medina.

#### **Five Pillars of Islam**

The five fundamental teachings of Islam we have discussed so far the Kalima, Namaz, Zakat, Roza and Haj are known as the Five Pillars of the Islam.

A well-known Tradition of the holy Prophet tells us that "the foundation of Islam rests on these five things: (i) the affirmation of (ii) the establishment of Namaz, (iii) the payment of Zakat, (iv) the observance of Roza in the month of Ramzan, and (v) the performance of Haj by those who can afford to make the Pilgrimage."

When these five items are spoken of as the 'Pillars of Islam' it means that these are the fundamental duties of Faith. If carried out properly these duties are capable of producing in us the ability to fulfil our other religious obligations as well. Here we have dwelt only on their importance and the intrinsic spiritual virtue that underlies them. Detailed rules and principles governing them can be learnt from reliable books on Islamic Jurisprudence or directly from a Muslim theologian. ●

## **An Abominable custom**

A most abominable custom was that some people performed the circumambulation of the House of Ka'aba naked saying that they could not carry out the ritual dressed in clothes in which they committed sins. The Paganish practice was a standing invitation to lewdness and perversion. Upon it, the following verse was revealed.

O Children of Adam! Look to your adornment at every place (or time) of worship. ●(--vii: 31)



## **A Duty owed to Allah by all People**

Pilgrimage to the House is a duty owed to Allah by all people who are able to make the journey. As for those who disbelieve, Allah is in no need of anyone in all the worlds.

One thing which attracts our attention when we read this verse is the fact that the duty of pilgrimage is made in absolutely general terms: A duty owed to Allah by all people. This suggests first of all that the duty of pilgrimage is also required of the Jews who disputed the validity of the Muslims turning to the Ka'bah in their prayer. Their argument falls completely when it is realized that they themselves are required to make the pilgrimage to this House, since it is the House built by their father Abraham, and the one which was the first ever to be set up for worship by mankind. In this light, the Jews appear to be the deviant and disobedient ones. We may also infer from the way this verse is phrased that mankind is required to accept this faith, fulfill its duties, offer its worship and make the journey of pilgrimage to the House to which the believers in Allah turn. Unless they do this, their stand is one of disbelief, no matter how strongly they may profess to be believers. Allah stands in no need to anything or believers. Allah stands in no need of anything or anyone, He does not need people's belief in Him, nor does He benefit by their pilgrimage. The benefit and prosperity are theirs when they accept the faith and offer the worship.

### **Sayyid Qutb**

Pilgrimage is a personal obligation on every individual once in a life time, and it becomes due when the condition of ability are fulfilled, including physical health, ability to travel and safe passage. There is difference of opinion among scholars with regard to the time when this duty was imposed. Relying on the report that this passage was revealed in the 9<sup>th</sup> year of the Prophet's (Pbuh) settlement in Madinah, which is generally known in history books as "the year of delegations", some scholars believe that pilgrimage was made an obligatory duty in that year. They support their argument with the fact that the prophet himself went on his pilgrimage later. The point, that the timing of the Prophet's pilgrimage may not be taken as an argument in support of the view that pilgrimage was made obligatory at a late stage in that life of the Prophet. Several considerations might have contributed to that delay. One of these may have been the fact that the polytheists use to make their walk (Tawaf) round the Ka'bah completely in the nude, and they continued to do so after the liberation of Makkah.

Prophet (Pbuh) did not like to join them in their tawaf. The Surah entitled "Repentance," or At-Tawbah, was revealed in the 9<sup>th</sup> year of the Islamic calendar, and polytheists were banned from tawaf in the Ka'bah altogether. The Prophet offered his pilgrimage in the

following year. Hence, the duty of offering pilgrimage may have been legislated earlier, and this verse may have been revealed in the early part of the Prophet's settlement in Madinah, probably around the time of the battle of Uhud which took place in the third year of the Islamic calendar.

This clear statement imposes this obligation of pilgrimage, in the terms of a right which Allah demands from all people who are able to make the journey. Pilgrimage is the Muslims' annual general assembly which is held at the first time, and which witnessed the birth of the pure faith of Abraham, their first father, and which was the first House Allah set up on earth for His own worship. Pilgrimage is, therefore, an assembly of great significance. It has its historical associations which centre around the noble concept of faith which highlights the link between man and his Creator. Faith means man's spiritual response to Allah, a fact of great significance considering that only with a blow of Allah's spirit, man has acquired his humanity. It is a worthy concept as a basis for human unity. Hence, it is appropriate that people should assemble every year at the Sacred Place which witnessed the birth of this call to mankind, to unite on pure faith.

Of this call to mankind, to unite on pure faith.

Having provided this clarification, the surah instructs the Prophet to address the people of earlier revelation denouncing their attitude towards the truth of this message. They know this truth fully well, yet they try to turn people away from it. They disbelieve in Allah's revelations

although they bear witness to them and they are certain that these revelations are true: Say: People of earlier revelation, when Allah Himself is witness to all that you do. Say: People of earlier revelation, why do you try to turn those who have come to believe away from the path of Allah, seeking to make it appear crooked, when you yourselves bear witness (to its being straight))? Allah is not unaware of what you do. Similarly denunciations are made in this surah and many others. It is a highly effective denunciation because it does not mince words about the matter in question. The attitude of the people of earlier revelations is truthfully described, and they are shown in their true colour although they try to appear as people who have faith when they try to appear as people who have faith when they are in reality disbelievers. They disbelieve in the Qur'an which is revealed by Allah. Anyone who disbelieves in any part of Allah's Book disbelieves in the whole of the Book. Where they true believers in the part of Allah's Book which has been revealed to them, they would have believed in every messenger sent by Allah after their own messenger. The essence of divine faith is the same. Anyone who knows it, is certain to know that whatever is preached by subsequent messengers is true. He is bound to accept their call to surrender himself to Allah in the way they teach. This fact should shake those people and make them fear the consequences of insisting on their erring ways.

Those people who adhere to a divine book can no longer be so deceived as they listen to Allah's words

declaring the truth about those people branding them as total disbelievers: Allah Himself is witness to all that you do. Allah is not unaware of what you do. It is a fearful warning because it makes man feel that Allah watches him and sees exactly what he does, which is, in reality, nothing but disbelief, deception and the spread of corruption. More over, Allah makes it clear that they are aware of the truth which they deny and away from which they try to turn people: You yourselves bear witness to its being straight. It is absolutely clear, then, that they were aware of the truth of what they rejected. They knowingly tried to turn people away from what they realized to be a straight path. What a wicked attitude. Anyone who adopts it is not worthy of trust. He is indeed worthy of nothing but contempt and denunciation.

We need to reflect on Allah's description of those people in the following terms: Why do you try to turn those who have come to believe away from the path of Allah, seeking to make it appear crooked.

This is a statement of great significance. Allah's path is straight, and every other way is crooked. When people are turned away from Allah's path and believers are forcibly barred from following Allah's constitutions, nothing remains straight. Our standards become faulty and nothing remains on earth except crookedness which can never be set straight.

Corruption thus wins the upper hand. Human nature becomes corrupt as it deviates from the straight path, and life becomes corrupt as it follows a crooked line. All this corruption is the result of turning people away from the

path of Allah which generates erroneous concepts, deviant conscience, crooked morality, wicked behavior, unfair transactions and injustice in all relations within human society and between man and the universe around him. Either people follow the path of Allah which is straight and leads to everything that is good, or they deviate from it in any direction, and this will inevitably lead to crookedness, evil and corruption. In man's life, there is no third alternative. ●

#### **The Difference Between 'Hajj' and 'Umrah'.**

Hajj is obligatory (farz) and 'Umrah' is not. Hajj has to be performed at a fixed time in a year whereas 'Umrah' can be performed at any time of the year except 9th to 13th Zil-Hijj. The pilgrim for 'Umrah' is not required to go to 'Arafat' and "Muzdalifah". Talbiyah is stopped at the beginning of circumambulation (tawaf) in 'Umrah'. The talbiyah is stopped at the beginning of 'Rami' (stoning) at "Jamaratul Aqabah" in Hajj. ●

## The Three Types of Hajj:

### 1)Ifrad (2) Qir'an and (3) Tamatto:

**Hajj-e-Ifrad** is one when the pilgrim performs Hajj only and no 'Umrah'. It is called Hajj-e-Ifrad. The Pilgrim will not perform 'Umrah' before Hajj -i.e, he will be bound by all the formalities of Hajj from the time of wearing 'ihram' which are difficult for common men as it becomes very difficult for every pilgrim to strictly observe all the formalities for a long time. But those devout persons who can strictly observe all the formalities of Hajj do so.

**Second type: Hajj-e-Qir'an:** Hajj and 'Umrah' both be performed with 'one' intention and 'ihram' a time without break. The 'ihram' may not be taken off after 'Umrah'. But the Hajj be performed in the same 'ihram' after 'Umrah'. It is called Hajj-e-Qir'an.

Those pilgrims who perform Hajj and 'Umrah' with 'one' intention and 'ihram', they perform 'Umrah' on reaching Makkah, observe all the formalities of 'ihram', till the end of all the rites of Hajj. They go to 'Mina' of 8th Zil-Hijj in the same 'ihram', then they take off the 'ihram' after completion of Hajj. It may be understood here that if the pilgrim has reached Makkah 20/30 days before the 'days of Hajj' the ihram can be washed if it has become dirty, but all the restrictions of 'ihram' have to be strictly observed.

The Hajj-e-Qir'an, is difficult for common-men. But the pious and the devout persons still perform it. But for the easy-going there is permission for Hajj-e-Tamatto' and the common men usually taken advantage of it.

### The Third Type: Hajj-e-Tamatto',

The method for this is that first of all 'ihram' be worn with the 'intention' of Tamatto' 'Umrah' and on reaching Makkah the pilgrim takes off the 'ihram' after 'Umrah,' i.e., on completion of all its rites. He is now free the restrictions of 'ihram' and uses his own clothes. He has the Shariat's permission to stay on in Makkah without 'ihram' till the time of Hajj. ●

## The Pilgrimage (Hajj)

**Hammudah Abdalati**

The final pillar and one of the finest institutions of Islam is the Hajj or pilgrimage to Mecca. The performance of the Hajj is obligatory, at least once in a lifetime, upon every Muslims, male or female, who is mentally, financially and physically fit. The Muslim who is of responsible age, in fairly good health, and is financially capable and secure must make the Hajj at least once in his or her lifetime. The financial security here means that he should have enough to cover his own expenses and those of his dependent, and to pay his debts, if he is in debt, until he completes the course of Hajj.

The course of Hajj is another unique characteristic of Islam. It is enjoined by God to serve many purposes among which are the following:

1. It is the largest annual convention of Faith where Muslims meet to know one another, study their common affairs and promote their general welfare. It is also the greatest regular conference of peace known in the history of mankind. In the course of Hajj peace is the dominant theme; peace with God and one's soul, peace with one another and with animals, peace with birds and even with insects. To disturb the peace of anyone or any creatures in any shape or form is strictly prohibited.

2. It is a wholesome demonstration of the universality of Islam and the brotherhood and equality

of the Muslims. From all walks of life, from all trades and classes, and from every corner of the globe the Muslims assemble at Mecca in response to the call of God. They dress in the same simple way, observe the same regulation, utter the same supplications at the same time in the same way, for the same end. There is no royalty, but loyalty of all to God. There is no aristocracy, but humility and devotion.

3. It is to confirm the commitments of the Muslims to God and their readiness to forsake the material interests in His service.

4. It is to acquaint the pilgrims with the spiritual and historical environment of prophet Muhammad, so that they may derive warm inspirations and strengthen their Faith.

5. It is to commemorate the divine rituals observed by Abraham and Ishmael (Ibraheem and Isma'eel), who are known to have been the first pilgrims to the first house of God on earth, i.e., the Ka'bah at Mecca (Mecca)

6. It is a reminder of Grand Assembly on the Day of judgement when people will stand equal before God, waiting for their final destiny, and where no superiority of race or stock can be claimed. It is also a reminder of the fact that Mecca alone, in the whole existing world, was honored by God in being the center of monotheism since the time of Abraham, and that it will continue to be the center of Islam, the religion of pure monotheism, till the end of time.

In the performance of the Hajj it can easily be observed that it is a course of spiritual enrichment and moral rearmament, a course of intensified devotion and disciplinary experience, a course of humanitarian interests and inspiring knowledge -all put together in one single institution in Islam.

The description of the rules and steps followed during the Hajj are rather lengthily. They will not be discussed here. For further details the reader may consult the elaborate works on the subjects. However, it should be pointed out that during the whole course of Hajj there are informed guides always available is to help the pilgrims with right instructions.

It should also be pointed out that the entire course of devotion is to God alone. The Muslims to Mecca is glory of God. Not to kiss a stone or worship a man or semi-divinity. Kissing or touching the black stone at the Ka'bah is an optional action, not an obligation or a prescription. Those who kiss the black stone or touch it do not do it because they have faith in the black stone or attribute any superstitious qualities to it. Their faith is in only God. They kiss or touch or point to the stone only as a token of respect or a symbol of love for Prophet Muhammad, who laid the stone at the foundation of the Ka'bah when it was reconstructed. That event has a special significance. It depicts Muhammad as a man designated for peace. When the Ka' bah was under reconstructions, some years before the advent of Islam. The black stone was to be laid at its foundation. The tribal chieftains had a quarrelsome dispute over him who was to have the honor of

restoring the stone. This way a very serious matter and the shadows of civil war hung over the holy place. The stone was held in especially high reverence by the chieftains, although it was nothing more than a piece of stone. This reverence may be attributed to the fact that the stone was connected with prophet Abraham, the great Grandfather of the Arabs, and that is was, perhaps, the only solid stone remaining from the antique structure of the sacred Edifice. Be that as it may, the stone as such has no significance whatsoever as for as Islam and the Muslims are concerned.

When the chieftains failed to settle the dispute among themselves, they agreed to let the first incomer decide the issue. Muhammad was the first incomer. He then decided to wrap up the stone in a piece of clothe and asked the disputants to hold it together and restore it in such a way that each chieftain would have had a part in the operation. They were happy with his wise decision and put it into effect immediately. Thus the issue died out and peace was maintained. This is the moral of the story of the black stone. So when the pilgrims kiss the stone or the point at it with reverence, they do so in remembrance of Muhammad, the wise peace-maker. The point may become clearer by comparison. It is a natural thing for a good patriot returning from exile, or a fighting soldiers coming back from the battlefield to do certain things upon reaching the borders of his beloved homeland. For example, he may kiss the ground at the borders, or embrace with deep emotions the first few compatriots; he meets or show

admiration for some landmarks. This is considered normal and appreciable, but no one would think that the patriot or the soldier's worships the ground deifies his fellow compatriots or attributes some divine qualities to the landmark. The behaviors of the pilgrims should be interpreted in a similar way. The Ka'bah at Mecca is the spiritual center of Islam and the spiritual homeland of every Muslim. When the pilgrim reaches the Mecca his feelings would be like those of a patriot coming home from exile or a triumphant soldier returning from a decisive battle. This is not a figurative interpretation. It corresponds with the facts of the history. They early Muslims were expelled out of their home and forced to live in exile for years. They were denied the right to worship in the Ka'bah, the most sacred house of God in existence. When they returned from exile, the Ka'bah was their main destination. They joyfully entered the sacred shrine, destroyed all the idols and the images that were there, and completed the rites of pilgrims.

This interpretation is enlightened but some unusual experiences of extraordinary people. For example, a famous Hungarian writer fled his invaded country and took with him a handful of earth. Literary annals tell that the writer found his greatest comfort and deepest joy in that handful of earth. It was his source of inspiration and symbol of hope that he would return to a free homeland at last.

Similarly, a documentary called "The Palestinians" was prepared but CBS and televised on Saturday June 15, 1974. in it, a wealthy businessman, who fled the Zionist terror in Palestine,

was interviewed at his extremely fashionable home in Beirut. When he was reminded of his good fortune in exile he smiled, pointing to a small bottle half-full of earth. To make his point, he added that he brought it with him from Jerusalem when he fled; that it is more valuable to him than anything he possesses; and that he would give up all his possessions to return to Palestine, his homeland. What is more significant about this interview is that the man's family was more emphatic and expressed stronger feelings. It will not be at all surprising if it turns out that this man represents many others like him and if that small "earth treasure" becomes a very special, event a sacred, thing in the years to come.

In a more tangible sense, the associated press reported on October 14, 1973, that "the last Israeli strong point in the eastern bank of the Suez Canal surrendered . . . and 37 tired and bedraggled Israeli troops were paddled in dinghies across the waterway to captivity. . . some of the Egyptian troops, carried away with the emotion of finally liberating this last stronghold (the Bar-Lev line), grabbed handfuls of sand and put it in their mouths. Others kissed the ground," (Dispatch Observer, p.2A)

More recently, the same news agency, reporting on the returning Syrian prisoners of war, said that the first man off the plane "sat up right on stretcher on the stumps of his amputated legs . . . 'Legs are nothing. We are ready to give our soil . . .' he shouted. He then insisted on being lifted from his stretcher and placed on the ground so that he could bend down to kiss the soil." (Dispatch Observer, June

2, 1974, p. 3A)

It is in this human perspective that the Black Stone story should be viewed, and it is in the light of such human experiences under extraordinary circumstances that it is best understood.

### **Concluding Remarks**

The visit to the tomb of Prophet Muhammad at Medina (Madeena) is not an essential obligation in making the Hajj valid and complete, but it is always advisable and strongly recommended that whoever can reach Medina should visit the Prophet's tomb to pay his respect to the greatest teacher that humanity has ever known.

It should be remembered that the climax of Hajj is marked by offering a sacrifice, an obligation in the way of God, to celebrate the completion of this devotional course and feed the poor so that they may feel the universal joy of the 'Eed Day. This duty is not undertaken by pilgrims only but by all Muslims with means in every corner of the globe.

Some Muslims have raised the serious question that during the Hajj season so many animals are slaughtered in sacrifice that enormous quantities of meat are wasted. The heat, lack of refrigeration facilities inadequate transportation, and oversupply of meat over a few days leave most of that meat unused or unusable. This new situation with new problems. The conscientious Muslim wants to know what he should do in this case.

It is not necessary to engage in legalistic debates over the learned opinions of respectable religious scholars, both classical and

contemporary. But we must remember that Islam tolerates no waste of any kind or degree; that it responds first to the greater need and allows resort to the "kisser evil"; that it works with a system of priorities or the most important to the least important and from the less to the most undesirable; and that is both resourceful and adaptive. Based on these principles, the problem can be solved easily. The solution derives from the spirit of Islam even though it may appear to depart slightly from some literal interpretations. The solution can be implemented in stages and on various levels.

First, the Muslims should do everything possible to provide adequate facilities for refrigeration so that the surplus meat may be conserved and used by the poor in and around the holy place throughout the year. Secondly, efforts should also be made to transport the surplus meat to needy Muslims wherever they may be. The sacrifice animals can be slaughtered in Mecca and the meat may be canned or frozen and then transported to any part of the world where there are needy Muslims. Thirdly, the surplus meat can be sold and the money used for charitable purposes in a local, regional national, or international scale. There are practicable measures which the Muslims should enact jointly. In the meantime and until such steps are taken, any Muslim who feels that the surplus meat will go to waste may delay or advance the date of his sacrifice. He may choose the proper time and place to avoid any waste. Or he could pay in charity to a legitimate cause the money value of the animal that was to have been sacrificed at Mecca during the days of Hajj.

One last remark relates to the question of sacrifice and what it actually



symbolizes. As already stated in the discussion of the 'Eeds, it is not the meat or blood that pleases God. It is the expression of thankfulness to Him, the affirmation of faith in Him, that historic event when Prophet Abraham (Ibraheem) was ordered to offer his son in sacrifice, and order which the father and son were ready to obey unquestioningly. But the son's life was spared and ransomed by a ram. The offering of his sacrifice has become an annual celebration to commemorate the occasion and thank God for His favours. There have been two versions of which one of Abraham's sons was to have been sacrificed, Ishmael (Ismaeel) or Isaac (Ishaq).

The Muslims believe that it was Ishmael (Ismaeel), not Isaac (Ishaq), who was to have been sacrificed in response to God's command. But he was ransomed after he and his father were ready to obey God's ordinance. There are at least twenty arguments in support of this belief. However, none of these is meant to belittle the historical role of the children of Israel or the light and wisdom delivered to them by Prophet Moses. On the contrary, the Qur'an points that out in numerous statements (e.g. 2:40, 47; 7:137; 17:2; 40:53; 45:16).

Among these arguments are the following:

1 The whole context of the event as recorded in the Qur'an (37:101-113) leaves no doubt that Ishmael was the son to have been sacrificed by his father in response to God's command.

2 The present Old Testament (Gen. 21:5) says that Isaac was born when his father Abraham was 100 year old, while Ishmael was born

when his father was 86 years old (Gen. 21:16). For a span of fourteen years then Ishmael was the only son of his father. At no time was Isaac in the same position. Yet the Old Testament (Gen. 22:2) states that the order was issued to Abraham to "Take now thy son, thine only son Isaac ... and get thee into the land of Moriah land offer him there for a burnt offering." The appearance of Isaac's name in this context seems an obvious insertion. And it is not clear just where that land of Moriah was unless it was the mount of Marwah at Mecca, which supports the Islamic version.

3 The whole event took place around Mecca, and know that it was Ishmael and his mother who accompanied Abraham to Mecca, settled there, and helped him raise the Kabah as a sacred sanctuary (Qur'an, 2:124-130; 14:35-40).

4 Perhaps the most important argument in favor of the Islamic belief is this: the Jewish-Christian version leads to seriously objectionable conclusions: (a) discrimination between brothers just because the mother of one was a slave and that of the other was a free woman, (b) discrimination between people because of race, creed, or color, (c) claiming spiritual superiority in the name of one's ancestors, and (d) denial of legitimacy to a child whose mother is a slave. All such inferences and conclusions are contrary to the spirit of Islam, anything that may lead to them must be rejected by the Muslim. The status of one's ancestors, the nobility or humbleness of the mother, and the social origin or color shades have no bearings on the spiritual and human quality of man at least not in the sight of God. ●

## A Sane Advice

During the journey the pilgrim passes through various experiences. He comes into contact with different people and has to live among strangers for days and weeks. In it situations can arise that test his patience and make him irritable. He can be provoked to be quarrelsome or incited to commit other misdeeds. Often he is inclined to be petty and mean and to behave in a manner he considered disgraceful even at home. Sometimes, he is quality of a moral indiscretion which is plainly injurious to the spirit of his mission. All such things have been particularly forbidden to the pilgrim since there was a greater likelihood of their occurrence during the *Haj*.•

## Hajj: The Journey of Hearts

Hajj is the culminating tenet of Islam. "The word Hajj means, literally, repairing to a place for the sake of visit (al-qasd liziyarah), and in the terminology of the Islamic Shariah, it implies repairing to Bait-Allah (the House of Allah) to observe the necessary devotions (iqamat-anli-nusuk) in the sacred places in the Holy Makkah." (Sirat-un-Nabi-vol-5 page-117)

Hajj is such a worship by which one exhibits one's servitude and slavery and shows humility, meekness, and condescension before a philanthropist.

It should be kept in mind that Hajj surpasses in merits and excellences as compared to other tenets of Islam. For sacrifice of body and sacrifice of wealth both are required in the trip of Hajj. A part from it pilgrims (Hajees) get absorbed in prayer and worship till they return home from this auspicious journey. Hajj is obligatory once in his or her life-time, if he or she can afford to undertake a journey to Makkah" The Holy Quran says: "Pilgrimage to the House (of Allah) is a duty men owe to God those who can afford the journey" (III:97) Abdullah Bin Umar narrates that a person came to the Apostle of Allah and asked: "What makes the Hajj obligatory?" "the

**Obaidur Rahman Nadwi**

wherewithal of Journey and the conveyance" replied the prophet. Hence if one does not perform Hajj despite one's means, is not a true Muslim but an imposter.

It is related by Caliph Ali that the Apostle of Allah said: "Any one whom Allah has given enough to perform the Hajj, and he, also, has a conveyance which can take him to the House of Allah, if he still fails to do so then it does not matter, whether he dies a Jew or a Christian and it is so because Allah has said: "Pilgrimage to the House (of Allah) is a duty men owe to God those who can afford the journey" (Tirmizi).

Needless to add that he whole trip of Hajj is a paragon of devotion. It is celebrated in commemoration of the sacrifice of Hazrat Ibrahim and Hazrat Ismail. One may guess from the trip of Hajj that what does Almighty Allah ask from us? It tells us the importance and significance of obedience and submission. Allah was so pleased with the deeds and doings of Hazrat Ibrahim and Hazrat Ismail that it was made obligatory for Muslims to remember the sacrifice by including it in the five fundamental tenets of Islam.

In Hajj, pilgrims exhibit complete submission and dedication to their Creator and Sustainer. After wearing Ihram (the unsewn towels

wrapped round the body during Hajj) they surrender themselves on the threshold of Allah reciting the Talbia "Allahumma labbaik; labbaik laa shreeka Laka Labbaik; innal-hamda wan nai mata Lak wal mulk; Laa shareek Lak. (O God! here I am in Thy presence! Thou hast no partner! all praise is for Thee and from Thee are all blessings! To Thee alone belongs Power and Rule! Thou art without a partner!)

Late Maulana S. Abul Hasan Ali Nadwi says:

The most fascinating feature of the Haj is the spirit of enchantment, devotion and self-effacement which pervades the entire pilgrimage, from the beginning to the end. In it the governance of the mind is entrusted to the heart and the glorious example of the earnest men of God and His genuine adores, and their fore-runner, Hazrat Ibrahim, the Friend of Allah, is followed in every act and observance. Sometimes the pilgrim walks zealously round the House of Ka'aba, sometimes he kisses the Black Stone and sometimes he portrays the intensity of mother's love at Safa and Marwa by running where Hazrat Hajira, the mother of Hazrat Ismail, had run and walking with poise and dignity where she had walked in that way. Thereafter, he is bidden to leave for Mina on the 8th day of Zil-Hijja, and, then, to stay in the valley of Arafat and devote himself earnestly to prayer and supplication. The night is

spent at Muzdalifa and, for no other reason than to emulate the example of Hazrat Ibrahim and the sacred prophet."

He further says: "The most striking part, however, of this unique display of love, imitation and emulation is the rite of Rami Jemar which is simply the simulation of an act performed by Hazrat Ibrahim. There is a force in following the example of the devout servants of the Lord which is catching. The inner radiance of these glorious specimens of faith, their matchless spirit of love and dedication is transmitted to those who strive to follow in their footsteps like an electric current. It is the best and most effective way to attract the Mercy of Lord. No spectacle is more enthralling for those who have experienced this feeling than the getting together of ardent adorers and faithful bondmen on that blessed land for re-enacting the magnificent episode and recreating the sublime events that had taken place thousands of years ago but have been eternalised by God and endowed with His gracious acceptance. It has been decreed by His that His loyal and truthful servants, from all over the world, will re-enact the whole series of events in the same way and in the spirit of defeating and disgracing the Devil, fortifying the faith and emulating the soul stirring example of Hazrat Ibrahim." (The Four pillars of Islam:

p,235-236)

It should be borne in mind that the Hajj fosters unity, integrity, brotherhood, fraternity and equality. "Down to the ages" says professor Hike "this institution has continued to serve as the major unifying influence in Islam and the most effective common bond among the diverse believers. It renders almost every capable Moslem perforce a traveler for once in his life time. The socializing influence of such a gathering of the brotherhood of believers from the far quarters of the earth is hard to over estimate. It afforded opportunity for Negroes, Berbers, Chinese, Persians, Syrians, Turks, rich and poor, high and low to fraternize and meet together on the common ground of faith" (History of the Arabs p. 136)

We further comprehend the significance and importance of the Hajj through the Harvard Study. A study of Hajj pilgrims by Harvard Kennedy school in the US has found that the Hajj promotes tolerance among pilgrims and does not lead to an increase in negative attitude toward the west. The study entitled "Estimating the Impact of the Hajj; Religion and Tolerance in Islam's Global Gathering" said that the annual pilgrimage develops a tolerant attitude among pilgrims toward other religions and cultures. Evidence suggests that the Hajj increases tolerance, which seems to apply not just within the Islamic world but also beyond it" adding that

increased unity does not lead to antipathy toward no-Muslims.

Moreover the Hajj makes the pilgrims pure, sinless and spotless. The holy prophet says: "Whoever performs the Hajj and commits no lustful act during it not disobeys God (in any other way) shall return from it as pure and sinless as he was at the time of his birth" It is related by Abdullah bin Masud that the Apostle of Allah said: "Perform the Hajj and Umra again and again for both, the Hajj and Umra, remove poverty and sins in the same way as the furnace removes the impurities of gold, silver, and iron and there is no lesser recompense on a pure and sincere Hajj than paradise". Narrated Abu Hurairah: the Prophet Muhammad(PBUH) was asked, "which is the best deed?" He said: "To believe in Allah and His Apostle", He was then asked: "which is the next (in goodness)?" he said: "To participate in Jihad in Allah's cause" He was then asked: "which is the next?" He said: "To perform Hajj-Mabrur".

It is imperative that we must prepare for this pious journey and avail blessings of Allah from it. Besides we should do our best to gain the pleasure of God. It is the greatest phenomenon to attain nearness to God . It keeps us away from obnoxious acts and unholy activities. The Hajj teaches us the same message and rejuvenate our faith and belief. May God give us strength to undertake this sacred journey. ●

## Ayodhya: AIMPLB to appeal

The All India Muslim Personal Law Board (AIMPLB) decided to challenge the Allahabad High Court verdict in the Ayodhya title suits in the supreme Court, saying there were a number of "infirmities" in the September 30 judgement. The AIMPLB, however, said it was ready to consider any proposal for a negotiated settlement to 60 years-old dispute if it was in keeping with constitution, shariat and upholds the dignity of Muslim.

The Board's executive committee, which met here to deliberate on the High Court verdict, said the judgement "suffered from a number of infirmities. It is the right and obligation of the Muslims to challenge it in the apex court to remove the distortions".

Addressing the reporters after the meeting, assistant general secretary of the Board, Mr MA Rahim Qureshi, and convenor of the legal cell, Mr YH Muchala, said that the AIMPLB has unanimously decided to approach the apex court.

The AIMPLB president and its general secretary will decide whether to intervene directly or do so through any of the other parties involved in the case,

The court verdict had gone against the basic tenets of secularism as it had given preference to faith over law and "hard facts," they said.

To a question on efforts to reach a negotiated settlement on the issue, the Board members said that it was hypothetical to comment on it in the absence of any specific concrete proposal.

The Lucknow bench of the Allahabad High Court had on September 30 directed that the 2.77-acre disputed land be divided in three parts among the Hindus and the Muslims. Of this, two parts go to Hindu organizations while the remaining to the Muslims.

The Board members said the ongoing efforts being made by the oldest litigant in the case, Hashim Ansari, for an out-of court settlement are in his individual capacity and not on behalf of the body.

On when the appeal will be moved in the Supreme Court, senior counsel for the Sunni Central Waqf Board, Mr Zafaryab Jilani, said that it would be done soon. We are yet to get a certified copy of the verdict and it might take 15 more days after that, Mr Jilani said.

Mr Jilani said the evidence presented before the Allahabad High Court's special bench by the Sunni Central Waqf Board were adequate to establish its claim over the land and they would be put forth before the SC also we have no new evidence to prove to present in the apex court as of now... if we get more facts we would present it," Mr Jilani said, adding the evidence presented by him in the High Court either been rejected, overlooked or misinterpreted. ●

### Akhara to follow suit

Nirmohi Akhara, one of the three claimants the Ayodhya site, today said it will challenge in the Supreme Court the Allahabad High Court verdict in the case. Mahant Bhaskar Das of the Nirmohi Akhara also said that Muslims should clarify where they want to construct the mosque, "if it is outside the periphery of Panchkosi paridrama, we are ready to give land, but in any case we will not settle for the mosque on the Jnumabhomi," he said. President of Akhil Bhartya Akhara parishad and Mahant of Hanumanghari, Mr Gyan Das, who has held discussions with Hashim Ansari, a plaintiff in the Ayodhya title suit, meanwhile said that talks were heading in the right direction and a draft agreement is being chalked out. ●

## Hajj: A Duty Upon Mankind

It is out of the mercy of Allah that we are able to live long enough to witness the succession of the days and months, which bring the various seasons of mercy. Through such seasons, we can gain abundance of rewards. The Hajj season is one such blessed occasion. There are two types of people who witness this season: those who have not made the intention to perform the pilgrimage and those who have.

It is incumbent upon every Muslim who is capable of performing Hajj to make the intention to go. It is therefore wise to fulfil the duty of performing Hajj at the first available opportunity. This is why the Prophet (Pbuh) advised: 'Hasten to [perform] Hajj for one of you does not know what impediment might come in his way' (Ahmad)

It is indeed, a serious neglect of our duty if we keep postponing the performance of Hajj.

### On Arrival

1. Ihram at Meeqat.
2. i) Two Rakats Nafil and Niyah (Declaration of Intention) and Talbiyah must be performed for Hajj and Umrah combined (Qiran) or  
(ii) Two Rakats Nafil and

Niyah and Talbiyah must be performed for Umrah only (Tamattu) or

iii) Two Rakat Nafil and Niyah and Talbiyah must be performed for Hajj only (Ifraad).

3. Tawaf Qudoom in Makkah (Arrival Tawaf).

4. Two Rakats Nafil/Drink Zamzam.

5. Sai'e (running between Safa and Marwah

i) For qiran maintain Ihram until Hajj.

ii) For Tamathu one can come out of Ihram.

### 8th Dhul Hijjah

6. Ihram from Makkah

7. i) For those residing in Makkah, Ihram is from place of residence.

8. Arrival in Mina before Zuhar, Asr, Maghrib and Isha prayers and Fajr Prayer of 9<sup>th</sup> Dhul Hijjah.

### 9th Dhul Hijjah

9. After Fajr prayer, arrival at Arafat.

10. Zuhar, Asr shortened and combined in Nimra Mosque or wherever the tents have been put up in the camps.

11. Standing at Arafat, after sunset, departure to Muzadlifah without performing Maghrib prayer at Arafat.

12. Arrival at Muzdalifah, delayed Maghrib and Isha prayers with one Azan and two Iqamats combined. (Isha shortened).

13. Collect pebbles for Rami of Jamra. Pebbles may also be collected in Mina.

### **10th Dhul Hijjah**

14. Arrival at Mina after performing Fajr prayer in Muzdalifah.

15. Lapidation or Rami (casting stone) at Jamra Aqaba (Big Satan) before sun is past meridian.

16. Sacrifice animal. One lamb or sheep per person. Camel and cow can be shared by 7 persons.

17. Haircut or tonsuring of head.

18. Come out of Ihram.

19. Tawaf Ifadah/Ziarah

### **11th Dhul Hijjah**

20. Lapidation (castin stones) at all the Three Jamarat after the sun is past meridian (seven pebbles at each jamra)

21. Stay in Mina

12<sup>th</sup> Dhul Hijjah

22. Lapidation (casting to be repeated as the previous day

23. Leave Mina before sunset, perform Tawaf Ifadah if not performed yet.

### **13th Dhul Hijjah**

24. If sun sets in Mina, Stay there and do lapidation as on the previous two days after the sun is past meridian, leave Mina for home.

25. Tawaf Wida (Farewell Tawaf) when leaving Makkah for

Madinah or home country.

### **Talbiyah**

Pilgrims are also recommended to repeat the traditional phrase declaring that they are responding to Allah's call for them to offer the pilgrimage and complete it. They repeat these phrases as they go into Ihram. Labbaik Allahumma Labbaik. Labbaik Laa Shareeka Laka Labbaik Innal Hamda Wannimata Laka walmulk Laa Shareeka Lak "I respond to Your call my Lord, I respond to You, there is no deity save You. All praise, grace and dominion belong to you. You have no partners." Men should utter this aloud while women should say it silently. Repeat this Talbiyyah frequently, and engage in the praise of Allah, in supplication for forgiveness, and in the enjoining of what is good and the forbidding of what is evil.

### **Essentials of pilgrimage**

There are four essentials of pilgrimage which must be done for it to be valid. Omitting anyone of these will invalidate one's pilgrimage. These are:

1. Ihram
2. Attendance at Arafat at the specified time
3. The Tawaf of ifadah and
4. Sa'ie between Safah and Marwah
5. A fifth essential is added by Shafie school of thought,



which is to shave one's head (for men only) or to shorten one's hair.

**Restrictions of Ihram**

In the state of Ihram the following acts are forbidden.

- 1) To cut or shave the hairs of head or body, till the sacrifice of animals is completed.
- 2) To cut the nails.
- 3) To wear stitched clothes (for men only).
- 4) To wear turban or cap or anything which covers the heads (for men only).
- 5) To wear shoes or socks above the ankle.
- 6) To cover the face
- 7) To hunt animals.
- 8) To fight or quarrel.
- 9) To have sex

**Women in Hajj**

**Ihram for Women**

- (i) It is obligatory for women to cover the head.
- (ii) Stitched cloth is allowed.
- (iii) Any colour dress is allowed.

Bukhari and Ahmad have reported that the Prophet (Pbuh) said: "A pilgrim woman must neither cover her face nor wear gloves." This proves that a woman in the state of Ihram should not cover her face and hands.

**On menstrual days**

It is reported by Hazrat Aishah that once on a Hajj Pilgrimage when she experienced the monthly period, the holy Prophet (Pbuh) noticing her

inconvenience said: "There is no need to cry. This is something that Allah has made as a natural occurrence for daughters of Adam (Pbuh), meaning all women. "Most scholars are of the opinion that purification is not necessary for performing Sa'i between Safa and Marwah, in the light of what the holy Prophet said to 'Aishah once when she menstruated. He told her. "You may perform all rites (of Hajj) as other pilgrims do, except performing tawaf around the Ka'bah which you may do after you are clean and no longer menstruating." 'Aishah and Umme Salamah said: "A woman who performs the tawaf, offers two rak'ah prayer (by the Station of Ibrahim), and then finds that her period has started, may perform Sa'i between Safa and Marwah. "It is preferable, however, to be in a state of complete purity while performing various rites of Hajj or 'Umrah, because cleanliness is commendable in Islam.

\* It is permissible for woman to enter the state of Ihram in case she has experienced menstrual period or child birth by performing the ghusl (obligatory bath) and making the niyat (intention) of Hajj or Umrah. She will have to recite Talbiyah. This is enough for her to enter the state of Ihram.

\* She may not offer the

two rak'ats nafil salat of Ihram until she is fully clean and performed the obligatory ghusl.

\* After Ihram she may perform the duties of Arafat, Muzdalifa and Mina.

\* She may pray and recite Istaghfar and all other duas.

\* If a woman fears that she may begin to menstruate she may perform the Tawaf Al-Ifadah early on the day of Nahr – 10<sup>th</sup> of Dhul-Hajjah as a precaution against the menses.

\* If a woman (pilgrim) is afraid of her monthly period, she may perform the Tawaf of Ka'bah before throwing the pebbles at Jamarah and even before her sacrificial animal is slaughtered.

\* Women may touch and kiss the Black Stone when there is an opportunity and no men are around. It is reported that 'Aishah said to a woman, "Do not crowd with others at the Black Stone, but if you find a chance, touch and kiss it, otherwise if there is crowding, then say a takbir (Allah is the Greatest) when you are opposite to it, and make your tawaf and do not cause any harm to anyone.

\* Staying at Arafah means physical and mental presence in any part of Arafah, whether one is awake, asleep, riding, sitting, lying down, walking, and regardless of whether one is in a state of purity or not, e.g., a menstruating woman.

\* Persons who for valid reasons, illness, etc., cannot

themselves throw the pebbles may ask someone else to throw pebbles on their behalf. Jabir said, "We performed Hajj with the Prophet (Pbuh) and we had some women and children with us. We (adults) uttered talbiyah and threw pebbles on behalf of the children. "This was reported by Ibn Majah.

\* Abu Daw'ud and others reported from Ibn Abbas that the Prophet said, "Women pilgrims do not have to shave (their heads); they may only shorten their hair." Ibn Umar said, "when a woman wants to cut off her hair, she may hold her hair at the front and cut it off about the length of the tip of a finger."

Prohibited Act while in the state of Ihraam

The following acts are prohibited during the state of Ihraam:

Sexual intercourse as well all sex-play and acts and talks of romance. Quarrelling and fighting.

Hunting land animals.

To inform a hunter of the whereabouts of an animal.

To aid a hunter in anyway whatever.

To chase a wild animal.

To break an egg of a wild bird.

To injure any wild animal, even removing its feathers.

To sell wild animals.

To purchase wild animals.

To remove the milk of a wild animal.

To cook the meat eggs of wild animals. ● (Islamic Voice)

## Sanctity of Time and Space

**S. Abul Hasan Ali Nadwi**

God has bestowed two special 'sanctities' upon the Haj, the sanctity of time and the sanctity of space, due to which the pilgrim remains alive to the grandeur of the occasion and the solemnity of his own responsibility. He is zealously vigilant in his conduct and never becomes neglectful of the unique spiritual atmosphere surrounding the Pilgrimage.

In the Qur'an it is set forth that:

Lo! the number of the months with Allah is twelve months by Allah's ordinance in the day that He created the heavens and the earth. Four of them are sacred: that is the right religion. So wrong not yourselves in them. (-ix: 36)

And also that:

They question thee (O Muhammad) with regard to warfare in the sacred month. Say: Warfare therein is a great transgression (-ii: 217)

It is related that the Prophet once said, "Verily, Time has returned to its original state- as it was on the day on which God created the heavens and the earth. Four months are sacred in it: Zi-Quad, Zil-Hijja, Moharrum and Rajab".

As for the sanctity of space, we read the following in the Quran:

Say (O Muhammad) I am commanded only to serve the Lord of this Land which He hath hallowed, and unto Whom all things belong. And I am commanded to be of those who surrender.(to Him. (-xxvii: 91)

It is related by Ibn-i-Abbas that the Prophet said on the occasion of the victory of Mecca, "Migration has ceased from today but Jihad and Niyat remain. Start out at once when you are called up for faith." He also remarked, 'God has granted sanctity to this town from the day on which He created the heavens and the earth. This sacredness will endure till the end of the world. Even before me warfare was prohibited in it and to me also it has been allowed only for a short time of the day. Now it is forbidden, with the sanctity of Allah, till the Last Day. In it, neither a thorn can be plucked nor a straw broken nor a bird or animal driven for game nor an article dropped (by any one) picked up." Upon it, Abbas enquired, "O Prophet of God! Can Izkhir also not be pulled out (which was often needed by the people)?" The Prophet replied, "Of course, with the exception of Izkhir."

To commit a sin within the bounds of Haram is, in any case, a grievous matter. But, according to some doctors even the intention to commit a sin in it is an offence and, in their support, they cite the following verse of the Quran:

Whosoever intendeth wrongful partiality in it, him We shall punish with painful doom. (-xxii: 25)

Ibn-i-Katheer, for instance, asserts that 'the distinction of the Haram is that here even a person who thinks of committing a sin is liable to be called to account and punished no matter whether he carries it into action or not.' ●

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