

Hajj: A Timeless Tradition of Reverence and Renewal

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The Hajj is about those transcendental moments when the body, heart, and soul unite. Beyond being a requirement for all Muslims, the Hajj has multiple layers of meaning.

The Hajj ceremony also brings back happy memories of a great family that endured a barrage of hardships. A deed's greatness is linked to how old it is. Only Hajj, the enormous assembly of truth, can claim ownership of such greatness. Hajj literally translates as "intention." The entire journey towards the God is being criticised, not just the intention.

Famous Latin American author Paulo

Coelho depicts a shopkeeper in his book *Alchemist* who views the Hajj pilgrimage to Mecca as his ultimate goal. His thoughts are driven by this intense desire. Through learning from his will, the work's main character chose the direction of his journey and future. Similar to this, visiting the Holy Prophet's Rawla Sharif (Holy grave of Prophet) and performing the Hajj are among the eternal desires of every Muslim brother in the world. When he finally arrives at the Kaaba after having travelled the spiritual route in his mind and heart earlier, he is so moved by the sight of the magnificent structure that he circles it five times each day. He experiences a sense of God's near-



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ness in God's house that the slave tries to describe in terms of his own nation. They were the ones who responded to the call of Prophet Ibrahim (a) and his golden son Ismail (a), who was referred to by the Holy Qur'an as being on the community. The attire worn during this holy ceremony is an illustration of this.

It is obvious that the goal of this is to completely eliminate the differences among the mankind and to declare a new approach to equality. In order to bow before the glory of Allāh, a person's preferences are cast aside from clothing patterns that are social symbols of rank, distinction, and colour orientation. His life is made happy by the faith and spirit he gains when he forgets everything and merges with the creator.

The entire human society can be made pure with just a few of Iḥrām's ideas. The way a person dresses is a reflection of who he is. He discards this very form of dress through Iḥrām, trying to bury himself. Additionally, Iḥrām serves as a reminder of the path to the hereafter. He changes into a shroud-like attire as he gets ready to travel to the next world. We have adopted the traits of Prophet Ibrahim, who's the Qur'an compared to a community wearing a uniform while standing on the land of Mecca, the site of the exchange of good cultures. Spirituality and materialism are woven into every aspect of the Hajj. These two are the determining factors that give Tawaf, Sa'i, and 'Arafah, among other things, its essential components. The Prophet claimed that the only reward for performing a Mabrur (acceptable) Hajj was entrance into Para-

dise. The Mu'min approaches the Creator more closely by achieving Paradise. After finishing the holy task, those who return will experience a new life, similar to a new-born child.

The seven-time circumambulation of the magnificent Kaaba is noteworthy for its appearance. An unearthly magnetic field is created between us and the object when we concentrate on it. In Tawaf, the same magnetic force is generated. The balance of life is largely preserved by the magnetic force that resides in that centre. Tawaf has been compared to solar system or the galaxy because of the pilgrim's polar (counter-clockwise) movement. Every planet in the solar system orbits the sun, or there is a magnetic field between the sun and other planets, which also has an impact on the Tawaf topic. The circling pilgrims around the Kaaba serve as a reminder that only Allāh is immortal and that life is not stable. The Holy Kaaba, standing still in the middle, points to Allāh's eternity and unity even as the pilgrims encircle it like a brilliant sea of stars. When a person with his own bones dissolves into the sea of worshippers that surrounds this revered shrine, he is changed into the entirety of a local people, with all "I's" becoming us according to Allāh's will.

According to Imam Ghazali's *Ihya Uloomuddin's* interpretation, a believer's Tawaf is performed with his heart rather than the body. To begin Tawaf, we must touch Hajarul Aswad, the image of Allāh's right hand, with our right hand or make a palm-up gesture in its direction.

Sa'i practice plays a significant role in the Hajj as well. Through Sa'i, every believer is honouring the unrivalled mother's love. The sacrifice of Hajara Beevi, who ran between Safa and Marwa in search of water to slake her infant son's thirst while his soles were still red, is remembered by pilgrims. Another reason for this is the gratitude for God's

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mercy. Sa'i is a journey. The lesson of Sa'i is that a mumins' life should be full of hope. In order to give her infant child water, Hajar Bewi ran seven times between Safa and Marwa. The Zamzam that emanated from the spot where Ismail (a.s.) stepped was that hope. Here is proof of Ikhlas and submission to Allāh, the Almighty. The believer runs between the two mountains because he longs for matgrace and mercy. Sa'i clarifies the levels of significance that Islam gives to material life. The desire to approach God is present in one place, and the need for God's assistance in the material world is present in the other. The Prophet (peace and blessings of Allāh be upon him) is said to have reminded us of the fate of a slave on the Day of Judgement, when his future hangs in the balance between two scales, according to Imam al-Ghazali (RA).

On the day of Arafah, Islam was declared as the only way of life in the new world order. Arafah's importance in Hajj is demonstrated by the Prophet's statement that it is impossible to perform Hajj without Arafah. The vast ocean of Muslims who have gathered there across international borders, including Africans, Europeans, and Asians, are turning towards the one God. There, the perspectives of the Islam-envisioned, limitless social outlooks are developing. It plants the seeds of our interdependence. We mourn when a Muslim brother is injured anywhere in the world because of this. In solidarity with this important gathering of Muslims from around the world, regardless of the scholar, the layperson, the rich or the poor,



non-Muslim brothers who observe fast on this day. Arafah also serves as a reminder of the future reality known as Mashara. This enormous congregation of millions of believers is also intended to bring back memories of Adam and Eve's reunion. From Makkah to Arafah, then back to Makkah. It alludes to the fact that we belong to Allāh and that the return is to Him.

The act of stoning in Mina serves to revive the memory of Prophet Ibrahim (A.S.), who overcame the attempt by Iblis to dissuade him from offering sacrifice to God even as the divine test was nearing its conclusion. Throwing stones serves as a metaphor for purifying oneself. With each stone, Haji attempts to crush his soul's dark temptations and evil desires. We are all driven to avoid harbouring unjustified thoughts and misguided feelings. Why do we see the invisible Iblis if Prophet Ibrahim (A.S.) threw down the real Iblis? You



are throwing stones at the three idols of hypocrisy, greed, and violence that reside inside of you, which are represented by the three jamras in the Mina.

The Hajj is a lengthy tradition. The Kaaba and its main ring. The Kaaba's architectural design is unfathomable and a singular expression of the divine majesty. It is foolish to believe that God is deserving of the beauty that man can produce with his own hands. Therefore, calling forth God's glory is the most basic form that can be conceived by man? Muhammad Asad asserts that the Kaaba is always a miracle with regard to this holy miracle. A wonder without a pantry. Without facing this holy shrine and bowing down, a Muslim's faith is lacking. The Kaaba plays a huge role in a believer's daily life. The unity of God is symbolised by this stunning structure. The pilgrim's movements around it exalt Allāh's glory. Your soul and body



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are drawn to Allāh by the Kaaba's straightforward shape. Nothing there can divert your attention from God. This lovely manifestation of the Creator's Holy Spirit serves as a reminder that He only came to perform Hajj.

The Hajj opens the door for an endless message. Just a couple of these are taqwa and devotion. The Hajj also provides special Tawakkul experiences. Hajj also discusses the importance of a father and son's filial relationship and how warm it should be. Prophet Ibrahim was willing to sacrifice his son to obey God's command, but Ishmael (as) did not respond favourably. The Prophet Ismail, who declared that he would be pleased to carry out the Creator's command, is a good example for the current generation. It is necessary to strengthen the bond between father and son to this degree.

The Hajj opens up fresh possibilities for change for a world mired in falsehood and error. The foundation of an ancient culture is also attested to by the soil. An acceptable Hajj combines the fulfilment of completing a required task with the fulfilment of sincerely confessing one's errors and sins to the God. When we perform a true Hajj, which renders her as innocent as a child, by resolutely deciding never to return to her previous sinful lifestyle and making every effort to uphold that decision for the remainder of her days.