

THE PHILOSOPHY OF RITUAL OF HAJJ WITH SPECIAL REFERENCE TO ALI SHARIATI

*Malik Mohammad Tariq

ABSTRACT

The Muslims rightfully maintain that Islam is not simply an abstract ideal conceived just for nominal adoration or a stagnant idol to be frequented by admirers every now and then. Islam is a code of life, a living force manifest in every aspect of human Life. The Muslims also maintain that the individual is the centre of gravity and is the launching instrument which can put Islam into full action on a full scale. Hajj or Haj is the pilgrimage to “Makkah” is one of the sources which helps in this struggle. Every able-bodied Muslim who affords to do so is obliged to make the pilgrimage to Makkah at least once in a lifetime. The Hajj constitutes the congregation of people from all parts of the world, in the place where revelation was repeatedly sent down to the Holy Prophet (SAW). The system and rituals of Hajj were introduced for this reason that all those who affirm servitude to God and enter into submission to Him, no matter to which nation or country they belong, should get attached to one centre, assemble here and circumambulate it. The present study focuses the Hajj with special reference to Ali Shariati. The philosophy & sociology of Hajj presented by Ali Shariati is presented in the study.

*Assistant Professor, Department of Philosophy,
University of Balochistan, Quetta, Pakistan

INTRODUCTION:

Hajj or pilgrimage to Makkah is one of the five pillars of Islam. *Hajj* (literally a “setting out towards” a place, in this case Makkah) was made obligatory in the 9th year of *Hijra* as in these verses of the Holy Quran:

Pilgrimage thereto is a duty men owe to God, -those who can afford the journey.¹

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.²

In the *Haidth* the pilgrimage is also made incumbent on every Muslim “Ibn ‘Abbas reported the Apostle of Allah (May peace be upon him) as saying: Islam does not allow for failure to perform the *Hajj*”.³

The Holy Prophet (SAW) sent 300 Muslims under the leadership of *Hazarat* Abubaker Siddique (RA) to Makkah so that they could perform *Hajj*. That was the year when it was banned from *Mushrikeen* (those who associate partner with Allah) to enter *Kaba*. It was also made unlawful to perform *Tawaf* (circling of *Kaba*) with naked body.

The following year, 10th *Hijra*, the Holy Prophet (SAW) announced ahead of time he himself would perform *Hajj* that year. He led tens of thousands of Muslim to *Hajj* that year demonstrating to Muslim how to perform all the rites and rituals of *Hajj*. This *Hajj* is known in the history as *Hajjatul Wida* or fare well pilgrimage because this proved to be the last *Hajj* the Holy Prophet (SAW) performed. At the end of this fare well pilgrimage, the divine revelation that had started some 22 years ago came to an end with the following verse of Holy Quran:

This day have I completed my commandments for you, you have brought to its fullness the favour that I have bestowed upon you, and have chosen Islam as your Religion.⁴

DISCUSSION

Hajj is an act of worship just like *Salat* (five daily prayers) and *Sawm* (fasting in the month of *Ramzan*). Muslims from all over the world gather in Makkah in the last month of Muslim calendar and worship Allah. A *Hajj* is the special worship that last for several days. This is an occasion that brings Muslims of all countries and races to one place- the *Kaaba*. This is a unique opportunity of worshipping Allah collectively in the large gathering at one place. Ali Shariati defines what he understand of *Hajj* as follows:

In essence, *Hajj* is man's evolution towards Allah. It is a symbolic demonstration of the philosophy of Creation of Adam. To further illustrate this, it may be stated that the performance of *Hajj* is a simultaneous show of many things; it is a "show of creation", a "show of history", a "show of unity" a "show of Islamic ideology" and a show of the *Umma*.⁵

Ali Shariati further says:

The *hajj*, in general view, is the existential course of a human being towards God; it is a symbolic drama of the philosophy of creation of the children of Adam; it is the objective embodiment of that which is relevant in this philosophy and, in a single word, this *is* similar to creation and, at a same time, similar to history, and, at the same time similar to monotheism. It is at once and at the same time similar to *maktab*, similar to *ummah* (ideological society, model society which Islam wishes to establish among human beings) and, finally, the *hajj* is a symbol of drama of the creation of human being and, also, of the *maktab* of Islam in which God is the Director, the language of the play is movement and the principle characters are: *Adam, Abraham, Hajar* and *Iblis*; scenes take place in the sacred area: *Masjid al-Haram, Masa, Arafat, Mashar* and *Mina* and symbols: the *Kaba, Safa* and *Marwah*, day and night, sunset and sunrise, idol and sacrifice; dress and ornaments, the *Ihram, halq* and *tafsir*.⁶

Ali Shariati says the actor in this event is only one person: "You whosoever you are, whether man or woman, whether old or young, whether black or white, because you have participated in this scene, you have the main role".⁷

For Ali Shariati, “*Hajj* is the antithesis of aimlessness. It is the rebel against a damned fate guided by evil forces. The fulfillment of *Hajj* will enable you to escape from the complex network of puzzles. This revolutionary act will reveal to you the clear horizon and free way to migration to eternity towards the Almighty Allah.”⁸

SIGNIFICANCE AND PHILOSOPHY OF HAJJ

Every nation and society has a center of unity where they get together to worship God. They see prosperity and culture as relics of unity. People of society get to know each other and understand each other’s difficulties. They form to remove these difficulties and achieve their goals. With this idea, *Hajj* has been made a pinnacle of worship in order that Muslims who gather to perform *Hajj* can praise their Lord and Master, be thankful for His blessings, and humbly pray to Him for the removal of their difficulties. Muslims living in various parts of the world get to know each other, to lay the foundation of social culture, to give advice each other, and to provide opportunity for collective struggle

After we have become familiar with the philosophy of *Hajj* and its sublime goals, we should go on two parallel journeys, namely the journey of body (the physical journey) and the journey of soul (the spiritual journey). We should be keen about the inner state, the spiritual effect and its acceptance, but Ali Shariati also stress on physical and social aspect of *Hajj* and its importance.

There are specific months for performing *Hajj* and are called “Months of Pilgrimage”. These three Islamic months are *Shawwal*, *Ze-Qad* and *Zil-Hajj*. During these three “Months of *Hajj*”, one prepares for the pilgrimage. All the essential duties of the pilgrimage have to be completed between 8th and the 13th day of *Zil-Hajj*. Ali Shariati says, “It is the season. Release yourself from this filthy, disgraceful and humble, narrow life-this world; save your self from your suffocating and closed individuality-the ego; resolve on Him with the sign of the eternal migration of the human being- the perpetual becoming of human being towards God. Make the *Hajj*”.⁹

The actual pilgrimage begins just outside Makkah where there are various *mawaqit* ("stations" - singular, *miqat*), When one reaches

“*Miqat*” (anyone of the appointed places in Makkah where pilgrims make a vow to pilgrimage) one must perform ablution or to take a bath, where the pilgrims must change into two strips of white cloth known as the *ihram* (the word means "prohibiting", indicating that the pilgrim is now on sacred service and is prohibited from various activities). During the five days of *Hajj*, all Muslims engaged in this worship must remain in this same simple dress. As soon as a pilgrim puts on *Ihram* and declares his intention to perform *Hajj*, he/she enters into the state of *Ihram* and his/her *Hajj* begins. This obligation applies to men only - women need merely to be modestly and appropriately attired: At this point the pilgrim must recite a declaration that he is about to embark on the *Hajj*, known as the *talbiyah* ("standing for orders"). He follows the words attributed to Muhammad:

I respond to Your call, O Allah, I respond to Your call, and I am obedient to Your orders. You have no partner, I respond to Your call. All the praises and blessings are for You, All the sovereignty is for You, and You have no partners with You.¹⁰

Ali Shariati says. “Dig the grave of all your ‘me-nesses’ in *miqat*. Bury your ‘self’ in it; bear witness to your own death; be the pilgrim to your own grave; create the ultimate fate of your life with your own hands; die in the place of the appointed time; be resurrected in the desert... all in a single colour, single pattern, no one recognizing the other, therefore no one re-finding the self; the ‘me’ has been left behind in the place of the appointed time, and now they are spirits who have been resurrected, they have taken on form, disregarding race, family, class, without name and without title”.¹¹

The first part reads in Arabic “*Labbaika Allahumma, Labbaik*” - Here I come, O Allah, here I come”. He then enters Makkah and performs the *Tawaf*, a sevenfold "circling" of the *Kaaba*, always going anticlockwise around it this ritual is known as *tawaful-qudum* (the *Tawaf* of "arrival") and begins at the famous black stone built into the east corner of the *Kaaba*, of which more will be said shortly.

Ali Shariati says, “Every bowing (*ruku*) in *miqat*, in the white dress of Resurrection Day, *Ihram*, is the denial of every time we

bowed our head before any fear, greed or false deity. Every prostration (*sajdah*) is a denial of every forehead which we humbly put on the earth before a palace of power".¹²

Ali Shariati says about *Tawaf* as:

Eternal constancy and eternal movement!

A Sun in the center and around it, each one, a star, in their sphere circling around the Sun.

Constancy, movement, and harmony= circumambulation.¹³

He further says:

God is the Heart of the universe, is the Axis of existence, is the Creator of the universe which everything circumambulate around and you, in this system, whether in the *Kabah* or the universe, are a particle, a particle in movement, and each movement, in a place; you are a continuous movement... It is here that you can see the people and not see man or woman, not see this nor that, me or him or you or them; see universal, not particulars for the individual has been dissolved in the totality of human being".¹⁴

The act of kissing the *Hajr-al-Aswad* (Black stone) is called *Istalam*. When all the idols of the building were destroyed at the conquest of Makkah, this stone was preserved and every pilgrim to Makkah endeavors to kiss it in emulation of his prophet's practice. Why do they do this? One Muslim writer says of this rite:

Muslims do not worship the Black Stone, but only show special reverence and veneration for its dignity and they kiss it only after the example of the Prophet and to keep their Covenant with God to obey His Will and avoid His disobedience.¹⁵

Another writer is probably close to the mark when he says that the Black Stone was "the great fetish, the principal though not the only divinity of the *Quraish* clan".¹⁶ In any event, there appears to be no point in kissing the stone and Muslims will be hard-pressed to find a really sound reason for the perpetuation of a practice more suited to primitive pagan idolatry than the true spirit of monotheistic worship.

The kiss which the pious Mohammedan (Muslims) pilgrim bestows on it that is a survival of the old practice, which was a form of worship in Arabia as in many other lands. ¹⁷

According to Ali Shariati, “And it was the custom that when you placed your hand within the hand of another in allegiance, you were freed of all previous allegiances... You are freed from allegiance to others; you have given your hand to God. You have renewed the covenant of your “*fitrat*” (primordial nature). You have become responsible and an ally of God... join the masses”. ¹⁸

After completing the “*Tawaaf*”, the pilgrims move to *Muqam-e-Ibrahim* and offer two *Rakats* of prayer. The next step is *Sae*, to traverse this distance between *Safa* and *Marwah*, the two mountains, seven times. The distance between them is more than 300 meters. The pilgrim should walk briskly towards *Marwah* than return to *Safa*. These circuits are called *Sae*. One may ask at this stage: ‘What is *Sae*, after all and why has it been tagged as a permanent feature of ‘*Umrah/Hajj*; there are more than one narrations relating to its philosophical background. It is commonly inferred that it is in pursuance of the frantic effort made by *Hazrat Hajira (RAA)* to find some water for her son Ismail. Another one proposes it to symbolize the effort and struggle of Abraham(AS) as he searched for an appropriate place between the two hills to sacrifice his son Ismail. Ali Shariati says:

Sa’y is a search. It is a movement with an aim. It is depicted by running and hurrying. During *tawaf* (circumbulation) you acted as *Hajar*. In Ibrahim position you acted as Ibrahim and Ismail. Once you begin “trying” (*sa’y*) you are acting as *Hajar* again . ¹⁹

No wonder God Almighty praised him so dearly in the *Qur’an*; he earned it the hard way and that is what makes *Sae* so very meaningful. And the Lord made sure that human race does not lose sight of this event as long as He plans to let it live. This appreciation completely changes the complexion of an otherwise ordinary stroll and one gears up for yet another exercise, forgetting the exhaustion caused by the earlier proceeding, just to win his Master’s pleasure.

According to Ali Shariati,

This great lesson of God should be studied by all philosophers and gnostics in the world, in the countenance of this human being; all those who search for faith and truth; a countenance of a woman, a black Ethiopian woman, a female slave.

Hajar. A mother.

She submits herself to Him in accordance with love. She brings her child from the town, country, living place to this scorched, waterless, non-inhabited valley.

She lays him on its bed.

Disregarding all accountings and reckonings, with absolute trust, solely with the power of faith, with reliance on love and Him and nothing else....

She leaves the child to love and immediately begins searching; she runs upon her self-determined feet and seeks with her able hands.²⁰

Ali Shariati further says,

Struggle in the search for water, a manifestation of the material life, the earthly life; an objective need; the link between humanity and the soil of the earth, the paradise of this earth, an earthly table.

A searching movement; a struggle with the soil over the earth in order to secure your needs from the bosom of nature and take water from the depths of stones.

A search, absolute material, need - material, deed - material, goal - material.

Economy, nature, struggle!

It means need, material, human being.

Absolute intellectuality!.²¹

Hajj, as you may eventually appreciate, is a process of endless retreats; one leaves for *Hajj* as 'someone' and after arriving in Makkah one is perpetually faced by experiences that defeat one's self esteem, one's own principle, one's nature and one's ego. This 'experience' is alien, perplexing and sometimes frustrating but this is, in fact, the blessing of a pure *Hajj* which reduces one from 'someone' blessing of a pure *Hajj* which reduces one from 'someone' to 'no one', but from a loser to victor.

This journey symbolizes a Muslim army on *Jihad* which will pass through different stages and will be tested at every step for its dedication, perseverance and patience; hence every member must remind himself of the forthcoming event lest the opportunity is lost. One must appreciate the fact that the journey of *Hajj* actually symbolizes an expedition of *Jihad* against evil and hence one leaves home in *Ihram* hoping to reap the highest reward -- the *Shahadah*. While on this expedition one time and again, have the opportunity to prove his sincerity to the cause. The stay in *Mina* is one such opportunity. *Mina* is the Muslim army's first camp and also headquarter for the entire *Hajj* proceedings where it reorganizes itself, its members reiterate their pledge, acknowledge their Master's supremacy and seek His forgiveness and help, lest they should falter. It obviously requires phenomenal concentration which is not easy to attain in that sea of humans and not uncommonly one has to put up in the company of tens or twenties of other fellow pilgrims many of whom are unaware of the subtlety of this opportunity and hence carry on with their worldly routines of eating, gossiping and roaming. Ali Shariati says:

The army of love is ready for *Jihad*. Those freedom-fighters who came from *Arafat*, spent the night in *Mashar*, collected their arms and strengthened their faith have to wait at the gate of *Mina*. Where? At the border of a city is the centre of martyrdom and simultaneously the battlefield! Wait and obey the sun! How?

--Prepare yourself—collect your arms at night!

-- Do not enter *Mina* before sunrise since the night is the appointed time for the pause in *Mashar*.²²

He further says:

The next station is *Mina*. It is the place of combat. The day after is the day of sacrifice and time for combat. The war begins tomorrow. Thus every one must be armed tonight. Combat takes place in the light of day but arms are collected during the darkness of night.

23

First day in *Mina* involves no real activity and, if not adequately prepared, one doesn't know how to spend it. But those who know the purpose of their stay in the valley will only be complaining

of shortage of time, since they know that no effort is good enough to have ensured a berth in the heavens. Next day (9th *Zhu'l-Hajj*) is virtually the most important day of this expedition when the army takes off for 'Arafat and hence has been labeled 'the *Hajj* Day' by the Prophet (SAW). Mass movement is witnessed once again with all the glory and grandeur that one can dream of, in spite of the extreme simplicity of its participants –

On the 9th of *Zul-Hajj* pilgrims gather in a great ground that is located about 9 miles to the southeast Makkah. This ground is called *Arafat*. A pilgrim is required to stay at this ground for his/her pilgrimage to be acceptable. Ali Shariati says that the issue which makes it more sensitive is that here the emphasis is upon 'pausing'. He says the 'Arafat' comes from the word meaning knowledge. Whereas *Mashar* comes from the word meaning consciousness and *Mina* comes from the word meaning love, faith.²⁴

Arafat is, like *Makkah* and *Mina*, another valley where the army now camps. It is always good to be there early as one cannot get even close to the mosque to attend the *Hajj* sermon if late. Also the space around '*Masha'ar-i-Haram*' gets occupied very quickly, a spot selected by the Almighty for us to register our prayers. But the entire valley serves as the praying area and the Holy Prophet (SAW) is reported to have said that anyone present within the valley may consider to have accomplished his *Hajj*. It is extremely important therefore, to select your final platform where you can find some relative solitude. The crowd in general restricts itself to the tents and does everything in small groups following a leader. But ideally this is the day of 'privacy' and it is best to converse with Him through your own tongue, eyes and heart rather than letting someone else do the job. If you can't do it, no one else can. There are innumerable low peaked mountains in the valley which are very thinly tracked and it is best to use one of them as a platform where you can sit in peace, facing the setting sun, for at least a couple of hours. Before you actually sit down for prayer, take a good long look at the spellbinding scene of the valley as you will not be able to catch it once you started off. Ali Shariati says:

With the sun setting, the pause in *Arafat* (knowledge) ends. It is impossible to see in darkness. There is no possibility of familiarity or vision- no sight exists. The sun sets in the plain of '*Arafat*'; the human beings, accompanied by the sun, migrate towards the west. Movement at night. Pause in *Mashar*, the land of consciousness of self. The phase after knowledge, consciousness.²⁵

Ali Shariati says, "*Arafat* is representing the stage of knowledge and science which is an objective relationship between the thoughts and the existing facts of the world. Clear vision is necessary; therefore, it needs light (daytime). *Masher* represents the stage of consciousness which is a subjective relationship between thoughts. Therefore, it is the power of understanding achieved by more concentration in the darkness and the silence of "night time".²⁶ He further says: *Arafat* is the stage of experience and objectivity. *Arafat* is a state of mind far from corruption and sickness. *Masher* is a stage of consciousness with full responsibility, pure and righteous in the sacred and secure land of *Mashar-ul-Haram* as in the Sacred Mosque and the holy month".²⁷

Ali Shariati says, "Go from Makkah to *Arafat* (Lo' we are Allah's) and then return from *Arafat* to *Kaaba* (Lo' unto Him we are returning). *Arafat* represents the beginning of man's creation. In the story of Adam (creation of mankind on earth), it is said: "After Adam's descent onto earth, he met Eve at *Arafat*; it was there that they were acquainted with each other". The decent was when Adam was instructed to leave heaven (after he rebelled). That heaven was not the one which is promised for the hereafter (paradise). It was the heaven on earth as well as Adam's birthplace".²⁸

Ali Shariati further says, "The conversion of "Adam in heaven" to the "Adam on this earth" exemplified the character and behavior of mankind today. It was a portrayal of rebellious, aggressive and sinful man who was swayed by *satan* and Eve. Although he was expelled from heaven, exiled onto earth and subdued by nature, Adam nevertheless ate from the fruit of "forbidden tree". What was the outcome? Adam acquired the wisdom, consciousness and insight of a rebel! Opening his eyes and finding himself naked, Adam entered the

state of “knowing himself”.²⁹ Then he says: “Consequently, from a philosophical point of view, man’s existence was contemporaneous with the existence of knowledge; from scientific point of view, man’s history started knowledge! How strange! During *Hajj*, the first move is initiated from “*Arafat*”. The “stop at *Arafat*” occurs in daytime beginning at noon of ninth day when the sun is shining at its most. This time is designated so that you may gain consciousness, insight, freedom, knowledge and love in sunlight! At sunset, the stop at *Arafat* is over. Nothing can be seen in the dark. As a result, neither acquaintances nor knowledge prevail!”.³⁰

The army moves, once again and without saying the *Maghrib* prayer although the sun has set. And it will be late when it reaches *Muzdalifah*. How strange? After having spent all the time in apologies, the first thing one does is omitting the prayer. But the Prophet (SAW) guided us like that and we owe no apology for this. This is, in fact, surrender. *Muzdalifah* is a valley that one passes while enroute to ‘*Arafat*’ but stops here only on the way back. It is usually ‘*Isha*’ time when the army lands here and says *Maghrib* and ‘*Isha*’ prayers together. Ali Shariati says:

The roaring flood of migrants who arrive from *Arafat* abruptly scatter upon the hillsides like an army. They hurriedly disembark from their vehicles while still moving and hastily climb the mountains in search of arms”.³¹

He further says:

The army, roaring and disheveled, reaches *Mashar*; hurriedly collects the stones upon the way from among the Rocky Mountains and then. Tranquility. Contemplation”.³²

According to Ali Shariati:

The pebbles you collect are your arms; they are your arms to fight the enemy. It has so been ordered and you know what kind of pebbles to collect.

Smooth, polished, round, smaller than a walnut and larger than pistachio.

What does it mean? It means: bullet. Every thing is reckoned precise and with foresight; the day after every soldier of Abraham's army must aim 70 bullets towards the sensitive parts of the enemy in *Mina*....At any rate, you should not run short in the battle scene. If you miss a single shot, you are not a soldier; you have not participated in the *hajj*".³³

After that there is not much to do as the Holy Prophet (SAW) is reported to have rested all night, the only night in fact when he did not get up for the *Tahajjud* prayer. The valley has no built structure and the army spends the night under bare skies on pebbly, uneven ground.

The *Muzdalifah* night, like most other experiences during *Hajj*, is a beauty and the revelations are mind-boggling. One realizes that in simplicity lies the secret of creator-creation relationship and that is why He stresses so hard on it. The clutter of accessories around us tends to mute the cry of one's soul at every misdemeanor until it gives up and from thereon the journey is smooth, brisk and downhill and doesn't take long for one to hit the bottom. One recollects how gradually one has, on one's own, shed off the 'necessities' that were a part of his physical being.

The *Jihad* symbolized in the *Hajj* proceedings reaches a befitting finale in this event. It appears to be a very simple and rather lackluster tradition after all those emotional explosions in 'Arafat and *Muzdalifah* but quite contrary to one's perceptions it turns out to very similar to them all and therefore fits beautifully in the entire setting. Ali Shariati says: "It is the night of 10th of *Dhilhajjah* and the great army of monotheism-these 'worshipping *mujahids*' 'armed gnostics-have become silent in this mountainous camp, drowned in their loving longings".³⁴

At the small village of Mina each pilgrim must, on the third day of the *Hajj*, cast seven small pebbles at a stone pillar known as *Jamratul-Aqabah* as a sign of his rejection of the ways and influence

of the devil. For this reason the pillar has become known as *ash-Shaytanul-Kabir* ("the Great *Satan*"). It used to be a simple pillar at ground level but, the crowds to Mecca being what they are these days; it is now a huge pillar with platforms at different levels to accommodate the hundreds of thousands of pilgrims who endeavour to pelt it. Each pilgrim must collect sixty-three small stones while at *Muzdalifah* for, when the final *Tawaf* is completed, he must return to *Mina* once again to stone the pillar as well as two others nearby, known as *Jamratul-Awla* and *Jamratul-Wusta* respectively (though some gather only forty-nine stones and others seventy. The number must be a multiple of seven as seven pebbles are to be cast at each pillar in turn). Like many other rites in the *Hajj*, this one too has been dislocated from its pre-Islamic pagan status and is now said to be an act of piety which follows the example of Abraham who supposedly thrice stoned *Satan* as he tried to stop him sacrificing his son Ismail (believed by the Muslims to have taken place in the valley where *Mina* is situated).

It is said that, when Abraham or Ibrahim returned from the pilgrimage to *Arafat*, and arrived at *Wady Muna*, the devil *Ebllys* presented himself before him at the entrance of the valley, to obstruct his passage; when the angel *Gabriel*, who accompanied the Patriarch, advised him to throw stones at him, which he did, and after pelting him seven times, *Ebllys* retired. When Abraham reached the middle of the valley, he again appeared before him, and, for the last time, at its western extremity, and was both times repulsed by the same number of stones.³⁵

Ali Shariati says:

The army has arrived; all have arms (pebbles) in their hands and are ready to fire. When you reach the first idol, do not shoot but pass by. When you reach the second idol, do not shoot but pass by. When you reach the third idol, do not pass by, but shoot! Why? Those wise and experienced teachers usually tell us to quietly and gradually take turns in a sequential way but here Ibrahim is the Commander and orders:

“SHOOT THE LAST ONE IN YOUR FIRST ATTACK”!

“DID YOU SHOOT?”

“YES”

“HOW MANY TIMES”

“SEVEN!”

“ARE YOU SURE THEY HIT THE TARGET?”

“I AM SURE.”

“DID YOU HIT THE BELLY OR THE LEGS?”

“NONE!”

“DID YOU HIT HIS BACK?”

“NO.”

“DID YOU HIT HIS HEAD AND FACE?”

“YES, I DID.”

“WELL DONE!”

The fight is over. When the last idol falls, the first and second ones can not resist. ³⁶

According to Ali Shariati:

A political combatant believes Pharaoh to be the last idol which is stoned first who prevails in a despotic, military and fascist system. An economic thinker who believes the economic factor to be the determining force knows *Karun* to be the last, A *mujahid* thinker, an intellectual solidification and factors which cause sleep and which suffocate awareness, consciousness of self and growth... consider the last one to be *Balam b. Baur* . ³⁷

Ali Shariati says:

Forget not that in this mountainous region, no one is an authority. If Abraham or Muhammad (SAW) missed a shot or have shot one less, they are responsible and have not performed the *hajj* . ³⁸

Fought with such zeal and with the support of God Almighty that battle can be nothing but won. The army knows very clearly who it owes all the gratitude to and hence it marches on towards the *Haram* for the *Tawaf-i-Ziyarah*, triumphantly but most humbly, acknowledging at the top of its voice ‘Power is to Thee, Glory is to Thee, Praise is to Thee and Gratitude is to Thee’. Each member bows in front of his Master in admission of His immense help and mercy without which this could not have been possible. Ali Shariati says:

- Be ready to fight for freedom all your life.
- Fighting for freedom is not becoming a ruler or gaining power.

- By defeating your enemy, your fight is not over.
- Celebrate the 'Id of Sacrifice and not of Victory.
- Take off your armor, but don't give up your arms.
- Victory may be gained in a day, but if you are careless, you will lose it at once.
- To wound the enemy, (one shoot), one shot is needed, but to be sure he is killed, seven shots may be needed
- To take over the enemy's base, one attack may be enough and seven shots may be used, but to eradicate them, you need to attack more than once and use seventy shots.
- Divide the arms (pebbles) you collected in *Mashar*.³⁹

This is actually the *Eid* day elsewhere in the country but the army carries on with its mission. The sacrifice begins. Ali Shariati says: "Perhaps this imperative verb, 'slaughter' Ismail! Is an imperative command according to the science of Principles. A strong possibility is that most certainly it is a guiding command". He further says:

Your Ismail might not be your child or your only son; it might be your wife, your husband, your occupation, your fame, your passion, your power, your situation, your position .⁴⁰

According to Ali Shariati:

The story of this religion is not the story of the torture or torment of human beings and the thirsts of gods for blood. The story concerns the perfection of humanity, freedom from the prison of instinct, freedom from the narrow straits of selfishness, the elevation of the spirit, the ascension of love, the miraculous authority of mankind's will power and salvation from any prison or relationship that captivates it and weakens its position in the name of being a responsible human being before the Truth .⁴¹

He further says:

Bring back your Ismail from the place of sacrifice; return together from the front of *Mina*, from the place of God's covenant; carry forward Abraham's monotheistic mission upon your shoulders; go towards the people to establish the sacred land, sacred time, sacred

society, and clear and secure sanctuary of God, building the house of liberty for the people; the secure, liberated shelter of equality and love.

42

CONCLUSION

This, in effect, completes the *Hajj* and the next 2-3 days in *Mina* are spent actually in prayers. Stoning of the *Jamarat* is carried on all these days, in accordance with the teachings of the Holy Prophet (SAW). He preferred to stay for three days in *Mina* after *Hajj* but did not stop others who wanted to return so one sees most leaving by second day. After the sacrifice of the animal, you have almost completed the basic requirements of *Hajj*, so you can make an end of your unkemptness (Qur'an 22:29). You have defeated *Satan* but you may not have succeeded in completely killing it. You may have defeated him outside but he comes back inside of you. So, you should stay three days in *Mina* and continue with your battling of the *Satan* at *Jamarat*. Ali Shariati also insists on three days stay and gives reason of stay in such manner:

This time allows them to think about *Hajj* and understand what they have done. They can discuss their problems with peoples from other parts of the world who have same faith, love, needs and ideology. Muslims thinkers and intellectuals who gather here and freedom-fighter who fought colonialism, oppression, poverty, ignorance and corruption in their homelands, get to know each other, discuss their problems, find solutions and ask for each other's help. Muslims from all over are supposed to study the dangers and conspiracies of the super power and their agents who have infiltrated Muslims nations. They should make resolutions to fight against brainwashing, propaganda, disunity, heresy, false religions...and many other diseases threatening the "unity" of Muslim nations. They should offer a common and worldwide struggle to introduce Islamic facts and support the cause of freedom for colonized nations and those Muslims minorities who are under the torture of fascist regimes as well as prejudiced political groups. Through a system of cooperation and understanding and an exchange of views and feelings, the Muslims communities would be brought about by solving some of the theological differences that exist among Muslim religious groups!⁴³

Performing the *Hajj*, that provides a clear understanding of Man's relationship with God and his place on Earth. It imparts in a Muslim not only the assurance that he has performed the fifth pillar of Islam by following in the footsteps of the Prophet Mohammad(SAW) but also the realization that he is part of an *Ummah* (nation) that is more than one billion strong and spreads across the globe. These faces represent almost every race or nationality on Earth. Contact with people from such diverse races and nationalities over the days and weeks spent in the *Hajj* engender in the pilgrims a sense of understanding of and trust in total strangers. Throughout the *Hajj*, the largest annual gathering of people on Earth, the pilgrimage is marked by a total absence of any disagreements or altercations among the pilgrims. Courtesy and helping others are the norm. Peace, serenity and piety pervade the entire pilgrimage and the pilgrims. Ali Shariati says:

In this yearly convention, assembled far from the borders of blood shedding countries, Muslims from all spheres of world and different political systems are invited by the Guardian the King and the God of the people to gather under the sky of these mountains to have free talk to help overcome their problems...And a scientific convention, but not in auditoriums of academicians, the assembly of university professors or the meeting of scientists and super-specialists. No, rather it is a two-day theological and ideological seminar where every literate or illiterate, professor or factory worker, famous spiritual leader or simple farmer can participate and has the right to speak openly. All ranks, positions, degrees, and colors are left behind in *Miqat*. Here all represent one... Man and all have same degree... *Hajj*. That is all! ⁴⁴

Here the spiritual and physical journey comes to an end. God willing then will return to their countries with hearts purified from wrongdoings and souls illuminated with the light of knowledge of God and His friends. We ask God through His Sacred House, the affinity of His Messenger and the pure and immaculate Household, and His grace to accept our *Hajj*, and make the rest of our lives safe from the temptations of Satan. Also, safeguard our children from moral deviations. Ali Shariati says:

They could learn the purpose of the *Hajj*, the meaning of the prophecy, the importance of unity and the fate of the Muslim nation. With a reserve of knowledge and information they could return to their countries and their individual lives to teach their community. As a result, all his life a *Hajj* could remain a guide in the darkness of his society- like a glittering beam in the darkness!"⁴⁵

At the conclusion of the *Hajj*, the pilgrim has a profound feeling of having gone through a life-transforming experience. He comes away with pride in having successfully performed a ritual dedicated to God and in belonging to a huge family of people that shares the same religious beliefs. And he has acquired a sense of humility, inner calm, brotherhood and strength. Ali Shariati says:

You, the builder of *Kaaba*, the architect of the "house of freedom," the founder of unity, the enemy of idolatry, the tribal leader, the fighter against oppression, ignorance and disbelief... now you build a house, not for yourself, not even a shelter for your son, not a house for "the people". It is a shelter for those homeless people who are wounded, tortured or victims of oppression and have no place to go. Nimrod is following them everywhere... The *Harem* becomes a torch in the middle of this dark night and a cry amidst this damn oppression! It is secure, clean and free for mankind, the family of God. Everywhere else is insecure and shameful. The earth has become a huge polluted house of prostitution.⁴⁶

He further says:

Now that you are standing in Ibrahim's position and are going to play your role, live like him; be the architect of the *Kaaba* of your faith. Rescue your people from the lagoon of their life. Re-breathe life into their bodies that are numb and dead from the suffering of oppression and the darkness of ignorance. Encourage them to stand on their feet and give them direction. Call upon them to come to *Hajj*, to *Tawaf* (circumambulating). After entering *Tawaf*, denying selfishness and purifying yourself to adopt the characteristics of Ibrahim, you have promised God to his path. Allah is your witness.⁴⁷

To conclude now, the philosophy of *Hajj* can be easily understood that more than a million Muslims from all over the world

must not end the *Hajj* without thinking about each other, their problems. This is not the end of work. It is the beginning. All of these were to bring you out of serving yourself into serving other. At the end of *Hajj*, before you disperse and even go to the house of God, Ali Shariati says, your two Abrahamic missions are:

1. Develop an intellectual and scientific conference free for all to participate in.
2. Hold a great social and international congress.⁴⁸

END NOTES:

Arafat: The “Mount of Recognition” situated twelve miles from Makkah.

Eid ul-Adha: (Arabic: عيد الأضحى) is second in the series of *Eid* festivals that Muslims celebrate. *Eid ul-Adha* is celebrated as a commemoration of Prophet Ibrahim's (Abraham) willingness to sacrifice his son Ismail for Allah.

Hajar: She was a poor Ethiopian woman who was maid of Ibrahim’s first wife. Ibrahim married her when he was too old to have a child, but by the grace of Allah he did (Ibrahim).

Halgh and Taqseer: Part of the ceremonies of Hajj- to cut a piece of hair or nail after Sae between Safa and Marwa.

Hijra: The Islamic calendar or Muslim calendar is the calendar used to date events in predominately Muslim countries, and used by Muslims everywhere to determine the proper day on which to celebrate Muslim holy days. It is a purely lunar calendar having 12 lunar months in a year of about 354 days. Because this lunar year is about 11 days shorter than the solar year, Muslim holy days, although celebrated on fixed dates in their own calendar, usually occur 11 days earlier each successive solar year.

Ihram: The pilgrim’s dress. Also, the state in which the pilgrim is in from the time assumes the distinctive grab until he lays it aside.

Hajr-al-Aswad: The Sacred Black Stone built into the east corner of the Kaaba.

Haram: Sacred place

Jihad: "Jihad" (جِهَاد *ǧihād*) is an Arabic word which comes from the Arabic root word "jahada"; which means "exerting utmost effort" or "to strive." The word connotes a wide range of meanings, from an inward spiritual struggle to attain perfect faith, to holy war.

Istalam: The act of kissing the Hajr-al-Aswad (Black Stone).

Kabba: The cube-like building in the centre of the mosque in Mecca. The Kaaba or Ka'aba, in the mosque known as *Masjid al Haram* in Makkah, is the holiest place in Islam. It is covered by golden lettered and black silk cloth.

Manasik: The sacred rites and ceremonies performed at Hajj.

Mashar: The area between Arafat and Mina where the pilgrims stay overnight to pray and collect pebbles(bullets) to "shoot" at the idols in Mina on the following day.

Masa: The distance between the two mountains of Safa and Marwa.

Masjid-ul-Haram: The Sacred Mosque.

Mecca or Makkah (in full: Makkah al-Mukarramah; Arabic مكة المكرمة) is revered as the holiest site of Islam, and a pilgrimage to it is required of all Muslims who can afford to go. The term Makkah has into common usage metaphorically to mean any all-important site

Mina: A sacred valley near Mecca where the symbolic idols are located.

Miqat: Eight miles south of Medina. The Prophet Muhammad (SAW) started his Hajj from there. Anyone of the appointed places in Makkah where pilgrims make a vow to pilgrimage.

Muzdalifa: The strait between Mashar and Mina.

Prayer: Salah (other terms and spellings exist) (Arabic: صلاة, Old (Qur'an) Arabic: صلوة) is one of the Five Pillars of Islam. It refers to the five daily ritual prayers that Muslims offer to Allah (God). Being a Pillar of Islam, it is compulsory (fard) upon every Muslim

Ramadan or Ramadhan (Arabic: رمضان) is the ninth month of the Islamic year. *Siyam or Saum* ("fasting" in English) is the fourth of the Five Pillars of Islam and involves fasting during *Ramadan*.

Sae: To traverse the distance between Safa and Marwah briskly, that is more than 300 meters.

Safa and Marwa: The two mountains near Kabba in Makkah.

Shahadat or Shahdah: Martyrdom.

Sharia (Arabic شريعة also Shari'a, Shariah or Syariah) is traditional Islamic law. Like most religious cultures, Islam classically drew no distinction between religious and secular life. Hence Sharia covers not only religious rituals, but many aspects of day-to-day life. However, his traditional view of religious law is opposed by

modern liberal movements within Islam. The term itself refers to "way to water" or a "break in a riverbank allowing access to water."

Tawaf: A sevenfold circling of Kaaba, always going anticlockwise around it. This ritual is known as tawaf-qudum, the tawaf of arrival and begins at famous black stone.

Tawaf-i-Ziyarah: The Tawaf at the end of Hajj.

Ummah: Nation. It refers to Muhammad's community or ideal Islamic society.

Umrah: Imam Sadegh has said: The lesser pilgrimage is *Umra*, and the greater is Hajj. It is to arrive at Arafat and hit satans in Mina

Zul-hijjah: The last month of Islamic calendar.

REFERENCES:

1. Al-Qur'an, (3:97)
2. Ibid. (22:27)
3. Hassan, Ahmed, *Sunan Abu Daud* (Vol. 2) Sheikh M. Ashraf,
4. Lahore, 1984, p. 454.
5. Al-Qur'an, (6:3)
6. Shariati, Ali, *Hajj(a)*, tr: by Ali A. Behzadina & Naila Denny, Free Islamic Literatures Inc. Bedford, USA, 1977, p. ix.
7. Shariati, Ali, *Hajj*, tr: by Laleh Bakhtiar, Kazi Publications, Chicago, 1993, pp. 16-17.
8. Ibid. 17.
9. Shariati, Ali, *Hajj(a)*, op cit. p. 1.
10. Shariati, Ali, *Hajj*, op cit. p. 23.
11. Khan, Dri M. Musbin, *Sahih al-Bukhari* (Vol. 2), Kazi Publications, Chicago, 1979, 2:361.
12. Shariati, Ali, *Hajj*, tr: by Laleh Bakhtiar, Kazi Publications, Chicago, 1993, p. 30.
13. Ibid. p. 36.
14. Ibid. p. 53.
15. Ibid. p. 53.
16. Tabbarah, Afif A, *The Spirit of Islam*, Librarie du Libnan, Beirut, 1978, p. 173.
17. Lammens, H., *Islam: Beliefs and Institutions*, Oriental Book Corp., New Delhi, 1979, p. 17.
18. Tisdall, W. St. Clair, *The Original Sources of the Quran*, Society for Promoting Christian Knowledge, London, 1905, p. 43.
19. Shariati, Ali, *Hajj*, tr: by Laleh Bakhtiar, Kazi Publications, Chicago, 1993, pp. 57-58.
20. Shariati, Ali, *Hajj(a)*, tr: by Ali A. Behzadina & Naila Denny, Free Islamic Literatures Inc. Bedford, USA, 1977, p. 39.
21. Shariati, Ali, *Hajj*, op cit. p. 76-77.
22. Ibid. p. 74.
23. Shariati, Ali, *Hajj(a)*, op cit. p. 77.
24. Shariati, Ali, *Hajj*, op cit. p. 110.
25. Ibid. p. 90.
26. Ibid. p. 93.
27. Shariati, Ali, *Hajj(a)*, op cit. p. 61.
28. Ibid. p. 61.
29. Ibid. p. 52.

30. Ibid. p. 53.
31. Ibid. pp. 92-93.
32. Shariati, Ali, *Hajj*, op cit. p. 109.
33. Ibid. p. 103.
34. Ibid. p. 111.
35. Ibid. p. 106.
36. Buchardt, J. L., *Travels in Arabia*, Frank Cass & Co. Ltd. London, 1968, p. 275.
37. Shariati, Ali, *Hajj* (a), tr: by Ali A. Behzadina & Naila Denny, Free Islamic Literatures Inc. Bedford, USA, 1977, pp. 81-82.
38. Shariati, Ali, *Hajj*, tr: by Laleh Bakhtiar, Kazi Publications, Chicago, 1993, pp. 165-166.
39. Ibid. p. 112.
40. Shariati, Ali, *Hajj*(a), op cit. pp. 117-118.
41. Shariati, Ali, *Hajj*, op cit. p. 158.
42. Ibid. p. 157.
43. Ibid. p. 157.
44. Al-Qur'an, (22:29)
45. Shariati, Ali, *Hajj*(a), tr: by Ali A. Behzadina & Naila Denny, Free Islamic Literatures Inc. Bedford, USA, 1977, p. 109.
46. Ibid. pp. 112-113.
47. Ibid. p, viii.
48. Ibid. p. 151.
49. Ibid. p. 151.
50. Ibid. p.77.