

Hajj according to the Quran

By Arnold Yasin Mol © 2008

This article is a continuation of the Article “The Difference between the Deen and Religious approach”. I recommend reading that article first, before moving on to this small explanation of the Quranic concept of Hajj. In the future I will try to make a larger essay that will combine all my articles on these subjects.

It is time to explain why I believe Hajj is not a Pilgrimage. A ritual that is meant for personal salvation only, and not a global goal. The Quran is very clear that no deed will be ignored, forgiven or neglected, so rituals do not erase your deeds as is the common misconception among Muslims:

21:47 We will set up the Scales of justice on the Day of Resurrection, and no person will be wronged in the least. Though the good or evil be of the weight of a mustard seed, We will bring it forth. We are Sufficient for reckoning and none can take account as We do.

The Quran rejects the concept of Personal Salvation, it presents a far more practical concept of compensation:

11:114 Strive to establish and consolidate the Divine System, day and night.[iqama-salat=to establish the following of the Qur’an] Actions that create balance in the society/Al-Hassanat remove the ill effects of inequities/Al-Sayyi.Good deeds remove bad deeds. This is a Reminder for those who pay attention.

[Al-Hassanat=Ha-Siin-Nun = To be handsome, make good, seem good/beautiful/comely/pleasing, be excellent, make or render a thing good or goodly, to beautify/embellish/adorn a thing, strive or compete in goodness, to do good or act well, act or behave with goodness or in a pleasing manner towards a person, confer a benefit or benefits upon a person, act graciously with a person, know a thing well, beautify/embellish/adorn oneself, reckon/account/esteem a person to be good/beautiful/pleasing.

Al-Sayyi=Siin-Waw-Alif = to treat badly, do evil to disgrace, be evil/wicked/vicious, ill, anything that makes a person sad and sorrowful, bad action, mischief and corruption, sin, evil doer, wretched or grievous, vex, annoy. su'atun (pl. suat) - corpse, external portion of both sexes, shame.]

The Quran itself clearly says it is meant for all of mankind. It's goal is unity of the people:

10:19 All mankind were but one community (and are meant to be so); then they differed. Had it not been for a Word that went forth from your Lord (the Law of Free Will), He would have judged their disputes immediately. [2:30, 2:213, 2:256, 11:118, 16:9, 76:2-3]

And the followers of the Quran are meant to guide mankind into positive behaviour:

3:110 (Since you have been empowered by the Qur’an), you are indeed the best suited Community that has been raised up for the good of mankind. You shall enjoin the Right, by example and close the doors to Wrong, by example, since you have conviction in Allah (and accept His Final Word as the Criterion of Right and Wrong 3:4. The Qur’an educates you on the Permanent Moral Value System and distinguishes clearly what the

otherwise vague terms of 'right' and 'wrong', and 'good' and 'evil' would mean). Now if the People of the Scripture had attained this kind of belief, it would have been for their own good. Some of them do embrace belief, while most of them continue to drift away.

in the above gives a short idea on how the Quran must be approached from a Deen point of view, meaning that the focus of the Quran is not on Personal Salvation but on collective Humanism. A point which I will elaborate further in upcoming articles. It is not about God, but about us. Rituals as shaving your head and ritual baths are done to 'please' God, as if He needs the acknowledgement and is pleased by trivial things as shoes that cover the middle bone. Things that are seen to be needed in religion.

He created the Universe, with all of its stars and galaxies, so we can perform these trivial things?

in verse **3:191** it says: **"...Our Lord! You have not created all this without Purpose. High Above You are from creating anything in vain!..."**

No, the Quran is here to give us stature in life!

21:10 O Mankind! Now We have revealed unto you a Book that is all about you and it will give you eminence. Will you not, then, use your sense? (21:24, 23:70, 43:43-44).

This verse clearly shows the Quran is for us, this is why Parwez says in his exposition of this verse "Allah has no personal motives in it" as Allah is above need.

All Laws in the Quran, all given concepts as Hajj and Saum and Salat are all meant to UNITE Mankind, not to worship Allah.

We can approach Hajj as a ritual gathering where everyone will only focus on Allah, on acknowledging Allah's Supremacy. We can all focus on Fasting to be meant for Allah. We can focus on Salat as only meaning Prayer. These concepts all come through approaching the Quran from a religious point of view.

But as I have told, these are all man-made ideas on what Allah demands. Allah says in the Quran that WE are the focus.

20:94 Aaron said, "O Son of my mother! Don't get mad at me, nor treat me harshly. I feared that you would say, "You have let the Children of Israel divide into parties and sects." (Moses accepted this explanation since sectarianism is no less a crime than idol worship in any form. Seizing the beard and head pertains to harsh interrogation 7:150).

When we approach the Quran from a Deen point of view, it all becomes different. The Quranic purpose is to give Mankind the Perfect Divine System to unite them and give us eminence. So an idea on Hajj being only to focus on Allah is NON-Quranic.

The same holds for the word Salat. **Salat** means **To Follow Closely, Attachment, Contact, Prayer** and many more meanings. If we approach the Quranic Goal to be acknowledging Allah, to be a religious Book focussed on acknowledging Allah, then it is logical **Salat** means **Prayer**. But since it is clear WE are the focus of the Quran, then the meaning becomes totally different.

The meaning of Salat is explained in:

24:41 Do you not realize that Allah, He it is Whom all beings in the heavens and the earth glorify, and the birds, with their wings outspread, as they fly in columns. All of them know their SALAT and TASBEEH (mission and strife). Allah is Aware of what they do to fulfill His Plan.

Tasbeeh means To Strive Hard, To go on a Quest/Mission, To Take Long Strides. Salat's main meaning is to stay close to something.

So in order of the verse, all beings know what to follow closely to strive hard on their quest, they know their Salat and Tasbeeh.

What do animals follow? Their instinct which tells them how to work the Laws of Nature in the best way so to become the strongest and multiply.

We as humans don't have an instinct on a dominant level. So to follow the Laws of Nature, we must observe them closely. But there are also many Laws we can't observe through Scientific Research. These Laws are explained to us through Revelation. Revelations are Instincts for Mankind to follow voluntarily.

So **Salat means to Follow the Divine Laws of Nature and Revelation** so we can know how to strive hard on our Quest and Mission.

This is the difference and importance of approach. Believe in One God is a confirmation of Reality and the first step into uniting Mankind and the Muslims. But it is the same approach to the Quran which will truly unite us. It is clear the Quran is focussed on us, not on Allah. He has given us the Quran so we can become the best people on Earth. To make Paradise on earth that will be continued in the Next Life. We must all approach the Quran from this point, and then the true meanings of words become clear.

The Quran is also complete when it comes to the issues in matter of Deen, Allah has left out the rituals, but Allah does not forget, nor is the Quran incomplete or insufficient.

6:115 Perfected is the Word of your Lord in Truth and Justice. None can change His Words and His Laws. This announcement comes to you from the Profound Hearer, the Knower.

The majority belief is not the criterion, the Quran is.

6:116 (People will confront you with what the majority is doing.) Now if you pay heed to, or get intimidated by majority of those who live on earth, they will lead you astray from Allah's Way. Most of the people follow nothing but conjecture and they only live by guesswork.

25:1 Most Blessed is He Who has revealed to His servant, the Criterion of the right and the wrong so that to the entire world it might be a warning.

Allah warns us not to be like the people of Moses.

2:108 Would you demand of your Messenger what was demanded of Moses in the past? But whoever chooses the darkness of Ignorance instead of the Light of Faith, has already strayed from the Right Way.

[2:67-71. Instead of reflecting on the internal evidence of the Truth, the people of Moses demanded him to bring God face to face! 4:153. And kept asking him vain questions 5:101. And kept making excuses. 5:24.]

They kept asking frivolous details about how the heifer should look. If Allah cared about those details, He would have mentioned it, Allah does not play games with people. If you study the story of the heifer in Surah 2, you can see they keep asking more details, and because of this, they get such a difficult task to find such a heifer, and they all did this to themselves as Allah never asked for that.

1. The Quran and all its goals are meant for us to unite mankind on Earth. so we can create Paradise here, which will be continued in the Next Life. The Quran only explains Allah, not how we should acknowledge Him through rituals. [14:8, 21:10, 3:97, 27:40, 30:32, 20:92-94, 30:31, 7:24, 10:19]

2. The Quran is complete and detailed. [2:2, 6:38/112-116/126, 12:111, 41:3, 4:87, 7:185, 31:6, 39:23, 45:6, 77:50]

Hajj, the root means '**to argue**'. This is also the way it has been used in the Quran.

ح ج

= **Haa-Jiim-Jiim = to intend to a certain target, aim at, repair, undertake, repaired/betook himself to or towards a person / place / object of veneration/respect/honour, went/visit frequently/repeatedly, pilgrimage. Overcome another by/in argument/evidences/proofs/testimonies, plead, contend/argue/dispute. Refrain/abstain.**

[Source Lane's Lexicon]

Some examples of Tasreef on the word Hajja:

Traditional translations are used here only to show that the original root meaning is known and accepted by all traditional interpretations. The translations used here are Yusuf Ali's [YA] and Rashad Khalifa's [RK].

[2:76]

Wa-itha laqoo allatheena amanooqaloo amanna wa-itha khalabaAAduhum ila baAAadin qaloo atuhaddithoonahumbima fataha Allahu AAalaykum **liyuhajjookumbihi** AAinda rabbikum
واذا لقوا الذين امنوا قالوا امنا واذا خلا بعضهم الي بعض قالوا اتحدثونهم بما فتح الله عليكم
ليحاجوكم به عند ربكم افلا تعقلون

[YA]: Behold! when they meet the men of Faith, they say: "We believe": But when they meet each other in private, they say: "Shall you tell them what Allah hath revealed to you, that they may engage you in **argument** about it before your Lord?"- Do ye not understand (their aim)?

[RK]:And when they meet the believers, they say, "We believe," but when they get together with each other, they say, "Do not inform (the believers) of the information given to you by GOD, lest you provide them with support for their **argument** concerning your Lord. Do you not understand?"

[2:139]

Qul atuhajjoonana fee Allahiwahuwa rabbuna warabbukum walana aAamalunawalakum
aAamalukum wanahnu lahu mukhlisoona اعمالكم ولنا اعمالنا ولكم اعمالكم
ونحن له مخلصون

[YA]: Say: Will ye **dispute** with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that We are sincere (in our faith) in Him?

[RK]:Say, "Do you **argue** with us about GOD, when He is our Lord and your Lord? We are responsible for our deeds, and you are responsible for your deeds. To Him alone we are devoted."

[2:258]

Alam tara ila allathee hajjaibraheema fee rabbihi an atahu Allahualmulka ith qala ibraheemu
rabbiya allatheeyuhyee wayumeetu qala ana ohyeewaomeetu qala ibraheemu fa-inna
Allahaya/tee bialshshamsi mina almashriqi fa/ti biha minaalmaghribi fabuhita allathee kafara
waAllahula yahdee alqawma alththalimeena الم تر الي الذي حاج ابراهيم في ربه ان اتاه الله الملك اذ قال
ابراهيم ربي الذي يحيي ويميت قال انا احيي واميت قال ابراهيم فان الله ياتي بالشمس من المشرق فات بها من المغرب
فبهت الذي كفر والله لايهدي القوم الظالمين

[YA]: Hast thou not Turned thy vision to one who **disputed** with Abraham About his Lord, because Allah had granted him power? Abraham said: "My Lord is He Who Giveth life and death." He said: "I give life and death". Said Abraham: "But it is Allah that causeth the sun to rise from the east: Do thou then cause him to rise from the West." Thus was he confounded who (in arrogance) rejected faith. Nor doth Allah Give guidance to a people unjust.

[RK]:Have you noted the one who **argued** with Abraham about his Lord, though GOD had given him kingship? Abraham said, "My Lord grants life and death." He said, "I grant life and death." Abraham said, "GOD brings the sun from the east, can you bring it from the west?" The disbeliever was stumped. GOD does not guide the wicked.

[3:20]

Fa-in hajjooka faqul aslamtu wajhiyalillahi wamani ittabaAAani waqul lillatheena
ootooalkitaba waal-ommiyyeena aaslamtum fa-inaslamoo faqadi ihtadaw wa-in tawallaw fa-
innama AAalaykaalbalaghu waAllahu baseerun bialAAibadi فان حاجوك فقل اسلمت وجهي لله ومن
اتبعن وقل للذين اوتوا الكتاب والاميين ءاسلمتم فان اسلموا فقد اهتدوا وان تولوا فانما عليك البلاغ والله بصير بالعباد

[YA]: So if they **dispute** with thee, say: "I have submitted My whole self to Allah and so have those who follow me." And say to the People of the Book and to those who are unlearned:

"Do ye (also) submit yourselves?" If they do, they are in right guidance, but if they turn back, Thy duty is to convey the Message; and in Allah's sight are (all) His servants.

[RK]:If they **argue** with you, then say, "I have simply submitted myself to GOD; I and those who follow me." You shall proclaim to those who received the scripture, as well as those who did not, "Would you submit?" If they submit, then they have been guided, but if they turn away, your sole mission is to deliver this message. GOD is Seer of all people.

[3:65]

Ya ahla alkitabī lima tu**hajjo**nafee ibraheema wama onzilati altawratuwaal-injeelu illa min baAAadihi afalataAAaqiloona يا اهل الكتاب لم تحاجون في ابراهيم وما نزلت التوراة والانجيل الا من بعده افلا تعقلون

[YA]: Ye People of the Book! Why **dispute** ye about Abraham, when the Law and the Gospel Were not revealed Till after him? Have ye no understanding?

[RK]:O followers of the scripture, why do you **argue** about Abraham, when the Torah and the Gospel were not revealed until after him? Do you not understand?

16 [3:66]

Line:359 Ha antum haola-i **hajj**atumfeema lakum bihi AAilmun falima tu**hajjo**na feemalaysa lakum bihi AAilmun waAllahu yaAAalamu waantumla taAAalamoona ها انتم هؤلاء حاججتم فيما لكم به علم فلم تحاجون فيما ليس لكم به علم والله يعلم وانتم لا تعلمون

[YA]: Ah! Ye are those who fell to **disputing** (Even) in matters of which ye had some knowledge! but why dispute ye in matters of which ye have no knowledge? It is Allah Who knows, and ye who know not!

[RK]:You have **argued** about things you knew; why do you argue about things you do not know? GOD knows, while you do not know.

You will see that the main uses of **Hajja** has to do **with argue/dispute/argument**. So my conclusion is that the word Hajj itself must also be approached as such, and not as Pilgrimage.

It also means '**to cure a wound on the head**' as seen in Lane's Lexicon:

He probed a fracture of the head, (,) or a wound, signifies he probed a fracture of his head for the sake purpose of curing it:

It also means a year:

Also **A year**: (S, Msb, V:) pl. r .. (S,A, MNb.)

You say, i o ., .i-l [I stayed at his abode a year], andl .L..b i. [three complete years]

[Lane's Lexicon, Volume 2, page 149-151]

This can also be seen in the verse:

28:27 He (the father) said, "Behold, I am willing to let you marry one of these two daughters of mine on the understanding that you will remain eight years in my service. Then if you make it ten,....."

So we have the Quranic use of Hajja as '**to argue/dispute/argument/debate**' and as a '**year**'. So Hajj can be thus interpret as a **Yearly Debate**. This is held in the known months, which are also given in the Quran. During these months, all wars must cease, a global peace time. So the problems can be discussed and hopefully solved. When a nation still keeps on fighting, it is clear that nation does not desire peace and thus must be stopped if the world desires peace for all mankind:

2:194 You may fight during the Months of Peace and Security if you are attacked, for, a violation of sanctity will activate the Law of Just Retribution. So, the one who attacks you should expect retaliation in like manner. Be mindful of Allah, and know that Allah is with those who walk aright.

[Temporary cessation of hostilities provides a cooling off period and it can avert war. There should be at least four months upon which mankind should agree as peacetime. History and Tafsirs report the four Months of Peacetime as the first, the seventh, the eleventh and the twelfth month of the Lunar Calendar. However, the Qur'an being the Ultimate Authority specifies them differently. The four Months of Security are consecutive, beginning with Zil-Hajjah, the 12th Lunar Month. 9:5, 9:36.]

9:5 When the four Sacred Months are over and if the idolaters are still aggressing, (neither becoming law-abiding citizens of the State, nor emigrating), subdue them whichever tribe they may belong to, take them captive, and besiege them, and prepare for them each ambush. But if they repent from aggression, and help in the consolidation of the Divine System and in setting up the Just Economic Order of Zakat, then leave their way free. Verily, Allah is Forgiving Merciful (so shall you be).

9:36 Allah has ordained twelve months in one year. This has been Allah's Ordinance since the day He created the heavens and the earth. Four of these Months are Sacred, forbidden for all warfare. (Mankind, through international treaties, must agree to shun all kind of warfare during these four months. This will give them a cooling off period that sense may prevail over emotions). This is the Firm Religion, the right way. So, do not wrong yourselves by fighting during the Sacred Months. However, you may fight the idolaters in any or all these months if they fight against you in any or all of them (2:194). And know that Allah is with those who restrain themselves. (Four Sacred Months: 2:194, 9:1-5).

[100 Solar years = 103 Lunar years. The earth completing its orbit around the sun in one Solar year]

To know the 4 months is a long discussion, which will be explained in additions to this short exposition on Hajj.

3:97 Therein are clear Messages (to achieve that coveted goal and recall) how Abraham once took his stand (against all divisions of humanity and was granted the leadership of all mankind 2:124-125). Those who enter the System symbolized thereby shall find inner peace and external security. Hence, joining the Hajj Convention at this Meeting Point for the Cause of Allah alone is DUE ON ALL MANKIND who have the circumstantial

means to undertake the visit. One who denies (this Wisdom, should know that) verily, Allah, the Rich is Self-Sufficient, want-free of any peoples.

But it is clear that we have 4 months of Peace. The subject is that the idolaters must stop the aggression. All of Mankind is asked to perform the Hajj, not just the Muslims. The meaning of Hajja is used in the Quran as **Year** and as **'to argue/dispute/argument/debate'**. The word also means **'to go for an aim/to partake on a noble cause'**. Also it refers to **'probing and curing wounds on heads'**.

All of these together shows me that **Hajj** means **a Yearly Global Debate that is meant to stop wars on Earth, by probing the issue and through discussion curing it.**

I have used the Quran to explain it, and not loosing view on the global goal of the Quran. The Quran is meant to make a collective unity of Mankind based on the Divine Laws of Nature and Revelation. This is not done through personal salvation rituals as Pilgrimage.

This show that the traditional rituals that are attributed to Hajj, are false not only because they are non-Quranic, but also because they go against the main purpose of the Quran and the meaning of Hajj.

The Global Debate Conference can be held anywhere, but the Muslim societies will demand it should be held at Mecca, but they must know that if it is held there, then the Kaaba can only serve as a Meeting point for Mankind. Mecca and the Kaaba have no religious value, and the present rituals of Hajj are man-made and non-Quranic. They go back to ancient Paganry, when the people worshipped the Sun and Moon. The revolving around the Kaaba, for example, is an ancient pagan symbolism for the revolving of the sun around the Earth. The Quran wants us to choose a Centre for Mankind, where all matters of Life are discussed. It is amazing to see that the first rule of the current ritual Hajj is not to discuss or argue with fellows Muslims. They forbid the very meaning of the word Hajj. During the time of the Abbasids, the ruling of kings were re-introduced into the Islamic State, and the ruling was taken out of the hands of the people and given to a selected elite. As the Hajj's original purpose was to give every human a chance of being part of the ruling system, the ruling elite re-introduced pagan rituals and beliefs into Islam to distract the people from Islam's real purpose and to separate the Quran from State.

A Short overview of Hajj using QXP:

2:196 (Peace cannot defend itself. Mankind has to guard it.) Therefore, observe the Hajj or Umrah Convention for Allah. If you are stranded, send in gifts that the congregation would utilize. Do not consider that by doing so you have relieved yourself of duty. Be with them at heart until the gifts have reached their destination. If someone is sick or has other compelling burdens denying him sending any contribution, then Abstinence for a few days at convenience, or an act of charity or fulfilling someone's need shall be in order. If a person is present at the Convention but cannot afford to contribute, he should exercise Abstinence for a total number of ten days, three days there and seven days after coming home. This is for him whose folk do not live in the vicinity of the Convention. Be mindful of Allah, remembering the noble objective. And know that Allah's Law of Requit is strict in pursuing and grasping.

2:197 The Convention shall take place in the months appointed for it and made well known to all. Whoever participates in the Convention shall refrain from sexual

intimacy, slipping out of discipline and argumentation throughout Hajj. And whatever you accomplish for the good of mankind, Allah will acknowledge it. So make ample provision, yet the best provision is your good conduct. Be mindful of Me, O You of understanding!

[Sexual intimacy, breach of discipline and argumentation would hamper mutual consultation in a focused, amicable environment. Ample provision is meant to avoid asking for help, but rather being able to help others. The Central Authority, any time in the Divinely ordained four Months of Peacetime should decide upon and announce the exact dates of Hajj. (2:194, 9:1-6.) The current practice of “performing” the ritualistic pilgrimage only in Zilhajjah, the 12th lunar month, finds no authority in the Qur’an.]

2:198 (The Convention is not an assembly of monks.) There is no blame on you if you seek the bounty of your Lord by trading. Returning in groups from where you got introduced to one another (Arafat) let your experience be a conscious and ever-lasting monument to peace in your lives. Take Allah’s Messages to heart, and remember Him in the way He has directed you. And, verily, before this you were wandering to and fro.

2:199 (When the Convention is over), let the congregation return to their hometowns without much delay. (Implement what you have learned and decided upon and) seek from Allah security and protection for mankind through this Program. Behold, Allah is the Provider of protection, Absolver of Imperfections, Eternally Merciful.

2:200 When you have completed your duties, then, remain conscious of Allah with a stronger commitment than you used to display for your ancestors and their ways. (Their pilgrimage used to be momentary fun of ritualism.) Among the people is he who says, “Our Lord! Give unto us in this world.” But he, who looks only for instant gains disregarding the long term, has no portion in the Hereafter.

2:201 And of them is he who says, “Our Lord! Give unto us in this world that which is good, and in the Hereafter that which is good, and guard us from the doom of Fire.” [He forsakes not the Hereafter for this world, and forsakes not this life for the Hereafter. 28:77.]

2:202 It is they for whom is a decent portion: what they have themselves earned. And Allah is Swift in reckoning. (Actions get their imprints stamped upon the human 'Self' in this very life.)

2:203 Remember Allah in the counted number of days (of the Convention.) Then if someone’s departure were hastened by a couple of days, there would be nothing detrimental. And if someone’s departure were delayed by a couple of days, there would be no detriment either. This is for him who lives upright. Be mindful of Allah, and know that all of you together are stepping toward the ultimate destination with Allah.

2:204 (About delegating political authority, remember that) there is among mankind he whose chatter on worldly affairs dazzles you, and he keeps swearing by Allah about what is in his heart. And he is exceedingly skillful in contending for his viewpoint. (2:8-12)

2:205 But as soon as he attains political power he goes all out spreading corruption in the earth. His authority results in destruction of the produce of land and labor and the damage he does affects generations - whereas Allah loves not corruption.

2:206 When it is said to him, “Be mindful of Allah”, his false pride plunges him further down in inhumanity. Well, sufficient will be Hell for him – what a cradle of despondence! (Such officials will be removed from office.)

2:207 And of mankind is he who dedicates himself to achieve the goals ordained by Allah. And Allah is Compassionate to His servants (showing them both, the way to success and the way to failure. 3:4, 39:23, 91:8)

2:208 O’ You who have chosen to be graced with belief! Enter whole-heartedly the Prescribed Way of Life that guarantees peace and security. And follow not the trails of the Satan. Verily, he is your open enemy that lays bare your flaws.

[Satan, the selfish desire, alienates man from the Creator and divides humanity. ‘Mubin’ = Open = That makes clear = That lays bare.]

2:209 And if you backslide after all evidence of the Truth has come to you, then know that Allah is Almighty, Wise. (The Divine Laws will overcome you.)

Sources:

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