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Paper : Islamiyat

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Q.3 Explain the philosophy of Hajj. Discuss its Social, moral and its Spiritual impacts?

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Introduction:

The Hajj is annual pilgrimage to Makkah and a mandatory religious

duty for Muslims that must be carried out at least once in a year in their life-time by all adult Muslims who are financially and physically capable of performing it. It is one of the five pillars of Islam, alongside Shahada, Salat, Zakat, and Siyam. The state of physically and financially capable of performing the Hajj is called "istitalah", and the person/Muslim who perform this condition is called as Mustati. Hajj means "to intend a journey" both the outward act of journey and inward act of intention. The pilgrimage is a five day activity from 8th to 12th Dhul-Hajj, the last month of Islamic Calendar. **Ihram** is the name given to special spiritual state in which pilgrim wear two white sheets of seamless cloth and abstain from certain actions. Pilgrimage has a special position, as **Abu Hamid al Ghazali says**, "pilgrimage is one of the pillars of Islam". Its foundations are: the performance of an act of worship which takes place once in lifetime, the fulfilment of a divine command, the completion of Islam and the perfection of religion.

Meaning and Concepts

literally, in Arabic: Hajj means "a resolve" to resolve to. Some magnificent duty.

other meanings include, "to circle to go around"
In Islamic jurisprudence, it means "to see
one for Kabah."

History of Hajj:

Although the current rites of Hajj are associated with the ways of prophet (PBUH) from the 7th Century, but the rituals of Pilgrimage to Makkah by Muslims stretch back thousand of years to the time of prophet Ibrahim (As). According to tradition, Ibrahim was ordered by God to leave his wife Hajar and his son Ismael alone in the deserts of Makkah. In search of water, Hajar desperately ran seven times between the two hills of Safa and Marwah but found nothing, she saw the baby scratching the ground with his leg and water fountain sprang forth underneath his foot. Later Ibrahim was commanded to build Kabah with the help of Ismael and to invite people to perform Hajj.

Background of Kabah:

Kabah was built by prophet Adam (A.S) However, the tradition have it that Kabah was formerly built by angels on the orders of Allah well before prophet Adam (A.S) It was rebuilt by prophet Ibrahim and his son prophet Ismael (A.S) as mentioned in the holy Quran.

And when Ibrahim and Ismael re erected the foundation of the house, our Lord! Accept this service from us, because you are the hearer and knower.

Description of Kabah and its Premises

The word Kabah means "it becomes high and exalted" or "it becomes prominent" or "it swelled". The Baitullah (house of Allah) on account of its glory and exaltation. It is a rectangular building, almost at the center of Masjid al-Haram, height is about 50 feet. The Hajar al-Aswad (the black stone) stands in the east corner wall of the building of Kabah, height about 5 feet. It is reddish black color about 8 inches in diameter.

Importance of Hajj in Quran and Hadith In Quran:

Allah brings to the mind of mankind, the significance of Kabah in the Quran (5:97)

جعل الله الكعبة البيت الحرام قياما للناس

"Allah has made the Kaaba, the sacred house, the center for permanent stability of mankind."

(al-Maida 5:97)

Importance of Hajj in Hadith:

(i) The prophet reported to have said:
"When a man dies and he has not performed the pilgrimage, let him die, God willing, as a Jew, God willing, as a Christian." (Muslim)

(ii) The prophet ^(PBUH) further said:

يا ايها الناس قد فرض الله الحج عليكم

"O people! Hajj has been made incumbent on you, therefore perform Hajj."

Upon whom Hajj is obligatory

Hajj is obligatory on every muslim, man, or woman, who has reached the age of puberty and fit is of sound mind and physically fit and financially stable.

ولا على الناس حج البیت من استظاء البیت

"Pilgrimage there to is a duty men owe to Allah, those who can afford the journey" (Aal-Imran 3:97)

Kinds of Hajj

Hajj al-Ifrad

Simple Hajj, pilgrim before passing through the Miqat enters into Ihram state with the Nayyah of performing Hajj alone. He doesn't combine with Umrah and not to take Umrah at all.

The person who performs this Hajj is called **Mufid**

Hajj al-Qiran

Qiran: to combine two things. A pilgrim who performs this kind of Hajj (combines Hajj and Umrah)

The person who performs this kind of Hajj is called **Qarin**.

After performing Tawaf and Sa'ee for Umrah, a Qarin remains in Ihram with the intention and performs staying at of performing Hajj

Hajj al-Tamattu

Tamattu: to enjoy, or to take advantage of facility. The pilgrim combine Umrah with Hajj during the month

of Hajj before passing Miqat he assumes Ihram for Umrah only.

on Ghaydhu al-Hajj

Fara'idh of Hajj

(i) To assume Ihram: To form niyyah (intention) to perform Hajj and to recite Talbiyah

(ii) Wuquf at Arafat: To stay at Arafat at any time, even it be for a moment, from after Zawal of the 9th of Dhul Hajj to the dawn of 10th.

(iii) Tawaf al Ziyarah: May be performed at any time from the morning of 10th Dhul Hajjah till the sunset of 12th Dhul Hijjah after actual shaving.

Wajibat of Hajj

(i) Wuquf at Muzdalifah "Wuquf" to stay, at the appointed time

(ii) Sa'ay: To tawaf seven times btw Safa and Marwa

(iii) Ramy Jamar pelting stones at Jamarat

(iv) Nahr To offer a sacrifice, due only on Qlain and Tamattu

(v) Halaq/Taqsiq Have the head shaved or hair cut short

(vi) Tawaful wada Farewell Tawaf, only due on Arafat

Impacts on Hajj on human life

Hajj has many positive effects on the character of individual pilgrim and on muslim society as a whole following are the social, spiritual and moral impacts:

Spiritual Impacts:

- (i) Hajj is a complete worship and signifies total submission before Allah, it is an effective ritual to get closer to God.
- (ii) Hajj is a worship that strengthens one's belief and protect him from disbelief as the Prophet (PBUH) said:
 "When a man dies and he has not performed the pilgrimage, let him die, God willing, as a Jew, or God willing, as a Christian."
- (iii) Every Muslim who perform Hajj correctly and understands its meaning & its rituals returns greatly changed for the better in terms of his/her understanding and conduct and in interaction with other members of the society.

2) Moral Impacts

1. Pilgrimage and Commitment to a Superior Morality.

The Quranic explanation of the issue is decisive. God says: "The pilgrimage is in the well-known months, and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage

(al-Baqarah 2:197)

2. Pilgrimage Teaches Self-Sacrifice in the line of duty.

The pilgrimage combines both the physical difficulties of performing Hajj and with the expenditure of money to that end. This serves man to combat man's love for money and his inclination to seek comfort.

"And whose is saved from his own avarice such as they who are successful."

(al-Hashr 59:9)

3. Pilgrimage reconciles Conflict between worship and work.

The pilgrimage combines worship and the blessing of this world in various forms because the verse is of general import and absolute in meaning.

"That they may witness things that are of benefit to them" (al-Hajj 22:28)

Social Impacts of Hajj

1. Pilgrimage and development of awareness of History.

Performing the Hajj contributes in developing this awareness in the Muslims: he will see the place where Ibrahim stood and will remember and when Ibrahim and Ismael were raising the foundation of house (Abraham prayed): our Lord! Accept from us this duty

(al-Baqarah 2:127)

2. Pilgrimage, equality and effective organization.

By performing pilgrimage, the Muslim feels the sense of equality: when he sees everyone dressed in two white clothes representing the state of Ihram he realizes the truth that we all descended from Adam and Adam (As) was created from dust of the earth.

3. Pilgrimage and Islamic Brotherhood:

The Muslims learn that they are single community from everywhere a Muslim arise they are brothers to each other. Having read in the Quran where in God also informs that

"Lo! this religion, is one religion."

(Al-Anbiya 21:92)

4. Greatest Movements for Establishment of Peace

Islam has made it compulsory that during the five months (Dhu-Qada, Dhu-Hijjah, Muharram and Rajab) fixed for Hajj and Umra. every effort should be made to maintain peace on all roads leading to Kabah.

Conclusion

Hajj is one of the five pillars of Islam obligatory on Muslims who are physically fit and financially stable. It has several positive impacts on human life.

Q NO02

Explain the importance of Deen in human life. What factors make Islam. What factors make Islam a distinctive religion in the world.

Importance of Deen in human life

1. Deen provides Guidance to Mankind

The primary function of Deen is to guide people towards the right path as said in the Quran:

"Surely this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward." (Al-Israa 17:9)

2. Deen provides a Clear Path

It is the Divine light of God which shows the clear path the right from the wrong, the true from false.

"Therefore believe in Allah, and His Messenger and the light which we have revealed; and Allah is aware of what you do"

3. Deen leads Mankind from Darkness to Light

The Quran leads people out of ignorance (Ibrahim 14:1)

"Alif Lam Ra. This is a Book which we have revealed to you that you may bring forth men, by Allah's permission, from utter darkness into light to the way of the Mighty, the Praised One"

4. Deen: Source of wisdom and knowledge

The book of Deen contains unsurpassable wisdom and knowledge: Yasin, by the Quran, full of wisdom."

The wisdom of the Quran is really insightful and provide guidance

5. Deen is Spiritual Cure of Modern Man

God ^{Promises} mercy to those who follow the guidance of the Quran

It is a Quran in Arabic without any corruption therein, in order that they may guard against evil."

6. Teachings of Deen are Guarded against Evil:

The Quran develops fear of God, and reverence and love for him: thus it guards these against evil:

7. Deen provides a clear Message to Mankind

Allah Says:

Alif Lam Ra (This is a Book, whose verses are made decisive, then are they made plain, from the Uris, All-Quire!! (Hud: 11:1))

8. Deen provides Principles for Establishment of justice

A vital function of the Deen is to guide in the establishment of a balanced system of justice and equality.

It is God who has sent down the book which is truth and the balance to judge betw right and wrong!!

Distinctive Aspects of Islam

Following are the distinctive aspects of Islam which makes it different from other religion

1. Revealed Ideology:

Islam is a divine revealed ideology. Holy Quran says, Certainly Allah conferred a benefit upon the believers when he raised among them a Messenger from among themselves, reciting to them His communications, and purifying them, and teaching them the Book and the wisdom although before that they were swayed in manifest error. (Ad-Imran 3:164)

2. Simplicity, Rationality and Practicality

Islam is religion without any mythology. Its teachings are simple and intelligible. It is free from superstition and irrational belief. Islam awakens in man the faculty of reason and exhorts

him to use intellect.

"O, My Lord! increase me in knowledge" - *اللهم زدني علما*

(Taha 20:114)

3. Unity of Matter and Spirit:

A unique feature of Islam is that it does not divide life into watertight compartments of matter and spirit.

The Quran advises us to pray as follows

"Our Lord! Give us something fine in this world as well as something fine in the Hereafter."

The Prophet (PBUH) said:

"A Muslim who lives in the middle of society and bears with patience the afflictions that come to him is better than the one who shuns society and cannot bear any wrong done to him."

4. Complete way of life

Islam is not a religion in the common and distorted sense, for it does not confine its scope to one's private life. It is a complete way of life and is present in every field of human existence.

5. Balance between Individual and Society

Another unique feature of Islam is that

It establishes a balance between individualism and collectivism. It believes in the individual personality of man and holds everyone personally accountable to God. It guarantees the fundamental rights of individual.

"Surely, Allah does not change the condition of people until they change their own condition; and when Allah intends evil to the people, there is no averting it, and besides Him they have no protector."

(Al-Raad 13:11)

6. Universality and Humanism:

The message of Islam is for the whole of the human race. God, in Islam, is the God of all the world (Quran 1:1) and prophet is a messenger for the whole of mankind.

"O people! I am but a messenger from God to you all!"

(Al-Araaf 7:158)