

Employing Analytical Interpretation Mechanisms In Deducing The Juristic Judgments: Hajj Verses As A Sample

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Abstract:

This research studies the interpretation of the verses of Hajj by reviewing the verses of Hajj in Surat Al-Baqarah ‘The Cow’ and clarifying what this Holy Surah contains of Holy jurisprudence and great meanings related to this great worship in Islam. This research started by providing introductory introductions that included the importance of the worship of Hajj and the manifestation of the obligation of Hajj, the presentation of the virtues of Hajj, with an investigation of all the verses in which the worship of Hajj was mentioned in the Holy Qur’an in order to indicate the great value of this worship.

The study then went further to the verses of Hajj in the context of Surat Al-Baqarah (The Cow). And in it is a manifestation of the context of the Holy verses in the Surah and the important meanings that ensue from that, with an explanation of the relevance of the verses for their consistency, and the clarification of the intensity of interrelationship between the topics of the Surah in building the Muslim community. The study also revealed the method of presenting the verses of Hajj, with reference to the correct reasons for revelation contained in these verses, in order to reveal God's intention from the Holy verses.

Then the research dealt with the verses of Hajj with analytical interpretation, through:

First: A statement of the meanings of the contained linguistic vocabulary.

Second: Presenting the rhetorical issues mentioned in the verses.

Third: Devising jurisprudential rulings based on the linguistic and rhetorical guidance of the Holy verses.

This methodology has contributed to revealing the richness of the Qur’anic words and vocabulary, and the large number of meanings based on the Qur’anic structures. The study was concluded under the title The guidance of the Prophet, may God bless him and grant him peace, in Hajj and Umrah, and in it an explanation of the rituals of Hajj as performed by the Prophet, may God’s prayers and peace be upon him, in the Farewell Pilgrimage and the lessons and great educational implications that resulted from it, with a

warning on the type of Hajj that the Prophet, may God bless him and grant him peace, ordered. The topic also dealt with some hadiths in which some jurisprudential rulings related to Hajj were mentioned.

Introduction:

Praise be to God, we praise Him, seek His help, and seek His forgiveness. And we seek refuge with Allah from the evils of ourselves and our wrong deeds. Whoever God guides, none will mislead him, and whoever misleads, there is no guide for him. And we bear witness that there is no god but God, alone without partner, and we bear witness that Muhammad is His servant and Messenger. God has perfected the religion with him and completed the blessing on the believers. He conveyed the message of his God, advised his people, and struggled in the cause of God until his death. God's blessings and peace be upon him, his good and pure family, his faithful companions, and those who follow them in goodness until the Day of Judgment.

Among the greatest blessings of God that He bestows on His faithful servants is the blessing of living with the Noble Qur'an in understanding, contemplation, recitation and action. The most important thing in which lives and times are spent is supporting the Holy Quran, and striving to make God's word supreme, by realizing the purposes of the Qur'an on earth, in which there is guidance. Almighty says: "Verily this Qur'an doth guide to that which is most right (or stable)" (Quran 17:9)¹, meaning that guidance that corrects the steps, and

corrects the distortions of life. It is the guidance to that which is most upright in the realm of conscience and feeling, in the world of thought and behavior, and in all that is delicate and majestic in the matter of the people and their life. It is the guidance without which opinions are distorted and hearts are confused. Abdullah Ibn Omar said: "This Qur'an is the rope of God, and the clear light and beneficial healing for those who adhere to it..."² Rather, God described it by saying: "The (Qur'an) is indeed the message, for thee and for thy people..." (Quran 43: 44)³ Thus, he made it a path of elevation for all of humanity. For the Qur'an raised the value of mankind's thought and visions, and the highest position of man, and honored his life, and guided the servants to what is in the best interests of their conditions in this world and the hereafter. He corrected with the Qur'an the path of humanity and legislated for it the laws that refer it back to the Hanafi religion of Ibrahim. Among that is what he legislated of the great rulings of Hajj, in which he commanded his servants with all guidance and forbade them from every old misguidance. Therefore, this topic seeks to present a clear interpretation of the verses of Hajj and its jurisprudential rulings, and to present an analytical study based on the origins of language and rhetorical connotations, in order to

emphasize the concept that the analytical study through the analytical interpretation approach is capable of clarifying the jurisprudential rulings and the causes of disagreement rooted in most of them through Language issues and lexical meanings of Quranic vocabulary and rhetorical structures through the following topics:

The first topic: Introductory introductions that included the importance of the worship of Hajj (Pilgrimage), the necessity of Hajj, the virtues of Hajj, and the verses in which the worship of Hajj was mentioned.

The second topic: The verses of Hajj in the midst of Surat Al-Baqarah (The Cow), and it includes a statement of the context of the Holy verses in Surat Al-Baqarah, the relevance of the verses to their race and consistency, and a presentation of the reasons for revelation, then a statement of the method of displaying the verses of Hajj in Surat Al-Baqarah.

The third topic: It deals with the analytical interpretation of the verses of Hajj in Surat Al-Baqarah by clarifying the meanings of the linguistic vocabulary, presenting the rhetorical issues contained in the verses, and devising jurisprudence based on the linguistic and rhetorical guidance of the Holy verses. Finally: We hope from God success. If we are right, it is from God, and if we err, it is from ourselves, and we have to rely on God.

The first topic: General introductions

First: The importance of Hajj (Pilgrimage)

Hajj in Islam is an all-encompassing worship that includes all the worship of Islam and connects the servant with all the purposes and goals of Sharia. Hajj is filled with many rich meanings. It is “a worship that meets the meanings and purposes of all prayers in the atmosphere of circumambulation and seeking.”

It also achieves the goals of prayer in standing at Arafat and Muzdalifah and spending the night in Mina where a person lives in the deepest states of hope and the purest of his feelings. Ihram is also the meeting point with fasting. It imposes on a person the voluntary commitment to many things related to his desires, habits and morals. This makes Hajj a difficult training stage in which the servant learns patience, toughness and respect for the feelings of others and everything respected around him, even animals and plants, in addition to the accuracy of observation when he observes each of his movements from hair fall to scratching the body. As for throwing the pebbles, it represents the practical symbol of the struggle with Satan in the sense that the Jamarat represents as a symbol of faith.¹ Hence, the value of Hajj appears as one of the greatest pillars of Islam, as it is considered the pillar in which the other aspects of Islam and the images of all acts of worship appear. In all its steps it symbolizes the great principles and goals of Islam.

Second: Hajj as an obligation:

The worship of Hajj is one of the obligations that must be performed, according to the Almighty's saying: "And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds (Quran 3:97).¹ There were also many hadiths from the Prophet Mohammed (PBUH) confirming the obligation of Hajj and urging the performance of this obligatory duty, including what was narrated on the authority of Abu Hurayrah, who said: The Messenger of God addressed us, and he said: (O people, God has made Hajj obligatory upon you, so perform Hajj). A man said: Every year, O Messenger of God? The man said it three times. Then the Messenger of Allah said: (if I said yes it will be obligatory and you will be unable to do it every year...).² On the authority of Abu Saeed Al-Khudri, that the Messenger of God said: (God says: If I made a servant healthy and wealthy for five years during which he does not perform Pilgrimage is deprived).³

Third: The Virtues of Hajj

I - Hajj is the best deed:

On the authority of Abu Hurairah, he said: The Messenger of God was asked: Which deed is best? He said: (Belief in God and His Messenger). It was said: Then what did he say: ((Jihad for the

sake of God?) It was said: Then what? He said: ((An accepted Hajj)).⁴

2- Hajj equals jihad for women and the weak:

Aisha, the mother of believers - God blesses her, said: I said: O Messenger of God, cannot we invade and fight with you? He said: (But the best jihad is an accepted Hajj)) Aisha said: I haven't stopped performing the Hajj after I heard this from the Messenger of God.⁵

On the authority of Abu Hurairah, on the authority of the Messenger of God, he said: (The jihad of the old, the weak and the woman is Hajj and Umrah).⁶ And on the authority of Umm Salamah - may God be pleased with her - she said: The Messenger of God said: (Hajj is the jihad of every weak person).⁷

Fourth: The verses of Hajj

Surat Al-Baqarah included most of the verses of Hajj, including its rulings and most of its issues. The commentators and scholars have elaborated in explaining these Holy verses and deducing the rulings of Hajj from them. And this research will attempt to present a full conception, God willing, of the meanings, directives and jurisprudential rulings contained in these Holy verses. The Hajj verses included in Surat Al-Baqarah are the Almighty's saying: And complete the Hajj and 'umrah for Allah . But if you are

prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter. And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity or sacrifice. And when you are secure, then whoever performs 'umrah [during the Hajj months] followed by Hajj [offers] what can be obtained with ease of sacrificial animals. And whoever cannot find [or afford such an animal] - then a fast of three days during Hajj and of seven when you have returned [home]. Those are ten complete [days]. This is for those whose family is not in the area of al-Masjid al-Haram. And fear Allah and know that Allah is severe in penalty. Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah . And fear Me, O you of understanding. There is no blame upon you for seeking bounty from your Lord [during Hajj]. But when you depart from 'Arafat, remember Allah at al- Mash'ar al-Haram. And remember Him, as He has guided you, for indeed, you were before that among those astray. Then depart from the place from where [all] the people depart and ask forgiveness of Allah . Indeed, Allah is Forgiving and Merciful. And when you have completed

your rites, remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance. And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share. But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire." Those will have a share of what they have earned, and Allah is swift in account. And remember Allah during [specific] numbered days. Then whoever hastens [his departure] in two days - there is no sin upon him; and whoever delays [until the third] - there is no sin upon him - for him who fears Allah. And fear Allah and know that unto Him you will be gathered.¹

The second topic: The verses of Hajj in Surat Al-Baqarah

First: The context of the Holy verses in Surat Al-Baqarah:

The talk about the subject of Hajj came in the context of talking about the duties and responsibilities of the Muslim nation, the systems of its life, the provisions of its Sharia, and its laws with other nations. It also comes within the framework of correcting the nodal perceptions and behaviors from all the impurities of the first past and returning them to the Hanifiyyah and purifying them from all the deviations that were stuck in them. And the verses of Hajj came after talking about correcting the view of the new moons and clarifying

that they are times for people and Hajj, then talking about fighting in the sacred months and correcting dealing with it.¹

Second: The appropriateness of the verses to their race and context:

Understanding the meanings of the verses of Hajj requires the reader to reflect on the context of the Holy verses and link the previous to the later in order to derive the meanings of the verses. Studying the verses in their context and consistency helps in clarifying the meaning of the Holy verses. The verses of Hajj came in the context of talking about jihad. It was preceded by a set of directives related to building the Muslim community, correcting consideration of many issues, and ridding the Muslim community of many wrong beliefs and behaviors. The verse that came before the verses of Hajj is the Almighty's saying: "They ask you, [O Muhammad], about the new moons. Say, "They are measurements of time for the people and for Hajj." And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allah. And enter houses from their doors. And fear Allah that you may succeed" (Quran 2:189). It is noticeable that the verses between the verse of the crescent and between the verses of Hajj came to talk about jihad in the cause of God and its highest manifestation, which is fighting, and the link between fighting and Hajj is a clear link to the extent that the Prophet considered Hajj and Umrah

to be the jihad of a woman. It is as if this verse and the verses that follow it are sympathy for that verse, and what came between them is considered "a digression or an objection, knowing that the sympathy of the rulings with one another for the occasion is a Qur'anic method. You can make this sentence sympathetic to the one before it, i.e. the symmetry of a story upon a story."²

The Qur'anic pattern in talking about the verses of Hajj is a strange pattern. After the Holy verses mentioned the obligation of fasting and noted the blessed month of Ramadan, the conversation moved to the obligation of Hajj "It was natural for Him to talk about Hajj after He spoke about Ramadan, and about new moons, and about making new moons times for people and Hajj". There is also another thing that calls for the Qur'an to talk about Hajj, which is to talk about fighting in the sacred months, and about the Sacred House. Almighty says: "...And do not fight them at al-Masjid al-Haram until they fight you there..."³The talk about Hajj in the Noble Qur'an comes in its natural context, and when God says: "And complete the Hajj and 'umrah for Allah" (Quran 2:196). We understand from this verse that the command to complete a thing is only if the command comes to impose this action. It is as if you started to work after legislating it, and God Almighty wants you not only to perform Hajj, but He wants you to complete it and make it complete and fulfill all the requirements".⁴

Third: The reasons for the revelation of some verses:

The reasons for revelation are one of the keys to understanding the verses of the Holy Qur'an. Therefore, the researcher in the interpretation of the Holy Qur'an is indispensable to seek help because of the fact that revelation is one of the keys to understanding the Holy Qur'an.¹ Moreover, the interpretations made it clear that "this verse and what followed it were revealed in Hudaibiyah in the year 6 AH when the polytheists prevented the Muslims from the Sacred House and they were intending to perform Umrah, and that was before the Hajj was imposed. They will be able to perform Hajj later, and this is one of the miracles of the Qur'an."² It was reported on the authority of Ibn Abbas that he said: This Holy verse was revealed about Ka'b bin Ujrah. Ka'b said: The Messenger of God passed me at the time of al-Hudaibiyah, and among the hair of my head was a lot of lice and nits and was scattered. I was overthrown. He saw me and said: ((Can vermin hurt your head)) I said: Yes, Messenger of God, he said: ((shave your head)), so God Almighty revealed this noble verse.³

Fourth - The style of the verses

The verses of Hajj are sequenced in the construction of the legal rulings, and "the division of the paragraphs in the verse so that each paragraph is independent of the statement of the ruling that it aims to. The reader also notices the coming of redresses to each ruling before moving

on to the next ruling, then linking all of that in the end to piety and fear of God.⁴

The first topic: The analytical interpretation of the verses of Hajj in Surat Al-Baqarah:

This research depends on the analytical interpretation method, which works on deconstructing the verse and analyzing it linguistically and rhetorically, in order to derive from it legal and jurisprudential rulings, educational guidelines and noble meanings.

The first verse of the Hajj verses:

Almighty says: "And complete the Hajj and 'umrah for Allah . But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter. And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity or sacrifice. And when you are secure, then whoever performs 'umrah [during the Hajj months] followed by Hajj [offers] what can be obtained with ease of sacrificial animals. And whoever cannot find [or afford such an animal] - then a fast of three days during Hajj and of seven when you have returned [home]. Those are ten complete [days]. This is for those whose family is not in the area of al-Masjid al-Haram. And fear Allah and know that Allah is severe in penalty" (Quran 2: 196).

In the first verse, there are several meanings that we explain as follows:

I - Interpretation of Almighty's saying: "And complete the Hajj and 'umrah for Allah".

a) [And complete]:

Linguistic meaning of completion:

It is the completeness of a thing and its end to an extent that does not need anything outside of it.¹

The matter in the words of the Arabs is related to describing a verb that occurs in two ways:

One of them - and it is required to obtain a special description of the action to which the description is related, such as the completion in the Almighty's saying: "And complete the Hajj" i.e. complete it if you proceed with it. Similarly, it is like to say run fast for the one who walks slowly. It is to complete my blessing upon you:

The second is that the command comes with a description of the act with the intention of collecting the action from the first sight on that characteristic, similar to the Almighty's saying: "And to complete my blessing upon you, and that is like your saying: Make the journey faster. The second meaning is that the command comes to describe the act with the intent of collecting the act from the first sight. On that characteristic is the same as the Almighty's saying: "And [it is] so I may complete My favor upon you" (Quran 2:150). And that is like a person's saying: "Fast , and call someone". It is a command to do an action for the first time.

The verse bears two uses:

If it carries the first meaning,

then it is an order to complete the Hajj and Umrah, meaning that the Hajj and Umrah not be tainted by riots, sedition and disturbance, or it is an order to complete them and not to go back from them after they are celebrated and not to be deterred by the enemy's resentment.²

But if it bears the second meaning, then it is an order to bring them together to ensure that they complete what has been prescribed for them.

Jurisprudential opinions based on linguistic guidance:

Some interpreters of this matter understood the first meaning, which is: "He commanded the establishment of the obligation of Hajj, and these interpreters are the Shafi'is and the Hanbalis. And some of them understood the second meaning, which is the clearest meaning, and that is because Umrah is not an obligatory unanimously agreed upon. And with this, the command here came to complete it like the Hajj, which indicates that what is meant is the order to complete it, not the establishment of the obligatory in this text. The command to complete them is no more than to negate the incomplete, because the opposite of the complete is the incomplete, not the nullity.³ Do you not see that you say to the incomplete that it is incomplete, and you do not say the same as it is because there is nothing of it? So we knew that the matter was complete, but required the negation of the omission."

And based on this, this matter is not in the assumption of Hajj or Umrah

or both, but rather in removing the polytheism and abomination that the polytheists inflicted in them, along with the evils and hardships they added”.

Al-Zamakhshari confirms this by saying: “If I asked: Is there evidence that the Umrah is obligatory? I say: It is nothing but an order to complete them, and there is no evidence in that that they are obligatory or voluntary.” It is also taken from this matter that when the Umrah is performed by the pilgrim, the completion of it becomes obligatory and this is what is unanimously agreed upon. Almighty's saying: "and complete" embodies “a revelation of completeness from a spiritual point of view in which a person lives in the atmosphere of Hajj at the level to which a person rises to the high horizons represented by this obligation and moves with it with a complete Islamic morality. He is not satisfied with the form at the expense of the content because it represents in this case the formal completion along with the realistic lack of content in a way that makes the work not close to God, because God does not accept from the deeds except what the person accepts in it with all his being and his spirit.

b) Hajj (Pilgrimage):

Linguistic and religious definitions of Hajj:

Linguistically, Hajj means visit, and it is said that a person performs the pilgrimage of something if he visits it again and again. It is called Hajj because people perform Hajj every year. Religiously, it denotes a name for

specific actions that includes pillars, duties, and sunnahs. It is the visit of the Kaaba in a specific season at the same time for the congregation, during which during the pilgrims perform standing at Arafat.

c) Umrah:

Linguistic and religious definitions of Umrah:

[Umrah] is derived from [al-taamir], which is to occupy the place against eviction. In Islamic law, Umrah refers to visiting the Kaaba in a time other than a specific season, and it is for each individual on his own¹.

d) (for God):

It means Hajj² is for God³.

Worshipping Allah:

Although the Arabs since the era of the pre-Islamic era did not intend to perform Hajj except for God and the Umrah only for Him. Because the Kaaba is the house of God and his sanctuary, the restriction here has some benefits:

First Benefit:

Allusion to the fact that Hajj and Umrah are not for the sake of the polytheists, even if they have a benefit from them, and they were the guardians of the sanctuary, and they were the ones who prevented the Muslims from it so that the Muslims would not be tired of the Hajj in which they faced the harm of the polytheists. Not for the sake of the polytheists, and because a good thing

that is desired, if something that disturbs it, should not be distracted from it, rather it must be removed from it. Al-Qurtubi said: "The benefit of singling out the remembrance of God here is that the Arabs intended for Hajj to gather, to demonstrate, to fight, to quarrel, to fulfill one's need, and to attend the markets..."¹

Second Benefit:

And the restriction may be by saying: To God to strip the intention of what people intended in the pre-Islamic era to draw closer to idols, because when the polytheists placed a burden on the Kaaba and put insults and abuse on Safa and Marwa, they associated themselves with their circumambulation and their worship of idols with God Almighty. The intention of this restriction may be both benefits.²

e) Types of Hajj (Pilgrimage):

It is permissible to perform Hajj and Umrah in three ways: Singularity, Hajj after Umrah, and the Combining, which are as follows:

Singularity: To perform Ihram alone, then after completing it, perform Umrah.

Hajj after Umrah: To perform 'umrah during the months of Hajj, and when he completes the pilgrimage, he will perform Ihram for Hajj from Mecca in the same year.

Combining: To perform Ihram for both Hajj and Umrah together, or perform Ihram for Umrah, then enter the Hajj before the opening of the

circumambulation.³

4- Interpretation of Almighty's saying: "But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals" (Quran 2:196).

A: [ف] /F/:

It indicates a fulfillment of the Qur'anic branch, for when he commanded the completion of Hajj and Umrah, he mentioned a ruling that prevents that completion.⁴

b- Using (if) the conditional:

The Arabs in their speech differentiate between the two conditionals [إن] (if) and [إِن] (if), so they make [إن] with the thing whose occurrence is certain or likely unlike [إِن]. Therefore, the Qur'an used (if) because sieges are few, but security and being able to reach Mecca and being able to complete the Hajj are the most.⁵ Or because the content of the condition is distasteful to them, so he gave them the speech to deliver the news that they doubt, and the point is to inform them that the polytheists will prevent them from performing Umrah.⁶

Being prevented: A- in the language:

[Al-Ihsar الإحصار], prevention, in the speech of the Arabs means preventing the subject from doing a certain action. Almighty says: "[Charity is] for the poor who have been prevented for the cause of Allah" (Quran 2:273) poverty. That is,⁷ prevented them from traveling for jihad.

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And it was said: the origin of confinement is prevention and confinement, and from it. Almighty² says: "...who have been restricted for the cause of Allah..." (Quran 2:273). Being³ confined means being prevented by an enemy of a prison.⁴

And al-Tahir said: "It is a verb whose hamzah [ء] did not make it a transitive verb, because it is synonymous with restricting and repelling and blocking. This is what the scholars of the great linguists say, and the greater use of the abstract in preventing from the enemy. Almighty says: "capture them and besiege them" (Quran 9:5). It is a⁵ fact in the two meanings, but the use of one of them prevailed over the other, as Al-Zamakhshari said in "Al-Kashshaf". Some linguists said: "Confined indicates the truth to preventing other than the enemy, while confine means preventing the enemy. Other linguists believed in the opposite, but in a very few cases."⁶

B – The concept of siege according to the jurists:

The jurists differed as to what is meant by the siege in this verse in the manner of the difference in the linguistic situation or in usage. And it is clearer⁷ in the meaning of siege "in the verse that He called what prevails with prevention from the enemy or from others with the

presumption of the Almighty's saying after it: "if you feel safe," it is clear and strong in that what is meant by it is security from the fear of the enemy, and that this generalization is the fulfillment of the right of brevity in collecting the provisions of the siege..." That is why⁸ the majority of jurists said that the sacrifice is obligatory for one who is confined to illness, childbirth, or fracture from everything that prevents him from standing with people, with the necessity of tawaf and saa'i when the obstacle is removed and the necessity of performing it, as mentioned in the hadith of Ma'bad bin Hazaba al-Makhzumi that he had epilepsy on some of the Mecca road when he was doing Ihram. Ibn Umar, Ibn al-Zubayr, and Marwan Ibn al-Hakam asked him, all of them ordered him, to seek medical treatment. Umar bin Al⁹ Khattab did the same thing with Abu Ayyub and Hubbar bin Al-Aswad when they missed the parking lot of Arafat.¹⁰ We quoted as evidence the hadith of Dabaa bint al-Zubayr that she had a sore throat, so the Prophet said to her: "Perform Hajj and ask God to keep your place is where He confined you." And¹¹ the narrators did not differ that this verse was revealed in the matter of Al-Hudaybiyyah, and the Prophet ﷺ (PBUH) and his companions were prevented by the enemy, so God commanded them with this verse to replace Ihram. And he

changed the mention of confinement, which is specific to the enemy, to the siege that is specific to disease, because he wanted to inform the ruling in the disease, to use the word on its apparent meaning, and when the Prophet, peace be upon him, commanded his companions to solve and dissolve, and he indicated that he wanted to confine the enemy through the meaning, not from the aspect of pronunciation, so the revelation of the verse was useful to judge in both cases.¹

C- Ruling on being confined during Umrah:

They differed regarding Umrah, and most of the jurists said: Its ruling on besieging is the same as the ruling on Hajj, and on the authority of Ibn Sirin that there is no siege in it, because it is not temporary, and it is mentioned by the Almighty's saying: "If you are confined", after the mentioning Hajj and Umrah, hence it is related to them."²

[But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals] (Quran 2:196):

a) The sentence:

The above verse is considered the answer to the condition, so it is necessary to estimate a verb, which is "you have to" The meaning: what is possible from the sacrifice can be obtained and it is possible to direct it.-Razi said: "Al-Al³ Qaffal - may God have mercy on him" said: In the verse there is a hindsight, and

the estimation: So you analyze what is easy, and there is another inclusion in it, because his saying: "So what is easier than guidance" is an incomplete speech. Here, there are two possibilities:

First: that it be said: you must do what is easy. Second: Al-Fara' said: If you set the meaning: give away what is easy, it would be correct.⁴

b) [Made available]:

It refers to the availability of the sacrifice.⁵

c) [of]:

Here, the word [of] either it indicates partiality, that is, certain types of sacrifice, or it explicates the type of sacrifice.⁶

d) Al-Hady [Pl. of Sacrifice or gift in Arabic]:

The meaning of the gift [Al-Hady]: It is the sacrifice given to the House of God. It is like a gift that a person gives to another in order to draw closer to him. It is the name of the animal by which a person draws closeness to God, and the least known to them is the sacrifice of sheep, and that is why God Almighty did not make it clear here. The purpose of⁷ this is to obtain some of the benefits of Hajj as much as possible, so if the rituals are missed, what benefits the poor of Mecca and those around it will not be missed.

E- Some provisions of the sacrifice:

The sacrifice is from whatever is available from camels, cows or sheep, and it is slaughtered where the pilgrim performs Hajj or Umrah, according to most of the people of knowledge.¹

H- The purpose of the ransom:

The purpose of ransom in the case of a siege by the enemy, as happened in the year of Hudaibiyah, or a siege by disease, is facilitation. The first purpose of the rituals is to get feelings of piety and closeness to God, and to perform the obligatory acts of worship. If this ransom is done and the enemy, illness or something similar stops the pilgrim is not deprived of the reward of his Hajj or Umrah. It is considered as having been completed. He slaughters what he has of the sacrifices. It is this facilitation that is consistent with the spirit of Islam, the purpose of rituals, and the purpose of worship.²

5- Interpretation of the Almighty's saying: "...and do not shave your heads until the offering reaches the place of sacrifice..." (Quran 2:196):

The speech:

The speech is addressed to those who are confined, because it is the closest mentioned, and the second sacrifice is the same as the first as it appears, i.e. do not make it permissible until you know that the sacrifice sent to al-Haram has reached the place in which it must be slaughtered, which is the Sanctuary...,

and the former made it permissible for the sacrifice to reach its place on slaughtering where it is permissible to slaughter it. prohibition of And the ³ shaving is singled out without other things that are contrary to Ihram, such as perfume, so that the continuity of the provisions of Ihram is known in terms of the context. What is meant by all of this is to collect some of what is possible from the conditions of the rituals, which is to preserve the disheveled meaning of the rituals.⁴

Interpretation of the Almighty's saying: "Until the sacrifice reaches its proper place."

It refers to the place or time of the sacrifice. What is meant here is its arrival, which is the slaughter of animals for the poor. If the sacrifice reaches its place, then shave your heads.

And the pronoun in the word "تحلقوا you shave" may refer to those who are addressed to complete it, and it includes the one who is restricted and others, and it may refer to the one who is confined, and both possibilities are true, as al-Zamakhshari says: That is: do not dissolve the ihram until you know that the sacrifice that you sent to the Haram has reached its place, i.e., the place where it must be sacrificed. And the place of the debt is the time when it is obligatory to pay it off, according to the doctrine of Abu Hanifa⁵.

7- Interpretation of the Almighty's saying: "...And if any of you is ill,

or has an ailment in his scalp, (Necessitating shaving), (He should) in compensation either fast, or feed the poor, or offer sacrifice...” (Quran 2:196):

What is meant here is any disease that necessitates shaving, whether the disease is in the body or the head, and the Almighty's saying: "or has an ailment in his scalp" is a metaphor for heavy dirt and lice. Moreover, the expression with harm is due to the dislike of publicly speaking about lice. And the word (has) ¹ is used to begin with any harm arising from his head.

8- Interpretation of the Almighty's verse: "(He should) in compensation either fast, or feed the poor, or offer sacrifice":

The word (or) here is for the choice, as the person who offers sacrifices has the choice of which of the three he wants, meaning, let him shave ² his head and pay a ransom. And God has fixed the amount of ransom, and this was shown in the hadith of Ka'b bin Ujrah that the Messenger of God, peace be upon him, said to him: "Perhaps you suffer from lice"? He said: Yes, O Messenger of God. He said: "Shave your head and fast for three days, or feed six poor people, or sacrifice a sheep." Ka'b used to say: This verse was revealed about me.³

In this verse there are some

issues:

The first issue: The meaning of ritualism:

Ritualism refers to the sacrifice intended for worship. [النسيكة] Al-Nasikah is originally an alloy of silver, and worship is called it because the worship resembles an alloy of silver in its purity and freedom from sins.⁴

There are two sayings in the rituals: it is one of them is that ⁵ considered the infinitive of the verb [يقال], 'it is said', as read by Al-Hasan. The second saying is that it refers to the plural of [نسيكة] 'Naseekah'. And it is said to the worshiper "a hermit" because he rids himself of sins and their minor ones like an ingot that is saved from wickedness. Besides, it was said that the sacrifice was "Naseekah" because it is the most honorable act of worship by which one draws closeness to God Almighty.⁶

What is meant is that if the Muhrim is harmed by disease or by vermin on his head, it is permissible for him to take medicine in the throat on the condition of the ransom, and he has the choice between slaughtering, fasting, or giving alms. As for fasting, there is no quantity in the verse, and it contains two sayings:

First: it is three days. As it is narrated by Abu Dawood - peace be upon him - "As Ben-heeled over the nub, and saw the multitude of vermin his head, he said to him: right, then slay a sheep

Nasca, or deaf three days or feed three of Aassa pass on six poor." "When the Messenger of God passed by Ka'b bin Ujrah and saw an abundance of lice on his head, he said to him: Shave, then slaughter a sheep as an offering, or fast three times a day. And the second: Ibn ¹ Abbas and al-Hasan - may God be pleased with them both - said: Fasting is like fasting for ten days, is and feeding ² the same in number. And he inferred ³ by limiting to the sacrifice in the position of the statement that it is not necessary to make up for it, and the context is the context of the way the one who is restricted from Ihram, not the context of explaining everything that is obligatory. ⁴

The second issue - the provisions of the ransom:

The apparent meaning of the verse in the ransom is that it does not take place until after shaving, as the meaning is: So shaving is a ransom. Al-Awza'i said: It is permissible to start with the ransom before shaving, so the meaning is: A ransom from fasting, charity, or rituals if he wants to shave, and the apparent condition is that the ransom is not only related to someone who has a disease or harm. And most of the scholars are of ⁵ the opinion that the ransom is obligatory by wearing sewn clothes, covering the head or part of it, wearing slippers, clipping nails, touching perfume, removing dirt, shaving body hair or

cupping sites, men and women are equal in that, and some of them put blood on them in all of that. ⁶

9- Interpretation of the Almighty's saying: "And when you are secure, then whoever performs 'umrah [during the Hajj months] followed by Hajj [offers] what can be obtained with ease of sacrificial animals."

What is meant is security from the harm of a feared disease and a feared enemy, and it was narrated on the authority of Urwah ibn al-Zubayr: If you are safe from your breakage and pain, then you must visit al-Haram. And the ⁷ word enjoy means to benefit from the Umrah urgently and to benefit from it either in the sense of benefiting from its reward or the forfeiture of its obligation if it is said that it is obligatory with the cancellation of travel for it, as he has performed it during the Hajj journey, or in the sense of benefiting by leaving it and then returning to Ihram for Hajj, so he benefited by not performing Ihram for a long time. There are several issues in ⁸ the verse:

The first issue - the significance of the preposition in saying [to]:

We understand from the word (to) that between Umrah and Hajj that there is a time between the two worships. A ⁹ pilgrim owed a blood that was obligatory upon him because of the enjoyment. It is

the blood of compensation, because what is required of him is to do Ihram for the Hajj from the 'meeqaat', so when he was doing Ihram from the 'meeqaat', he left a defect in it, so he was forced by this blood, and then it is not obligatory for the Meccan pilgrim and those in his ruling to sacrifice the enjoyment, which is a ritual according to Abu Hanifa.¹

The second issue - the way of enjoyment:

Enjoyment means to enjoy. It is said to enjoy something is to feel joy in doing it, and enjoyment is everything that is enjoyed. Its origin is from their saying: "A pleasant rope" meaning: it is long, and all the length of its companionship with them until the enjoyment, is the enjoyment of it.

And they differed concerning this enjoyment. Abdullah bin Zubair said: The meaning is that he who is confined until his missed Hajj, then came to Mecca, he went out of ihram work for Umrah, or enjoyed his breaking of ihram, then he shall enjoy Hajj as replacement to the second ihram in the coming year.

And it was said that it means: If you have become secure, and you have released your ihram after the siege, and you have not completed your Umrah, and you have delayed the Umrah until the year before, then you perform Umrah in what is easy of the sacrifice. In this context, Umar and Ibrahim stated: If Umrah is combined with Hajj, the pilgrim must sacrifice. Al-Suddi said: There is he who abrogated his Hajj for

Umrah and made it Umrah and enjoyed his Umrah until his Hajj. Ibn Abbas, Ataa, and Jama'h said: He is the man who traveled for Umrah during the months of Hajj, and if he completed his Umrah, he would stay in Macca until he performed the obligatory Hajj, so he would enjoy the transition to his Ihram for Hajj. Enjoyment here means Umrah without returning to the 'meeqaat', and the verse is possible for all of these sayings, and there is no disagreement among scholars regarding the occurrence of Hajj on its three types.²

It was narrated on the authority of Abu Dharr that he said: The pleasure of Hajj was only for me, and the reason for that was that they did not consider the Umrah in the months of Hajj and considered it one of the dawn of immorality. When he, PBUH, wanted to invalidate that belief, he exaggerated it by transferring them in the months of Hajj from Hajj to Umrah, and this is a reason that no one else shares with them and for this meaning, the annulment of Hajj was specific to them.³

Al-Qurtubi said: And those who authenticated Umar's prohibition of enjoying claimed that he forbade going back to al-Haram two or more times a year until he increased its visits during the off-season, and he wanted to introduce gentleness to the people of Mecca, in fulfillment of Ibrahim's call: "...So make hearts among the people incline toward them..." (Quran 14:37). And it was said that he forbade it because he saw people inclined to enjoy its

pleasure. He was aware that the individuals may ignore the singularity and combination types of Hajj.¹ Enjoyment can only be achieved through the prohibitions of Ihram, but when it was due to performing the Umrah, he called it waiting to the Hajj.²

10- Interpretation of Almighty's saying: "And whoever cannot find [or afford such an animal] - then a fast of three days during Hajj and of seven when you have returned [home]. Those are ten complete [days]."

This verse has several issues:

The first issue - The meaning of the adverb in the verse:

The commentators understood from the adverb in Almighty's saying "during Hajj" that the omitted: time, because it is the opposite in His saying: "when you have returned" since its meaning is in the time of return. And the time of Hajj is the months of Hajj, so the sacrifice for the one who enjoys the pilgrimage is not stipulated in a time. Rather, he must follow the waiting for Hajj because it occurs in response to the condition. If he does not find a sacrifice, he must fast three days during the Hajj, that is: at its time. And whoever did not notice the months of Hajj, he decided to perform the obligatory Hajj as long as he was in Mecca, and for this reason the omitted adverb is a place adverb, that is: Fasting three days in the places of Hajj.³

The second issue - the meaning of [و]

waw]:

God mentioned two numbers in two different cases and made the least of the two numbers the more difficult of the two cases. The pilgrim should not be under the illusion that God enjoined fasting only three days, and that seven is a license for those who want to choose, so God made it clear what deflects this illusion. Rather, it is to indicate that God Almighty wants to oblige the fasting of ten days, but splitting them is a license and mercy from Him, Glory be to Him.

Al-Zamakhshari said: "The و/w/ 'waw' may indicate the permissibility of saying: "Sit with Al-Hassan and Ibn Sirin." Do you not see that if he sat with them together, or one of them was in compliance, then he combined the negation of the illusion of permissibility? Positive, it negates the permissible, and⁴ does not negate the choice, for the⁵ choice is in the duties, and grammarians have mentioned the difference between the choice and the permissibility. Also, it is usual for the substitute to be in a weaker state than the one being substituted, so God Almighty made it clear that this substitution is not like that, rather it is complete in its being in the place of the substitute, so the fasting person is still calm until he obtains the full reward from God.

The third issue: allocating the description to "complete":

Describing the days as "complete" is an incitement to fast all the days without

decreasing anything from it, while noting that fasting is a path of perfection for the one who fasts, so perfection is used in its reality and metaphor.

Al-Hasan said: It means that the days are complete in reward, in their bridging the sacrifice in meaning, so they represent a substitute for sacrifice, even if the time of fasting differs. Including what he fasts and is ambiguous with this honorable obedience. Some of them are the days that a person fasts while he performs this honorable obedience, and some of them he fasts, which is otherwise, but every day is complete in reward, as he is representative of what God Almighty has commanded, so there is no difference in reward between Hajj and non-Hajj.

Al-Zamalkani said, "Completion is to remove the deficiency of the original and the perfection is to remove the deficiency of the branches after the completion of the original, so saying "complete" is better than saying "perfect" because the completeness in the number is known, but the possibility of deficiency in its attributes remains, and they also differ in terms of their saying "completed." which signifies that "There was an incompleteness before that.

Completion is possible in three ways: Either it is complete in exchange for the sacrifice, standing in its place, not detracting from it, or that its reward is like the reward of the one who is able to offer the sacrifice, or that the Hajj of a fasting person who is performing both Hajj and Umrah is complete.

And one of them is that God, the Almighty, had said that it was obligatory for you to fast ten days, there would be

no evidence that requires the exclusion of some of these days. And it is beyond the possibility of personalization and copying. And one of them is that emphasizing is a well-known method in the speech of the Arabs. Almighty says: "...but blinded are the hearts which are within the breasts..." (Quran 22:46) and "...or bird that flies with its wings...(Quran 6:34). The benefit of emphasizing is that speech expressed with many honorable phrases and many attributes is farther from forgetfulness than speech expressed in a single phrase. And the fact that it is expressed in many terms indicates that it contains great interests that cannot be violated.

If the emphasis includes this wisdom, then its mention here indicates the care of this number in this fast, as it is one of the tasks that should not be neglected at all. And one of them is that this speech removes the ambiguity that is in correcting the handwriting, because seven and nine are similar in handwriting. When Almighty says: "...then a fast of three days during Hajj and of seven when you have returned [home]. Those are ten complete..."(Quran 2:196), this doubt is removed. It is possible that what is meant is that what is required after returning is to complete the fasting of seven days.

I I- Interpretation of Almighty's saying: "This is for those whose family is not in the area of al-Masjid al-Haram":

This is an indication of the enjoyment that is understood from the Almighty's saying: "So whoever enjoys", according to Abu Hanifa, since there is no enjoyment or a combination of Hajj and

Umrah for those present at the mosque. Haram do -And since the people of al ¹ not have Umrah, but Hajj alone, they have no waiting between Umrah and Hajj, and there is no waiting between Umrah and Hajj. Therefore, they do not have to ransom or fast of course. It ² seems that the attendees of the Sacred Mosque are residents of Mecca only, and the debate on whether people of Mecca can perform Umrah in the months of Hajj or not.³

12- [And fear Allah and know that Allah is severe in penalty.]

The command of devoutness is a Qur'anic method, which the Qur'an has adopted in what God wants to raise before man in terms of life issues and legislation so that man can stand in it at the limits of God from the position of the pious soul that follows God's instructions and fears His punishment. As for the case here, it is to talk about the details of the legislation of Hajj and Umrah, and also to talk about the ruling in the case of siege and in the case of security, and about the ruling in the pilgrimage of enjoyment in the case of being able to sacrifice and being unable to do so, because all of this suggests the need for discipline and commitment to devoutness.⁴

The guarantee of implementing these rulings is devoutness, which is the fear of God, and the fear of His punishment, because the one who knows the severity of the punishment for the

violation was keen to acquire devoutness, as he is safe from punishment, and there is a ⁵ commandment to devoutness ⁶ after explaining the rulings that are not without hardship to warn against negligence.

Interpretation of the second verse of the Hajj verses:

Allah says: "Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding" (Quran 2:197).

This verse contains an initial resumption of the information in detail on the rituals of Hajj, and in it the attention of God Almighty to this great worship was revealed, as He simplified its details and conditions while changing what the people of the pre-Islamic era entered into it.

1- The meaning of Almighty's saying [well-known months]:

God Almighty described the months as well-known on what was known to the Arabs before, as they are inherited from the Shariah of Abraham, and it is from the beginning of Shawwal to the end of the days of sacrifice.

2- The meaning of [obligatory]:

The Arabic word فرض means to cut the solid thing, and the فرض is like the obligatory, and its meaning is to sever the ruling, and the meaning of ¹ imposing intentions and determination, the technique of Hajj is the determination to do it, which is the Ihram.

3- The meaning of [there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj]

First: The linguistic meaning of the verse:

Sexual relations 'Erotica': a speech that includes what is reprehensible of mentioning sexual intercourse and its motives, and erotica refers to bad ² speech that indicates sexual relationship with women.³

Disobedience: Not abiding by the Islamic law. It is caused by a few and a lot of sins and it is more general than unbelief.⁴

As for the disputing: it is the negotiation of the dispute.⁵

Second: The meanings of the verse:

In the above verse God forbids obscenity, immorality, and dispute just like the forbidding of sex during Hajj. This is an exaggeration of its prohibition until it was made as if the pilgrim had forbidden it. This indicates an exaggeration of the prohibition, and what

is meant by negation is the necessity of its prohibition.

Erotica during Hajj indicates hint and touching, and they are the precursors to sexual intercourse, because the prohibition of a little indicates a lot of its kind.⁶

What is forbidden is what leads to anger and slander and contradicts the sanctity of Hajj. He, peace be upon him, said: "Whoever performs Hajj and does not commit adultery or immorality, he will come out as a body on the day his mother gave birth to him." What is meant by this news is the prohibition of these three things which are forbidden in Hajj.

As for erotica, most scholars, successors and predecessors, mean intercourse here, and it is forbidden by the verse. The scholars agreed that intercourse invalidates the Hajj and that it requires blood. As for immorality and controversy, even if it is forbidden in places other than Hajj, it is only mentioned in Hajj in order to honor the sanctity of Hajj. And because committing sin in such a case is considered a form of defamation for the act of this act of worship, it is considered obscene and greater in others.⁷

Third: The purpose of prohibition

The prohibition of such deeds is related to linguistic morals. Deeds differ as per time and place. There are certain morals other than husband-wife meeting. A person should follow all morals especially during worship. The

forbidding of such deeds during Hajj indicates that the pilgrim has to leave all habits and comforts and live the life of the poor. People of all social classes wear the same dress, that is, the dress of the deed. And in that is purifying the soul, cultivating it, and making it aware of the reality of servitude to God and brotherhood to others.

In the hadith of Abu Hurayrah (who went for Hajj and did not utter any immoral speech came out of his sins, the day his mother bore him)¹

4- The meaning of [And whatever good you do - Allah knows it]:

What is meant by the prohibition of wrong doings, in order to be follow their opposites, is as if He said: Do not do what you are forbidden and do good, so what you do God knows. This verse concluded by reminding that the good deeds that a person performs are not absent from the knowledge of God. This is in order for him to feel the need for sincerity in his work when he feels that he is under the control of God, and in order for this to help him to continue and increase, which leads him to endure many hardships in the hope of God's pleasure.²

5- The meaning of Almighty's saying: [And take provisions, but indeed, the best provision is fear of Allah]:

It was narrated on the authority of Ibn Abbas that this verse was revealed about people from Yemen who go on

pilgrimage without provision and say: We are entrusted with the pilgrimage to the House of God, should He not feed us? They were ordered to take provision.³ The provision, however, is used in its true meaning in its reality and metaphor, so it is an order to prepare provisions for the Hajj journey.

The Holy Qur'an affirmed the meaning of provision as a word that carries many intimate meanings that link the Creator to the creatures because it represents his merciful call to live the intimate atmosphere of the need to feel the presence of God and His presence in their awareness, which leads to adherence to their line of devotion. Then He called them as the people of minds, which is a wonderful start that suggests that all these issues are inspired by the mind, which only calls for what is good in this world and the hereafter, so that the human mind is mobilized at all times.⁴

Interpretation of the third verse of the Hajj verses:

Almighty says: "There is no blame upon you for seeking bounty from your Lord [during Hajj]. But when you depart from 'Arafat, remember Allah at al- Mash'ar al-Haram. And remember Him, as He has guided you, for indeed, you were before that among those astray" (Quran 2:198).

First - the reason for the revelation

Al-Bukhari - with his chain of transmission - on the authority of Ibn

Abbas, said: Okaz, Majanah, and Dhul-Majaz were markets in the pre-Islamic period, so they sinned to trade during the season, so it was revealed: "There is no blame upon you for seeking bounty from your Lord [during Hajj]".¹

Second: The context of the verses:

The context of verses reflects that they are "Connected with the previous context. The pilgrimage is not permitted therein except for the works of righteousness and goodness, so what was done by the Arabs in the pilgrimage is prohibited. The Muslim also sees in the light of these verses meanings that Islamic legislation wants to settle in the Muslim's mind and conscience, which is "Islamic realism in the line of worship legislation. It is to trade with each other so as to enable them to engage in actual trade, benefiting from this global season in which people from all parts of the world meet to buy what they need from food, clothing and gifts. Following the line of Islamic legislation guarantees man the world and the hereafter, so that the world is the farm of the Hereafter."²

Third - the meanings of the verse's vocabulary:

I- The meaning of Al-Ifadah 'leaving':

Al-Ifadah: Exiting quickly, and the Arabs used to call the exit from Arafat as Al-Ifadah or push, because the push is the removal of the body by force, and it is from the eloquence of the Qur'an that

Al-Ifadah refers to the two exits.³

2-The meaning of Arafat:

Arafat is the name of a valley and it is in the middle of Wadi Arafat, Jubail, on which the Prophet ﷺ [PBUH] stood on the day of Arafat. Moreover, (Arafat) was mentioned by its name in the Holy Qur'an indicating that standing at Arafat is the pillar of Hajj. The Prophet ﷺ said: "The pilgrimage is Arafat".

- Time to stand:

The time for standing in Arafat is from the sunset of the day of Arafat until the dawn of the day of Sacrifice.

- The reason of revelation

Al-Bukhari said: Hisham told us on the authority of his father, on the authority of Aisha, she said: "Quraysh and those who believed in its religion used to stand in Muzdalifah, and they were called Al-Hams, and the rest of the Arabs stood at Arafat. When Islam came, God commanded his Prophet - may God's prayers and peace be upon him - to come to Arafat, then stand there.

Educational meanings:

Islam came to change the state of the first pre-Islamic era, and to abolish the corrupt customs and the pre-Islamic customs that were rooted in people's natures and settled in their minds, so Islam ordered them to "stand with the people where they stand, and to depart with them wherever they leave, because Islam does not know lineage and class. All people are one nation, equal like the

teeth of a comb. No one is superior to another except by devotion. And Islam has mandated them to strip themselves of all that distinguishes them of clothing during Hajj, in order to meet in the House of God equal brothers so that they do not strip themselves of their clothes to be proud of their lineage.

Thus, Islam establishes the behavior of Muslims during Hajj on the basis of the conception to which it guided humanity, which is the basis of equality and the basis of a single nation that is not divided by class, nor by gender, nor by language, nor divided by any feature.

The educational purpose of standing in Arafat:

God legislated standing in Arafat for a great purpose that “man lives on a long and stressful journey, which tires him, costs him a lot of losses, and confronts him with many of the work and projects he undertakes, so he feels the need for a pause in which he relieves his troubles, reviews his accounts, and knows what is left for him.”¹

5- The meaning of the sacred site

The sites of Hajj: its visible landmarks.²

The sacred site is (Al-Muzdalifah). it was called Muzdalifah because it came close to Mina and because the pilgrims spend the night there, intending to spend the morning in Mina.

6- Interpretation of Almighty's saying: “for indeed, you were

before that among those astray”

This Holy verse carries many connotations and refers to a group of meanings related to the reality of the first Muslim group. Misguidance and confusion in the depths of darkness is something that the Muslim community suffered from before the revelation and “the first Muslim group was well aware of the extent and depth of this reality in their life”.³

Interpretation of the fourth verse of the Hajj verses:

Almighty says: “So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers” (Quran 2:100).

First - the reason for revelation:

The reason for the revelation of the above Holy verse is that the Arabs “when they gathered in the season, they would brag about their fathers, and one of them would say: He used to honor the guest, strike with the sword, feed the food, slaughter the animals, and do such-and-such.”⁴

Second - educational meaning:

The Almighty's saying to them: “as ye used to celebrate the praises of your fathers” does not benefit that they mention the fathers with God, but it bears the character of condemnation, and it suggests directing to the most appropriate and proper.

Interpretation of the fifth verse of the Hajj verses:

Almighty says: "And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share. But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire. Those will have a share of what they have earned, and Allah is swift in account." (Quran 2:200-3).

Educational meanings:

The above Holy verse describes people's values and interests.

Interpretation of the last verse of Hajj:

Almighty says: "And remember Allah during [specific] numbered days. Then whoever hastens [his departure] in two days - there is no sin upon him; and whoever delays [until the third] - there is no sin upon him - for him who fears Allah. And fear Allah and know that unto

Him you will be gathered." (Quran 2:203).

First - the meanings of the verse's words:

Numbered days: "The numbered days are the days of al-Tashreeq."¹

On two days, i.e., After the Day of Sacrifice.

And whosoever delays, i.e., until he throws it on the third day.

Who fears Allah, i.e., for choice.²

Second - the rhetorical meanings in the verse:

The command of devoutness is repeated in this Holy verse. And the method of repetition in the Qur'an in general has many benefits. The repetition came here to achieve several benefits, including "to repeat it and a statement mentioning the status of devotion, and then it permits them in these verses, all this tells us that it is important to worship Allah the Almighty that guides the souls to the right path and illuminates the lives."³