

# The History of Implementation of Pilgrimage in the Pagan Era

<sup>1</sup>Rizalman Muhammad, <sup>2</sup>Faiz Hakimi Mat Idris, <sup>3</sup>Kamaliah Salleh,  
<sup>2</sup>Ahmad Zahid Salleh, <sup>2</sup>Mohamad Zaidin Mohamad

<sup>1</sup>Institut Pendidikan Guru, Ipoh Campus, Malaysia

<sup>2</sup>Faculty of Islamic Contemporary Studies, UniSZA, Malaysia

<sup>3</sup>Faculty of Law, Accountancy & International Relations, UniSZA, Malaysia

Email: mzaidin2016@gmail.com

DOI: 10.6007/IJARBSS/v7-i12/3636 URL: <http://dx.doi.org/10.6007/IJARBSS/v7-i12/3636>

## Abstract

The first pilgrimage performed by the Prophet Abraham which was in the 20th century BC had eventually been mixed with polytheism and heresy elements before Prophet Muhammad (P.B.U.H) was sent to this world. In this regard, this article aims to reveal the ritual of the hajj in the ancient Arab society which is different from the current practice of Muslims nowadays. This article is a qualitative study using content analysis. The finding reveals that although Arab community remained to believe in Allah, but in view to the long gap between the two ages of Prophet Abraham and Prophet Muhammad (P.B.U.H.), they had mixed up the implementation of a true and wrong rituals in their pilgrimage.

**Keywords:** *Pilgrimage, Pagan Arabs, Kaaba, Mecca*

## Introduction

The term *Jahiliyyah* is derived from *jahl* which connotes a description of pre-Islamic Arab society who were ignorance of the God, the prophets, the way of life, and who were also arrogantly and imperiously proud of their lineage (Ibn Manzur n.d.). It was a dark age of the Arab history with the absence of divine light to guide their faith, and their lives were fully deviated and strayed from the religious method. *Jahiliyyah* or Paganisme is a historical episode of the Arabs which was full of turmoil and chaos in terms of faith and social systems. Al-Nadwi (1977) reflects the *Jahiliyyah* as an age when men disregarded their God, and they condoned themselves and lost the wisdom to distinguish between good and bad. Prophet's teachings have been ignored and forgotten that lead to erosion of guiding light brought by the previous prophets. The light became extremely weak and faded and was not able to illuminate the hearts of individuals, and to illumine their homes and country.

Residents of the Arabian Peninsula before the Prophet Muhammad (P.B.U.H.)'s mission believed in Allah as initially brought by Prophets Abraham and Ishmael. Nevertheless, by the passing of time, they went astray and worshipped idols carved and sculpted by their own hands. Although they performed the pilgrimage every year as previously practised by Prophet

Abraham, they forgot the true creed which they held on that brought to numerous idols onto their lands.

`Amru bin Luhay, the chief of Bani Khuza`ah became a precursor to the pagan Arab society when he took home the statue of Sham named *Hubal* (al-Azraqi 2003; Ibn Hisham 1996). Idolation by pagan peoples became wide-spreaded and it reached *Masjid al-Haram* which was later on filled with idols and statues of Gods. During the conquest of Mecca, there were 360 idols in and around *Masjid al-Haram*. The Messenger (P.B.U.H.) ordered that all idols and statues were destroyed and taken out of the *Masjid al-Haram* (al-Fakihi 1994; al-Jundi 1956). Among the idols worshiped by the pagan society were *Manat*, *al-Lat* and *al-`Uzza* (al-Kalbi n.d.; Ma'luf 1986). They considered these three idols as daughters of God. These idols would be insulted when their wishes were not achieved or when they faced any disaster.

Now tell: Have you ever pondered over the reality of this al-Lat, and this al-`Uzza, and another, the third goddess, Manat? Are the sons for you and the daughters for Allah? This would indeed be an unfair division! These are nothing but mere names which you and your forefathers have invented. Allah has sent down no authority for them. The fact is that the people are following mere conjecture and the lusts of their souls, even though right guidance has come to them from their Lord (al-Najm 1953:19-23)

Although the pagan Arab society abandoned the true teachings of Prophet Abraham, they still respected the Kaaba and performed Tawaf (circumambulation), Hajj (pilgrimage) and Umrah (visit), camping or wuqf at Arafah, spending night at Muzdalifah and performed Qurban (sacrifice). Such acts of worship were nevertheless fictitious out of what they have themselves wrongly mixed up with their customs and desires. The pagan Arab society has modified the rituals of pilgrimage (*Manasik al-Hajj*) originally performed by the Prophet Abraham which preserved the purity of "*Baitullah*" from being tainted by idols as well as outward and inward filth such as uttering obscene words, having conflicts and so forth while performing the pilgrimage (al-Zuhayli 1991).

### **Implementation of Pilgrimage During Pagan Era**

In respect of pilgrimage as an act of worship, there are some concepts and rituals to be discussed, such as pilgrimage month, *talbiyah*, *tarwiyah*, *ihram*, *wuquf*, *Muzdalifah*, *tawaf*, sacrifice, stoning at Jamrah, *Kaaba* and the tomb of Abraham.

#### **1. The Pilgrimage Month**

The pagan people commenced their pilgrimage rituals by walking out in droves to `Ukkaz at the beginning of Zulqaedah. `Ukkaz was the name of one of the markets located near the city of Mecca (Ibn Manzur n.d.). It was part of their traditions to gather at the markets of `Ukkaz, Zulmajaz and Jannah located in Mina (al-Hamawi n.d.; Abu Khalil 2009). The Quraish and other qabilah would not visit any of the three markets except in a state of Ihram for Hajj only (al-Azraqi 2003). They would gather in `Ukkaz for 20 nights. They met there for business purposes

as well as to expand their cultural arts. They presented poems and poetry and were very proud of the beauty of language, literature and eloquence in them. Their poems and poetics usually revolved around the story of their ancestry, lineage, rank and family status (al-Mubarakfuri 1976). At the end of the 20<sup>th</sup> night, they proceeded to Jannah and stayed there for another ten days (Ibn Manzur n.d.). At the beginning of Zulhijjah, they headed to Zulmajaz and camped there for the next eight nights (al-Hamawi n.d.).

The Pagan society innovated the period or months to perform the pilgrimage as they pleased. This is what they called as al-Nasa'ah. They referred the month of *Muharram* as *Safar al-Awwal* and the month of *Safar* as *Safar al-Akhir*. They named their months as "Safran" (two Safars), two months of *Rabi*, *Jamadayn*, *Rajab*, *Sha`ban*, *Ramadan*, *Shawwal*, *Muharram* and *Zulqaedah*. They practised *al-Nasa'ah* every two years. They legalised the prohibited months (*Shahr al-Hurum: Muharram, Rajab, Zulqaedah* and *Muharram*) by triggering hostilities and war and forbade the lawful months.

*Nasi'* is but one more instance of disbelief, whereby these disbelievers are led astray. In one year they make a certain month lawful and in another year they make the same a forbidden month, so as they might make up for the number of the forbidden months and, at the same time, make lawful that which is forbidden by Allah. Their evil deeds have been made seeming fair to them: for Allah does not guide those who deny the Truth (al-Tawbah 9: 37)

According to al-Kalbi, the first man who innovated the months of pilgrimage was Malik bin Kinanah and the last person who practised it was Abu Thumamah Junadah bin `Auf bin `Abd bin Fuqaym. At one point of time during the age of `Umar al-Khattab, Abu Thumamah met people in public and went to the side of *Hajar al-Aswad*. When the public realised his presence, they surrounded him and Abu Thumamah then said, "O people, I own the months of *Hajj* (pilgrimage), therefore you shall delay the *Hajj*". `Umar then hit him with a whip and then said, "O Bedouin Arab, indeed Allah has dispelled your pride with Islam" (al-Azraqi 2003).

## 2. *Talbiyah*

Initially, the Arabs also believed in oneness of Allah (S.W.T) as reflected in their *talbiyah* as it was part of what remained in the religion brought by Prophet Abraham. Nevertheless, the *talbiyah* were later on associated with evil when Luhay bin 'Amr bin al-Khanzaf bin Qum`ah Khuza`ie brought in idols from Sham and added polytheism in the *talbiyah* which was then introduced to the people of Mecca (al-Dusuri 2001). In fact, the pronouncement of *talbiyah* varied according to the tribes. Here are two examples of *talbiyah*, namely *talbiyah* of Bani Kinanah and Bani Tamim (`Atar n.d.).

### The *Talbiyah* of Bani Kinanah

Yes, we welcome Your call on this famous day  
Day to pray and wuqf (recess in Arafah)

Reciting morning prayers before Him to present sacrifice

### **The Talbiyah of Bani Tamim**

By Allah, nor youth without You  
Always toward you with the abundance of the sacrifice' blood  
Ghafar children who turn away from you  
Men break away from you and do evil to you

All of the above pagan talbiyahs show that their faith remained in Allah, though they also associated Allah with others. This led to idolatry, and statue and idols became symbols of religion in the pagan society. At the same time, they believed that they were the true followers of the Prophet Abraham (al-Mubarakfuri 1976).

### **3. Tarwiyah Day**

*Tarwiyah* day was the eighth day of *Muharram*. On that day, the pagan Arabs headed to Arafat from Zulmajaz. They named the eighth day of *Muharram* as *Tarwiyah* which means "gather water", ie. they gathered water in Zulmajaz as there were no available water source in *Arafah* and *Muzdalifah*. *Tarwiyah* day is the last day when their markets were opened during the pilgrimage season. They did not operate their business on the Arafah day (9<sup>th</sup> Zulhijjah) and the days of Mina (Tasyrik days).

The pagan Arabs knew that the pilgrimage is a sacred practice in order to devote themselves to Allah. They carried out their business transaction before the culmination of the pilgrimage which was ongoing because they knew that human relationships during any business transaction are not free from fraud, interests and those things that invited the wrath of Allah. Therefore, they believed that their sins occurred during such business activities would be eliminated and erased upon the pilgrimage they performed (‘Atar n.d.). With the arrival of Islam, Allah allows trades and transactions during the pilgrimage season as his word, which means:

And there is nothing wrong if you also seek the bounty of your Lord during the pilgrimage. Moreover, when you return from 'Arafat, stay at Mash'aril-Haram (Muzdalifah)...(al-Baqarah 2 : 198 )

### **4. Ihram and its Restrictions**

In pagan times and at the early arrival of Islam, when the Arabs were in their state of *ihram* be it for *hajj* or *umrah*, they would not access the garden, home and other places through the doors save for Hums. Hums is a title given to certain tribes who were considered to be passionate, courageous and strongly adhering to the religion. They consisted of several tribes of Quraish, Kinanah, Khuza'ah, Thaqif, Khath'am, Bani 'Amir bin Sa'sa'ah and Bani Nasr bin Mu'awiyah (al-Azraqi 2003; al-Qurtubi 1994). The pagan Arabs also entered and exited through the rear door. Some of them even made holes on the walls of their houses as their access while

in the state of *ihram* (al-Azraqi 2003). Others used ladders to get in through the roof and exited through the back door. They would not use the main entrance unless they had performed *tahallul* as a sign of completion of their *ihram* ritual. According to their faith, entering a house through the main entrance is vile and reprimanded (al-Zuhayli 1991). Al-Qur'an has prohibited such actions through the word of God which means:

Also tell them, "It is no virtue to enter your houses from their backs during the Hajj days); real virtue is that one should refrain from incurring the displeasure of Allah; so enter your houses by their proper doors. and fear Allah so that you may gain (true) success" (al-Baqarah 2: 189 )

For the Hums, there are some restrictions imposed on them while they were in the state of *ihram*, namely, they were not allowed to eat cheese and fat, they could not enter the house made from wool and they were prohibited from taking shelter in houses occupied by humans (Ibn Hisham n.d.). While those who were not from the Hums (non-residents of Mecca) were al-Hullah and al-Tulsi. Al-Hullah is a tribe who lived outside the Holy Land (Mecca), which consist of various kinfolks such as Tamim bin Murr, Mazin, Dabbah, Humays, Za`anah, Ghawth bin al-Murr, Qis Aylan, `Amir bin Sa`sa`ah, Rabi`ah bin Nizar, al-Ansar, Khath`am, Bajilah, Bakr bin `Abd Manah, Hudhiyl bin Mudrikah, Asad, al-Ta`iyy and Bariq (Ibn `Ali 2001). Al-Tulsi is a tribe originated from Yemen, namely Hadramawt.

The group was called al-Tulsi because they came from afar and usually they circumambulated with dust covering over their heads (al-Baghdadi nd). For the al-Hullah and al-Tulsi tribes, while in the state of *ihram*, they were allowed to eat cheese and fat, wear clothes made of wool, apply oil on their bodies and take shelter under tents. But they were not allowed to eat food brought from the *Halal Land* when performing Umrah/visit and Hajj/pilgrimage (al-Mubarakfuri 1976). Clothes worn during the pilgrimage is called *al-Laqqqa*. *Al-Laqqqa* then thrown at the entrance of Masjid al-Haram, and no one was allowed to touch or pick it up. It was left to rot and perish under the sun, rain or be trampled by men (al-Azraqi 2003).

## 5. Wuqf

The pagan Arab society which renowned for their resilient factionalism and living in tribes also practised discrimination in the matter of worship. Hums group went out to area adjacent to the Holy Land through Namira to perform *wuqf*. They did not perform *wuqf* (recess) which is supposedly to be in Arafah, but in Jam' instead in order to be different from other normal groups (al-Bukhari 2000; Muslim 2000).

Their arrogant and ostentatious attitude towards their lineage prevented them from following the practice of the previous Prophet to perform *wuqf* in Arafah. This is evidenced by the words of the Prophet Muhammad (P.B.U.H.) which means:

The best prayer is the prayer on the day of Arafah and the best of my words (prayer) and the Prophets before me, "There is no God but Allah, He is the Lord Almighty. He did not have any partner. All kingdoms are His, To Him belong the praises. And He is the almighty above all" (al-Albani 1966)

Whereas for the al-Hullah and al-Tuls tribes, they entered Arafah through Zulmajaz. When the sun was about to set, the Hums headed off from Arafah to Muzdalifah through Namira. While at the same time, al-Hullah and al-Tulsi tribes left Arafah for Muzdalifah. All these three groups would meet and gather in Muzdalifah, particularly at Quzah Hill. The act of leaving Arafah for Mina is named as al-Ifadah or al-Ijazah. They left Arafah in rush and raced to outdo each other (Hisham 1996).

## 6. Muzdalifah

As soon as they reached Muzdalifah, they lit a fire at Quzah Hill. The purpose of the fire was to provide navigation to the pilgrims who stepped on journey through the dark of the night to reach Muzdalifah. The tradition of lighting fires in Quzah Hill remained until it was abolished with the arrival of Islam. Al-Azraqi (2003) states that the person who first lit the fire in Quzah Hill was Qusai bin Kilab. They recited talbiyah and prayers the whole nights when they were in Muzdalifah until the sunrise of 10<sup>th</sup> Zulhijjah. They left Muzdalifah in rush, the same way when they rushed to leave Arafah earlier. Some of them who could not wait for the sun to rise on 10<sup>th</sup> Zulhijjah to leave Muzdalifah, would repeat the recitation of words which sounded like a prayer, namely "there appears Thabir, until we leave."

The practice of the pagan Arabs in Muzdalifah was clearly in contrast to the pilgrimage rituals which were practised by the Prophet Muhammad (P.B.U.H) who left Muzdalifah after sunset in quiet condition. The act of leaving Arafah in hurry is forbidden by the Prophet Muhammad (P.B.U.H) as evidenced by a hadith narrated by Ibn `Abbas which means: " O people, be calm ... indeed, goodness is not by way of hurry and rush " (al-Bukhari 2000).

Ibn Hajar said that the act of moving in hurry while in journey is not a good thing and such act would not draw a person closer to Allah (al-`Asqalani 1993). Upon reaching Muzdalifah, the Prophet (P.B.U.H) and the companions performed their Maghrib and 'Isha' prayers in *jama' ta'khir* and *qasar*. Thereafter, the Prophet (P.B.U.H) would sleep and rest. He would leave Muzdalifah before sunrise. The Prophet (P.B.U.H) has taught and guided on the implementation of the *hajj* which coincides with the actual practice of the Prophet Abraham namely, performance of *wuqf* in Arafah at the beginning of the dawn of the 9<sup>th</sup> Zulhijjah and leaving for Muzdalifah after dusk. As for *wuqf* in Muzdalifah, it commences from sunset, and departure to Mina is before sunrise.

## 7. Tawaf

While performing *tawaf*, some of the pilgrims were in dress, while the others were naked. They turned the rituals into a festive season to celebrate their idols (`Awdah 2003). Bani `Amir was among those from al-Hullah tribe who circumambulated unclothed (Ibn `Ali 2001). Men doing tawaf at day, while the women were at night. Those who were not the original inhabitants of Mecca were not allowed to commence the tawaf until they were in al-Hums attire (al-Azraqi 2003). If they failed to get such attire either by way of renting or borrowing, they were required to circumambulate in nude for the men. As for women, they had to take off all their clothes except the part which covered the genitals only (Ibn Hisham 1996). As for those who performed *tawaf* in clothe, they were not allowed to wear or enjoy the clothes after *Ihram* ended. The clothes or the attire were instead removed at the entrance of the *Masjid al-Haram*. Such discrimination has been abolished by the rising of Islam. This is evidenced by the words of God which means:

O children of Adam, dress yourselves fully, properly and decently at the time of every worship; eat and drink, but do not transgress, for Allah does not like the transgressors (al-A`raf 7: 31)

The Prophet Muhammad (P.B.U.H.) said:

Those who were Musyrik were not allowed to perform pilgrimage after the year and there should be no more tawaf in nude (al-Bukhari 2000; al-Tirmidhi 2000)

## 8. Sa`ie

The objective and legality of Sa`ie is to commemorate the struggle of Siti Hajar, the wife of Prophet Abraham who went back and forth from Safa to Marwa in search for water. Sa`ie is located between Safa and Marwah, and this ritual was also practised by the pagan Arabs in their pilgrimage. They placed two statues, namely *Isaf* in Safa and *Na'ilah* in Marwah (al-Fakihi 1994). However, according to al-Azraqi (2003), the statue which was placed in Safa was named as *Nuhik Mujawad al-Rih*, while the one in Marwah was named *Mut`im al-Tayr*. The statues were placed in the passage of Sa`ie to commemorate an incident of adultery by a couple known as *Isaf* and *Na'ilah* (Ibn Hisham 1996). The couple committed adultery inside Kaaba and they turned into stones. Initially, the two statues were placed in Safa and Marwa as a form of lesson for committing such heinous act, but after certain period of time, they were also idolated and worshipped apart from Allah. When they performed Sa`ie, the pagan Arabs would rub the statues (al-Qurtubi 1994; al-Kasani 2003; Sayyid Qutb 1995) while reciting words that describe their joy with the practice of sa'ie (al-Fakihi 1994).

## 9. Offerring Sacrifice

Mina literally means "the shedding of blood of slaughtered animals". The meaning indicates Mina as an everlasting symbol to the historic event of sacrifice where Prophet Abraham slaughtered Prophet Ishmael, and this event signifies the beginning of the ritual of sacrifice in Islam. This is because it is a form of obedience and submission to Allah's command even if the

command is to slaughter their own children, as what was done by the Prophet Abraham. This is reflected by the verses which mean:

When the boy reached the age to work with him, (one day) Abraham said to him, "My son! I have dreamed that I am sacrificing you. Now tell me what you think of it." He said, "My dear father, do as you are being commanded. You will find me, if Allah so wills, of the patient." At last, when the two had submitted themselves (to Allah) and Abraham had flung his son down on his brow, and We called out, "O Abraham! You have indeed fulfilled your vision. Thus do We reward the righteous. This was indeed a manifest trial." And We ransomed his son for a great sacrifice (al-Saffat 37: 102-107)

When they arrived in Mina on 10<sup>th</sup> Zulhijjah, they would proceed to perform sacrifice. The ritual of sacrifice begun in the morning until dusk. In performing such ritual, the Arabs slaughtered animals for their idols named *al-`Itr* and *al-`Itrah* (al-Razi 1995; al-Shawkani 1992). *Manat* was the most revered idol among 'Aus and Khazraj. They adored these idols, slaughtered animals around the idols and offered them as rewards. They neither took the slaughtered meats for themselves nor they distributed them to the poor but left them near the Kaaba. They rub and wiped the blood of the sacrifice on the walls of the Kaaba. Not only that, they also shaved their heads to signify the end of their ihram beside the idol (al-Kalbi n.d.).

As for *Tulsi* tribe, before shaving, they wiped the mix flour or blended chickpeas with sugar on their head and thereafter shaved their hair which had been applied with such mixture. The mixture of the flour or blended chickpeas that fell from their heads would be given to the poor (al-Zubaydi 1984). Some of them shaved their entire hair and some others partially shaved it. Instead the Prophet Muhammad (P.B.U.H.) denounced and banned *al- qaza`* act, namely shaving part of the head and let other part remains (al-`Asqalani 1993).

#### **10. Stoning at Jamrah**

After performing the ritual of sacrifice, they proceeded to throw stones at a place called *al-Muhqa`ab* and *al-Jimar*. They did not perform the stoning except when the sun was on the horizon (Ibn Hisham 1996). They pelted the place with large stones in order to make the soil there no longer suitable for farming. Whereas the implementation of stoning in Islam only use gravel or small pebbles for such purpose. The Messenger (P.B.U.H.) forbade the act of stoning using large rocks that could cause injury to other pilgrims (Abu Dawud 2000; al-`Asqalani 1993; al-Albani 1966).

In the practice of pilgrimage by the pagan Arab, they are deemed to have ended their rituals of Ihram or exited from the state of ihram when they have completed the sacrifice and stoning in Mina. This means that they have completed the pilgrimage after sunset on the 10<sup>th</sup> Zulhijjah. They then headed towards Mecca to perform *tawaf* before returning to their homeland. They stayed in Mecca for three days, which were called as *Tashriq* days. It was named as *Tashriq* in conjunction with the slaughtered meats which were dried under the sun. Although they truly



observed the *Tashriq* days, but it was neither considered as a pillar nor mandatory in their pilgrimage (Ibn Hisham 1996).

Upon completion of the pilgrimage, it was part of the tradition of the pagan society to gather to recite poetry and sing to reflect the pride and brag of the descendants of their ancestors (al-Qurtubi 1994) . Upon the arrival of Islam, Allah commands Muslims to change from praising forefathers into recitation of praises, gratitudes and glory to Allah alone. The practice of pilgrimage ends with the tawaf wada or farewell *tawaf*. Men are encouraged to always chant and pray enormously while performing *tawaf*. Allah (S.W.T) orders men to increasingly remember Him after completing pilgrimage as His words, which means:

And when you have performed your Hajj rites, remember Allah as you had been remembering your own forefathers, or even with greater zeal. (Even those who remember Allah do it in different ways). Some say, "Our Lord, give us all the good things here in this world. Such people shall have no share in the Hereafter" (al-Baqarah 2: 200)

#### **11. Kaaba and the Tomb of Prophet Abraham**

The pagan society did not only modify the mode of implementation of pilgrimage performed by the Prophet Abraham, they even altered the original design and the physical of the Kaaba built by the Prophet Abraham. The Kaaba in its original form had two doors on the ground and was without roof. While *Hijr Isma`il* was located inside it (al-`Asqalani 1993). This is disclosed in the hadith of the Prophet Muhammad (P.B.U.H.) which means:

Prophet's said: " O` Aishah, if it is not for your people who are still in transition from pagan times, I would have ordered them to repair Kaaba by entering anything which is currently outside (*Hijr Isma`il*), and I will lower the door to the ground, I will also make two doors, one is in the east and the other is in the west. With that, I did everything that was founded by Prophet Abraham" (al-Bukhari 2000; Muslim 2000)

The Messenger (P.B.U.H.) also guided `Aishah to instead pray in the Kaaba, it is sufficient to pray in the *Hijr Isma`il*.

`Aishah said: I like and wish to enter the Kaaba and pray inside it . Then the Prophet (P.B.U.H.) led my hand to enter *Hijr Isma`il*. Then he said: " Pray you in the *Hijr Isma`il* when you wish to enter the Kaaba as it is part of the Kaaba. Indeed, your people had reduced it when they constructed the Kaaba and consequently removed it (*Hijr Isma`il*) outside the Kaaba (Abu Dawud 2000; al-Tirmidhi 2000; al-Albani 1966)

The history of the reconstruction of the Kaaba began when a woman threw stones at the Kaaba which tore down the Kaaba's curtain which then caused the curtain (*kiswah*) to overlay each

other. The walls of the Kaaba also became tilted and weak. Besides, due to repeated floods, the Kaaba became affected and it eventually collapsed. The tragedy of the collapse of the Kaaba was so distressing and alarming for the Quraysh society as they feared of being stricken with calamity. They rebuilt the Kaaba using wooden poles which were bought from the Romans when their ship was wrecked by strong waves (Ibn al-Diya' n.d.; al-`Asqalani 1993).

In the process, they made one door for the Kaaba and lifted it high off the ground, removed the *Hijr Isma`il* of building the Kaaba and placed the Tomb of Abraham inside it. The Kaaba's door was lifted so that they would easily identify anyone who was allowed to enter the Temple and who was restricted from doing so. *Hijr Isma`il* was not placed inside the Kaaba due to financial constraint to reconstruct at that particular time (al-Asqalani 1993). The sides of *Hajar al-Aswad* and the Yemeni, both of them remained to be on top of the *qawaid*, as founded and built by the Prophet Abraham. Nevertheless, the sides of Shami and Iraqi were no longer on the same base as built by the Prophet Abraham (al-`Asqalani 1993).

Previously, the footprint of Prophet Abraham was inside the Kaaba, but the Muhammad (P.B.U.H.) had relocated it several meters from its original spot and turned the the original spot into an area to perform optional prayers, especially after *tawaf* (Bakdash 1996). This event is also associated with the request by Umar al-Khattab to the Prophet (P.B.U.H.) (al- Bukhari n.d.). The Word of God in nature which means:

And remember that We made this House (the Kaaba) the centre and sanctuary for mankind and enjoined the people to dedicate to worship the place where Abraham used to stand for prayer, and We urged Abraham and Ismail to keep My House pure for those who would go round it and those who would retire to it for devotion and prayer and for those who would bow down and prostrate themselves there in worship (al-Baqarah 2: 125)

When Ibn Zubayr ruled Mecca at 65H, he rebuilt the Kaaba according to its original design as constructed by Prophet Abraham. However, al-Hajjaj Yusuf Thaqafi, a warlord in the reign of `Abd al-Malik bin Marwan (Bani Umayyad) demolished it and revert the the construction of the Kaaba into a design similar to the one in the pagan age. During the era of Bani `Abbasid, Harun al-Rashid intended to tear down the one built by Hajjaj Yusuf al- Thaqafy and wished reconstruct the Kaaba similar to the one built by Ibn Zubayr. The intention was delivered to Imam Malik. Imam Malik said to him; "O Amir al-Mu`minin, do not turn Kaaba as a toy of the kings and rulers". Upon listening to the speech, Harun al-Rashid canceled his intention. Since then, the Kaaba remains in its current design without change (al-Asqalani 1993).

## Conclusion

The first Hajj (pilgrimage) performed by the Prophet Abraham was in the 20<sup>th</sup> century BC. Since then, the pilgrimage was mixed and infused with elements of polytheism and idolatry. Such condition prevented men from understanding the true pilgrimage as an act of worship until the sending of Prophet Muhammad (P.B.U.H.) as the Messenger. As the Messenger, he continued

the legacy of Prophet Abraham and served greatly in restoring the true ritual of pilgrimage with the guidance from Allah through the Qur'an so that implementation of pilgrimage as an act of worship could be perfected just like the one implemented by the Prophet Abraham and his family.

## References

- Al-`Asqalani, A.A.H. (1993). *al-Fath al-Bari bi Sharh Sahih al-Bukhari*, Beirut: Dar al-Fikr.
- `Atar, A.G. (1988). *Hajjah al-Nabi wa Ahkam al-Hajj wa al-`Umrah wa al-Diyanat al-`Ukhra*, Mecca: Wizarah al-Hajj wa Awqaf al-Mamlakah al-`Arabiyyah al-Sa`udiyyah.
- `Awdah, S. (2003). *Rasa'il ila al-Hajj*, Riyadh: Maktabah al-Rushd.
- Abu Dawud, S.A. (2000). Sunan Abi Dawud. In *Mawsu`ah al-Hadith*, Riyadh: Dar al-Salam.
- Abu Khalil, S. (2009). *Atlas al-Hadith al-Nabawiyyah min al-Kutub al-Sihah al-Sittah Amakin Aqwam*, Beirut: Dar al-Fikr al-Mu'asir.
- al-Albani, M.N. (1988). *Sahih Sunan al-Tirmidhi*, Riyadh: Maktab al-Tarbiyah Arabi Li Dawlah al-Khalij.
- Al-Azraqi, A.W. (2003). *Akhbar Makkah wa ma ja` fiha min al-Athar*, Mecca: Maktabah al-Asadi.
- Al-Baghdadi, M.H. (n.d). *al-Mahbar*, Beirut: Dar al-Afaq al-Jadidah.
- Bakdash, S. (1996). *Fadl al-Hajar al-Aswad wa Maqam Ibrahim*, Medina: Dar al-Basha'ir al-Islamiyah.
- Al-Bukhari, M.I. (2000). Sahih al-Bukhari. In *Mawsu`ah al-Hadith*, Riyadh: Dar al-Salam.
- Al-Dusuri, `A. R. (2001). *al-Hajj Ahkamuh – Asraruh – Manafi`uh*, Riyadh: Dar Ishbiliya.
- Al-Fakihi, M.I. (1994). *Akhbar Makkah fi Qadim al-Dahr wa Hadithih*, Beirut: Dar Khudayr.
- Al-Hamawi, Y. (n.d). *Mu`jam al-Buldan*, Beirut: Dar Sadir.
- Ibn `Ali, J. (2001). *al-Mufassal fi Tarikh al-`Arab Qabl al-Islam*, Riyadh: Dar al-Shaqi.
- Ibn al-Diya', A.B. (2004). *Tarikh Makkah al-Musharrafah wa al- Masjid al-Haram*, Beirut: Dar al-Kutub al-`Ilmiyyah.
- Ibn Hisham, A.M. (1996). *al-Sirah al-Nabawiyyah*, Cairo: Dar al-Hadith.
- Ibn Manzur, J.D. (n.d). *Lisan al-`Arab*, Beirut: Dar Sadir.
- Al-Jundi, M. (1956). *Mukhtasar Sirah al-Rasul Salla Allah `alayh wa Sallam*, Cairo: Matba`ah al-Sunnah al-Muhammadiyah.
- Al-Kalbi, H. (n.d). *al-Asnam*, Cairo: Maktabah al-Nahdah al-Misriyyah.
- Al-Kasani, A.B. (2003). *al-Badai` al-Sana'i fi Tartib al-Shara'i*, Beirut: Dar al-Kutub al-`Ilmiyah.
- Ma'luf, L. (1986). *Munjid fi al-Lughah wa al-`I`lam*, Beirut: Dar al-Mashriq.
- Al-Mubarakfuri, S.R. (1976). *al-Rahiq al-Makhtum*, Cairo: Dar al-Hadith.
- Muslim, A.H. (2000). Sahih al-Muslim. In *Mawsu`ah al-Hadith*, Riyadh: Dar al-Salam.
- Al-Nadwi, A.H. (1977). *Madha Khasira al-`Alam bi Inhitat al-Muslimin*, Beirut: Dar al-Fikr.
- Al-Qurtubi, M. (1994). *al-Jami` al-Ahkam al-Qur'an*, Cairo: Dar al-Hadith.
- Qutb, S. (1995). *Fi Zilal al-Qur'an*, Beirut: Dar al-Syuruq.
- Al-Razi, F.D. (1995). *al-Tafsir al-Kabir*, Beirut: Dar Ihya' al-Turath al-`Arabi.
- Al-Shawkani, M. (1992). *Fath al-Qadir al-Jami` bayn Fann al-Riwayah wa al-Dirayah min `Ilm al-Tafsir*, Mecca: Maktabah al-Tijarah.
- Al-Tirmidhi, M. (2000). Sunan al-Tirmidhi. In *Mawsu`ah al-Hadith*, Riyadh: Dar Al-Salam.

Al-Zubaydi, M. (1984). *Taj al-`Arus min Jawahir al-Qamus*, Kuwait: Tab`ah al-Kuwayt.

Al-Zuhayli, W. (1991). *Tafsir al-Munir fi al-`Aqidah wa al-Shari`ah wa al-Manhaj*, Beirut: Dar al-Fikr al-Mu`asir.

### **Corresponding Author**

Mohamad Zaidin Mohamad, Faculty of Islamic Contemporary Studies, UniSZA, Gong Badak Campus, 21300 Kuala Terengganu, Terengganu, Malaysia. E-mail. mzaidin2016@gmail.com