

# Abrahamic Hajj; A Global Congregation for Practicing Ethics and Tolerance

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Peace and tranquility within the context of ethical coexistence is the most outstanding issue that has always been man's concern. The formation of the United Nations Organization and the extraterritorial international institutions affiliated with it, has been one of the measures adopted by the modern world to break and transcend geographical, religious, class, etc. boundaries so that humanity can achieve peace and tranquility and a world free from violence. However, after the passage of years and despite the formation of numerous extra-territorial international institutions, we continue to witness the outbreak of conflicts and fierce wars in different geographical regions. It, thus, seems that today's man, more than anything else, is in need of the restora-

tion of spirituality and the growth of religiosity in order to reach a certain level of peace and tranquility on planet Earth.

When we take a close look at the cultural, social, religious, and historical customs of the nations, we can confidently say that the gigantic Abrahamic Hajj Congregation - which is several thousand years old and the religion of Islam considers it an obligation and duty for Muslims with physical, financial and territorial capabilities - has a special superiority with regard to promoting peace and tolerance, avoiding violence, and a collective practice for faithful living with the aim of achieving tangible and intangible peace and tranquility in the human world.

Every year, this civilizational model provides a field of maneuver for the Muslims of the world, in which paying attention to the rights of fellow human beings and all surrounding living beings is one of its basic and very important principles, and committing any act - by the pilgrim - that violates the right of a human being or an animal involves fine and compensation.

In fact, during this experience of faithful living, people learn that irrespective of skin color, ethnicity,

land, level of knowledge, wealth, social status, gender, etc., they must be virtuous, moral-oriented, and adhere to the principles of servitude and that the violation of these principles and standards will result in a kind of (financial) punishment that must be paid willingly over a certain time period so that they can remain a pilgrim and finally get a passing grade.

What distinguishes the Abrahamic Hajj of Muslims from other national-religious rituals and ceremonies is the focus of this rite on training ethics-oriented and responsible people who have a sense of responsibility towards their fellow human beings and other living beings. In fact, in addition to paying special attention to respecting the rights of other individuals, one of the most outstanding features of the Abrahamic Hajj is the important issue of protecting the rights of other creatures and living beings.

The fact that every year and at a specific time the people who can afford it must travel to the land of divine revelation from all over the world and perform a set of rituals around a sacred axis is a means to remind them of the necessity of

implementing the two principles of ethics and tolerance towards other beings in all social atmospheres. This is the reason that all those who have had the experience of being present in this sacred ceremony talk about having the feeling of lightness, calmness, and peace, and like a newly born person their conscience is clear for being free from any sort of obligation towards others.

All that has been described about the essence of the Abrahamic Hajj is a reminder for thinkers, scholars, statesmen, and influential people in Islamic societies to take more effective steps toward the globalization and introduction of this precious heritage of the Prophet of mercy and compassion, Muhammad (PBUH). Because, unfortunately, the Islamic world has not made the necessary efforts in introducing this great human heritage and its great capacities for promoting peace and peaceful coexistence, and has not defined a mechanism to introduce it to other nations, religions, and communities.

Hajj is the arena for abiding by the real Islamic lifestyle and submission and attention to the origin of existence. All the reformers of the contemporary world, at least in the past century, have continuously emphasized peace and tolerance as a necessity to achieve salvation.

The emphasis of all dimensions and rituals of this enormous congregation is on the negation of servitude to other than God Almighty and attention to the rights of all living beings, especially fellow human beings. To put it in other words, after going through hundreds of years of war, bloodshed, and violence this



is what today's world emphasizes. Abrahamic religions and all divine prophets, especially Prophet Muhammad (PBUH), have notified this important issue throughout human history. Prophet Muhammad (PBUH) considered the main philosophy of his religion to be the perfection of ethical and moral values.

Of course, what has been emphasized in the words of the two imams of the Islamic Revolution regarding Hajj is the development of the "social" and "political" dimensions of these rituals along with their "mystical" and "spiritual" dimensions. Imam Khomeini's emphasis on the "Abrahamic" Hajj and the introduction of the term "Abrahamic-Mohammedan Hajj" was an attempt to explain the importance of making a return to the true essence of Hajj. Struggle against the enemies of humanity and those who trample on the rights of nations and having

compassion and empathy towards the oppressed people are the characteristics of the Abrahamic Hajj. Therefore, Hajj must become the center of unity and awakening of the Islamic world against global arrogance.

To conclude, it seems that designing and implementing a mechanism for presenting a correct image of Hajj and the benefits and advantages of this gigantic congregation at the world level is very necessary and one of the important responsibilities of the Organization of Islamic Cooperation (OIC). It is also incumbent upon independent activists, government institutions, and non-governmental organizations of Islamic countries to put in all their efforts to globalize the model of a faithful life derived from the rituals of the Abrahamic Hajj and make the implementation of this global mission possible.