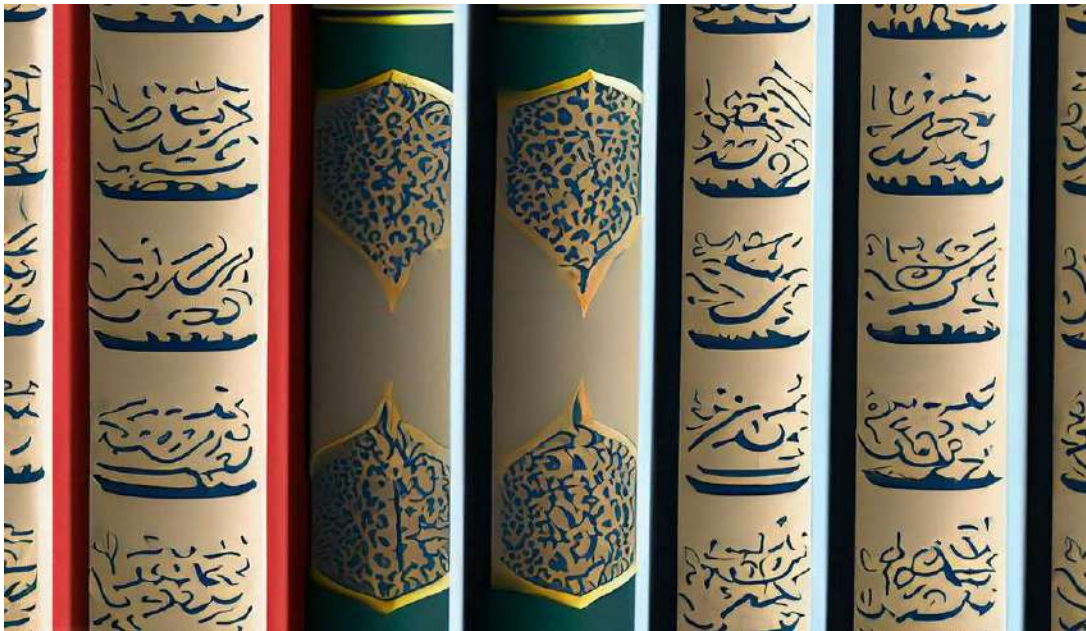


# Hajj and Orientalists



Hajj is an opportunity to meet Muslims from all over the world, representing the unity of the Islamic nation emotionally, culturally, socially and politically. **T P IBRAHIM**

**H**ajj was and still is a subject of interest for Western researchers studying its rituals and feelings doctrinally, historically, socially, geographically and culturally.

There were some of them who prepared university treatises on the pilgrimage which he obtained the highest degrees of knowledge, and some of them claimed Islam in order to be able to reach the two holy countries, Makkah and Madinah presented its people with a clear picture of the pilgrimage.

As for why these orientalists cared about the pilgrimage, it is because this great pillar of

the pillars of Islam combines the other pillars of Islam, so the pilgrimage is not valid except for a monotheistic believer. Performing it, he fasts for days during Hajj and completes the rest when he returns to his country. Hajj is an opportunity to meet Muslims from all over the world, representing the unity of the Islamic nation emotionally, culturally, socially and politically.

In this brief article, we discuss examples of the writings of some orientalists about Hajj, highlighting the truthful facts they contain about this great ritual, and responding to their fabrications and suspicions in a way that reveals the truth, calling for benefiting from this important pillar of Islam in order to achieve His “That they may witness the benefits (provided) for them, and celebrate the name of Allāh, through the Days appointed, over the cattle which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want. (Al-Hajj, verse 28).

One of the orientalists who studied about

the pilgrimage was the Dutch orientalist Christian Snock Hurgronje, who was born to a priest in the year 1857 A.D. He studied theology under the tutor of the Torah Konen, then began his studies of the Arabic language and graduated from him in his treatise on the pilgrimage to Mecca. And after obtaining the certificate, he set out to teach Arabic and Islam in the Netherlands. Only four years passed until his talents became apparent to the Dutch government, and here he went to Mecca as a Muslim pilgrim, where he declared his conversion to Islam in Jeddah and called himself (Al Hajj Abd al-Ghaffar).

He stayed in Makkah for five and a half months, during which he was able to know the people of Makkah and the pilgrims coming to it, especially the pilgrims of Indonesia and its scholars in a more specific way. Since his doctoral dissertation was theoretical, he now wrote about Mecca from personal knowledge or from what was transmitted to him on the authority of people whom he became closely related. And one of the most beautiful things that Snock Hurgronje wrote about the impact of the pilgrims of Indonesia on the pilgrimage and living in Makkah Al-Mukarramah and Al-Madinah Al-Munawwarah, “Therefore, whoever spent a period in the countries of Islamic civilization was considered an important religious reference. If we add to that the habit of most pilgrims wearing Arab clothes after their return, then their commitment and sincerity In applying the principles of their religion, we realized the elevation of the status of the pilgrim and his elevation to a higher rank than the rest of the population, especially in the island of Java and other neighboring islands. Through the folklore about the early days of Islam, as well as through the legends about its coming days, it is clearly manifested in a reality in front of the eyes of these people.”

The orientalist Horjronje talked



**And one** of the most beautiful things that Snock Hurgronje wrote about the pilgrims:

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about the importance of the meeting of pilgrims from the various islands of Indonesia during their journey to the pilgrimage or in the holy countries, and that they were exchanging ideas and opinions, including asking those residing in Makkah to the expatriates about the conditions of their country. Their answer: “And the answer is, of course, that we have expelled all the damned Dutchmen, and the day will come when we will end their existence.”

So the trip of Snock (Hajj Abdul Ghaffar) to Hajj had a specific goal, which is to study the pilgrims of Indonesia and establish deep ties with some of them, which paved the way for him to assume a position in the colonial administration in Indonesia, where he resided there for nearly thirty years trying to consolidate the pillars of colonial rule, and he was not ashamed to make his conversion to Islam and marriage From a Muslim woman as a mount for that.

Among the orientalists who dealt with Hajj in their discussion of Islam was the French orientalist Henri Masse (1886-1969 AD) ,where he mentioned in his book Islam on Hajj that he said: “The Hajj maintains a major importance, whether it is because of its political and economic results or because of its antiquity. Indeed, it appears to be a mixture of pagan remnants and new rituals, and the shrines that the pilgrim visits in Mecca are pre-Islamic places of worship”. Masih believes that there are three elements in the pilgrimage: obtaining forgiveness and mercy, and the second element is a traditional political element, where the pilgrimage “at least in principle” plays the role of a complete assembly of believers, and finally an ethnographic element (the science of the peculiarities of peoples), which is the various rituals practiced



by Muslim pilgrims.

There is no doubt that this orientalist and others understand some of the facts of Hajj and express them truthfully. This orientalist (Masih) compares the standing of Muslims in Arafah with the standing of the Hebrews in Sinai, as he reports from another orientalist, or describes some feelings as a description. A funny thing that takes only the form from it, where it says: “The pilgrim throws seven small pebbles at one of the three piles of stones in Mina (the Jamrah) which are picked up in the sky from Muzdalifah”. As for the comparison with the standing of the Hebrews in Sinai, it has nothing to do with the pilgrimage, and this is what some orientalists have been trying to link between Islamic worship and others in previous religions, or to compare them with some of the rituals of the pagans. He did not realize that the pilgrimage is Arafah as it came from the Messenger, may God bless him and grant him peace, where Muslims stand on the level of Arafah asking for mercy and forgiveness from God Almighty and striving in worship and remembrance.

And we come to a third orientalist, the orientalist Alfred Guillaume in his book *Islam*, in which he says that Mecca was a center for

pilgrimage since ancient times, and no one can define it, and the Qur’ān indicates that Abraham [peace be upon him] was the first to initiate the hadd and called on Muslims to perform the pilgrimage. This orientalist summarizes the pilgrimage with these phrases: “The pilgrimage is not complete without visiting

the grave of the Messenger [may God bless him and grant him peace] in Medina, and every Muslim must perform this ritual once in his life, and the pilgrims circumambulate the Kaaba seven times, and they run between Safa and Marwa, and they gather on Mount Arafat.” twelve miles from Mecca, and on the way back they sacrifice sheep or camels at Mina where the stoning of the Jamarat is done. One of the most important acts of pilgrimage is kissing the Black Stone in the wall of the Kaaba.

This is the pilgrimage in the view of this orientalist. He asserts that it is not valid without visiting the grave of the Messenger, may God’s prayers and peace be upon him, without presenting evidence for his words, and the authentic hadith refers to visiting the Prophet’s Mosque, but does not link that to the pilgrimage. Hadith, so where is the link between Hajj and visitation? However, the pilgrim who travels thousands of kilometers should not miss the opportunity without earning the reward of visiting the Noble Prophet’s Mosque and enjoying the visit to the pure land that was the place of emigration of the Prophet, may God’s prayers and peace be upon him. And if Islam calls for visiting graves because it reminds of the afterlife, then is the grave



of the Holy Prophet, may God's prayers and peace be upon him, more deserving of visiting than others?

As for the issue of reducing the rituals of Hajj to just mentioning them, this is an arbitrary matter, as these are the great rituals that the Muslim is commanded to venerate (and whoever venerates the rituals of God, then it is from the piety of the hearts). It also includes the remembrance of God Almighty and thanks to Him and great etiquette and morals. So where is the orientalist regarding the saying of the Most High: "The Hajj is the most well-known information, so whoever imposes the Hajj during them, then there is no luxury, no immorality, and no argument in the Hajj" (Al-Baqara 197) and also the Almighty's saying: "So that they may witness benefits for them and mention the name of God over what He has provided for them from the cattle of the cattle, so eat from it and feed the miserable and the poor" (Surah Hajj 27-28)

The orientalist dealt with Hajj in the Islamic Encyclopedia in its first and second editions. The article of the first edition was written by the German orientalist A.J. Winsink and the Circle of Islamic Encyclopedia are considered the pinnacle of what the orientalist wrote, because they choose carefully and accurately who best represents them, and because they claim that this circle represents the moderate orientalist view.

Vinsink says about the pilgrimage: "The Shafi'i school allows its followers to delay the pilgrimage until death if he is able to delegate someone on his behalf, and this explains why the majority of Muslims die without seeing Mecca ... He claims that the association of the pilgrimage with the lunar calendar makes the pilgrimage come sometimes in the summer, which is a kind of Punishment. He claims it was mentioned in a hadith reported by the Messenger, may God's prayers and peace be upon him, in Sunan Ibn Majah, the chapter on going out

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to Hajj. Religious and worldly in his followers, Muhammad [may God bless him and grant him peace] was deceived by his expectations of the position of the Jews in Medina, and the dispute with them made the religious estrangement an imperative, and back to this period is the matter of the Abrahamic religion, which is the origin of both Judaism, Christianity and Islam, and the Kaaba advances to become the destination of Muslims In prayer, and that the Kaaba was built by the founder of monotheism from his son to be the qiblah of all mankind and all rituals return to divine commands." Vinsink adds that the failed siege of Medina in the Battle of the Trench is what gave the Muslims the ability to try to conquer Mecca after the fifth year (Encyclopedia of Islam, 1st ed))

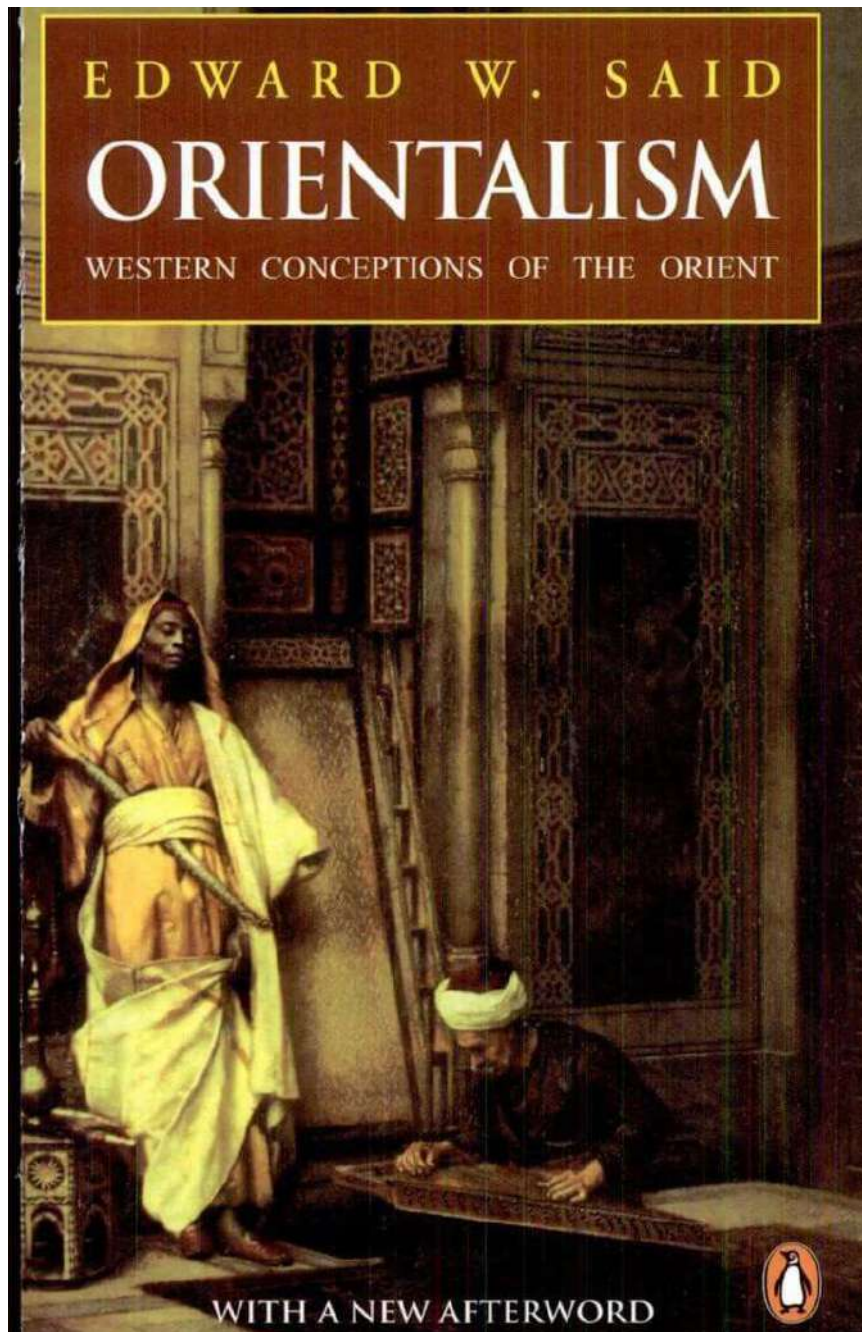
Vinsink dealt with the Farewell Pilgrimage in a few lines, most of which were devoted to mentioning the Almighty's saying (Indeed, the number of witnesses with God is twelve months in God's Book on the day God created the heavens and the earth, four of which are sacred...) the verse. Speaking of Hajj.

As for the previous statements of the orientalist, the presents the assumption as a fact, and distorts the words from their place. So do the Shafi'i delay the pilgrimage, so where is the evidence for that? Do all Muslims follow the Shafi'i school of thought? As for the hadith of the Messenger, may God's prayers and peace be upon him, which was mentioned in Sunan Ibn Majah, it states as follows: "Travelling is a piece of torment. One of you is prevented from sleeping, eating and drinking, so if one of you fulfills his hunger from his travel, let him hasten to return to his family." (Sunan Ibn Majah 2912) There is no evidence in this hadith However, Hajj is a punishment, but it is a description of travel, and this applies to travel, both ancient and modern. It is strange that the orientalist did not want to mention the hadith that fol-

lowed it, which is his saying, may God's prayers and peace be upon him: (Whoever wants Hajj, let him hasten, for the sick may fall ill, the lost one may go astray, and the need arises) (Ibn Majah 2914) Why did the Orientalist leave this hadith to a saying in the Shafi'i school of thought that did not mention its source? Is this the objectivity of the Orientalists?

The subject of Hajj came in the Circle of

**In 1976**, when the Islamic World Festival was held in London in cooperation between the British government and some Arab governments, the Jews took advantage of this event and issued a huge book - in its size - entitled *The Islamic World*.



Islamic Encyclopedia in its second edition, which they claim to have overcome the errors in the first and came in line with the developments of scientific research, so what is stated in it? This edition kept the issue of the small number of pilgrims due to their distance from Makkah and their inability, while omitting the reference to the Shafi'i school of thought, and the author of the article refers to the spiritual importance as he picked it up from Radio Cairo, and this in itself belittles the importance of Islamic sources, despite the advantages of this edition that need to be a separate study, but it throws suspicions cunningly, as it indicates that the sacrifice sometimes reminds of Abraham, peace be upon him, but it is mostly associated with the Kaaba (Encyclopedia of Islam, 2nd. edition)

In 1976, when the Islamic World Festival was held in London in cooperation between the British government and some Arab governments, the Jews took advantage of this event and issued a huge book entitled *The Islamic World*. It was co-published by two publishers, one British and the other American. Claiming that he presents to the readers the Islamic faith, he dealt with the pilgrimage,

pointing out that it is the third pillar according to the “traditional account” and that it is obligatory for every Muslim to make a pilgrimage once in a lifetime to the two holy cities, and to recreate the scene of migration from Mecca to Medina, and Lewis adds that women can go With the consent of their husbands, with a trustworthy escort, and those who cannot perform Hajj can delegate someone to perform Hajj on their behalf, and he can write that in his will if he dies before performing Hajj. (Bernard Lewis, p25)

Thus, Louis does not differ much from the approach of the orientalists who preceded him in caring about the mechanisms of Hajj or the apparent actions, and he falls into errors in what comes to be corrected: Hajj is not the third pillar. The pilgrimage is not to the two holy cities. Hajj is a group of rituals that are performed in Makkah Al-Mukarramah and its surrounding shrines, which are Mina, Arafat and Muzdalifah. The Hajj is not a re-presentation of the migration of the Messenger, may God’s prayers and peace be upon him. All the acts of pilgrimage are in Makkah Al-Mukarramah and its surrounding shrines, and begin with the timings. Here, the pilgrimage in Islam differs from other religions, and Muhammad al-Mubarak says about that: “There is no reverence or glorification in the pilgrimage to anyone other than God, as is the religious pilgrimage found in some other religions or in the customs of some nations. Hajj is intended only to worship God alone.” (Al-Mubarak, p. 181)

After this brief review of Hajj in the writings of the orientalists, we find that the orientalists are preoccupied with looking at the pilgrimage as a set of rituals and rituals that study their appearance and try to link them to pagan rituals, and link them to the pilgrimage of other nations. And given their keenness to deliberately distort this great rite of Islam, they do not see the Qur’ānic and Hadith texts that are in their hands, such as his saying, may God’s prayers and peace be upon him (O people, take your rituals from me, for perhaps I will not meet you after this year of mine). American Muslim leader Malcolm X wrote in his memoirs about the elimination of sexual racism and hateful nationalism, and this

is what Bernard Lewis did when he published his book *Color and Race in the Middle East* to claim that Islam is not free from intolerance to races.

The time has come for Muslims to write about the pilgrimage in different European languages. I wish our youth working in the press would meet the pilgrims of different races and convey their impressions, feelings and ideas about the pilgrimage. Likewise, the impressions of the residents of the Two Holy Mosques towards the pilgrims, including that we look forward to meeting our brothers’ pilgrims from all over the world. Hajj We felt a great emptiness, and we feel very sad when they leave us for their country, as well as when the Noble Prophet’s Mosque is empty before the days of Hajj, as if the mosque itself became sad because of their departure.



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