

Authored by

The Great Humane Eminent Scholar

Mohammad Amin Sheikho

(His soul has been sanctified by Al'lah)

Pilgrimage

“Hajj”

The Fifth High Grade of At-Taqwa



Checked and Introduced by
the Researcher and Thinker

Prof. A. K. John Alias Al-Dayrani

PILGRIMAGE

— HAJJ —

The Fifth High Grade of At-Taqwa
(Seeing by Al'lah's Light)

Authored by:

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Mohammad Amin Sheikho

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Foreword by Prof. Abdul-Kadir John alias Al-Dayrani



Figure 1-Prof. A. K. John Aalias Al-Dayrani

All praises are to God, the Provider of all worlds; best and perfect communication with Him and peace are through our master Mohammad (cpth) [1], the first guide and teacher over all creation. Oh God of all, our Provider! Glory to You, as Your lofty Majesty and high Prestige deserve to be glorified!

How could we fail to find You, our Provider, although Your firm Robe is always stretched out to us, so that we may cling to it at any moment?!

Verily, humanity has sunk into absolute ignorance, not seeking to know the real purpose behind this life and the fate to be faced after death. We have neglected to recognize the Creator of everything, and instead have exhorted our abilities and powers to explore and enjoy what is temporal and short-lived!

The fact is that this nation will find no way to be reformed except the way that reformed its first

ancestors. This is the way that was followed by our great father Abraham (pth).[2]

Let us resort to the supreme guidance of our Prophet (cpth). Let him (cpth) be the sun of your life and a guide for all your affairs, for you will find none other than he is an imam and teacher for yourself. It is he alone who was able to reveal the reality of this life and the weighty purpose lying behind this creation. It is he alone who can answer all your questions about worship.

With relation to pilgrimage, the subject of our research in this book, people find no answer for many obscure questions, such as the following:

- Why does Al'lah have the pilgrimage take place in an arid desert? In the old days, the pilgrim had to suffer great physical pain and face many dangers. Why was a waterless and treeless valley chosen as the place for this important event? Why did Al'lah not locate it in a green land of beauty and fascinating nature, instead of this wild and distant place that is devoid of people?
- Why should the pilgrims take off all their clothes and dress strangely in white pieces of cloth, like a person who is bathing? This seems to be an odd appearance that can hardly be seen in any other country, and a very strange fashion that is worn by nobody else.
- Why should this person be put through these hardships and stringent conditions, and not be allowed even to scratch their heads? They must wear special untailored clothes. They cannot have any arguments, disputes, no laughter, no joking and no chatting. If they scratch their

heads, they must present a sacrifice (to slaughter a sheep and distribute it to the poor before completing the ritual).

- What is the wisdom of circulating Al-Ka'ba, although it is just a big stone which can neither see nor hear, and which neither harms nor brings benefit? What is the purpose of walking fast? Is it related to worship and submission, or to pride and self-admiration, as they shake their shoulders like a proud fighter in the ranks of an army?
- What does this person benefit from kissing the Black Stone, if it is just an ordinary stone? Is it really, as some people have claimed, a stone that comes from Paradise?
- What is the purpose of walking fast between Safa and Marwah? Is it true that the Safa and Marwah ritual is but an imitation of the example of Ishmael's mother (Ishmael is the father of the Arabs), when Abraham (p) left them (mother and baby) in that isolated place, and she walked quickly to and fro between Safa and Marwah searching for water for her baby? Whereas Ishmael's mother was troubled and afraid for her baby, the pilgrims were not in this frame of mind. Why do they walk quickly, and what are they searching for?
- What is meant by Arafah? Why is Arafat essential to the pilgrimage? As Arafat is a small mountain in a large area surrounded by mountains, what is the relationship between the whole hajj and one small mountain among all the deserts and mountains of Saudi Arabia?

- What is the purpose of throwing the pebbles? Is Satan standing chained in that place to be stoned by the pilgrims? Did Satan leave his favorite places, such as bars, nightclubs and brothels, and anywhere that you find great sinning and a lack of chastity, and is he instead tied up there to be pelted with small pebbles? Would these small pebbles destroy Satan, and is the corruption in the earth
- Exterminated after they are thrown? Why are only seven pebbles thrown, and no more and no less?
- Why are those animals slaughtered in those places? Would the money not be better for the inhabitants of those areas?

Such practices, which are merely the formal practices of worship, drove the western world to accuse Muslims of ignorance; for all that they see are millions of them following after millions of others, like hasty and ungovernable flocks!

Indeed, whenever you ask those same Muslims about the wisdom and the purpose of such deeds, they give you no answer except to say: “these are religious obligations that should be performed in special places and on certain days!”

This is what their fathers—the scholarly imitators—said, and they blindly follow them. They say: “we have no knowledge about the wisdom or the aim of these acts. All that we know is that this is a Godly Command through which you display your worship of God. Our forefathers said so and we have only to obey, whether we understand or do not understand the reasons for these rituals. Therefore,

follow us— you who questions us— without asking questions or making objections, otherwise you will be thrown out. It is forbidden to interfere in the jurisprudence of our scholars. We have only to imitate them!”

Oh my Lord! Until when we shall keep straying, having lost the right path for us?!

Now, time has come full circle and it is the turn of truth to manifest itself. In this time, sun of Supreme Knowledge has risen with light, majesty, truth and perfection to disclose the reality of Islam and its loftiness. It is time for the false scholars to stand aside, and for error to be wiped out, for wisdom and illumination have shone through the tongue of the humane scholar Mohammad Amin Sheikho (God made his soul sanctified) to bring forth a scientific demonstration that enlightens hearts with the light of knowledge, thought, science and explanation.

He uncovered illuminative facts to us, which put an end to all forms of blindness and benightedness. He removed the veils from our hearts and minds and helped us to sense the greatness and sublimity of the rituals of pilgrimage, thus allowing us to drink from their supreme sources. All of this was inspired to him through the best of creation, Mohammad (cph).

Let us now, dear reader, sail into this research which leads us to the straight path and ensures no deviation from it, so that we may live a life of eternal happiness. Let us seize the opportunity to gain a span of life, before which our worldly life is not worth mentioning. Let us start now, for when death knocks at the door, regret will avail us nothing, and how great will be the loss of those who turned away from their Provider!

— *Prof. A. K. John Alias Al-Dayrani*

Chapter One

In the Name of God, the Compassionate, the Merciful

In the previous books in this series, we have talked about faith, prayer (communication with Al'lah), Az-Zakat (purification) and fasting.

Now we turn to talk about the last thing referred to in the holy saying **“Islam is based on five pillars.”** This is when the Prophet (cph) says: **“... and making the pilgrimage to the House by he who can do so.”**



2-It is He who has sent His Envoy with guidance and the religion of truth to proclaim it over all religions, even though those who obey other gods beside Al'lah may detest it

The aim of Pilgrimage

The aim of making the pilgrimage is like that of fasting. It is to allow the believer to become illuminated by Al'lah's Light. God says, revealing the aim of fasting, **“You who believe, fasting is decreed for you as it was decreed for those before you; so that you may come to acquire Al-Taqwa (seeing by Al'lah's Light).”**

The Holy Qur'an,

Fortress 2, Al-Baqara (The Cow), verse 183

Some believers gain this illumination in Ramadan, the month of fasting, and then become even more illuminated by pilgrimage because piety—or seeing by Al'lah's Light—grows exponentially, just like belief.

You may find a great distance between one believer and another, and between one who is pious and another who is less so. God says: “The most pious shall be kept away from it (the blazing fire).”

The Holy Qur'an,

Fortress 92, Al-Lail (The Night), verse 17

This demonstrates that there are believers who are pious and others who are even more pious.

Some believers may not gain their enlightenment in Ramadan. The pilgrimage, therefore, can serve as another opportunity for those who fail to gain piety by fasting.

However, when someone fails to become illuminated by Al'lah's Light either by fasting in Ramadan or by making the pilgrimage, it means that they are not trying hard enough in either of the two situations.

The Almighty God clarifies the purpose of pilgrimage when He says: **“The pilgrimage is to be**

done in the appointed months. He that intends to perform the pilgrimage in those months must abstain from sexual intercourse, from straying from the right path, and from disputes while on the pilgrimage. Al'lah knows everything that you do. Provide well (do good deeds)—the benefit of this provision is Al-Taqwa (to become illuminated by Al'lah's Light). **Be under My Light; then, it is you that is endowed with realization.**"

The Holy Qur'an,

Fortress 2, Al-Baqara (The Cow), verse 197

In another verse, He says: **"Give glory to Al'lah for a few days. He that departs on the second day brings no sin upon himself; nor does he who stays longer, if he acquires Al-Taqwa (becomes illuminated by Al'lah's Light). Be under Al'lah's Light, then, and know that you shall all be gathered before Him."**

The Holy Qur'an,

Fortress 2, Al-Baqara (The Cow), verse 203

According to this noble verse, we understand that a person who gains a sufficient degree of piety brings no sin upon themselves if they depart on the second day, or if they stay longer into the days of throwing the pebbles, since they have achieved their purpose.

Describing the Pilgrimage



3-The hills of Mecca

The Sacred House of Al'lah, as the Almighty told us, has been placed in a barren valley surrounded on all sides by the desert. The hajji (as the person undertaking the pilgrimage is known) has to travel a long distance across a desert that is all but devoid of people, except for a few oases placed here and there to provide the pilgrim with all they need and to help them continue their journey.

After a few days of travel, the pilgrim will have passed the last of the cities and towns, and will come face to face with the desert. Now it is time to leave the worldly life behind, and direct their spirit wholly towards Him whom they seek.

The pilgrim walks along a lifeless road where nothing can be heard except for the hissing of snakes, the chirping of grasshoppers and the howling of wild beasts. Sandstorms blow up from time to time, limiting the pilgrim's vision and making their breathing difficult. However, the caravan proceeds calmly, speaking of nothing but God, greeting the day and leaving the night behind, and then greeting the night and leaving the day behind.

Such progress is in accordance with the aim of the

journey, which is to serve as a reminder of the day when you will leave your worldly life, your relatives and your dear friends. The sight and sound of snakes and scorpions also remind the hajji of the tomb in which they will later meet such creatures. These sights remind the spirit that the lifespan of a person is limited, and that there must come a day when the Caller will call: "You! Man! Prepare yourself for departure. It is time to leave your family, your money and your close friends." This feeling incites the pilgrim to seek the truth seriously and strenuously.

In fact, the rituals of the pilgrimage were legislated only in order to make you renounce the worldly life and its pleasures, and throw them out of your heart.

In Arabic these rituals are called 'Omra', which means 'to build something', as they build the heart by its entry into God's Presence.

By following the Omra, you imitate the state of death, when you will be barefoot and bareheaded. You cannot cut a nail or take a bath or kill an insect, and you wear only loose garments. In this state, the spirit will see its sins and faults and surrender to you as you approach God. You invoke Him and kiss the Black Stone, yielding wholly to God and turning to Him in repentance, and then He will accept you.

From this description, it becomes clear to us why the Sacred House was put in a distant place in a barren valley, far from any worldly pleasure or luxury that might distract the spirit. The greatest obstacle which stands between people and their Provider is their love of the worldly life and their being distracted by it. The focus is on this life instead of the other abode, and that is what blocks our hearing, blinds our seeing and makes

our heart forget God. This is the wisdom of placing the Sacred House in a barren valley surrounded by a desert.

A person may ask: “If somebody gains piety (Al-Taqwa) when fasting in Ramadan, and their spirit becomes able to see goodness and know that it really is good, and also to see evil and know that it really is evil, so that they are always illuminated by the Light of their Provider: for what reason must that person make the pilgrimage and travel across the seas, leaving their family and children behind, facing dangers and diseases, and encountering trouble and difficulty? Can this Compassionate and Clement Creator—who created this person and obliged them with unlimited boons—not grant them what He wants to grant them in their own country? Why does God bid them go to His Sacred House which lies in a barren valley without gardens or trees, springs or rivers; where there is nothing except a little water, which is hardly sufficient for these pilgrims?! We accept that the pilgrimage is obligatory for those who live in a country close to the Sacred House; but is it obligatory for those who live in a country far away from it, who need years to reach the land of Al-Hejaz on foot, and years to return?!”

They may also ask: “Since this Great Creator has created humanity perfectly and created all the universe based on the most wonderful discipline, so that all that is in it tells of His Greatness and Majesty and indicates His Grand Power: why then has He ordered us to perform these rituals of pilgrimage, which may seem to the eye to be mere formalities and meaningless actions?

“Does not the Grandeur of the Grand require that all His Commands should be great, and should depend on high wisdom, and should lead to sublime results?!”

They may mention some specific rites in order to clarify their question, asking: “Why did the Almighty order us to take off our tailored clothes as we enter the state of ritual consecration, and instead to wear a garment consisting of only a robe and a wrap?! Why did He order us to go back and forth between Safa and Marwah and to stand for a while in each place?! What is the purpose of walking around Al-Ka’ba and kissing the Black Stone? What is the aim of standing at Arafat and expressing our compliance by saying: ‘Here we are, oh God of all, here we are?!’[4] Isn’t Al’lah the Almighty Omnipresent?! Why should we face trouble and climb the mountains to express our compliance to Him?!

“What is the purpose behind throwing the pebbles? Does Satan stand shackled in those three locations, to be pelted with seven pebbles? I wonder: can he be found at any of these three locations? Do these pebbles have any effect on the devil?! Isn’t he burnt merely by our mention of God and our nearness to Him?!

“Finally, why do we slaughter and immolate sacrifices and shed the blood of thousands and thousands of sheep, although only a few people can eat from them?! What is better: to give these sums of money to poor people or to shed these rivers of blood?!”

In this way you may ask and ask. Indeed, although you may spend all your life asking, nothing shall quench your thirst for an answer unless you apply the noble saying of the Prophet (cph), which is: “**Islam is based on five pillars...**” If you apply this noble saying perfectly, according to what we have previously mentioned and revealed, then when Ramadan comes

you will perform the fast we have talked about and become illuminated by Al'lah's Light. This means that your spirit will become able to distinguish what is good from what is evil, and tell apart the useful and the useless, so that it does not whisper evil ideas to you. This will take place after you have seen that disobedience and wrongdoing make the spirit fall into destruction and total loss, whereas obedience and the application of the Godly Commands generate happiness, repose and survival. I say that if you apply this noble saying exactly—that is, to start with belief and then perform deeds based on this—then you will move from one class to another in this sublime university and rise from grade to grade, until you perform a true fast in Ramadan. Your witnessing of God's Majesty and Perfection will fill your heart with love and adoration for Him, and will allow you to receive a light and wear the garment of piety (Al-Taqwa). I say: if you reach this state, you will then be worthy of ascent to the final class, which is the pilgrimage.

In undertaking the pilgrimage, proof and evidence are shown to you, and the realities become obvious to your eyes. Through pilgrimage you see the details of the facts you have witnessed spiritually during Ramadan. The more truthful you are in your seeking, the clearer to your heart-eye their particulars will be, so that neither a veil nor a mist will stand between you and them.

By undertaking the pilgrimage, you see more and more, so you no longer have to ask. You will not need to ask anything of anyone because you will have a vision that enables you to witness this yourself.

However, although one who has a vision needs no leader, such a person still cannot dispense with the companion and the interceding master (cpth).

During the pilgrimage, you see the facts of all the rituals of pilgrimage, so you then realize that they are based on high wisdom, just like all the other great Commands of the Grand God. You will witness that all the actions of the pilgrimage are symbols and ways to help this human spirit to reach the loftiest ranks of humanity.

By undertaking the pilgrimage, all the questions you have asked will be answered and all problems will vanish before your spirit's eyes. You will see the aim of mandating the pilgrimage and the purpose behind the Godly Command for these rituals and deeds.

By undertaking the pilgrimage, you do not only see the facts of its rituals. You see everything your spirit asks for, including the answers to all of the questions that occur to it and the solutions to all of the problems that cross its mind.

By performing the pilgrimage you will become able to truly see the reasons for all the Godly Injunctions—as well as for the prohibitions— by witnessing their specific natures, and you will also be provided with cogent, clear and decisive proof and thus become a wise scholar. The Prophet (cpth) made this clear with regard to his companions, when he said: **“My companions are like the stars. Any one of them that you follow, guided you will be.”**[3]

The Almighty God has called on humanity to go to the land of Al-Hejaz and perform the duty of pilgrimage there, in order to sublimate these believers—whose spirits have become illuminated

through Ramadan by the Light of the Almighty—to the highest rank a person can reach.

We can liken the situation of the believer whose spirit has obtained piety (Al-Taqwa) through Ramadan to that of someone who has obtained a university degree or diploma. The example of a believer who performs the pilgrimage and achieves its sought after aim is analogous to the situation of a person who completes a doctorate in the present day, and becomes a university professor. Accordingly, we can recognize two levels, or two successive degrees of piety: the degree of piety which a person achieves through Ramadan, and that which the pilgrim gains through pilgrimage. During this latter process, a person witnesses the minute secrets of the Godly Orders and their advantages to all of human society, as well as the limitless damage that results from forbidden things. Then on every day and on every occasion, this eminent believer will witness new things and acquire new knowledge, and so on into infinity.

God says: **“Say (Oh Mohammad): ‘If the ocean were ink for the Words of my Provider, the ocean would be exhausted sooner than would the Words of my Provider, even if we brought another ocean like it for its aid’.”**

The Holy Qur’an,

Fortress 18, Al-Kahf (The Cave), verse 109

Thus, the Almighty God decreed pilgrimage for the believers so as to help the one who follows the way of belief to become a witness, and to help the illuminated believer to become a wise scholar, so that they can become a true humanist. This is what the noble verses refer to when God says: **“...then when you pour down**

from Arafat, celebrate the Praises of Al'lah at Al-Mash'ar Al-Haram (the sacred monument), and celebrate His Praises as He has guided you even though, before this, you went astray. Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Al'lah's Forgiveness. For Al'lah is Oft-forgiving, and most Merciful.

“So when you have accomplished your holy rites, celebrate the Praises of Al'lah, as you used to celebrate the praises of your fathers; yea, with even more heart and soul. There are men who say: ‘Our Provider! Give us (Your Bounties) in this world!’ But they will have no portion of creation in the Hereafter. And there are men who say: ‘Our Provider! Give us goodness in this world and goodness in the hereafter, and defend us from the torment of the Fire!’ To these will be allotted what they have earned, and Al'lah is Quick in account.”

The Holy Qur'an,

Fortress 2, Al-Baqara (The Cow), verses 198-202

By reading these noble verses you can see the Divine Care and high wisdom that the pilgrimage contains, which is expended upon humanity. The Almighty God is not being hard upon this person when He asks them to leave their family and their country, to face dangers and to spend their money in order to perform the pilgrimage. Rather, He wants to prepare a better life and eternal bliss for them, and to uplift them to the position for which they were created and brought into this worldly life. He wants them to seek it and obtain it, in order to enjoy perpetual bliss and everlasting happiness.

One aspect of Al'lah's Care for humanity which is hidden behind the pilgrimage may appear to you when you notice, for example, what some fathers do in the present day. You see them send their sons to the furthest lands and urge them to travel to faraway countries, no matter how much money this costs them.

They make them face the hardest circumstances and the most difficult challenges in order to make them study and get a degree at university. Thus, when they come back home after many long years, they can assume a distinguished post or acquire an important job that allows them to ascend to a higher social position.

You will see that those both near and far appreciate those fathers and consider them to be providing perfect fatherly care for the future of their sons. Nonetheless, all the money those fathers spend and all the difficulties with which they burden their sons are just for a worldly life; that is, for a few years which may not last long. After this example, we think that you can now realize Al'lah's Care for humanity, and His comprehensive Favor and wide Mercy for us.

Can anyone now regard the requirement for the pilgrimage as a difficult charge, or see it only as a devotional order of which none can know the purpose except Al'lah?

Consider the aforementioned noble verse and then you will perceive the aim and the wisdom of this obligation. The Almighty also says: **"...and celebrate His Praises as He has guided you..."**

The Holy Qur'an,

Fortress 2, Al-Baqara (The Cow), verse 198

That is the elevated aim and sublime purpose of the pilgrimage. God says: **"...when My Guidance is**

revealed to you, he that follows it shall neither err nor be afflicted.”

The Holy Qur'an,

Fortress 20, Ta Ha 'Ta-ha' (Pure), verse 123

All its rituals and deeds are but means and conditions without which its purpose cannot be achieved, and without which the pilgrim will not reach that highest aim.

Now we are going to mention some of these deeds to give examples, in order to answer some of the questions which we referred to at the beginning of our words about the pilgrimage.

The State of ritual Consecration



4-Ihram (the Hajj clothes)

The state of ritual consecration is one of the obligatory rituals of pilgrimage. This rite is performed by those who intend to perform the hajj by taking off their tailored clothes and wearing a wrap and a robe instead.

The performance of this rite should occur in specific places. For example, when the pilgrim coming from Syria arrives at an appointed area called Rabigh, they

should wash themselves and change their clothes there, so as to enter the state of ritual consecration of pilgrimage. So is it for those who come from Yemen—there is also an appointed place for them.

Thus, each pilgrim enters the state of ritual consecration at their appointed place, so that when they approach Mecca, they will all have the same appearance and be wearing the same clothes. There will be no difference between a king or a prince and a poor man who has no high position in this world. In that place and at that time, the manager will be equal to his subordinate, the servant to his master, the father to his son, and the follower to his leader. A feeling of equality will prevail amongst them all. The king will take off his crown and become bareheaded and free of those clothes with which his position distinguished him. At that moment, he will not be a king or a prince; he will be a person just like any other. The holders of offices will abdicate their offices; people in particular positions will leave these positions; those with authority will set aside their authority.

They will stand equally beside their subjects, listening to the Voice of the Godly Majesty calling to them, saying: **“People, We have created you from a male and a female and made you into nations and tribes that you may acquaint each other (with Me). The most honored of you in Al’lah’s Sight is he who is the most enlightened. Al’lah is Omniscient and Wise”**

*The Holy Qur’an,
Fortress 49, Al-Hujurat (The Private Apartments),
verse 13*

It is clear that nothing distinguishes one person from

another except their nearness to Al'lah and their illumination by His Light. The more pious a person is, the nearer to Al'lah they will be and the more favor they will enjoy in comparison to others.

The state of ritual consecration dictates that all pilgrims are in a condition of equality. This notifies the spirit that it should loathe the worldly life and its titles, and that it should abandon its ornaments and false luster. Besides, when a person sees themselves bareheaded, wearing white clothes, and wrapped up in the wrap and the robe, they will remember the hour of their death. What a great sermon and reminder may be taken from the thought of death! They will think of that terrible hour when they will leave this life, when they will be unclothed, washed and wrapped in a white shroud. This thought will lead this pilgrim to fully renounce their worldly life, directing themselves wholly towards Al'lah. They will have nothing to do except to supply themselves from this life for their life to come.

The caravan moves to the land of sanctuary, which becomes crowded with thousands and thousands of people. They have all been gathered by Al'lah's Call and His Word for a single purpose, despite the different countries they have come from and the great diversity of language and race among them. They move in wavelike throngs of absolute whiteness, as if they were standing before God's Hands, ready to be held to account on the Day of Reckoning.

This is the third memory which will come to the pilgrim's mind at that moment. They will remember that they will stand in just such a position on the day when all people are gathered before Al'lah, the Just Umpire, and each person must answer for their own

deeds.

When someone reaches this state, they will seek to perform worthy deeds. They will avert their eyes from this worldly life and turn wholly to the Almighty so as to perform the rituals of pilgrimage. If they achieve these deeds and rituals exactly, they will obtain the desired fruit of the pilgrimage and win a great victory.

This is but a simple aspect of that which is referred to by the words 'state of ritual consecration' when one takes off their tailored clothes. You cannot limit the goodness that is contained in this state. It is an important condition and one of the pilgrimage's pillars that must be performed by the pilgrim. If they fail to do so, they will gain no benefit from their pilgrimage.

After this explanation, how can it be said that the ceremonies of the pilgrimage are no more than vague formalities and devotional deeds?! Is not the state of ritual consecration a series of reminders through which the spirit remembers its situation, and moves gradually from one level to another, until it entirely renounces the worldly life and abandons it in order to turn wholly towards Al'lah?!

Is there any reminder that may remind the spirit, or any preacher that may preach to it like death? Death is enough of a preacher.

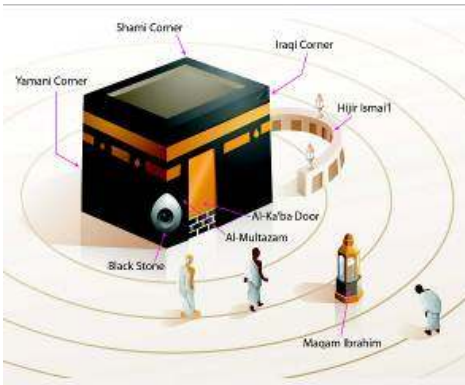
Does not the spirit have rules and orders for its entry into God's Presence and its turning towards Him?

Who can know the spirit's rules and orders better than Him who created it and brought it into being?!

Should a person not, then, obey their Creator and follow His Orders? Should they not know that all that He has legislated for them are but bases and rules that the Almighty has put in place for this human spirit, to

make it soar from one level to a higher one, until it reaches the highest degrees of humanity and perfection for which it has been prepared and created?!

The Circumambulation



5-The circumambulation around Al-Ka'ba: the pilgrim starts the circuit facing the Black Stone and then begins to move, keeping it on their left

When entering Mecca, the first thing that should be done by the pilgrim is to walk around Al-Ka'ba seven times. It was reported that when the Messenger [5] (cpth) came to Mecca, the first thing he did was to perform the ritual ablution and then walk around the House.

The pilgrim starts the circuit from the Black Stone. They direct their face towards it, put their hands up, and say "*Al'lah is Greater,*" [6] exactly as they do when performing the communication with God (prayer). Then they touch the stone and kiss it. After that, they begin to circumambulate, keeping the House on their left and walking quickly the first three times while wearing their robe in a special way (the exact way will be explained in the following passages

When they finish the first round, they touch the stone and kiss it once again. If they cannot touch it they can point at it with the palms of their hands and then

kiss them.

They keep doing this until they complete seven rounds. Now, we wonder, what is the purpose behind circling Al-Ka'ba?

What is meant by running and holding the robe in a special way? What is the aim of kissing the Black Stone, since Al-Ka'ba is a house like any other, built of ordinary stones, and the Black Stone is a piece of this earth just like any other stone? Is true circumambulation accomplished only by circumambulating this House built of stones? Is the purpose of kissing the Black Stone merely to kiss this object? Or is there a hidden secret and a deeper meaning which the pilgrim should understand, lest they lose much of the benefit of their pilgrimage? The Prophet (cph) says: **“When God desires good for someone, He teaches him the secrets of religion.”**[7]

To answer these questions, we say: the aim of circumambulating Al-Ka'ba is not to move around this House or to direct the spirit towards the House itself. Rather, this physical circumambulation helps your spirit flow into this House to meet that pure and sacred spirit which is always in God's Presence: the spirit of the (Messenger) Envoy (cph).

To achieve the correct circumambulation, your body should circumambulate Al-Ka'ba from outside and your spirit should penetrate the stone of the building and flow into it. Therein it will meet the Envoy's spirit (cph), and ascend in its company, thereby entering into God's Presence. If you feel yourself to be in the Hands of the House's Provider while circumambulating Al-Ka'ba, you have performed the circumambulation correctly and achieved the aim of this rite. At that time

your state will remind you of the following line from the well-known poem: “not the love of the houses captivated my heart, but the love of he who lives in them.”

But if you only looked at the shapes and saw the House, without your spirit entering it and therein obtaining a connection with its Provider, you should take full responsibility for this yourself. You should not say that you got nothing out of your circumambulation except tiredness, or that you found nothing except congestion, or that you failed to obtain any reward. Know that it is you who was neglectful and slack. Know that your spirit has principles and rules for its turning towards Al’lah and its entry into His Presence, as previously mentioned. However, you did not observe them. Therefore do not cry sorrowfully, for crying avails you nothing.

If you seek to undertake the correct pilgrimage for yourself, you should prepare your spirit properly for that meeting before departing. You do so by following the way of belief and obtaining the garment of piety. When you have done that and are ready, then you set out for those lands. You will lodge as a guest with a Generous Provider who grants a lot in return for a little, who rewards the truthful for their truthfulness, and who does not deny the righteous their recompense.

Thus, nobody makes the right pilgrimage to the House, performs the right circumambulation and gets the desired results of the pilgrimage except for those who believe in God and have become illuminated by Al’lah’s Light.

As for someone who is not an illuminated believer and has not sacrificed that which they like in order to be

near to Al'lah: such a person must not aspire to achieve a great rank or a high position by God. They must not think that if they complete the pilgrimage they will return enjoying a more elevated status than before. This is because each rank you desire has an accompanying way which you should follow, and a rule which you should adopt. God says: **“To all are degrees according to their deeds...”**

The Holy Qur'an,

Fortress 6, Al-An'am (Livestock), verse 132

And He says: “...no change will you find in Al'lah's Way: no turning off will you find in Al'lah's Way.”

The Holy Qur'an,

Fortress 35, Fatir (Originator), verse 43

Facing the Black Stone



There are different sayings and stories about the Black Stone, but nobody can know which of them are right except those whose hearts have become enlightened by the light of belief and have come to see by Al'lah's Light. It is only these people that can realize the goodness that is contained in the Godly Commands, and can discriminate between the worthy and the worthless.

Having talked about the circumambulation and the high aim behind it, let us now reveal a little of the great importance of the Black Stone. We will reveal the reason for facing it and the purpose of touching it, so as to refute any sayings that are not based on truth, knowledge or understanding. We say:

The pilgrim cannot circumambulate the House and attain the aim of this circumambulation without turning their face to the Black Stone and kissing it, or they should do so from a distance.

What profit can one get from kissing the Black Stone, since it is nothing more than an object and a stone like other stones, as mentioned before?!

Some claim that the Black Stone is one of the stones from Paradise— but such a claim is absolutely unfounded. Anyone who says otherwise merely wants to plant illusion in the laws of Islam, although Islam, as we have seen before, is a religion of truth, sound logic and mind, and all its teachings are based on firm facts and universal rules and laws. Anyone who alleges anything else is completely remote from perceiving the reality of this religion.

What can an object do? What goodness can a stone represent? What evil can it protect humanity from? Is it a call to return to idolatry? Absolutely not.

Nothing reveals the secret hidden behind the kissing of the Black Stone to us except faith, and none can understand the aim of the Envoy's act except the pious, who believe in God and His Envoy (cpth). God will only show the secret hidden behind the Prophet's deeds to these people.

One who becomes pious will see by Al'lah's Light. The Almighty says: **"...be under Al'lah's Light; then He will teach you..."**

The Holy Qur'an,

Fortress 2, Al-Baqara (The Cow), verse 282

It was reported that the Envoy (cpth) stood before the Black Stone before starting the circumambulation and kissed it, and then cried for a long time.

I wonder: why did he (cpth) kiss it when he was the wise one, whose actions were all fully based on knowledge, wisdom, goodness and improvement? Why did he (cpth) cry for a long time while touching it?!

Certainly, in this situation he would not have cried unless he had realized a great secret hidden behind the touching and kissing of this stone.

Was his long weep not the expression of a high spiritual feeling that had arisen in that venerable spirit?

Were the tears which filled the eyes of the Envoy (cpth) not an indication of nearness to Al'lah and of supplication to Him?

The Prophet (cpth) clarifies the purpose behind kissing the Black Stone for us when he says: **“The stone is the Right hand of Al'lah on earth with which He shook His followers' hands.”**[8]

In another noble saying we read: **“The stone is the Right Hand of Al'lah, the Almighty. Whoever touches it has made a pledge to Al'lah.”**[9]

The pilgrim has promised God never to discriminate between black people and white people except according to their illumination by Al'lah's Light, and never to see beauty except for the beauty of peoples' hearts. The pilgrim has witnessed reality with their heart; therefore forms, desires and worldly appearances will never deceive them.

Thus, the Black Stone is just a symbol; kissing it indicates your spirit's yielding to Al'lah and expresses a promise that you take upon yourself. You promise to obey God and to adopt an even path and straight behavior, pure of any defect and far from the troubles of racial discrimination.

Therefore, if you kissed the Black Stone and a high state arose in your spirit when you touched it or pointed at it from afar, then you made a promise to your Provider as already noted. Such a pledged spirit, which has turned to God in repentance, is qualified to penetrate the building and the stones and flow into the House during its circumambulation. There it can meet the spirit of the Envoy (cpth), and enter into God's

Presence through his company. This is how the spirit gains the fruit of the circumambulation.

Since we know the purpose of kissing and touching the Black Stone before starting the circumambulation, it is now easy to know the aim of walking hurriedly during the first three rounds. We say:

Walking quickly is to be accompanied by moving one's shoulders in the same way as a swordsman when he struts between two points. It is a declaration by which a person declares their submissiveness to His Majesty, Al'lah, the Almighty, and their servility before the Hands of this Great God and Merciful Provider.

These circumambulants say to themselves: "Oh my Provider! I have come here seeking You, jogging, giving up all that I possessed in the way of high office or money, having forgotten all the conceit and pride that were in my spirit. I have come in surrender to Your Hands, confessing my vassalage to You, and proud of my entry into Your Presence.

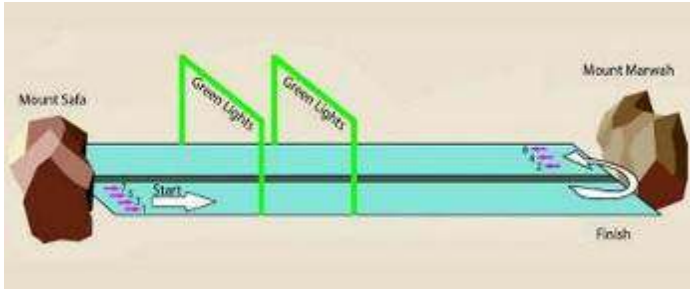
"I have come flying with my body, my soul and my spirit to Your Envoy (cpth), whom You ordered to meet me and all the other believers in this place, the place of meeting, in order to lift us up to You. "That is why I have come jogging hurriedly."

This last statement refers to the practice of moving one's shoulders and wearing one's robe in a certain way; that is, putting one part of the robe under the right armpit, making the top of the shoulder bare, and throwing the other part over the left shoulder. That is what the Envoy (cpth) himself did.

When a person reaches the state of submission to God, their spirit will enter the Sacred House before they finish the third round, where—as already mentioned—it

will meet the master of the worlds and the leader of the noble Prophets (cpth). It will then enter into Al'lah's Presence with him, completing the last four rounds feeling a great sense of closeness to God.

Moving back and forth between Safa and marwah



6-Moving back and forth between Safa and Marwah

After finishing seven circuits of Al-Ka'ba, the pilgrim performs another ritual: travelling back and forth between Safa and Marwah seven times.

Safa and Marwah are two high places not too far from Al-Ka'ba, and between them there is a semi-valley. The pilgrim starts the journey from Safa. They turn their face to Al-Ka'ba and raise their hands parallel to their shoulders, and then they say in a loud voice *"Al'lah is Greater; there is no god except Al'lah. Oh, God of all! Communicate with our master Mohammad (cph)."*[10] Then they walk towards Marwah. When they get to the first green slope, they should jog across it until they reach the other green slope, from where they march normally until reaching Marwah. They climb to the top, and do the same thing they did at Safa; that is, they turn their face to Al-Ka'ba and repeat the same statements in glorification of God. By then, they will have performed one stage, and by moving back from Marwah to Safa they will perform another one. They keep doing that until they accomplish seven stages. When they finish they should

stay in Mecca, maintaining their state of ritual consecration. They should not have their hair cut or pare their fingernails or perfume themselves or wear tailored clothes. They should not cover their head or put on shoes or have sexual intercourse with their wife or husband.

Then, on the eighth day of Dhul-Hijjah, the last of the lunar months, all the pilgrims leave Mecca and head for Arafat.

We have learnt the purposes behind the ritual consecration, the circumambulation of the Sacred House seven times, and the kissing of the Black Stone. Now we wonder: what is the aim of travelling back and forth between Safa and Marwah? What does moving back and forth refer to here? Why were these two places named as they were? Is the jog undertaken here to call forth the same sense which should arise in the spirit when circumambulating Al-Ka'ba, or does it have another meaning in this case?

To answer these questions, we say:

Each deed and each ritual of the pilgrimage has its purpose and its fruit which is different from the others. No journey back and forth can be like another, and no circumambulation can be like another. The jogging between Safa and Marwah does not produce the same thing that is obtained by jogging during the circumambulation of AlKa'ba. If you reach the truth and your spirit becomes illuminated by Al'lah's Light, you will understand that the rituals of pilgrimage are but a series of deeds which lift the spirit gradually from one lofty state to a still loftier one, until it reaches the hoped-for purpose for which it was created. Therefore, if a person neglects one of those deeds or performs it

without knowing its purpose, they will come to nothing and miss the desired outcome.

It is easy for you to understand a part of what we say through what we have detailed in our speech about the previous rituals of the hajj. The matter will become clearer and the fact will be more firm in your spirit by reading what we are going to reveal about the rest of the rituals. Now, as for the reason for jogging when travelling back and forth between Safa and Marwah, we say:

When the pilgrim's spirit enters the Sacred House during the circumambulation of Al-Ka'ba and meets the imam who leads it to Al'lah's Presence; when they sense that Godly Majesty inside themselves and walk in a hurry, moving their shoulders, submissive before God's Hands and proud of their closeness to Him: it is then that their spirit—having reached this state—will be ready to move back and forth between Safa and Marwah. While performing this ritual it will acquire a new state: this spirit entering into God's Presence will feel His Acceptance of it. For more illustration we give the following example: suppose a man has entered into the presence of a great king, and the king has welcomed him and invited him to come near to him. You will see this man jog towards the king, expressing his spirit's gratitude for this honor and his response to the invitation.

Then, as he approaches, he will advance at a decreasing speed with deliberate steps.

Thus, each movement expresses a certain situation, and each jog expresses a distinct spiritual situation. But no-one appreciates these situations before the Hands of the Owner of Majesty and Greatness; and no-one knows the value of these states which arise in the human spirit when performing such rituals; no-one, that is, except

the believer whose spirit has witnessed a part of the Godly Magnificence and Grandeur, even if they have not undertaken the pilgrimage themselves.

Such a true believer will feel happy for any other pilgrim and will wish to enjoy the same state with which the other has been obliged by God.

Now I would like to explain the reason these two places are named as they are, so I say:

The word 'Safa' in Arabic has the meaning of 'serenity', whereas 'Marwah' is derived from the verb 'ra'a' which means 'to see'.

The word 'Safa' refers to the incorporeal state which is generated in the spirit when it stands at that place. The circumambulation helps it to enter into God's Presence where it sinks in that Godly Majesty, and becomes immersed in that state. Therefore the pilgrim moves toward Safa, having cleansed their heart of everything except for Al'lah and their serene spirit, seeing nothing except for Al'lah.

Standing at Safa symbolizes what the spirit has, and is an expression of the sublime and elevated level at which it lives.

When the spirit lives in such a state and feels Al'lah's Acceptance of its place between His Hands, it will run to seek Him; therefore the pilgrim moves toward Marwah at a jog. Then, when the pilgrim stands at that place, their spirit is immersed in a new state. It will witness its nearness to that supreme Honor and Great God. Standing at Marwah is an indication of that status of seeing, when a person sees themselves by themselves and studies their closeness to their Creator. They witness the high rank and the nearness to their Provider which they have gained by their heart's adherence to His Envoy (cpth), and so at that point, they begin to get tastes and visions of the High Godly Perfection in accordance with their worthiness.

Then when this pilgrim moves back from Marwah to Safa, they feel that they are in a state loftier than their previous one. Their heart has become clearer because they have become nearer to their Provider and Creator. They continue moving back and forth between these two locations until they have done so seven times, while the Voice of the Supreme Self is calling them: “Come, obedient follower of Al’lah! Come, in order that I give to you. Come, in order that I grant you. Come, in order that I oblige you and take the veil from your heart. The appointed time between Me and you is on the day of Arafat, so prepare yourself for that day and do not turn from Me.”

Therefore, you see the pilgrim keep themselves in the state of ritual consecration, abstaining from the forbidden things already mentioned.

Living in the state of ritual consecration, the circumambulation of Al-Ka’ba, and moving back and forth between Safa and Marwah are called ‘Omra’ in Arabic. This word is derived from the verb ‘amara’ which means ‘to build’ and ‘to fill’. It was so-called because it builds the heart by entering into Al’lah’s Presence, and stores qualities of Godly Perfection in the spirit.

Through the Omra and through what its heart is filled with, the spirit becomes qualified to gain knowledge of God; that is, it becomes ready to stand at Arafat, [11] where it obtains the fruit of the pilgrimage.

The Almighty Al’lah has ordered us in the Holy Qur’an to maintain the state of the Omra, without cease, until we are standing at Arafat. That is, anyone that intends to make the pilgrimage, and thus enters the state of ritual consecration while performing the deeds of the

Omra, should not indulge in any prohibited behavior until they complete their pilgrimage. That is what the noble verse indicates when God says: **“And complete the Hajj and Omra in the service of God...”**

The Holy Qur’an,

Fortress 2, Al-Baqara (The Cow), verse 196

You may say that this may take the pilgrim a long time: perhaps many days or weeks. For example, if a pilgrim enters the state of ritual consecration at the beginning of the first of the pilgrimage’s months (that is, at the beginning of Shawwal) and finishes the Omra and performs its required deeds, should they remain in the state of ritual consecration for the entirety of this extended period, which lasts until they descend from Arafat? Should they continue to wear only a wrap and a robe, far from the opposite sex, using no perfume, unable to cut their hair or to clip their nails or to do any of the other forbidden things?!

We say: when a person knows the value of the pilgrimage and the goodness it entails for them, they will consider everything that is expensive to be cheap, and perceive every difficulty incurred in the pursuit of the pilgrimage to be easily overcome. The Almighty God has put Mecca in a barren valley and charged the pilgrims with special obligations and prevented them from permissible things in order to straiten their spirits. He wants to turn the human spirit away from this worldly life and its pleasures and to make it forget all that with which it has been occupied.

Then, it can turn wholly towards Him and remain ready, looking forward to the day of pilgrimage when the pilgrim will stand at Arafat and obtain the fruit of their pilgrimage. At that time, they will see that all the

trouble and all the difficulty they passed through were in fact easy and pleasant.

The more difficult it is to find that which we seek, and the more valuable it is, the greater our attachment to it and care for it becomes. As the ancients said: "If it is easy to become the king of a country, then it is easy to give it up."

Look at a rational student, and you will find them unable to sleep as their examinations approach. They forsake their warm bed and anything else that could distract them from their diligent study. None of life's affairs or pleasures are allowed to cross their mind. They even isolate themselves in a room and do not leave it, except when necessary, devoting themselves to study in order to be ready for the crucial day. However, when they pass their exams and achieve the results they hoped for, they come to consider all the effort they had put into studying as but a minor inconvenience, and come to forget the stress and the hard work they faced.

However, the result that this student gains and the degree they attain are not even a drop in the ocean in comparison to what is gained by the pilgrim through their pilgrimage. What a great difference there is between the first success and the second. How great a contrast there is between the former victory and the latter. What a great distance exists between eternal happiness and endless bliss, and a mere momentary illusion of happiness.

Therefore pilgrim, remain patient, and adhere to the rules of the Omra until you are standing at Arafat. Do not take a break, as many people do. However, if you are affected by an illness or are faced with some other type of overwhelming circumstance, you can be freed

from your duty of consecration on condition that you sacrifice the head of a sheep, or more than one according to your ability and wealth. The more valuable your sacrifice is, the more secure your closeness to God will be, and the more helpful it will be for recompensing what you have missed and giving you the assurance and the ability to convince your spirit that Al’lah is satisfied with you, so that it will follow you.

Thus, this sacrifice confirms the spirit’s confidence and makes it turn toward Al’lah. The noble verse speaks of this; God says: **“And complete the hajj and Omra in the service of Al’lah. If you are straitened, send offerings as you can afford and do not shave your heads until the offerings have reached their destination.”**

The Holy Qur’an,

Fortress 2, Al-Baqara (The Cow), verse 196

However, God has given permission to those who are sick to shave their heads before their offerings reach their destination; that is, before they reach a needy hand. However, this is only on condition that they carry out the kind of deeds outlined in the noble verse, wherein God says: “...but if any of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a ransom either by fasting, or by alms-giving, or by nussuk (this Arabic word means doing good deeds—see further explanation below), when you are in a peaceful condition...”

The Holy Qur’an,

Fortress 2, Al-Baqara (The Cow), verse 196

That means that at such a time as the patient feels healthy and the ailment they had suffered in their scalp has disappeared, they should add further offerings to

the offerings which they have already sent. There are a number of ways that this can be achieved: by fasting for as long a period as they are able; by donating an amount of alms that they feel is in accordance with their wealth; or by doing good deeds (such as doing a favour for someone, helping another person, inviting somebody to Al'lah, or teaching somebody to follow the way of belief). The purpose of this ceremony is to lead and guide a spirit to the right path as soon as they possibly can, when they feel peaceful. The best thing, however, would be for the pilgrim to stay in the state of Omra until they are standing at Arafat.

To Arafat



People stay in Mecca purifying and preparing themselves day after day and night after night, until their veils become thin and they begin to burn in anticipation of the meeting on that appointed day. Then, on the eighth day of the month Dhul-Hijjah, the pilgrims move to Mina to spend the night there. There, the pilgrims call out to their Provider, saying: *“Oh, God of all! This is Mina, so please grant me what you have granted Your pure saints and Your obedient followers.”*[12]

Mina

The name of this place and the act of spending the night there include many meanings. Here are some of them in brief.

Naming this place ‘Mina’ indicates that the time is approaching when the pilgrim will be granted the wishes for which they have suffered and have offered precious sacrifices. On the following day the pilgrim will gain the fruit of their hard work. How difficult is the waiting for the declaration of the results!

On that night, each pilgrim supplicates themselves before God to fulfill their wishes and requirements.

They remain in such a state until the break of dawn, praying and invoking God.

On the ninth day, they stand at Arafat while their voices flow up to the heavens and fill the atmosphere. Addressing the Owner of Glory and Omnipotence, answering the call of the Possessor of Possession and kingdom who called them to oblige them with and grant them His Favor, all of them say: *“Here we are, oh God of all, here we are. Here we are, there is no partner with You, here we are. Praise is only to You, and favor and possession belong to You. There is no partner with You.”*[13]

This is known as the call of responding (Al-Talbieh).

This day is a day similar to the Day of Resurrection, when the white man will not be preferred to the black man, or the Arab to the non-Arab, or the prince to the servant.

On that day, people will be distinguished according to their deeds rather than their lineage or color.

On that day, they will come to witness that there is

no god except Al'lah and that Mohammad is Al'lah's Envoy.

On that day, people will see realities they have not seen before. They will see the goodness folded under God's Injunctions, and they will see.

The evil contained in what He prohibits. On that day, they will view the reality of Al'lah's Supreme Attributes manifested all over the universe, such as Charity, Favor, Generosity, Tenderness and Munificence.

The ninth day of Dhul-Hijjah is the Day of Arafah. It is the day of pilgrimage, on which the pilgrim will attain the fruits of their actions. That is what the Prophet (cph) refers to in his noble saying: **“Pilgrimage is Arafah.”**[14]

A person spends a lot of money and goes through many difficulties and troubles to stand at Arafat.

They spend months—nay, often many years—or you can say that they spend a long age making every effort and trying hard to achieve this wish.

On that day they will pick the fruit of their hard work and the results of their toil.

By my life! It is a momentous day on which one's happiness depends, and by which the course of the life of humanity changes, both collectively and individually.

Total elation will be achieved by those who have perfectly prepared themselves for this day, and the most successful in this is the one who gets the full benefit of their time on pilgrimage, for the life of this world is but little comfort in the life to come.

Many thousands and even hundreds of thousands of people come from different nations and distant lands.

They come from everywhere in the world to stand together on Mount Arafat.

They take the requisite bath as the Envoy (cpth) taught them, and then at noon they all stand and listen to the sermon of their imam. He teaches them the ceremonies of the pilgrimage, including standing at Arafat, descending from it, and standing at Muzdalifah. They all pay attention to him so as not to miss any detail of the rituals. Otherwise they will fail to take advantage of the pilgrimage and will lose out on its blessings. Any person who fails to make use of the pilgrimage and misses this opportunity has wronged and deprived themselves.

It is a precious opportunity, and if a pilgrim misses it, they must wait a long time for it to return.

The muezzin then calls the pilgrims to prayer during the sermon, and people lend their ears to him.

When the sermon finishes and the muezzin establishes communication with God by calling people to prayer, all of the people stand behind their imam to perform the noon (Zuhr) and afternoon (Asr) communication with God (prayer) together.

He first performs the obligatory noon prayer (Zuhr), then follows it with the afternoon one (Asr). He does not reduce the four bows, pray before or after the two prayers, or perform any additional actions between them. When the prayer finishes, he moves to Arafat with the pilgrims. They all turn towards the Sacred House, directing themselves towards the Creator of the heavens and earth, and taking the Envoy (cpth) as their imam.

Despite their different races and languages, they all express their response to God's Call with the same

words: *“Here we are, oh God of all, here we are. Here we are; there is no partner with You, here we are. Praise is only to You, and favor and possession belong to You. There is no partner with You.”*

Nothing interrupts these words except repetition of the statements: *“There is no god except Al’lah”* and *“Al’lah is Greater,”* as well as asking God to communicate with the Prophet (cpth).

During their prayer, they can be seen raising their hands. They are begging God and displaying their need and their submissiveness to Him. They extend their palms before their throat as if they were asking for alms and charity.

They stand there for a long time, calling to and invoking God without becoming tired. Their tongues do not stop, and their spirits do not turn away from God for even a moment.

These pilgrims’ spirits ascend to the immaterial world, the world of purity and holiness, where they witness perfection. The inclinations of the spirit become progressively more sublime until it is able to experience the pleasure of its entrance into the Presence of the Owner of Glory and Majesty.

The spirit continues to rise until it reaches its peak, when it becomes qualified to truly see. At that point, God removes the veil from these spirits as they enter into God’s Presence alongside the Envoy (cpth), having become worthy of seeing the Divine Perfection and Beauty through the loftiness and proximity to God that they have attained.

Thereupon, each spirit will see a part of this Beauty and Perfection that is proportional to its status and closeness to God, and will get its rightful share of the

Godly Bounty and Favor as a gift.

When the spirit reaches this sublime status of closeness to God and becomes immersed in witnessing the Divine Perfection, righteousness will be printed on its surfaces by the Owner of Righteousness (glory to Him), and it will unconsciously become colored with a stain of the Godly Perfection. Therefore, it will start to like that which is right and become a witness to it and be colored with its stain. It will gain knowledge of what is right, and an ability to perceive it in every matter and in every deed.

At sunset, the people descend from Arafat. They are overwhelmed by the Favor and Charity of the Generous Lord, having drunk a pure draught of His Manifestation and Light. The pilgrim will then turn into a person unlike the rest of humanity—a wise scholar, clement and merciful toward all creation—as they descend from Arafat with springs of wisdom that flow unceasingly in their heart.

The noble saying tells us: **“He who devoted himself to God for forty days; springs of wisdom will flow through his tongue out of his heart.”**[15]

After the pilgrim studies in a high school where the Envoy (cpth) is their teacher and their leader, they achieve this high rank of human perfection and become qualified themselves to be a teacher in that school.

At sunset the pilgrims are driven towards Muzdalifah, displaying a calmness and a gravity reflecting their feeling of great closeness to their Creator and the sublime state with which their spirits have become overwhelmed. They go to Muzdalifah thanking God wholeheartedly for the guidance He has bestowed upon them. That is what the noble verse

indicates when God says: “...then when you pour down from (Mount) Arafat, celebrate the Praises of Al’lah at Al-Mash’ar Al-Haram (the sacred monument), and celebrate His Praises as He has guided you, even though before this you went astray. Then pass on at a quick pace from the place whence it is usual for the multitude so to do and ask for Al’lah’s Forgiveness. For Al’lah is Oft-forgiving, most Merciful.”

*The Holy Qur’an,
Fortress 2, Al-Baqara (The Cow), Verses 198-199*

To muzdalifah

At Muzdalifah, the pilgrims delay the sunset prayer (Maghrib) until the time of the evening prayer (Isha) and perform them both one after the other, led by their imam. Then they spend the night glorifying God by uttering statements such as: *“There is no god except Al’lah,” “Praise is to God,” and “Al’lah is Greater.”*[16]

They stay awake through the night until the dawn call to prayer (Fajr), and then they perform their communication with God (prayer) while it is still dark. They amplify the invocation: *“Oh God of all, by Al-Mash’ar Al-Haram (the sacred monument), the Sacred House, the sacred month and the established cornerstone, please give the soul of our master Mohammad (cpth) salutations and the utmost peace. Enter us into the House of Peace, oh Owner of Majesty and Glory.”*[17]

They remain standing at Muzdalifah until light begins to appear. Then they head towards Mina before sunrise.

To mina (the jamrah of al-aqabah)

The pilgrims move on to Mina,[18] after having been granted the greatest of the wishes to which their spirits have aspired ever since they entered the school of faith and recognized the greatest master (cpth). They have been granted their wishes and have been admitted to the ranks of the people of Al-Taqwa (piety). They have had their vision illuminated by the Light of their Provider, and have witnessed the secret of the Godly Orders and what is contained within them.

Could such an elevated person have any wish other than having their heart illuminated by the Light of their Provider, accompanying the Envoy (cpth) in spirit and entering with him into God's Presence?!

Is not the greatest wish of this person to witness God's Perfection, to accompany the Prophet (cpth), to have their heart illuminated by Al'lah's Light, and to see what His Verses involve, so that they may become a leader, guiding creation to Al'lah and calling all people to Him?

In Mina, the pilgrims throw seven pebbles (which they bring with them from Muzdalifah) one at a time after sunrise, for that is what the Envoy (cpth) did. They cease repeating the call of responding when they throw the first pebble. Each of them holds a pebble between the forefinger and the thumb of their right hand, and then throws it at a certain place of the jamrah. The pilgrims glorify God with every throw, saying: *"In the name of God, Al'lah is Greater. I throw these pebbles so as to spite the devil and his followers, and to please the Compassionate. May God consider it an acceptable hajj (pilgrimage), a forgivable sin and an appreciated*

search [19].”[20]

The pilgrims throw seven

As for the purpose of throwing these pebbles, I say:

We should not think that when the pilgrim throws the pebbles, they are throwing them at Satan. Such an act does not hurt the devil, and he is not shackled there at that time. The throwing of the pebbles is but a declaration of feeling and an expression of a spiritual state. It is a ceremony pointing to a fact that has arisen in the spirit of this person. Here some of the details of this ceremony:

The spirit of the pilgrim who has become illuminated by their Provider's Light witnesses what Al'lah reveals to it at Arafat. It sees the reality of this life and the harmfulness and misery hidden behind its low desires.

Therefore, when they throw the pebbles, you see them say with their tongue: "Al'lah is Greater," while their spirit says: "How great Your Favor upon me is, oh Generous Provider! You have guided me with Your Supervision and obliged me with knowledge of You. You have honored my heart with the love of Your Prophet and Envoy (cpth) and have shown me the tricks of Satan and his company. Therefore, I declare my enmity to Satan and his band with these pebbles which I am throwing."

They throw the pebbles saying to themselves: "By doing this, I show my enmity towards you, oh cursed Satan, as I have become hostile to everything that is far from Al'lah. Thus you have no way to overpower me from this day forth."

This is just a little of what we understand of this ceremony of throwing the pebbles which the Envoy

(cpth) taught us. This is some of what we understand about his statement (cpth) when throwing the pebbles: *“In the name of God, Al’lah is Greater, in spite of Satan and his company, and for the Compassionate’s Satisfaction.”*

When the pilgrims finish throwing the pebbles, they perform the prayer of the Greater Bairam at Mina in the company of their Imam.

Performing the prayer at this place is an expression of the pilgrim’s thanks to their Creator for what He has bestowed upon them in reward for their pilgrimage—great guidance, perfect favor, and abundant charity and grace. ‘Mina’ in Arabic also has the meaning ‘grace’ and ‘bestowing favors upon someone’.

I wonder—is there anyone that could be happier than this pilgrim, whose Lord has obliged them with such gifts? Who can live in a state of bliss higher than the bliss of one who has sought refuge in the Presence of the Creator of the heavens and the earth, and come under the protection of this Grand Provider and Merciful God? They have come to witness the Beauty, and by Al’lah’s Light, have seen the secrets of His Legislation and the wisdom of His Commands. They have gained an ability to understand events and to interpret them, and to see God’s Favor and Charity for all creation.

We see that the statement *“Al’lah is Greater”* should be repeated by pilgrims before and after performing the prayer of Bairam and after every enjoined prayer during the whole four days of Bairam, until the afternoon of its last day. The leader and his followers in worship repeat it in the Bairam prayer

several times, and the preacher repeats it during his sermon after performing the Bairam prayer, to remind himself and to remind his followers of it.

The aforementioned noble verse refers to the prayer of Greater Bairam when God says: **“...and celebrate His Praises as He has guided you, even though before this you were in error.”**

The Holy Qur'an,

Fortress 2, Al-Baqara (The Cow), verse 198

That is, this person was straying and knew nothing of the reason for their entry into this life, but undertaking the pilgrimage allowed them to become a humanist whose actions are of the purest goodness.

Slaughtering the Offerings

In Mina, the pilgrims slaughter the offerings and then shave their heads. It is said of the Envoy (cpth) that he threw pebbles, slaughtered his offerings and then called for the barber.

After shaving, all the prohibitions of ritual consecration are relaxed, so the pilgrims may once again perform such acts as clipping their nails and wearing ordinary clothes amongst others. However, they still may not approach their wives or husbands.

The noble verse refers to the slaughter of offerings during the pilgrimage when God says: **“...he who continues the Omra on to the pilgrimage must make an offering, such as he can afford...”**

The Holy Qur'an,

Fortress 2, Al-Baqara (The Cow), verse 196

And He says in another Fortress: **“Then let the pilgrims do the minor things** (which were forbidden, such as cutting their nails, bathing, or shaving—all except approaching their husbands or wives), **perform their vows, and** (again) **circumambulate the Ancient House.”**

The Holy Qur'an,

Fortress 22, Al-Hajj (The Pilgrimage), verse 29

The words **“he... must make an offering, such as he can afford”** indicate one sheep or more, a camel, or a cow. The more expensive the immolations are, the more confidence the spirit will gain through its deed and the closer to Al'lah it will become. Consequently His Bounty and obligation for such a person will be greater.

In this way, people fall into different ranks.

God says: **“And to all are (assigned) degrees according to the deeds which they have done...”**

The Holy Qur’an,

Fortress 46, Al-Ahqaf (Annihilation), verse 19

The Almighty Al’lah is in no need of people’s alms and immolations; He only wants them to reach the utmost happiness. This cannot be gained except by Al-Taqwa (piety), which is to always see by Al’lah’s Light. God says: **“It is not their meat or their blood that reaches Al’lah: it is your piety (Al-Taqwa) that reaches Him...”**

The Holy Qur’an,

Fortress 22, Al-Hajj (The Pilgrimage), verse 37

For this reason, the Almighty God has made camels one of His Symbols. God says: **“The sacrificial camels We have made for you are among the Symbols from Al’lah: in them is much good for you. Then pronounce the Name of Al’lah over them to be disinfected...”**

The Holy Qur’an,

Fortress 22, Al-Hajj (The Pilgrimage), verse 36

However, no-one reveres these ceremonies except the pious, for none can feel or see their advantages except one who has become illuminated by Al’lah’s Light. God says: **“He that holds in honor the Symbols of Al’lah, such (honor) comes truly from piety of heart.”**

The Holy Qur’an,

Fortress 22, Al-Hajj (The Pilgrimage), verse 32

Performing the sacrifices and immolations provides considerable assistance to the people of the holy countries and improves their welfare and economic circumstances. In other words, performing the ritual

supports the people of these countries and encourages them to stay where they are, so as to help and serve the pilgrims. Consequently, this helps to maintain the pilgrimage ordinance and to establish this important means of worship into the future.

The Almighty God put Al-Ka'ba in a barren valley in order to completely break off humanity's attachment to this worldly life.

Therefore when the pilgrim arrives in this holy land, the spirit will have no thought except for the desire to achieve the aforementioned sublime aim and reach that lofty degree of piety and knowledge.

Had the Almighty God not mandated a ritual such as the slaughtering and the immolations, or had we given the price of these sacrifices as alms to poor people, as some have suggested, poverty would have spread among the people of these countries and driven them to leave that sacred spot.

To demonstrate more clearly, and to show God's Wisdom that lies behind this ritual, we say:

The sheep traders breed and graze their herds in Mecca's valleys and mountains. They bring a lot of them to that land, hoping to sell them during the pilgrimage season. This is why you always find their flesh, their milk, and its products (cheese, fat and butter) to be plentiful, low-priced and available to the people of Mecca throughout the year.

Some propose that the price of the sacrifices should be distributed among Mecca's people rather than performing the ceremony. They claim that thousands and thousands of the offerings slaughtered in Mina reach nobody. Therefore, the argument goes, it would be better to distribute the money than to perform the

slaughter. I say: if we were to accept this proposal, we would destroy the duty of the pilgrimage and put an end to this venerable act of worship. By this seemingly generous act we would help the people of Mecca to live in comfort for a few days, but on the other hand, we would be the cause of their want and poverty for the rest of the year, as without the slaughter that now takes place, the sheep traders would not send their merchandise to the holy countries.

Thus, the people of this country without crops would be reduced to difficult circumstances of insufficient provision and would suffer from a lack of subsistence. Consequently, we would not find shelter or assistance when we travel there.

This is but a simple aspect of the benefits of this rite, and a clarification of the purpose behind the Godly Commands which shows the wisdom of the injunctions of this Wise Provider who has created such laws. We should not legislate or suggest instructions contrary to those which the Almighty has decreed in the Holy Qur'an.

In the past, jurists said: "there must be no jurisprudence in what the text decrees"; that is, in what the Qur'an gives an open text therefor.

God says: **"He that disobeys Al'lah and His Envoy and transgresses His Bounds shall be admitted to the Fire to abide therein. A shameful punishment awaits him."**

*The Holy Qur'an,
Fortress 4, Al-Nisa' (Women), verse 14*

Through this simple aside, you can see that people's breaking of Godly Decrees in the present day is the reason that humanity is unable to resolve the critical

dilemmas that it faces. This causes us to lead unnecessarily complicated and unhappy lives, and will ultimately lead us to destruction and extinction.

In fact, anyone that acts on their own opinion in any situation and infringes God's Words in so doing will suffer and will miss out on happiness. On the other hand, one who obeys God and His Envoy (cpth) will live a happy life in this world and in the world to come, and will be guided towards the straight path.

God says: **“...he who continues the Omra on to the pilgrimage...”**: that is, the best thing is to not make a break between them; **“...must make an offering such as he can afford...”**: that is, they have to perform a sacrifice. So, after standing on Arafat an offering should be slaughtered.

“...but if he lacks the means let him fast three days during the pilgrimage and seven days on his return, making ten days in all. That is for those whose household is not in (the precincts of) the Holy Mosque...”: people of Mecca are not to perform the slaughter because the purpose of the slaughter is for them to live in comfort, as we have mentioned before.

Accordingly, replacing the slaughter with money is not allowed because it is in conflict with this verse.

The slaughter encourages traders to bring sheep to Mecca, and this helps its people to live all year round, and consequently to serve the pilgrims.

“...and be under Al’lah’s Light...”: that is, these Commands were enjoined only to obtain the illumination by Al’lah’s Light.

The Holy Qur’an,

Fortress 2, Al-Baqara (The Cow), verse 196

Now, we return to complete our discussion of what the pilgrim should do after slaughtering and immolating the sacrifices in Mina.

The Circumambulation of the abundant grant (Tawaf al-Ifada)

After the pilgrim offers their sacrifice and has their hair cut, they walk to Mecca and circumambulate Al-Ka'ba seven times. However, during this circumambulation, they do not run.

The state of the pilgrim when performing their first circumambulation differs from their high state after standing on Arafat, and therefore the two circumambulations differ from one another.

The status of the pilgrim during their first circumambulation is the status of one who is begging at the Hands of their Provider, approaching Him humbly.

Therefore, you see them running during the first circumambulation, showing their obeisance before their Creator, rushing to meet Him and attain His Approval.

However, during the second circumambulation, since their Provider has already obliged them and granted them their request, they do not run. They move slowly around Al-Ka'ba, thanking God for His Favor, displaying a calmness and solemnity borne of their exultation at what has been gained.

Only one who has experienced such states can know the secrets of each circumambulation.

The second circumambulation is called the Circumambulation of the Abundant Grant (Tawaf Al-Ifada) or the Circumambulation of the Visit, and it is one of the pillars of the pilgrimage.

With this circumambulation, as previously mentioned, the obedient follower expresses their thanks to their Creator and their gratitude for His Grace. It also

serves as notice to the spirit that it can enter into God's Presence to stand between His Hands at any time—once the Almighty has overwhelmed it with an abundance of science and knowledge, and after it has seen a portion of the Divine Mercy and the comprehensive Godly Favor.

Thus, in each prayer—nay, as soon as this person closes their eyes to this world—they cover the whole universe in a flash and enter the Presence of God, to stand between His Hands witnessing His Perfection, completely engrossed in His Compassion and Tenderness.

The Full Disengagement

When the pilgrim finishes the second set of circumambulations of Al-Ka'ba, their pilgrimage is complete. At this point they have reached the stage of full disengagement. After this point, the company of the opposite sex and hunting [21] are—like the other prohibitions of the state of ritual consecration—permitted once again.

In Arabic the word for 'disengagement' is 'tahallul'; it means that all that was forbidden to the hajji, or pilgrim, in their state of ritual consecration becomes lawful to them once again when the pilgrimage finishes; that is, it is 'halal' in Arabic.

It was forbidden for them to have intercourse with spouses, to speak of any worldly concern no matter what it may have been, except for matters relating to God and reminding them of Him, and to practice any wrong act unjustly, no matter how inconsiderable it was. Certain other things were also prohibited. Such acts were not permitted during the stages of pilgrimage because they would distract the pilgrim from performing the rites perfectly. God says: **“The pilgrimage is to be carried out in the appointed months. He that intends to perform the pilgrimage in those months must abstain from sexual intercourse, from straying from the right path, and from disputes while on the pilgrimage...”**

The Holy Qur'an,

Fortress 2, Al-Baqara (The Cow), verse 197

However, when the pilgrimage finishes after the second circumambulation of Al-Ka'ba, these things all become permitted for them once again.

The Throwing of Pebbles and its Wisdom

After the aforementioned Circumambulation of the Abundant Grant (Tawaf Al-Ifada), the pilgrim returns from Mecca to Mina. They do not spend the night in Mecca or anywhere else on the way between: that is a rule of the Prophetic Sunna. If the pilgrims wish to perform the pilgrimage correctly for themselves, they should follow in the footsteps of the Envoy (cpth).

In Mina, they spend three nights lessening the prayers of four bows to prayers of two bows. Here is what they should do in these few days:

On the first day of the days of Al-Tashreeq,[22] which is the second of Bairam's days, the pilgrim should go and throw pebbles three times in three different places. This should be done after the sun has passed the meridian, but before performing the noon prayer (Zuhr). The locations where people must throw pebbles play an important role in the ritual of the pilgrimage, and these places are called 'jamrahs'. The pilgrims start at the first jamrah, which is next to Al-Khaif Mosque, and is called Jamrah Al-Oola or Jamrah Al-Sughra. There they throw seven pebbles and repeat the statement "*Al'lah is Greater*" with every pebble, directing their faces towards Al-Ka'ba.

When they finish, they stand facing Al-Ka'ba at the same jamrah and say: "*There is no god except Al'lah. Al'lah is Greater. Praise and commendation are to God.*"[23] Then, they ask God to communicate with the Prophet (cpth) and ask Him, the Almighty, to fulfill their wishes. They supplicate God for as long as it takes to read the Fortress Al-Baqara. Then they move to the middle jamrah (called Jamrah Al-Wusta) and duplicate

what they did at the first one, throwing seven pebbles, each time repeating the statement “*Al’lah is Greater.*” During the invocation at these jamrahs, they raise their hands and extend them.

Finally, they come to Jamrah Al-Aqabah (also called Jamrah Al-Kubra) and again repeat their actions, as at Jamrah Al-Oola and Jamrah Al-Wusta. After finishing throwing the pebbles at this jamrah, they should not stand at it, but should leave immediately and go to the place where they put their baggage.

On the second day of Al-Tashreeq (the third of Bairam’s days) the pilgrim again throws seven pebbles at each jamrah, just as on the first day. Thereafter, they have the choice either to content themselves with throwing pebbles on the first two days only, or to stay until the third day of Al-Tashreeq to perform the throwing ritual in the same way as the previous two days.

If the sun has already set, it would not be good to rush to Mecca at night. It would be better to spend the night there and then throw the pebbles at each jamrah on the next day. After this, they can rush to Mecca with the other pilgrims.

In any case, whether they choose to rush to Mecca on the second day of the days of Al-Tashreeq or to stay in Mina until the third day, they should take their baggage when they go to Mecca, as otherwise their hearts will be confused.

In this respect, the Prophet (cph) says by way of instruction (and we always follow his instructions): **“Man attends to his baggage.”**[24]

The following noble verse refers to the ceremony that the pilgrim performs: that is, the throwing of the

pebbles in the days of Al-Tashreeq. God says: **“Celebrate the Praises of Al’lah during the appointed days. But if anyone hastens to leave in two days, there is no blame on him, and if anyone stays on, there is no blame on him. That is for he who has been illuminated by Al’lah’s Light. Be under Al’lah’s Light and know that you shall all be gathered unto Him.”**

*The Holy Qur’an,
Fortress 2, Al-Baqara (The Cow), verse 203*

According to this verse, pilgrims are allowed either to throw the pebbles on the first two days only, or if they so wish, to stay until the third day and perform the throwing ritual on that day as well—as long as they receive the illumination of Al’lah’s Light (Al-Taqwa).



7-The throwing of pebbles takes place on the tenth, eleventh, twelfth and thirteen days of Thi-Al-Hijjah.

The pilgrim only throws pebbles

In this verse, the Almighty is addressing the pilgrim who has become illuminated by Al’lah’s Light, telling them that they are committing no sin whether they depart on the second day or stay longer.

As for those pilgrims who have not received this Godly Illumination, He tells them nothing about this. This shows our spirits the importance of piety (Al-Taqwa), and that the fruit of the correct pilgrimage

is to become illuminated by Al'lah's Light.

As previously mentioned, the throwing of pebbles is just an expression by the spirit—which has become a witness with its heart—of its intention to oppose Satan, and not to lend its ear to his whispering. The seven pebbles which the pilgrim throws at each of the three jamrahs also symbolize the closing of the seven entrances of Hell which are mentioned in the noble verse: **“It (Hell) has seven entrances...”**

The Holy Qur'an,

Fortress 15, Al-Hijr (Stone Buildings), verse 44

The pilgrim has by now become an enlightened person who sees the entrances used by the devil, so that the devil cannot enter into his heart through any of them. The Prophet (cph) said: **“Beware of the seven dangers.”**[25].

As for those who go on pilgrimage without their spirits becoming illuminated by the Provider's Light, I wonder: what do they achieve?! What does their throwing symbolize?! Indeed, it symbolizes nothing. They only blindly imitate the formal ritual actions, for their pilgrimage avails them nothing.

Therefore, anyone that intends to go on the pilgrimage must first become one of the faithful, and only then should embark on the path that leads to a place under the Light of God.

The pilgrimage, as mentioned before, is like a high school at which one learns to see by Al'lah's Light, but none can graduate from it except a believer. The hearts of those that believe in God are guided by Him. God says: **“Those that believe and do good works, their Provider will guide them through their faith. Rivers will run at their feet in the Gardens of delight. Their**

prayer will be: ‘Glory to You, God of all!’ and their lives therein are filled with peace. The last call of them will be: ‘All the praises are to God, the Provider of all worlds’

The Holy Qur’an,

Fortress 10, Yunus (Jonah), verses 9-10

After the pilgrim finishes throwing pebbles during the days of Al-Tashreeq and leaves Mina along with the other pilgrims, they should come to a place on the way to Mecca called ‘Al-Abtah’ or ‘Al-Mokhas’sab’. They should stay there for one hour, just as the Envoy (cpth) did. They then enter Mecca to perform the Farewell circumambulation (Tawaf Al-Wadaa).

The Farewell Circumambulation (Tawaf al-Wadaa)



8-The door of Al-Ka'ba: it is through this door that the illuminated spirits enter into the Mohammadan spirit (cpth)

This is the last circumambulation of the pilgrimage. It is so-called because in performing it, the pilgrim is saying goodbye to the Sacred House. They have left their heart inside it forever, to enter into God's Presence in the company of the master of creation (cpth) whenever they desire.

In this circumambulation, the pilgrim circles Al-Ka'ba seven times without running. When they finish, they perform a prayer of two bows and then they come to Zamzam [26] to drink from its water and pour it on their face and head.

After that, they come to Al-Multazam, which is a place between AlKa'ba's door and the Black Stone. They put their chest and forehead on it, hold the black cloth that covers Al-Ka'ba, and pray to God.

These acts are just symbols that express a state of

supplication to God and of adherence to His Exalted Level, and a request for the continuity of His Favor. They reflect the unceasing link between the pilgrim and the Prophet (cpth), through whom a permanent communication with God is established.

When the pilgrim returns home from Mecca, they express the sublime meanings that have settled in their spirit with their tongue, praising and thanking God, saying: *“We are returning, repenting, worshipping and praising our Provider. Al’lah has fulfilled His Promise: He has aided His obedient worshipper and He alone has defeated the combined clans [27].”*[28]

These are some aspects of the wisdom hidden behind the actions executed by the pilgrim in each ritual. The pious believer perceives them and realizes them, and so they appreciate God’s Favor and recognize the importance of the pilgrimage, and perceive the high wisdom and elevated secrets that are contained within it. They see that the pilgrimage moves the spirit in a gradual advance from its entrance into Al’lah’s Presence to its ascent through the different levels of closeness to Him. Therein it gains new knowledge, comes to understand the factual nature of the laws it is taught, and recognizes the wisdom of the Godly Commands.

Thus, anyone without true belief who does not see by Al’lah’s Light will see the pilgrimage and its ceremonies as nothing more than obscure sayings and deeds which they do not understand.

Even if such people go on the pilgrimage and perform the associated ceremonies, when they return home they will continue to commit their previous sins, and will also continue to encroach on what is forbidden.

That is the state of those whose deeds are not based on belief and illumination by Al'lah's Light. God says: **“Is not he who lays his foundation on Al-Taqwa (piety) from Al'lah and good pleasure better than he who lays his foundation on an undermined sand-cliff, ready to crumble to pieces with him, and fall into the fire of Hell? Al'lah does not guide people that do wrong.”**

*The Holy Qur'an,
Fortress 9, At-Tawba (Repentance), verse 109*

The rules related to Women

Our research requires us to talk about another subject: the rules concerning the pilgrimage relating to women. We say the following:

Women differ from men in many respects regarding the pilgrimage. For example, a woman must not go on the pilgrimage without either her husband or one of her relatives who are forbidden for her to marry. These include her father, her son, her brother, her uncle, her nephew and her son-in-law. The Prophet (cph) says: **“I was telling people that a woman should not travel except with an unmarriageable person; nor should a man visit her except in the presence of an unmarriageable person. A man asked me: ‘Oh God’s Prophet! I want to go to war with the army, but my wife wants to go on pilgrimage’. I said: ‘Go with her’.”**[29]

In another noble saying, the Prophet (cph) says: **“A woman should not travel on a trip that takes three days except with an unmarriageable person.”**[30]

Women differ from men with regard to the state of ritual consecration. The noble saying denotes: **“A woman uncovers her face in the state of ritual consecration whereas a man shaves his head.”**[31]

You may wonder: how can it be permissible for a woman to unveil her face on pilgrimage, when looking at her moves the desire in man’s heart?

To answer that, we say: since looking at women is not allowed for

men in times other than that of the pilgrimage, surely the same is the case while on pilgrimage. It is even more forbidden at this time, because of the harm and

hurt that it causes. It turns the heart from God and diverts it from the sublime aim of the pilgrimage. Since the text of the Qur'an prohibits looking at women in every case without exception, it goes without saying that a woman should not unveil her face before men while on pilgrimage.

In fact, when legislation allowed the woman to uncover her face in the state of ritual consecration, this merely aimed to make her understand that she must remain completely out of men's sight during her pilgrimage, so that men cannot see her and she cannot see men at all.

Therefore, a standard is put in place for woman's avoidance of men during the pilgrimage, which allows her to achieve a state of freedom that enables her to unveil her face. Accordingly, women should not circumambulate or move back and forth beside men or before their eyes while on pilgrimage. Women have their own turn at circumambulation, and if a man passes by the women on their way to pilgrimage, they have to drop their veils and cover their faces.

It was reported that the lady Aisha, the mother of believers (may God be pleased with her), said: **“The travelers were passing by us while we were with the Prophet (cph) in the state of ritual consecration. When they came close to us, each of us dropped her veil over her face. Then, when they moved away, we uncovered ourselves.”**[32]

Also, Safiyah bent Shaybah (may God be pleased with her) said: **“I saw that Aisha circled the House having veiled her face.”**[33]

There are many other such reported sayings.

The circumambulation of Lady Aisha referred to

here was not during the pilgrimage at all, but was during the Omra.

Also, it was reported that the Envoy (cpth) told the men to swear by God that none of them would leave his camp until sunrise while the women were performing their circumambulation. That was to separate them, so that each sex would perform the rituals in their turn.

As for the women of the current period: they do not abide by the laws of the sharia, because they know nothing about those rules. They go on pilgrimage without recognizing or complying with what the Envoy (cpth) has revealed.

Women also differ from men in their circumambulation of AlKa'ba. A woman should not run or move her shoulders during her circumambulation, just as she should not walk in a hurry when moving back and forth between Safa and Marwah. Also, she should not circle Al-Ka'ba while she is menstruating, but should instead wait until she becomes pure. As for the rest of the ceremonies, she can perform them just as men do.

These are some brief facts about the pilgrimage. With them we have demonstrated a small portion of the actions that are connected to this important ordinance, along with the wisdom behind them.

Anyone who wants further explanation can refer to the lengthy books of jurisprudence, whereas anyone who seeks to perform the pilgrimage correctly has to prepare themselves for it by gaining the true faith.

Chapter Two

Visiting the Prophet (cpth) and the effect of His love in elevating the Believing Spirit

The Necessity of loving the envoy (cpth)

The effect of the ideal on man's Conduct

You may say: I find that on every occasion, you take the opportunity to talk about the spirit's link with the Envoy (cpth). You keep asserting the necessity of loving him and of the spirit's connection with him (cpth), as if this love and this connection are indispensable, essential duties. Are there any verses in the Holy Qur'an, or are there any reported noble sayings from him (cpth), that reveal the necessity of this love and this connection?! Or are they only tastes that you feel and yearnings that flame in your spirit, making you create occasions and take any opportunity to express them and let them out?! Most of the people in our age rarely touch on this point or know anything about it. They even find the sayings which you recount in regard to this quite strange. Therefore, is there any Prophetic rule or any remnant of knowledge in any reference book indicating to us the necessity of being aware of this important point?

To answer this question, and to clarify the point, I say: nothing has driven the majority of people as far from the way of virtue and perfection, and nothing has thrown them down into such alarming decline in terms

of faith and morality as their underestimation of and lack of appreciation for the Prophet (cpth). It is a general rule and a firm universal norm, confirmed by the sciences of psychology and sociology, that the absence of ideals leads humanity, willingly or unwillingly, to decline and degradation.

Historical evidence



9-Al-Masjid Al-Nabawi (the mosque of the Envoy Mohammad (cpth) in Medina)

In this respect, sufficiently clear proof and honest witness can be found in history. A comparison can be made between some of the people of our age and the noble companions who followed the Prophet (cpth) during his time. You can also compare the states of the believers who loved the Envoy (cpth), and who magnified and revered him so that they reached lofty ranks of virtue and perfection, with the states of the hypocrites whose spirits drifted far from this sublime love and fell into disobedience towards and distance from Al'lah. A great difference can be seen between the states of the two parties and, noting this, you will realize the great importance of this love and its

necessity.

The noble companions, such as our masters Abu Bakr, Omar, Othman, Ali, Bilal, Sa'd ibn Mu'adh, Sa'eed, Abu Obaida Amer bin Al-Jarrah, Talha, Zubair ibn Al-Awwam, Abdel Rahman bin Awf, Ikrimah ibn Abi Jahl, Usama bin Zayd, Ubay ibn Ka'b, and many other hundreds of the Envoy's companions were all heroes and great leaders. They were also scholars and wise men whose jurisprudence made them near-Prophets. That is what inspired some historians to call his age (cpth) the age of heroes.

I wonder, what made those believers ascend to this rank? Was it not their great love for the Envoy (cpth)? Someone referred to this great love by saying: "I have never seen one man loves another as much as Mohammad's companions love Mohammad."

The Prophet (cpth) informed us of that spiritual rule that applies to the spirits of all lovers concerning their association, companionship and connection, when he (cpth) said: **"Man is always with the people whom he loves."**[34]

If one is always with the people whom they love, certainly their spirit is connected with them and their heart is attached to them. Since the Prophet (cpth) is always with God as a result of his great love for Him, thus—according to this spiritual rule which the Envoy (cpth) established—anyone who loves the Envoy will always be with God.

Thus, whenever you remember the Prophet (cpth)—who is always with God—if you really love him then you will also be with God and your spirit will enter into God's Presence in his company. That is the sign of your true love for him (cpth) which leaves no

doubt, as “**Man is always with the people whom he loves.**”

Evidence of the Necessity of loving the Prophet (cpth) from the Holy Book and Sunna

The Almighty God emphasized the necessity of loving the Envoy (cpth). He revealed to us that love of him (cpth) should take the first position in our spirits after the love of the Almighty.

Neither fathers nor sons; neither wives nor tribes or brothers; neither money nor merchandise nor beautiful homes should be dearer to the believer’s spirit than Al’lah and His Envoy (cpth), or the struggle for His Cause. God says: **“Say: if it be that your fathers, your sons, your brothers, your wives, your kindred, the property you have gained, the commerce in which you fear a decline, or the dwellings in which you delight are dearer to you than Al’lah or His Envoy or the striving in His Cause, then wait until Al’lah brings about His Decree. Al’lah does not guide the rebellious.”**

The Holy Qur’an,

Fortress 9, At-Tawba (Repentance), verse 24

In a reported saying of the Envoy (cpth), who perceives best and understands best the Words of Al’lah and the meaning of His Holy Book, the pure Prophetic Sunna explained the meaning of this noble verse. He says: **“None of you shall believe until I become more beloved to him than his father and his son and all other people.”**[35]

Does not this noble verse establish that the love of the Envoy (cpth) should rise over any other love in our

spirit, even including our love for our own spirits inside us?

Having revealed these facts and irrefutable truths, and having reminded you of these noble verses and holy sayings, do you think now that I have exaggerated when I emphasized the necessity of loving the Envoy (cpth)? Have I not also shown that the relationship of love between the believing spirit and the pure and virtuous spirit of the Envoy (cpth) is an essential duty of extreme necessity?! If the majority of people in our age have neglected this important duty and have thereby drifted far from God's Presence, enjoying no succor from their prayers and no delight in their belief, finding no meaning in their worship, should we not inform them of this point and guide them to follow it? Is it honest to hide this noble and lofty knowledge, when the Envoy (cpth) says: **“He who hides knowledge from his relatives will be curbed with a bridle of fire on Doomsday”?![36]**

Should we not clarify to people that we cannot enjoy the delicious taste of faith unless we become lovers of the Envoy (cpth)?

Has not the Prophet (cpth) said: **“He that gets three things will taste the sweetness of faith: when Al'lah and His Envoy are the most beloved to him, more than anything else; when he likes a person for nothing except for the sake of God; and when he hates to return to the disbelief from which Al'lah has saved him as much as he hates to be thrown into fire”?** [37]

Has not the Almighty God commanded us and all of the believers to connect ourselves with this noble Prophet (cpth) when He says: **“Al'lah and His angels**

communicate with the Prophet. You who believe, communicate with him and fully surrender”?

The Holy Qur’an,

Fortress 33, Al-Ahzab (The Combined Clans), verse 56

Is not communication with the Envoy (cpth) but a link of our spirits with that one pure and virtuous spirit?

In the Holy Qur’an, the Almighty says: **“Some of the educators believe in God and Doomsday, and regard what they spend as pious gifts bringing them close to Al’lah and obtaining communication with the Envoy.**

“Indeed, closer they shall be brought: Al’lah will enter them into His Compassion. He is Oft-forgiving and most Merciful”

The Holy Qur’an,

Fortress 9, At-Tawba (Repentance), verse 99

In another verse, God says: **“...those that believe in him (the Envoy) and honour him, and those that aid him and follow the light sent by him: they are the ones who have the ability to do good.”**

The Holy Qur’an,

Fortress 7, Al-A’raf (The Heights), verse 157

Does not the communication with the Prophet (cpth)—that is, these spiritual links with the Envoy’s spirit—bring us closer to Al’lah?! Can the spirit really communicate with the Envoy without becoming a lover of him (cpth), since its natural disposition is to always follow that which it loves, or that which it glorifies and reveres?

Is this love merely a love of spoken words and verbal descriptions? Of course not. Love is an assortment of flavors sensed by the lover, and of states experienced by their spirit. These sentiments continue

to grow until the longing lover becomes unable to separate from him or forget him (cpth). Therefore his spirit hopes to rise, and so it ascends the steps of sacredness, purity and perfection in his company (cpth), ascending with the aim of entering the Presence of the Holy One who is the source of all charity and generosity.

Those who experience these states know their great sublimity and value; none can understand what we say except those who follow in the footsteps of the Envoy (cpth).

You find many people looking for happiness. Some people seek it through the possession of money, and therefore these people make every effort to amass large quantities of it, although the Prophet (cpth) says: **“Unhappy are the adorers of the dirham and the adorers of the dinar.”[38]**

Money brings these people nothing except tiredness and misery. The more one seeks to amass wealth, the further from happiness one will find oneself.

Others seek happiness through holding authority and high positions, although these are things which will last only for a short time before vanishing. This will leave their previous owner sad and regretful. How difficult their life will be when they move from glory to degradation! Then, when death comes, they will lose all their worldly pleasures.

Still others try to find happiness by enjoying good health and a comfortable life, although the days of good health in life are few and far between and do not last forever.

Each person looks for happiness in their own way by seeking one thing or another. However, the fact is that

happiness is not generated from what we see or what surrounds us. Happiness is an immaterial state which arises in the spirits of people, and so none can achieve it except those who believe in God and love His Envoy (cpth). This is because this love and this connection with that spirit that is near to Al'lah help the spirit to enter into Al'lah's Presence, as previously mentioned, and only then will it feel true happiness and become pleased. What could possibly be loved by the spirit more than Al'lah, who created it and brought it into this current existence?

Is there anything more beautiful than Him, the Almighty? Is He not the Source of Beauty and its Origin? Is not all the beauty in the universe just a speck of His Beauty that is reflected by earthly objects, so that they seem beautiful to us?

On the other hand, when a believer enters into God's Presence they will witness an aspect of the Godly Mercy, Sympathy, Clemency and Tenderness. They will find that all the things that this Supreme Loving Self and Kind and Merciful Hand drives to them are merely favor, goodness and charity. I wonder: will they not, after bearing witness to this, be pleased with everything that Al'lah drives to them? The holy saying denotes: **“Be pleased with what God shares with you. Then you will be the most happy one among people.”**[39]

Thus, happiness arises when one feels satisfied; that is, when the lover of God feels satisfied with all of the things He drives to them and with the way that He treats them. But you will not ascend to this degree unless you love God and His Envoy (cpth).

The Way that leads Toward loving the Prophet (cpth)

The rules on the relationship between the leader and His Followers



10-The green dome of the mosque of the Envoy (cpth)

You may ask about the path that leads to love of the Envoy (cpth), and may wish to recognize a set of rules which will help you acquire this love if you abide by them.

You may say:

As everything in this universe has a rule, a law and principles underlying it, and as one's happiness is dependent on loving the Envoy (cpth), what is the way that leads to this love?

What are the principles which should be followed?

I say: you cannot love the Envoy (cpth) or appreciate him unless your spirit contains some of his attributes or merits. One of the natural rules of the human spirit, and one of the general principles which has nowadays become known in the field of social psychology, is that

a spiritual relationship between a leader and a group of followers cannot be established unless the leader becomes an exemplar of all of their principles and surpasses them in all of their deeds.

Every follower should have some of the characteristics of their leader, and their spirit should include a small or large amount of one of their leader's qualities. This is necessary for appreciation for their leader to arise, and for a relationship of love between the two spirits to be generated. The greater the share of their leader's quality the follower has, the stronger this relationship will be, and the closer they will be to their leader.

Accordingly, if the follower shares more than one quality with their leader, they will undoubtedly appreciate the ideals of their leader more and will be more attached to them and will feel more love for them.

These are rules and laws which never change and will never be replaced, and everything in this universe takes place according to a rule or a law. You will find no change in the practice of Al'lah.

Examples from the Histories and the Biographies of the Noble Companions

Relying on what we have previously mentioned, we say:

The noble companions loved the Envoy because they possessed some of the perfect qualities which were contained in his spirit (cpth). Any of the companions who had a greater share of one of these qualities than the others had more appreciation for the Prophet and glorified him more, and consequently he was more loving and more attached to him (cpth).

Also, any of them whose spirit had more than one quality in common with the Envoy (cpth) surpassed the others and gained a higher rank than his counterparts.

Each of them had a position and a degree in accordance with their sublime love for the Prophet (cpth) and their connection with him. As for the Envoy himself (cpth), he acquired all of the perfect qualities, and his high and venerable spirit possessed every praiseworthy merit. These praised merits are called ‘mahamed’ in Arabic and therefore we call the Prophet ‘Mohammad’ (cpth).

Shyness and chivalry; clemency and mercy; sympathy, tenderness and pity; knowledge; patience; wisdom; courage, intrepidity and bravery; generosity, open-handedness and liberality; justice, loftiness and continence; good management and fine conduct and direction of one’s affairs and such like: whichever of these qualities you mention, all of them were possessed by the brave commander and the bold hero, the veteran politician, the experienced leader, the judicious scholar, the wise master, the merciful clement man, the clear-eyed and discerning ruler. All of these are high qualities, and if a person has only a small portion of each, they will achieve a great deal of sublimity and a truly lofty rank. I say: all these attributes, as well as all the other qualities of perfection that one may possess, are contained in the spirit of the Prophet (cpth). Therefore, he became the first among creation and the greatest man, and thereby deserved to be complimented by God. The Almighty says in His Noble Book: **“Indeed, you are of sublime morals.”**

*The Holy Qur’an,
Fortress 68, Al-Qalam (The Godly Pen), verse 4*

Thus, for anyone who truly wants to love the Envoy (cpth) and who wants the appreciation and the glorification of that great master to be generated in their spirit: they need only acquire one of the perfect qualities in order to create a connection between themselves and the Envoy (cpth) through this quality. In this way they will love him to the same extent that they possess this high quality. Unless you acquire a high quality, your love for the Envoy (cpth) will consist merely of empty rhetoric. Only those who possess favor appreciate it, and none loves the people of perfection except the people of perfection.

True Belief is the Way that leads to love of the envoy (cpth)

This important point is an important principle. Having learnt this, we must now answer the following question. A person may ask:

Since true love of the Envoy (cpth) will not arise in our spirits unless we acquire one of the perfect qualities, what is the method which we should follow in order to attain one or more of these perfect qualities?

We say:

The origin of perfection and its only source is Al'lah the Almighty (glory to Him).

No elevated quality may be printed on a spirit or may settle in it except one which comes from that Supreme Origin and Source. That is what the Prophet (cpth) is referring to in his noble saying: **“Love Al'lah for the graces with which He obliges you, and then love me because of His Love for me.”**[40]

Therefore, glorifying His Gifts leads to the glorification of the Benefactor (glory and loftiness to

Him), and this can be accomplished by contemplating the marvelous Godly Graces with which God overwhelms you in this universe. This contemplation makes you love the Benefactor and draw near to Him.

When you approach God with all your senses and direct your heart towards Him so that this immaterial link between your spirit and its Creator becomes firmly established, a share of perfection will be imprinted on your spirit in order to color it. God says: **“It is the stain of Al’lah. And who has a better stain than Al’lah’s?...”**

The Holy Qur’an,

Fortress 2, Al-Baqara (The Cow), verse 138

You may wonder: how can we direct our hearts towards the Almighty God?

Can a person direct themselves to God or enter into God’s Presence whenever they want?

I say: this direction and this entry into God’s Presence can never be accomplished unless the spirit is confident of its charity, and is assured of God’s Satisfaction with it because of its deeds.

This is a firm fact and one of the rules of the spirit, which never changes or is replaced. Unless a believer finds this confidence and feels this assurance, they will not be able to turn towards their Creator or approach Him, whatever else they may do. Sometimes, one stands to perform their prayer, but finds no sweetness in it and feels no link or nearness to God.

At other times, as soon as they say “Al’lah is Greater” when they stand to pray, their spirit instantly flows in ascent of the ladder of sacredness. They may even feel this link before their prayer and after it, but they will feel it more while performing their

communication.

If this person asks themselves about the reason they do not feel the same link in the first case, it is because they have committed an evil deed or a mistake that makes them feel displeased with themselves. They may have done so without any intention or bad faith, yet the shame they feel as a result of this deed prevents them from turning towards their Provider with their spirit. This shame paralyzes the power of their spirit and stands between it and its Creator. Therefore, they are drawn far from God, and such a spirit will be unable to turn towards Him as long as it feels the shame of the deed in question. However, it can leave this state by doing a good deed. The noble saying denotes: **“Follow the bad act with a good one, for it shrouds it.”**[41]

With regard to the second case, when they immediately feel themselves near to Al’lah: this occurs as a result of a favor that they have offered or a good deed that they have done. The spirit’s confidence in God’s Satisfaction with it makes it turn to Him and feel the link with Him, and therefore it draws near to Him.

If you want to know what it is that moves people to do good deeds and protects them from doing bad ones, I say:

In many different verses of the Holy Qur’an, good deeds are coupled with faith. This is in order to acquaint us with the fact that faith is the way that leads us to perform good actions, and is the only means to help us to avoid bad ones.

A person will not perform good deeds and will not refrain from committing bad ones unless they become a true believer.

True faith is the starting point on the path leading to

straightness and to the successful avoidance of sin and atrocity. Consequently, it is faith which helps the spirit perform true prayer: prayer that includes a link with Him, the Almighty. Through this link, the spirit derives perfection and becomes colored with noble merits. By possessing these noble merits it can love the Envoy (cpth) and accompany him unceasingly.

You may say: “You have previously mentioned that the spirits of the Prophet’s companions did not ascend to that high sublimity and attain lofty grades of perfection except through their love for the Envoy (cpth). However, when you explained the way that leads to love of the Envoy (cpth), you said that one cannot truly love the Envoy unless their spirit has a share of perfection.

“Therefore, does spiritual perfection lead one to love the Envoy, or is it the love of the Envoy that uplifts the spirit to the source of perfection?!”

To answer this, we say:

There is absolutely no difference or contradiction between these two things. You cannot love the Envoy (cpth) unless you derive a share of perfection from Al’lah by performing genuine prayer based on straightness and faith. Then, when you become one who loves him (cpth) and your spirit becomes absorbed by this love, you will gradually ascend the ladder of perfection. You will continue ascending until you reach the loftiest degrees and the highest ranks when entering into God’s Presence in his company (cpth), and drinking continuously from that supreme Source and endless Sea. God is above any example.

If you had not accompanied him (cpth) and joined your spirit with his when entering into God’s Presence,

your spirit would not have risen so high, and nor would you have become one of those people.

That is the fruit of loving the Envoy (cpth). It is a small part of what we understand of God's Insistence on loving His noble Envoy, when He commanded us in His Book to communicate with him (cpth).

This communication with the Envoy is nothing but a link between a believing spirit and the Envoy's spirit (cpth). It is intended to help this spirit to enter into God's Presence in his company (cpth), where they obtain a part of His Perfection and ascend continuously from one state to a higher one upon the ladder of perfection.

Visiting the Prophet (cpth)

The legality of visiting him (cpth)

One of the strongest of the Prophetic traditions is the journey to holy Medina, the area to which the most loved, our master Mohammad (cpth), emigrated. The purpose of this pilgrimage is to see the sacred garden, which is one of the gardens of Paradise, and to visit the master of creation who was sent as a mercy for the whole world and as a herald for all humankind. The Prophet (cpth) says: **“They who performed the pilgrimage but did not visit me: they became far from me.”**[42]

In another saying he says: **“They who did not visit me though they had enough time to do so: they became far from me.”**[43]

This visit to the great master (cpth) after his death has the same effect as visiting him during his lifetime. It was reported that he said: **“He who performs the hajj and visits my tomb after my death; it would be as if he had visited me during my life.”**[44]

And he (cpth) says: **“My life is good for you and so is my death.”** That is because his heart’s function (cpth) is everlasting.

The Proprieties of the Visit

Those who intend to visit the Envoy should keep communicating with him (cpth) and asking him for peace on their way to make that noble visit.

When the holy land of glorious Medina and its trees come into view, they should communicate with him (cpth) more and more until they get to Medina. Arriving at the city, they enter it on foot if possible, and then

they must clean themselves and put on their finest clothes and their sweetest perfume.

When they reach the Prophet's Mosque (Al-Masjid Al-Nabawi), they act as one does when entering into the presence of a great person. They should stop for a short time, as if they are asking for permission to enter, so as to prepare their spirit and their heart for their presence in the mosque.

Upon entering the holy Prophet's Mosque, they should head for the sacred garden. This is between his tomb and his pulpit (cpth). Then they should perform a prayer of two bows beside the pulpit so as to revive themselves with the blessing of the Prophet's Mosque. It is best to perform this prayer in the same place that the Prophet (cpth) used to perform his communication with God. Then they ask God for whatever it is that they want and, preparing their hearts to stand between the Prophet's hands (cpth), they rise and are ready to make their visit.

The advantages of the Visit and its Purpose

You may wonder: why did the Prophet (cpth) encourage his followers to undertake this visit? What is its purpose? What may a person take from this visit? What good may they obtain?

To answer this, we say:

People have a spirit, a soul and a body. The soul is the Godly Light which flows through the body. It is the source of life which allows the body to grow and move, and to perform all its actions.

As for the spirit, it is the immaterial conscious self of all humans and is centered in the chest. Its rays spread throughout the body through the nerves.

It is the essential element of a person. It feels angry and contented, feels fear and awe, delights and rejoices, enjoys and suffers, and loves and hates. It is the part of a person which is characterized by disbelief or belief, and therefore it is the part which will be recompensed and will be accountable for its deeds. It advances and rises, moving from one degree to a higher one in its love of God. The more the spirit appreciates its Creator, the closer it will be to Him, the more it will glorify Him, and the more sublimity, exaltedness and perfection it will acquire from Him.

It is a luminous element, therefore it does not become worn; nor does it cease to exist.

The body is no more than a garment and a mount for the spirit that helps it achieve its acts and recognize what surrounds it by use of the senses.

When the soul leaves the body and a person dies, the spirit is dressed in the state it has reached in this worldly life and associates with its leader (cpth) in Al-Ka'ba to enter into the Godly Presence.

Al-Ka'ba is the centre from which the rays of every spirit emanate, and the source from which their light flows. You can liken the spirit to the sun, whose body is in heaven but whose rays spread all over the earth, covering it with light and brightness.

This is no more than an example clarifying the truth to you, for the believing spirit is loftier and higher by far than can be imagined. Its state after death does not differ from its state in this worldly life concerning its nearness to Al'lah. Rather, it advances in this nearness moment after moment and day after day.

The spirit of the illuminated believer, and also surely of every Prophet, removes its bodily garment when it

dies and is put in its tomb, and then goes on to fly in the Gardens of its Provider. The centre from which it emanates is Al-Ka'ba, which the Almighty has honored with His noble Prophets and the true men and women.

However, a ray from the light of this spirit will keep watching the body, which served as the instrument of its elevated behavior and good deeds during its worldly life. Therefore, the body continues to exist only as a means of recollection for the spirit. It falls out of use and full control turns to the spirit.

Only the disbelieving and shunning spirit attends its body in the tomb. God says: **“Each spirit will be the hostage of its deeds, except the companions of the right hand (the doers of good deeds). They will be in Gardens: they will question each other.”**

The Holy Qur'an,

Fortress 74, Al-Muddaththir (All Divine Perfection he achieved), verses 38-40

Accordingly, when you go to visit the Prophet (cpth), and as you are standing before his noble shrine saluting him, his spirit will see you from Al-Ka'ba and from the sublime gardens of Paradise. It will see you and will hear your greeting. If you are a true believer and have reached a venerable spiritual state, you will be aware of this and you will be able to hear, spiritually, the response to your greeting from him (cpth). His sacred and noble spirit will come to meet those who are longing to see it. As the Arabic proverb says: “if someone wants to see you, you have to meet him.”

Therefore, when you approach his sanctuary, you should stand in utmost politeness at a distance of four cubits, opposite the head and the face of the Prophet (cpth), and then say in a low voice:

“Peace is through you, oh my master, Envoy of Al’lah. Peace is through you, oh my master, the dearly beloved of Al’lah. Peace is through you, oh noblest of God’s Envoys. Peace is through you, oh master of all Prophets. Peace is through you and upon your good and pure family. God communicated with you and descended His Peace upon you as He did with the other Prophets, your companions, your wives, your followers, and your descendants.

“May God reward you well for your help to us and to all people. You have informed us of the message, fulfilled the Trust, revealed wisdom and removed gloominess. You have advised the people and made every effort for God’s Cause’.”[45]

Yet the spiritual state which arises from your spirit’s link with the Prophet’s may overwhelm you during the visit and make you unable to continue speaking. In such a case, a ray of your spirit will intermix with the virtuous and pure spirit of the Prophet (cpth) and enter into God’s Presence. It will rise up the ladder of sacredness in the company of his spirit (cpth), having achieved a real association and connection. Such a spirit will stand with his (cpth) in God’s Presence, immersed in witnessing His Perfection, until the two spirits become one. That is one of the cases of worldly intercession which makes the believer a humanist, a noble person and a wise scholar.

The Prophet (cpth) refers to this connection—or you might say, to this moral association—between the two spirits that enter into Al’lah’s Presence during this noble visit. He says: **“He that visits my tomb will surely gain an intercession with me.”[46]**

This intercession takes place when a spirit is in the

company of the Prophet's spirit, an association which is accomplished when entering into God's Presence with him (cpth), taking him as a leader in directing oneself towards Al'lah.

It starts from your first such visit to him (cpth) and lasts until the last moment of your life.

Even after death, your spirit will keep accompanying and associating with that venerable spirit until it stands between God's Hands and is held to account. God says: **"...at that time (Doomsday) God will not shame the Prophet and those that believed with him. Their light will run forward between their hands due to their deeds. They will say: 'Oh our Provider, perfect our light for us and forgive us. You are the Almighty over all things'."**

The Holy Qur'an,

Fortress 66, At-Tahrim (Prohibition), verse 8

That is the aim of your visit to the Prophet (cpth). However, nobody can know the true value of this visit except a person who truly believes in God. Such a person adorns their pilgrimage with this visit and lifts themselves up by their spirit to reach the place of the true believers.

When the visitor wants to return to their country, they perform a prayer of two bows before leaving the holy Prophet's Mosque.

Then they salute the Prophet (cpth) with some of the same words they mentioned at the beginning of their visit.

Then they can return home having gained the utmost benefit, for their spirit will have become inseparable from him (cpth) and immersed in his love. Now it lives true communication with him after it has interceded

with his virtuous and pure spirit (cpth), and has become able to enter with him into God's Presence whenever it desires.

Thus it becomes obvious why the Prophet (cpth) urged his followers to undertake this noble visit.

And praise is to God who has acquainted us with this. Had Al'lah not given us guidance we would have known nothing

Chapter Three

A glimpse of the life of the eminent Scholar Mohammad Amin Sheikho

(His soul has been sanctified by Al'lah)



11-The Eminent Scholar Mohammad Amin Sheikho

You may wonder, as do I, and as do people everywhere: how could this great scholar have gained access to such truth, when all of the earlier scholars and the great guides and imams failed to do the like? I would reply to you: a person has nothing except what they strive for.

Verily, people are differentiated through their actions. This is true even for the Envoys and noble Prophets... and there will be a different level for everyone according to what they do.

Our own great scholar Mohammad Amin Sheikho was given knowledge by Al'lah, and he was distinguished by his high deeds and his great and humane sacrifices. Al'lah did not grant him anything

unless it was in accordance with what he deserved. And we have revealed it in truth, and in truth it has been revealed.

A glimpse of the life of the eminent Scholar Mohammad Amin Sheikho

(His soul has been sanctified by Al'lah)

His honourable birth

His full moon appeared over Damascus in the year 1890 on a blessed night when a Damascene tradesman had a newborn baby. The father loved his son very much because he resembled the full moon in its beauty, and for his good clever presence.



12-An old picture of Damascus at the beginning of the twentieth century which shows the big Umayyad Mosque

In his childhood, he was active, clever, full of motion and cheerfulness so as to create a serenity and happiness of life in the hearts of those surrounding him. Day by day he grew, and he showed an increase in cleverness and strength of personality, something which made his position greater before his parents. They venerated him and looked after him with love, affection and sympathy. But death soon snatched his affectionate

father in his years of youth after an exhausting illness and tiring pain.

The death of the father had a great effect on the heart of everyone who knew him, for he left behind him a widow and two sons. Mr. Mohammad Amin had not reached seven years of age when he took responsibility for his mother's protection, defending her and keeping her away from the evils which appeared around his family after the departure of his father from this existence, and his older brother Saleem's travel to Turkey.

Even in his orphanage, Mohammad Amin was distinguished by his patience with the difficulties of life. He bore patience that mighty men could never bear, because he was an individual in a small respectable family that had faced many difficulties.

The sunrise of his youth & a glimpse of his deeds



13-When he became eighteen years old. He graduated in the rank of security officer.

Because of his honorable lineage that relates to the great Envoy (cpth) he could approach the high

responsible personalities of the ruling Turkish state at that time so that his family could reside in Sarouja quarter which was called ‘Little Istanbul’, a dwelling place for the Turkish statesmen at that time. He also was able to study in the Royal Ottoman Faculty in Damascus, Amber.



14-Amber—the Royal Ottoman Faculty in Damascus

He completed his studies when he became eighteen years old. He graduated in the rank of security officer. He surpassed his colleagues in extreme courage, trust, truth, hard work and his perseverance and continuous work with distinction. He headed many police-stations in Damascus and became director of its counties. He was the example, for no sooner had he taken his position than peace and safety prevailed in the region of his work.

He was the sleepless eye and the unmistakable arrow in the state’s quiver. Whenever the state was confronted by a criminal or a crime, they used to ask for his help. When fear, killing, corruption and criminality spread over a region, he was the saving hope, who kept off danger and liberated people.

When decay began to bite the body of the Turkish state, and the torch of Islam was quenched, corruption and chaos prevailed all over the country until crime

reached an unbearable limit, living became difficult, and the days were encompassed by danger, and the darkness of the night was horrifying: except in Damascus, its countryside and suburbs, for security was prevailing as a vigilant eye was watching and a merciful heart was dedicated to peace.

He faced storms of criminals in his work with courage and boldness, and he besieged many guerrillas and arrested their leaders. All his works were crowned in victory and support until he was surnamed 'Aslan', meaning 'the lion', for his audacity in facing difficulties. By his reliance upon God, he was the only officer who stood in the face of injustice and terrorism so that the criminals and thieves used to surrender to him, fearing his bravery, to offer a plea to his justice, mercy and contentment.

Thus he advanced in the ranks and was moved among the police-stations until he was appointed director of the citadel of Damascus, which contained the warehouses and the prisons. He remained in this position for a very long time during which he achieved glories and displayed bravery that Damascus had never seen before. He was very audacious in freeing thousands of prisoners with capital sentences and putting them in the front lines to defend the country against the infidel enemy. His action was the cause of removing the gallows which were planted by Jamal Pasha, the butcher, in the marketplaces and quarters of the country and which used to swallow hundreds of young men every day. For that reason he was exposed many times to death. Thus Al'lah saved him by His Greatness, His Mercy, and His Assistance.



During the French mandate, as he was a civil security officer, he was returned to his position as the director of a district or the chief of a police-station until the great Syrian revolution took place. Due to his love for God and his noble wish to serve his country, he was the iron arm of the revolutionaries and the aorta of the revolution. Its seal was in his trustworthy hand. He disquieted the French forces with his wonderful experiments in changing retreat into victory and in giving the revolutionaries the greatest arms deal between France and the Greater Syria. He handed these arms, which the French stored in Anjar castle in Lebanon, to the revolutionaries at night. General Catro, the governor of Syria at that time, lost his mind and ordered that Mr. Mohammad Amin be executed, but the Almighty God saved him and his assistant through His Complete Words, and he turned into a very trustworthy man for them despite their error of judgment.

The stage of guidance & invitation to Al'lah

After he became forty years old, God revealed to him His Omniscience.

He began to see the recitation of the Prophet (cph) in his prayer (communication with God) of 'Al-Fatiha' (the Opening) Fortress in sight and in hearing. After

that he began to guide his disciples and he bore the banner of guidance in extreme strength and worthiness.

He used to be called 'Amin Bey' for 'Bey' is a Turkish word meaning 'the pure'. His salon used to embrace the flower of youth of Syria, Lebanon, and Iraq, asking for irrigation from his Mohammadan spring, rich and generous in giving an atmosphere of haughtiness, majesty, and sanctity.

If the noble deeds were mentioned...

In our horizons...

In you the example is given...

For all of us...

A glimpse of his invitation to Al'lah, his revelation and his great guidance

His sanctified assemblies were distinguished by charming and unique revelation in perfect and plain meanings, and complete presence of reality. His words used to hit the target and fall cool and peaceful in the hearts of the listeners, as a light that bewitched them to free their spirits to soar very high.

He drove away darkness, tore asunder contradictions, and finally obliterated the intriguing schools and barren argumentations which created a big gap in the minds of people between themselves and their God. He acquainted people with the reality of God, and the consummation of His qualities... a Merciful God, Compassionate, Wise, Fair, Conferrer of benefit, Donator, deserved to be worshipped for Himself for He is the Owner of Beauty and Consummation. It is He who is praised for any harm because this harm results in cure and donation. He is Needless of creation, and of our allegiance and our

obedience, because He is Rich and we are poor and our obedience is for our own good and benefit. We need to enter His luminous fort of faith, to be protected from misfortune and adversity.

His honorable life history was a high interpretation and a clear constitution for the wonderful revelation that he brought, which contained facts for which heads bowed. The reality was a light, the form was a proof and the true practical application was a guide. His revelation was matchless in world civilizations and the positive laws of present life.

Why are we created? What is this universe for? What is the use of religious rituals? What is hunger for, followed by eating in Ramadan? What is the output and benefit of prayer? Why do pilgrimage to a waterless and treeless desert?

Why were we brought into existence? Where were we? What is death for? And what is really after it? What is the spirit? What is the soul?

What is the mind?

What is Paradise?

What is Hell?

What about the problem of fate?

What is the pre-material world (the world of spirits)?

Facts and questions have not come to people's minds because they were busy in the tempting world and its deceptions, and they forgot to search in the files of existence and know its secrets.



Figure 15-Sir John G. Bennett

The famous coeval English scientist, Sir John Bennett, in one of his meetings with western scientists, said: “All the sciences that we have achieved are not equal to the sea of that great eminent scholar in the Orient.”

His invitation to God is based on a course that is never mistaken: **“Say: this is my way: I invite to Al’lah with sure insight, I and whosoever follows me. Glorified and Exalted is Al’lah. And I am not of the polytheists.”**

The Holy Qur’an,

Fortress 12, Yusuf (Joseph), verse 80

In the light of this honorable Ayah (verse), he began to call to God for more than thirty years a call concentrated on the following points:

- 1- Acquainting people with the consummation of the Almighty God, and showing His Mercy to His obedient people and His Justice with His creation. He refuted all that remained in human minds and whatever was circulated that contradicted the Godly Justice, Clemency, and Mercy and (all) Godly

Consummations, and his guide was the Word of God: **“And all the most Beautiful Names (Attributes) belong to Al’lah, so call on Him by them, and leave the company of those who deny His Names. They will be requited for what they used to do.”**

The Holy Qur’an,

Fortress 7, Al-A’raf (The Heights), verse 180

- 2- Revealing the consummations of the Envoys (ptt), of whom God witnessed in His Glorious Book as to their spirits’ purity and their impeccability, and made them supreme examples for the worlds to be guided by them as mentioned in his book: **Impeccability of Prophets**,—a book the like of which could never have been written by his forerunners. He confuted every fabrication or exegesis that disagreed with their sublimity and their high rank adhering in that to the Word of God **“They are those whom Al’lah has guided, so follow their guidance...”**

The Holy Qur’an,

Fortress 6, Al-An’am (Livestock), verse 90

- 3- Calling people to adhere to honorable jurisprudence and to attain piety of God truly (witnessing by Al’lah’s Light), besides warning people not to let their spirits follow their capricious whims, and not to depend upon vain wishes but turning to the Word of God: **“It will not be in accordance with your desires, nor those of the people of the scripture; whosoever works evil, will have the recompense thereof, and he will not**

find any protector or helper besides God.”

The Holy Qur'an,

Fortress 4, An-Nisa' (Women), verse 123

And also calling to the tradition of the Envoy (cph): **“The discerning person is one who accuses himself and works for what is behind death, and the disabled is one who follows his caprices and asks God for wishes.”**

- 4- Guiding people to the steps of true faith as shown by the Envoy (cph) to his noble companions, deriving them from the Book of God. No person has their heart mixed with delight of faith but they straighten for God's Order and have a self-deterrent (from committing sins). God mentioned that in His noble saying: **“...and whosoever believes in God, He guides his heart.”**

The Holy Qur'an,

Fortress 64, At-Taghabun (The Apparent Loss), verse

- 5- Revering God's Envoy (cpth), glorifying him, and showing his high position with Al'lah, then guiding to the way of his love (cpth) and revealing what fruit comes out of loving that pure chaste spirit, from entering into Al'lah's Presence through him, and dying with a believing spirit coupled through him to perfection from God, following the Almighty's saying: **"So those who believe in him, honour him, help him, and follow the light sent down with him, it is them who gain."**

The Holy Qur'an,

Fortress 7, Al-A'raf (The Heights), verse 157

It was a valuable age that this pure man had spent striving and seeking nearness to Al'lah. And through this nearness he acquired the high ranks and consummation that he acquired, and realized glories and works charged with holy humane strife, and great humane sacrifices. So that his life was the highest example for the highest behavior, for supporting what is right through matchless heroic deeds that defeated falsehood and made it perishable.

He devoted his valuable life to the service of his human brethren. He competed with the wheel of time in its running and matched the sun in its light. The jet black nights of Damascus were changed at his hands into bright days for the glittering light of his works and the blessing grace of his sacrifices. He joined his night to his day overcoming rest. His eyelids never closed except for little naps to save his human brethren who were in swamps of sorrow and pain, not caring for the dangers of death or capital punishment or for what

money or concessions he had paid in the service of God. Many times he remained penniless despite his previous wealth. It is no wonder that God revealed to him that manifest revelation on a sacred night to let him witness the realm of

God and ascend in his spirit into the sacred lofty Mohammadan worlds which were prepared for him because of his truthfulness, effort and sacrifice. Similarly, anyone who strives to attain this and be truthful in their love and their quest for God and the Envoy (cpth) shall find the door open for them and for every truthfully desiring follower.

Joining the Highest Comrade (his death)

In this wonderful way, he spent a valuable life full of knowledge of God, which the heart does not feel safe without, and without which humankind won't achieve happiness. He was the lamp that gave light to generations on their way to happiness through the Book of God, and the cresset that guided mankind to felicity, consummation, virtue and good life from God until he joined the highest Comrade in the first days of Rabi' Thani in the year 1964. He was buried in the cemetery of God's Prophet 'Dhi Al-Kifl' in Al-Salhiyeh quarter.

God says: **“And who is better in speech than him who invites to Al'lah, and works righteous deeds, and proclaims: I am one of the Muslims.”**

*The Holy Qur'an,
Fortress 41, Fussilat (Explained), verse 33*

A glimpse of the life of the researcher & Islamic Scholar Prof. Abdul-Kadir John alias Al-Dayrani

Verifier & Publisher of Books of the Humane Scholar Mohammad Amin Sheikho (His soul has been sanctified by Al'lah)

His light rose on 24 July 1934, and he was lucky to see the light in the Damascene house of his father, a great scholar, Sheikh Mohammad Al-Dayrani (God has mercy upon him), a disciple of the great Sheikh Badrud-Deen Al-Hassani Al-Hussaini (God has mercy upon him), one of the great scholars of Hadith in Damascus at whose hands Professor Abdul-Kadir received a virtuous education full of knowledge. The extent of his learning was such that he left not one of his father's books unread in his youth.

Before he had completed his secondary education, he met with the scholar, M. A. Sheikho (his soul has been sanctified by Al'lah), and was astonished at his greatest of Godly sciences. He then adhered to him like his shadow for nine years, throughout which he was educated as a scholar. These were years full of great science and knowledge.

He finished his secondary education and started university, and got ten university certificates.

Prof. Abdul-Kadir said:

“These certificates have availed me no fact; rather, I got all the facts from my guide, the great scholar M. A. Sheikho. I have got a certificate in Arabic literature, but it has never profited me in philology or in understanding the meanings of language. I know the language with its meanings only from the scholar's

mouth, and this is so concerning the other sciences.

“All the books I have published are inclusively derived from the scholar’s sciences, and include facts which have astonished every philosopher and scientist. Certain great sciences and witnessed facts are what I have received and heard from the great scholar’s mouth; I have published them literally, as they are Godly revelations that cannot be attained by human science, even if all humanity assembled to aid one another. They are tangible and actual defiance, before which the sciences of humankind have vanished.

“Some of these facts came to light and then removed obscurity; for example, the operation of cupping, which incomparably surpassed medicine when it cured diseases that had been considered incurable by the Arabic, Roman and Greek medical sciences for thousands of years. This has been noticed by millions of people who have applied cupping, and therefore, it is considered a miracle of the present age.

“Similar to this is the secret of mentioning Al’lah’s Name aloud over carcasses while slaughtering them, which was discovered by the great humane scholar and has been a mercy presented to the eaters of humanity and to all cattle slaughtered in this way.

“In addition, there is what he presented in physics, such as discovering the sources of spring water, an issue which had not been known before by anyone.

“Besides this are the great Qur’anic sciences, such as revealing the meanings of the letters with which the Fortresses start, and his wondrous explanation of the exordium (Al-Fatiha) and of the meanings folded under the verse: “Praise is to God, the Provider of the worlds;” and further, the meanings of each verse of the Holy Qur’an (Al’lah’s Saying). And there are other

sciences of the scholar which contain facts which have not been discovered by anyone before or after him.

“I hospitably accept any discussion about these sciences: a scientific impartial discussion far from emotions, seeking the truth and the absolute reality freed from any argument, quackery, or falseness.”

Prof. Abdul-Kadir wrote a lot of collections through the Qur’anic lessons of his guide, the humane scholar, and he drank a lot from the spring of his sciences. He heard of the scholar’s deeds from those who had witnessed them, just as he himself had viewed a lot of them.

When he devoted himself to guidance and the call to Al’lah, he collected, checked and examined what he had received from his scholar, and then he published these collections in order for their benefits to spread all over the world, in this time when humanity is greatly in need of such science.

The number of books which Prof. Abdul-Kadir Al-Dayrani has checked exceeds fifty-five, and his name has become widely known as being associated with the name of the great humane scholar M. A. Sheikho (his soul has been sanctified by Al’lah).

He undertook unique modern scientific research about the operation of cupping which the scholar had taught to his disciples from the right holy Prophetic tradition, and he became the head of the Syrian medical team who carried out a modern scientific study of cupping, where all the requirements of research and the application of cupping rules were fulfilled under his auspices and with his guidance and consultation at every step.



**16-Prof. A. K. Al-Dayrani heading one of the meetings
that was held with the scientific medical team
supervising the research on cupping**

This study has been spread widely all over the world so that many Eastern and Western hospitals have seriously adopted it, and it has become the talk of people and their chief concern because of what astonishing cures have been achieved in this way.

He also did more scientific research to prove the wisdom behind mentioning the statement ‘in the Name of God, Al’lah is Greater’ aloud over cattle when slaughtering them.

This was an astounding modern medical method based on the tests of great scholars of medicine and through which it was confirmed that mentioning the Name of Al’lah results in purifying the cattle’s meat from microbes, saving it from the pain of slaughter, and curing it from the incurable dangerous diseases like mad cow disease and bird plague. This was a subject which had been elucidated by scholar M. A. Sheikho (his soul has been sanctified by Al’lah) through giving his Qur’anic lessons to his disciples.

— *Damascus on 4 Sept 2007*

Excerpts from the Sciences of the Humane Scholar Mohammad Amin Sheikho

(His soul has been sanctified by Al'lah)

The research and fields of thinking of the scholar Mohammad Amin Sheikho cannot be written down in lines in order to be read; indeed, this is only to attract attention to what knowledge of the Holy Qur'an he offered and revealed to humanity.

Many venerable scholars have talked about him and praised his knowledge, his deep derivations from the Holy Qur'an and his great understanding of it.

They found truth and faithfulness in his mission, and found that it gathers the whole under the banner of the Holy Qur'an and the sacred Sun'na of God's noble Envoy (cpth), so that all the hateful sectarian disputes destroying the religion of our master Mohammad (cpth) will be driven away by this guidance. this sectarianism has become a mere following of forefathers instead of a following of the Holy Qur'an.

Excerpts from the Sciences of the great Humane Scholar M. Amin Sheikho

(His soul has been sanctified by Al'lah)

Such was the habit of this venerable humane scholar (his soul has been sanctified by Al'lah) concerning all that he has bestowed upon us of the endless knowledge which turns heads and makes the fronts bow, glorifying and revering the meanings of the Holy Qur'an: he filled the heavens with the Qur'anic scientific knowledge that Al'lah the Almighty had revealed to him, for it is he who acquitted the noble Prophets of all that conflicts with their perfection, impeccability and their spirits'

purity in his book **Impeccability of Prophets**. As he explained their high deeds, for which they deserved to receive the message of their Provider, they became guides guided by Al'lah's Light.

He also disproved each saying or tale that contradicts the impeccability of our master Mohammad (cpth) in two books he singled out about the chosen beloved Prophet Mohammad (cpth)—**The Reality of our Master Mohammad (cpth) Appears in the Twentieth Century** and **Visiting the Prophet's Position (cpth) and the Effect of his Love in Elevating the Believing Spirit**.

He showed the position of the Prophet's pure companions, which they had held justly, and their being deserving of holding the caliphate, by Al'lah, the Almighty and master of all creation, like our master Abu-Bakr, who triumphed over the apostate Arabs, Persians, and Romans, and our master Omar Ibn Al-Khattab who completed the conquests, supported the orphans, and attached the ties of blood, besides the rest of the four caliphs and the honourable companions. He clarified that their belief in Al'lah the Almighty and their love for His noble Envoy (cpth) was the source of their knowledge and the reason behind their sublimity and authority over the worlds.

He showed the wisdom folded in the verses of the Holy Qur'an and hidden in every Command ordered by the Great and the Almighty, for he disclosed the meaning of the letters that are reported in the beginning of the Fortresses (Surahs), which all the Muslim scholars failed to know.

Besides this there is his wondrous revelation of the exordium (Al-Fatiha) and the secret behind reading it

when communicating with Al'lah, which had bewildered all the scholars and the holy men.

All of this is mentioned in his book **Secrets of the Seven Praising Verses** and his book **Al-Amin Interpretation of the Great Qur'an**.

He derived the times of the five prayers (communicating with Al'lah) from the Holy Qur'an, and showed the wisdom behind it (prayer) and the secret of turning toward Al-Ka'ba. Similarly, he derived the proportion of Zakat (Almsgiving), which is 2.5%, from the Qur'anic verses. He explained the meaning of piety (seeing by Al'lah's Light) and how to attain it in Ramadan, in the same way he explicated the meaning of the Night of Al-qadr and showed the reason for revealing the Qur'an on that blessed Night.

He also revealed the secrets of the rites of pilgrimage and the wisdom behind each ritual that the pilgrim (Al-Hajj) performs. He also showed the way of true believing and clarified that believing in God is not attained only by saying or admitting, but it is a witnessing in its reality, manifesting the meaning of the statement: 'I witness that there is no god but Al'lah, and I witness that Mohammad is the Envoy of Al'lah'. All that is stated in his book: **High Schools of Al-Taqwa (Seeing by Al'lah's Light)—The Jewels of Rules in Explaining the Pillars of Islam**.

He solved the problem of fate which puzzled the minds of the scientists and philosophers of Al Mu'tazelah (necessitarianism): the Greek and the Roman, as well as the scholars and philosophers of Christianity, Judaism, and Islam. Besides there is his high understanding of the Almighty's Saying: "...**He pardons whoever wills, and torments whoever**

pleases...”

*The Holy Qur’an,
Fortress 3, Al ‘Imran (The Family of ‘Imran), verse 129*

“...He misguides whoever pleases and gives guidance to whoever wills...”

*The Holy Qur’an,
Fortress 16, An-Nahl (The Bees), verse 93*

This showed that the obedient one’s will is that which truly follows the way of believing, requesting guidance, and avoiding the way of perversity, seeking to reach the reality, the truth and the right religion. He also explained the freedom of choice which every man has in this life.

He explained in detail the meaning of the six days mentioned in the Holy Qur’an: **“Your Provider is Al’lah who created the heavens and the earth in six days; then He controlled their destiny...”**

*The Holy Qur’an,
Fortress 7, Al-A’raf (The Heights), verse 54*

He also expounded the meaning of ‘the Ten Nights’ and ‘the Seven Heavens’ which Muslim, Christian, and Jewish scholars could not know. That is in his book: **The Great Scientific Discovery—The Astonishing Reality of the Six Days and the Seven Heavens.**

By sound logic he elucidated the great praise which God’s Envoy (cpth) deserves in ‘Abassa Fortress (He Frowned), when the noble Envoy, the owner of great morals, frowns as Abdul-lah Ibn Om Maktoom comes to him, whereas all other interpreters put God’s

Envoy (cpth) in the wrong position when interpreting the beginning of this noble Fortress.

He clarified the meanings of all the Fortresses reported in the Am’ma part of the Qur’an and explained

the word 'Am'ma' in inimitable detail in his book **Interpretation of Am'ma Part of the Qur'an.**

He also showed the reality and the compassion that are folded within the case of polygamy, reported at the beginning of Al-Nesa' Fortress (Women), when he solved this problematic case and refuted each saying that causes Islam to look like a lustful religion by allowing man to marry four women, as a result of not returning to the noble verse, reading it as a whole, and scrutinizing its course.

A Muslim is usually not permitted to marry more than one woman. As for marrying the second, third, and fourth ones, it is not allowed except within the conditions reported at the beginning of the noble verse and which have been neglected and removed from use. The noble verse stipulates that the woman should be a widow with orphans, so the purpose of polygamy is a humane and lofty one. It is to maintain widows and bring up orphans in such a way as to build a sound society, and it is not a spiritual lustful one, as interpreted by many people who put the verse into effect without returning to the beginning of it. With that, they have created a bad reputation for Islam and Muslims, because the religion appears to be a lustful, inhumane one in their eyes, because of polygamy.

He also revealed the laws of divorce, deriving them from the Holy Qur'an, and revealed the way to fulfill these stipulations and rules in case of recalcitrance (on the part of the wife) and the rising of discord between the two mates. All of this is stated in his book: **Islam... What is the Veil for? What is Divorce for? What is Polygamy for?**

He elucidated the Almighty's aim behind creating

creation, and the reason for creating the human, and their coming to this world which he indicated in Al-Azal World, first creating, offering trust, and undertaking of man to bear it.

He also answered the puzzling question, which is, why are Prophets born as Prophets? And what criteria does the Almighty depend on to choose them as Prophets and noble Envoys before they are born?

He explained the Godly justice and demonstrated it in lofty logic, and he also showed the reasons for poverty, sickness, afflictions, and all that may befall man in this world of good or evil; and besides, he stated the elements of which man is composed in a remarkable explanation, where he spoke about the difference between the soul and the spirit, and between thought and the mind, so revealing the quiddity of each.

That was when the famous British scholar Sir John Godolphin Bennett professed Islam at the hands of him as he (Sir John) went to him to ask him his questions which were difficult for him and for all other scientists and scholars.

The meeting was in Damascus city where Sir John G. Bennett asked him important questions and inquired about all that crossed his mind concerning Islam and its pillars, and about fasting, pilgrimage, Zakat (almsgiving) and the wisdom behind each until the scholar asked him: “do you, Sir, know the source of the water you drink?”

Sir John Bennett replied that rain water is the main source of drinking water. Then the scholar replied to him, saying that rain water is for plants and animals, and he revealed to him with cogent evidence the sources of spring water across the whole world,

deriving his demonstration from the Holy Qur'an, and told him that the running of big and small rivers on the surface of the earth is not ascribed at all to rain water, a reply which is something unknown by any of the eastern and western scientists.

Rather, it is a great scientific miracle, which shows that the water of these springs has greater and more opulent sources than rain water, for the scholar demonstrated with more than thirty scientific pieces of evidence derived from the noble verses that the ice of the north and south poles is the source of the water of all the springs, and when Sir John heard about such research from him and discussed it with him, he immediately confessed Islam and said: "I wonder how this question has never crossed my mind before!"

When he returned to his country, he repeated his famous words before a crowd of scientists and educated professors, saying: "Indeed, all the sciences that we have obtained do not equal the sea of sciences of that great scholar in the Orient."

In his book, **Journeys in Islamic Countries**, Sir John Bennett mentioned his meeting with the Great Scholar M. A. Sheikho and he talked very much in praise of his unique character, his humane deeds and his logical dialogue, saying, for example:

- "So ends the first talk. I still do not know what to say except that he is very good and a very sincere man who is truly turned toward God. But what he understands or does not understand, that I cannot say."
- "Today we started by verifying certain things about work about which I shall not write, beyond saying that I have no doubt that Emin

Chikhou (*Amin Sheikho*) has reached a certain level of inner work that I have rarely met before.”

- “As I listen to Emin Bey’s explanations about inner work, I marvel; he is a real master. Not only has he achieved being for himself; but can show others the way and give them the strength and courage to follow it.”
- “The chief difficulty with Emin Bey arises from his very goodness and purity. Here is in truth a saintly man who is utterly obedient to the Will of Al’lah as he understands it. He is doing and has done very much good. He is a faithful guide and example to his murids.”
- “I wrote that his very goodness is the difficulty. If he were an ordinary man, however learned he might be, I should not even trouble to spend hours in discussion of theology. But Emin Bey is not an ordinary man. He is a saint and he has the supernormal power of a saint. Therefore, one must accept him and understand.”
- “I was told that all of them have passed through secondary school and many have been to the university. About one third are themselves secondary school teachers or university lecturers.”
- “I mentioned this because it is important to realize that these murids are not ignorant peasants but men who have at least some knowledge of Western thought.”
- “I have no right to talk to Emin Bey as an equal about questions of religion unless I am prepared to make demands upon myself no less severe

than he makes upon himself.”

- “He is a really good man. The saying that a teacher is known by his pupils is in his favor, for all I have met have remarkable mutual love and sincerity.”
- “Now I meet and talk with a real dervish, Emin Bey.”
- “He is an altogether extraordinary man in himself, and of the reality in him of the impulses of faith, hope and love, no one who has seen him as closely as I have, can possibly doubt.”
- “The more I see of him and hear from other of his works, the more convinced I am that he is truly a saint and that his interpretations of the Qur’an are inspired by a higher consciousness.”
- “Meeting him has been a lesson to me in many ways: I see what wholehearted devotion to work can be. I see nobility of character and an immense power to attract and hold the love and faith of others.”
- “Men like Emin Bey are very rare. He has sought God all his life, and he had a real teacher. He is a man with real power of work and from it he has acquired real being.”
- “For all his fundamentalism, Emin Bey is very tolerant and practical in his outlook. I believe that he truly listens to the heart and not to the spoken word.”
- “But with this man I felt such a comradeship and assurance of being fully understood and accepted that I told him things that I would not tell others.”

He showed the wisdom behind circumcision for

males, and the reason for which the Almighty has created this glans while the male embryo is in his mother's womb, and then the wisdom behind cutting it after birth. This discovery of the scholar is unprecedented by any of the doctors of this time and by those of all the previous ages.

He saved cattle when he showed the use of mentioning Al'lah's Name aloud over them when they are being slaughtered, by pronouncing the statement: 'In the Name of God, Al'lah is Greater', and clarified that when these cattle hear such a great statement during the performing of the slaughter, their whole blood runs and their bodies shake so that all the blood is released from the carcass and nothing of it remains inside their meat, and with that, the Almighty grants us pure fresh meat, free of any germs. On the contrary, the germs will remain inside the carcass over which the name of Al'lah is not mentioned, so that the one who eats from it will be subjected to suffering from diseases. Besides, neglecting mentioning Al'lah's Name over cattle will also expose them to be afflicted with deadly and incurable diseases.

The scholar had derived all that from the Qur'anic verses, and his speech was subjected to a medical study, where a laboratory medical team composed of masters of medicine in the Middle East executed a comparative analysis between cattle slaughtered while mentioning Al'lah's Name over them, and cattle slaughtered without this being done. The results then came out precisely as the scholar had said, i.e. colonies of germs and viruses remain inside the carcass over which Al'lah's Name is not mentioned.

These scientific tidings were transmitted by

broadcasting, magazines, newspapers, satellites and news agencies warning people of neglecting mentioning Al'lah's Name over cattle, but... alas! Nonetheless, many people kept ignoring mentioning Al'lah's Name over cattle and as a result, the world was smitten by mad cow disease, bird flu, and sheep plague, issues which the scholar had warned of according to the Almighty's saying: **"...and there are cattle over which they do not pronounce the Name of Al'lah, thus inventing a lie about Him. They will be punished for these lies."**

The Holy Qur'an,

Fortress 6, Al-An'am (Livestock), verse 138

All that is mentioned in his book: **Al'lah is Greater, Be Kind to Animals.**

He revived the sacred Prophetic Sun'na after the books of the ancients had effaced it, when he drove away incurable diseases by animating the Sun'na of cupping. He clarified its safe and correct conditions, saying that it must be performed exclusively on the upper part of the back, in the early morning, without having breakfast, in the spring season, and when the crescent decreases, viz, after the seventeenth day of the lunar month, for the moon has a pull of gravitational effect on the earth.

A big medical team in the Middle East, composed of about 350 professors and doctors, studied this operation according to its correct conditions, as shown by the scholar, during three consecutive years, and the outcomes were amazing in medical circles and there has been an increasing interest in this from year to year, until it has spread all over the world because of its great benefits.

Reports of thanks and gratitude followed incessantly from all the world's countries, thanking him for recreating this useful technique, and from all the people, Muslim or non-Muslim, who practiced it after they had verified its benefits. All that is mentioned in his book:

Cupping: the Marvelous Medicine that Cured Heart Disease, Paralysis, Hemophilia, Migraine, Sterility and Cancer—A Prophetic Medical Science in its New Perspective.

Most of the news agencies and the world satellites have broadcast it; magazines and journals have talked about it; conferences and sessions have been held to discuss it; besides this, many international medical and hygienic centers have adopted it, seeking its many benefits, for it is a medical vade-mecum containing all cures in one slit from a wielded scalpel.

He also unveiled the reality of the charlatans, conjurers, and magicians who work together with devils to cause harm to people through magic, and he explained all the tricks and deceptive actions magicians use on people who know nothing about the reality of magic, such as telling of false unseen matters. He thus revealed that this is a close cooperation between enchanters and their devilish companions. This problem has circulated among most people in this world to the extent that you can hardly find a home free from these tricks and the cunning of these magicians, or from distress and grief resulting from believing these heralds of the devil, especially those magicians who appear to people through satellites and talk to them about their affairs and diseases, leading the viewer or the one who phones them to believe them, unknowing that the

magician colludes with his devilish companion to bring him his news.

He also offered the solution and showed the way that leads to release from and cure of these spiritual diseases without resorting to any other people, especially those who allege that they treat people through spells or through reading verses of the Holy Qur'an, though they, in fact, know nothing. All that is clarified in his book:

Unveiling the Secrets of Magic and Magicians.

He described a person's state when they die in both cases: when they are a believer or an unbeliever. He also elucidated their state after death, during the interval between death and the Day of Resurrection.

He also explained the verses relating to the account of the Day of Resurrection, and clarified that a person's deeds are imprinted on the pages of their spirit in this world so that on Doomsday they shall obviously appear to them.

He revealed the reality of Paradise, which is looking at the Presence (the Enlightening Face) of the Generous Provider, Owner of Honouring, Beauty and Majesty, demonstrating that all the pleasures, honoring, and bliss that man obtains are below that lofty Paradise. He proved this statement with logical evidence derived from the Holy Qur'an.

He also clarified that Fire, on the Day of Resurrection, is like a hospital where the owners of spiritual diseases are treated because of what they bring with them from their lower life—the mean deeds which degrade them before Al'lah, the Almighty—so that their shame and disgrace cause them to request Fire (the treating) in order to escape from the spiritual pains and spiritual burning that they suffer that destroy them

greatly. God's Envoy (cpth) says: **“Shame will adhere to man on Doomsday until he says: ‘oh my Provider, Your sending me to Fire is easier than what I am suffering’, though he knows the great torture in it.”**[47]

All that is mentioned in his book: **Interpretation of the Great Qur'an**, and his book: **Al-Amin Interpretation of the Great Qur'an**.

He revealed the reality of intercession, which most scholars failed to reach, and which they thought was an intercession of unjust mediation through which the noble Envoy (cpth) got whoever he liked out of Fire, something which incited people to commit sins, hoping to be interceded for on Doomsday. He clarified through the verses of the Holy Qur'an that intercession can be achieved only by the believer, and it begins from this world and lasts for him into the afterlife; and that intercession is the binding of one spirit to another, derived from the word 'couple', which indicates that a thing binds itself to another, coupling with it and adhering to it. Intercession then, is the binding of believing spirits to the Envoy (cpth), and coupling with him so as to ascend to the Godly Presence, just as the spirits of the honourable companions bound themselves up to and coupled with his pure chaste spirit (cpth), entering into God's Presence through him, and so they accompanied him in this world, in the interval between death and Doomsday, and shall keep accompanying him in the hereafter.

He, who does not couple with God's Envoy (cpth) in this world will have no intercession in the life to come; instead, it will be no more than hopes in which they indulge their spirits, so as to allow themselves to

commit forbidden things; for the Holy Qur'an as a whole warns us of the consequences of our deeds, and informs us that we will be recompensed for the whit of our action, either with goodness in Paradise, or with treatment in Fire.

Besides, the Holy Qur'an indicates that God's Envoy (cpth) can do nothing for a creature except admonish the creature, and he can drive nothing to his noble spirit: **“Say: I have not the power to acquire benefits or to avert evil for myself...”**

*The Holy Qur'an,
Fortress 10, Yunus (Jonah), verse 49*

“Say: I have no control over any good or evil that befalls you.”

*The Holy Qur'an,
Fortress 72, Al-Jinn (The Jinn), verse 21*

“It is the day when a spirit has nothing to do for another and Al'lah then will reign supreme.”

*The Holy Qur'an,
Fortress 82, Al-Infitar (Bursting Apart), verse 19*

“Can you save those who have rightly earned punishment and are doomed to the Fire?”

*The Holy Qur'an,
Fortress 39, Az-Zumar (The Groups), verse 19*

He set forth this important research in detail in most of his books, specially his book: **Reality of Intercession—A Calm Dialogue between Dr. Mustafa Mahmoud & Dr. Youssef Al-Qaradhawi.**

He also showed the reality of our father Adam's descent from Paradise, the reason for his eating from the tree, and the state in which he and our mother Eve (ptt) [48] were before eating from the tree, and he showed that his great love for his Provider had led him

to forget Godly Advice and eat from the tree. All these goings-on were by arrangement of Al'lah, the Almighty, so as to let our father Adam (pth) out of Paradise, and to give him, together with his offspring, Paradises in its stead. This was also to show him and his sons the enmity of the devil in order for humanity to know that he has an enemy who lurks, and thus we will beware him and follow the guidance of our Provider by Whom the noble Prophets were guided, and thereby, we will be preserved from committing sins and from being under the control of the devil.

He is, as well, the first one who revealed the reality of belief and the straightway leading to it which the Holy Qur'an has outlined, and which all the noble Envoys and Prophets followed.

He manifested the reason behind mentioning the tale of the Israelites (sons of Israel) frequently in the Holy Qur'an, and their arguments with their noble Envoy, our master Moses (pth), clarifying the following: that if people do not follow the way of true belief legislated to them by the Almighty, they will profit nothing from watching miracles and supernatural actions, nor will they be of the believers whatever signs and cogent evidence you bring them. But indeed, seeking the truth honestly, and using thought in searching for it: this guides the spirit and leads it to the sources of real knowledge.

All of this is mentioned in his book: **Al-Amin Interpretation of the Great Qur'an.**

He also clarified all the indications of the Hour, and the evidence of the returning of Jesus the Christ (pth) from the Holy Qur'an in his book **The Second Coming of Christ.**

A drop in the ocean

All that is a drop in the ocean of what this Great Humane Scholar revealed, for all his research and fields of thinking cannot be written down in lines in order to be read; but indeed, this is only to attract attention to what knowledge of the Holy Qur'an he offered and revealed to humanity.

Many venerable scholars have talked about him and praised his knowledge, his deep derivations from the Holy Qur'an and his great understanding of it.

They found truth and faithfulness in his mission, and found that it gathers the whole under the banner of the Holy Qur'an and the sacred Sun'na of God's noble Envoy (cpth) so that all the hateful sectarian disputes destroying the religion of our master Mohammad (cpth) will be driven away by this guidance. These sectarianisms have become a mere following of forefathers instead of a following of the Holy Qur'an, where one nation has been divided into many and has turned away from the right way, parting into sects and parties, whereby each party is pleased with its own false beliefs. The interpolators deceived them by filling their books with mistakes, infringements, and interpretations contradicting Al'lah's Attributes and the noble Prophets' perfection. Then the Muslims lost their way and sank into the sea of disagreement between sects and parties, and they abstained from religion and inclined to this lower life because of them.

Dr. Mustafa Mahmoud said that: "the Holy Qur'an was deserted before the knowledge of this great scholar, for his scientific knowledge is received from Al'lah and his revelation is logical. I have never found, during all my life, one word like his from another one."

Dr. Mustafa has given us a special book about him under the title: **Contemplations on the Sciences of the Great Eminent Scholar Mohammad Amin Sheikho.**

— *Samer Al-Hindy Head of Nour Al-Basheer publishing house*

***Issued to the great humane eminent
Scholar Mohammad Amin Sheikho***

(His soul has been sanctified by Al'lah)

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- 8- Impeccability of Prophets
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- Babies (Ring of Wrestling) –4–
- 19-From the Heros' Careers for Children and Babies (Disciplining the Greengrocer) –5–
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- 27-The Reality of our Master Mohammad (cpth) Appears in the Twentieth Century—Persian translation
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- 30-The West has Disenthralled Man from Slavery—Why has Islam not?

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- 34-Prayer (Communication with Al'lah)—The Second of High Grades of Al-Taqwa (Seeing by Al'lah's Light)
- 35-Az-Zakat (Almsgiving)—The Third of High Grades of Al-Taqwa (Seeing by Al'lah's Light)
- 36-Fasting—The Fourth of High Grades of Al-Taqwa (Seeing by Al'lah's Light)
- 37-Pilgrimage (Hajj)—The Fifth of High Grades of Al-Taqwa (Seeing by Al'lah's Light)
- 38-A Calm Dialogue about the Great Humane Eminent Scholar Mohammad Amin Sheikho
- 39-Am'ma Encyclopedia 8—Interpretation of Al-Ma'un (Almsgiving) Fortress
- 40-Am'ma Encyclopedia 9—Interpretation of quraish (All Creation) Fortress
- 41-Am'ma Encyclopedia 10—Interpretation of Al-Fil (the Elephant) Fortress
- 42-Am'ma Encyclopedia 11—Interpretation of Al-Humaza (The Traducer, The Gossipmonger) Fortress
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- 46-The Mohammadan Revelations—(part 1)
- 47-Unveiling the Secrets of Magic and Magicians
- 48-Al'lah is Greater—Be Kind to Animals—Persian translation
- 49-The Reality of Tamerlane the Great Appears in the Twentyfirst Century—(parts 1 & 2)
- 50-The Second Coming of The Christ
- 51-Secrets of the Seven Praising Verses
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- 54-The Second Coming of The Christ—English translation
- 55-The Second Coming of The Christ—French translation
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- 57-Islam... What is the Veil for? What is Divorce for? What is Polygamy for?—French translation
- 58-Interpretation of Tabarak Part of the Qur'an
- 59-Unveiling the Secrets of Magic and Magicians—English translation
- 60-Is Happiness Really Beyond Reach?!—English translation

61-Pilgrimage (Hajj)—The Fifth of High Grades
of Al-Taqwa (Seeing by Al'lah's
Light)—English translation

THE END

Praise is to God, the Provider of the Worlds

Endnotes:

[1]“Communication with Al’lah and peace are through him”,

[2]-“peace is through him”.

[3]- In Arabic, this statement is: “Labayka Al’lahuma Labayk.”

[4]- Narrated by Al-Bayhaqi and Al-Dailami up to Ibn Ab’bas.

[5]- The word ‘Messenger’ also means ‘Envoy’.

[6]- This statement in Arabic is: ‘Al’lahu Akbar’.

[7]- Al-Jami’ Al-Saghir, saying no. 9103.

[8]- Al-Jami’ Al-Saghir, saying no. 3804.

[9]- Al-Jami’ Al-Saghir by Al-Dailami.

[10]- This phrase in Arabic is: “Al’lahu Akbar, laa ilaha il’lAl’lah, Al’lahumma salli ala say’idina Mohammad wa sal’lim.”

[11]- ‘Arafat’ in Arabic is derived from the verb ‘arafa’ which means ‘to get knowledge’.

[12]- This phrase in Arabic is: “Al’lahumma hadhihi Mina, faam-nun alaiyya bima mananta bihi ala awlia’ika wa ahli ta’atika.”

[13]- This statement in Arabic is: “Labbayk Al’lahumma labbayk, labbayk la sharika laka labbayk, innal hamda wan’nimata laka walmulk, la sharika lak.”

[14]- Sunan Ibn Majah, vol. 2, saying no. 3015.

[15]- 13 Al-Jami’ Al-Saghir, saying no. 8361.

[16]- This statement in Arabic is: “Laa ilaha il’lAl’lah, wa alhamdu lil’lah, wa Al’lahu Akbar.”

[17]- This phrase in Arabic is: “Al’lahumma bihaki Al-Mash’ar Al-Haram wa Al-Bait Al-Haram wa

Al-Shahri Al-Haram wa Ar-Ruknul-Maqam, ablegh ruha say'ydina Mohammad al-tahi'ya wa al-salam, wa adikhilna dar al-salam ya dhal jalali wal ikram.

[18]- 'Mina' in Arabic means 'wishes'. It is the name of a place in Saudi Arabia.

[19]- The pilgrim says these words after they have attained Al'lah's Light, through which they have witnessed the enmity of the devil and his evil means. By throwing these pebbles, the pilgrim declares the reality: "the devil is my enemy and can never approach me."

[20]- This phrase in Arabic is: "Bismil'laahi, Al'lahu Akbar, raghman lilshaitani wa hizbihi, wa rida'an lilrahman, Al'lahumma ij 'alhu hajjan mabrura, wa zanban maghfura, wa sa'yann mashkura."

[21]- As for hunting, it was once of great importance in the countries of Al-Hijaz, since most of these lands are waterless and treeless. Furthermore, there were large flocks of deer and birds that were accustomed to coming there, for indeed, Al'lah satisfies all the needs of His obedient followers. However, since the discovery of petroleum and the moneyed luxury of those countries, the numbers of these animals became less, especially when people began to use firearms and to hunt for amusement rather than for necessity. Because of this, hunting has become valueless in our time, whereas it was not so in the time of our Envoy (cpth).

[22]- Al-Tashreeq means enlightenment, and the word is used to indicate that Al'lah's Light rises in the pilgrim's heart. The pilgrim's heart and spirit will allow them to see the realities of things that

can't be seen by the naked eye, thus giving them enlightened insight.

[23]- This phrase in Arabic is: "Al'lahu Akbar, laa ilaha il'lAl'lah, Al'lahumma salli ala say'yidina Muhammad wa sal'lim."

[24]- Ibn Sa'd, Al-Tabaqat Al-Kubra.

[25]- Narrated by Al-Bukhari, Muslim, Abu-Dawud and Al-Nasa'i.

[26]- 'Zamzam' is the name given to a well of fresh water near Al-Ka'ba from which the pilgrims drink.

[27]- Sahih Al-Bukhari and Sahih Muslim, vol. 2, saying no. 980.

[28]- This statement in Arabic is: "Ayibun, taibun, abidun, liRabbina hamidun, sadaqa Al'lahu wa'dahu, wa nasara abdahu, wa hazamal ahzaaba wahdahu."

[29]- Sahih Al-Bukhari, Hajj book, saying no. 1729.

[30]- Al-Jami' Al-Saghir, saying no. 9779.

[31]- Narrated by sa'id bin Mansour and Ibn Hazm.

[32]- Narrated by Abu-Dawud, vol. 2, chapter 34/1833.

[33]- Narrated by Ibn Sa'd, saying no. 8/49.

[34]- Sahih Al-Bukhari, vol. 7

[35]- Sahih Al-Bukhari, vol. 1, saying no. 15.

[36]- Al-Jami' Al-Saghir, saying no. 8988.

[37]- Al-Jami' Al-Saghir, saying no. 3415.

[38]- Jami' Al-usul, saying no. 10/303.

[39]- Al-Jami' Al-Saghir, saying no. 118.

[40]- Al-Turmozy up to Ibn Ab'bas.

[41]- Narrated by Al-Turmozy in his Sunan.

[42]- Narrated by Al-Daraqutni.

[43]- Al-Daraqutni and Ibn 'Uday

[44]- Narrated by Al-Daraqutni.

[45]- This phrase in Arabic is: “Assalamu alaika ya sayyidy ya rasulullah, assalamu alaika ya sayyidy ya habibullah, assalamu alaika ya ashrafa rusulillah, assalamu alaika ya sayyida al-mursaleen, assalamu alaika ya Khatam an-nabiyyin, assalamu alaika wa ala ahli bayteka al-tayebeen al-tahireen, sallAl’lahu alaika wa ala aleka wa ashabika wa azwajika wa zuri-atek wa sallam tasleema, jazakallahu an’na wa an om’matika khaira, falaqad bal’laghta al-rissala wa adayta al amana wa awdahta al-huj’ja wa kashafta al-ghum’ma wa nassahta al-ibad wa jahadta fi sabeelilahi haq’qa al-jihad.”

[46]- Narrated by Al-Daraqutni, vol. 2.

[47]- Al-Jami’ Al-Saghir, saying no. 9103.

[48]- (ptt): Peace is through them.