

## HAJJ AND UMRAH Part 2

### Tract M25

Part 1 tract M24 began to explore the pre-Islamic ritual of the Umrah, and the running between Safa and Marwah, as being one of Jinn, or demon worship. Idols of the most venerated priest and priestess of the Arabian jinn religion Asaf and Naelah were placed on the two stones Safa and Marwa. Arabian mythology claims they committed fornication together inside the Kaabah and the gods transformed them into stone statues. Though the idols were removed by Islam, to this day Muslims still run between Safa and Marwa seven times, just as the pagans did.

Safa and Marwa are two hills close to where Abdel Mutaleb, the grandfather of Mohammed, dug the well of Zamzam and erected the statues of Asaf and Naelah as the deities of the well. As with so many of Mohammed's acquaintances and family members, his grandfather was very much into the Jinn religion and the occult.

Marching around Safa and Marwa, was a ritual hated by most of Mohammed's companions because

they well knew that it was a pagan rite from Jahiliyah, or the pre-Islam period. Bukhari, V 2, B 26, #710:

Narrated 'Asim:  
I asked Anas bin Malik: "**Did you use to dislike to perform Tawaf between Safa and Marwa?**" He said, "**Yes, as it was of the ceremonies of the days of the Pre-Islamic period** of ignorance, till Allah revealed: 'Verily! (The two mountains) As-Safa and Al-Marwa are among the symbols of Allah. It is therefore no sin for him who performs the pilgrimage to the Ka'ba, or performs 'Umra, to perform Tawaf between them.'"

Even Ibn Abbas, Islam's most authoritative reporter, admitted that encompassing Safa and Marwa was the custom of the pagan Arabians before Islam.

Perhaps the reason that Mohammed's "Allah gave a verse" continuing this pagan ritual, is because Mohammed wanted to appease the two lazy bandit tribes of Oas and Khazraj that he enlisted in Medina, who were most into the Jinn religion, and whom Mohammed had used to attack his own tribe the Quraish in the service of his "Allah". Their reward, as with all the men that followed Mohammed was, of course, four-fifths of the stolen property, wives, and children of the vanquished as "spoils of war - booty". That's the title of chapter 8 of the Quran that also details Mohammed's one-fifth share.

The Oas and Khazraj began their Umra Hajj by kissing copies of the statues which were placed on the shore opposite Mecca. They were to walk seven times between these two rocks, then return to Mecca to kiss the two statues of Asaf and

Naelah.

### The Well of Zamzam

Arabians would dig a well for each temple to which they went to sacrifice to the gods they worshiped to build Hajj around the statues of the gods. Among the ceremonies would be drinking water from the well which was dedicated to the deity.

After Abdel Mutaleb dug the well of Zamzam near Safa and Marwa visiting the well and drinking of its water became part of the small Hajj or Umra to honor the deities for which the Hajj was called in the first place, namely the devoted servants of the jinn, Asaf and Naelah.

### Ritual Cleaning or Ablution

Both the Hajj and Umrah begin with ritual cleansing, or ablution, and include repetitive prayer. Muslims pray five times a day, and wash before doing so, because Mohammed told them that is what he learned when he took an overnight trip on a flying animal to Jerusalem, heaven, and back to Mecca by morning.

Far more likely, however, is the fact that Mohammed and at least four of his relatives had been deeply involved in the second century occult cult of the Sabians. This cult had so much impact on Mohammed's daily life that some folks referred to Mohammed as "the Sabian", and Mohammed mentions Sabians right along with Christians in the Quran. No surprise to discover, then, that the Sabians prayed five times a day and performed ablution.

Inspiration for ritual cleansing in

Islam is explored in "Mohammed's Night Journey" tract M21.

Regarding repetitive prayer, in scripture we are instructed

Matthew 6:7 But when ye pray, use not vain repetitions, as the heathen [do]: for they think that they shall be heard for their much speaking.

Illustrating that being with God is about relationship and not ritual.

### **The Cutting of Hair**

The cutting of the hair was practiced by some Arabian tribes after a pilgrimage to honor their gods. For example they conducted a pilgrimage to the idol of one of their gods - al-akyaser - where they cut their hair mixed it with flour and tossed it in the air. The same celebration was also observed by many pagan Yemeni tribes. Those same tribes emigrated from Yemen to the area around Medina and Mecca, after the collapse of the dam at Ma'rib in about 150 A.D. Thus cutting hair is still the ritual which ends the Hajj.

Stations of the pre-Islamic Hajj included Arafa, the place where they would stop to worship the sun, and Muzdalifah, where they would stop to worship the moon. Then the Hajj would conclude at Mina, called Muna, the place dedicated to Manat, where they cut their hair and presented their animal sacrifices. This same Hajj was transferred to Islam with the same rituals including the ritual of cutting the hair at Manat.

### **The Hill of Mina/Muna/Manat**

On the second day of Hajj pilgrims depart for the hill Arafa, located

east of Mecca. It takes more than four hours to reach this hill by camel. In the middle of the journey to Arafa, there is a place called Muna, currently known as Mina', where they pray the prayer of noon time. Muna is an important place in the Hajj. Both the words Muna and Manat have the same Arabic meaning, "to wish or aspire." Manat was the daughter of Allah. This indicates Muna was dedicated to the worship of Manat.

Manat was the deity that Arabians would appeal to when they needed rain. At the end of their Hajj, they presented animal sacrifices to Manat.

Manat, originally a planet, was represented by a rock on which sacrifices to the various gods were made during the Hajj ceremonies. According to many narrators, this was due to two factors. First, the word Mana means "to shed blood" suggesting that the rock of Manat received its name because of all the sacrifices made on it. Second, because Manat means "wish or aspiration," it was a place where many tribes came to present their animal sacrifices, representing their own aspirations and pleading for rain.

### **"Allah are them, I am here."**

On the third day of Hajj pilgrims continue to the hill called Arafa. They all wear white, indicating a state of consecration. They stand in a plain near a mount called "Jabal Al-Rahmah," which means the "mountain of mercy," and cry in loud voices from afternoon until sunset "Labeik Allahumma Labeik." Allahumma means "Allah, are them," so their cry is translated, "Allah are them, I am here."

The same cry was made by Arabians before Manat. They said:

"Allah are them, I am here. Without the prayerful who come early before you, people will fail and abandon you, but they will still come to you in one pilgrimage after another."

When the Hajj was transferred to Islam it presented the same religious words. When the pagans came to the hill dedicated to the worship of the moon they cried "Allah Akber" which means "Allah is greater." This is because the moon, who was Allah, was viewed as head of the Star Family and was greater than the other members, Ellat, the sun, and Manat and al-'Uzza, two of the planets.

These deities were also mentioned by Mohammed in the Quran. Sura 53.19 Have ye seen Lat. and 'Uzza, 20 And another, the third (goddess), Manat?

The cry "Allah is greater" is not an Islamic cry but, rather, a pagan cry which the worshippers of the Star Family used to recite. Pre-Islamic Arabian poetry often honored members of the Star Family by emphasizing Allah as the head of the Star Family by repeating the words "Allah Akber." For example, Loas Bin Hagar, the Arabian poet of the pre-Islam period, said:

"I swear by Ellat and al-Uzza and all who follow their faith, and in Allah, Allah is greater than they."

Please read Dr. Rafat Amari's book "Islam: In Light of History" from which this material originated.

For tract M24 Part 1, and tract  
M26 Part 3 please visit

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