

الفصل 1

1. من أفضل الكتب التي درست شعائر الحج بالإنكليزية كتاب:
Ahmad Kamal, The Sacred Journey (New York: Duell, Sloan and Pearce, 1961)
2. Alaa Shahine, "14 Pilgrims Trampled at Hajj Ritual," Associated Press, February 11, 2003.
3. أخذت المعطيات المتعلقة بفعاليات الحج السعودية من: وزارة التخطيط، ووزارة الحج، ووزارة الصحة، ووكالة الدعاية والإعلان السعودية. ويمكن الحصول على معلومات وافية عن استعدادات الحج من: Dawn (باكستان)، و Islamic Voice (الهند)، و Vanguard (نيجيريا)، و The Cape Times (جنوب إفريقية)، و Republika (إندونيسيا)، و The Star (ماليزيا)، و The Straits Times (سنغافورة)، و Zaman (تركيا)، و The Tehran Times, The North Africa Journal (الجزائر)، و Gulf News (دبي)، و The Guardian (المملكة المتحدة).
4. أُقرَّ نظام التخصيص رسمياً في المؤتمر السابع لوزراء خارجية الدول الإسلامية الذي عُقد في عمّان سنة 1987.
5. وكالة الدعاية والإعلان السعودية، 27 آب (أغسطس) 1998، و 20 آذار (مارس) 2000. وقد انخفض عدد الحجاج الداخليين من قرابة مليون حاج في سنة 1996 إلى 440,000 في سنة 2001.
6. Clarke Brooke, "Sacred Slaughter: The Sacrificing of Animals at the Hajj and Id al-Adha," The Journal of Cultural Geography 7 (1987): 67-88.
7. "Saudi Clergy to Make Hajj Safer," Associated Press, April 13, 1988. (ثمة فتوى جديدة تجيز بأن يبدأ رمي الجمرة عند طلوع الفجر بدلاً من بعد الظهر).
8. Youssef M. Ibrahim, "Saudi Arabia Beheads 16 Kuwaities Linked to Pro-Iranian Terrorism," New York Times, September 23, 1989, p. 1.



الفصل 2

1. Annemarie Schimmel, *The Triumphant Sun: A Study of the Works of Jalaloddin Rumi* (London: East-West, 1988), 329-31, 382-87.
2. المرجع السابق، 386.
3. المرجع السابق، 31 – 325.
4. Annemarie Schimmel, "Iqbal in the Context of Indo-Muslim Mystical Reform Movement," in *Islam in Asia*, vol. 1, ed. Yohanan Friedmann (Jerusalem: Magnes Press, 1984), 213, 221-22.
5. Muhammad Iqbal, *Secrets of Collective Life*, trans. A. R. Tariq (Lahore: Islamic Book Service, 1977), particularly chapter 19, "The Collective Life of a Nation Requires a Visible Centre and the Centre of the Muslim Nation is the Ka'ba."
6. Annemarie Schimmel, *Gabriel's Wing: A Study into the Religious Ideology of Sir Muhammad Iqbal* (Leiden: E. J. Brill, 1963), 42, 127, 195-9
7. Iqbal, *Secret of Collective Life*, 8-9, 26, 74, 116, 135, 146, 162, 170-71, 224-25; Muhammad Iqbal, *The Secret of the Self*, trans. Reynold A. Nicholson (London: Macmillan, 1920), 9, 29-30, 85, 143; and V. G. Kiernan, *Poems from Iqbal* (Bombay: Kutub, 1947), 30-34.
8. Kiernan, *Poems*, 112, 142, 205-10, 296-97.
9. E. M. Forster, *Two Cheers for Democracy* (New York: Harcourt, Brace, 1951), 290.
- "The Complaint" تعني تضرُّع المسلم إلى مولاه ليُبصِّرَه الحكمةً من جعل المسلمين يعيشون في ضنك شديد على حين يغدق نعمه على غير المسلمين، وخاصة في الغرب.
- D. J. Mathews, *Iqbal: A Selection of the Urdu Verse* (New Delhi: Heritage, 1993), 30-41.
10. Mathews, 185, 309-12.





11. المرجع السابق، 162 - 63، 229 - 32.
12. المرجع السابق، 218 - 27، 257 - 63.
13. Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*. 13 (Lahore: Ashraf, 1962), chapter 6.
14. فيما يتعلق بأقوال شريعتي عن الروابط بين الحج والإسلام بوجه عام انظر: Steven R. Benson, "Islam and Social Change in the Writings of 'Ali Shari'ati: His Hajj as a Mystical Handbook for Revolutionaries," *The Muslim World* 81 (1991): 9-26.
- و عن أثر آراء شريعتي في رجال الدين انظر: Valla Vakili, "Abdolkarim So-roush and Critical Discourse in Iran," in *Makers of Contemporary Islam*, ed. John L. Esposito and John O. Voll (New York: Oxford University Press, 2001), 150-237.
15. 'Ali Shari'ati, *Hajj*, trans. Somayah and Yaser (Bedford, OH: Free Islamic Literatures, 1977), vii-viii, 112-13, 134, 150-51.
16. المرجع السابق، ix-x، 24 - 25، 39 - 45.
17. المرجع السابق، 88 - 98.
18. المرجع السابق، 39 - 45.
19. المرجع السابق، 21 - 22، 51 - 52.
20. المرجع السابق، 99 - 107، 122 - 29، 142 - 43.
21. المرجع السابق، 103 - 6.
22. المرجع السابق، 108 - 10.
23. المرجع السابق، 111.
24. المرجع السابق، 84.
25. المرجع السابق، 115، 118.



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1. Victor Turner and Edith Turner, *Image and Pilgrimage in Christian Culture: Anthropological Perspectives* (New York: Columbia University Press, 1978), 93-95, 174.
2. المرجع السابق، 32.
3. Toufic Fahd, "Le pèlerinage à la Mekke," in *Les pèlerinages de l'antiquité biblique et classique à l'occident médiéval*, ed. Freddy Raphael (Paris: Librairie Orientalist Paul Geuthner, 1973), 71-83.
4. Gerard Siebert, "Réflexions sur la notion de pèlerinage dans la Grèce antique," in Raphael, *Les pèlerinages*, 31-53.
5. Maurice Roche, *Mega-Events and Modernity: Olympics and Expos in the Growth of Global Culture* (London: Routledge, 2000).
6. Jean-Jacques Waardenburg, *L'Islam dans le miroir de l'occident* (Paris: Mouton, 1969), 18-27.
7. G. W. J. Drewes, "Snouck Hurgronje and the Study of Islam," *Bejdragen tot de taal-, land- en volkenkunde van Neêrlandsch Indië* 113 (1957): 1-15.
8. C. Snouck Hurgronje, "Le pèlerinage à la Mekke," in *Selected Works of C. Snouck Hurgronje*, ed. G. H. Bousquet and J. Schacht (Leiden: E. J. Brill, 1957), 173, 207.
9. C. Snouck Hurgronje, *Mohammedanism: Lectures on Its Origin, Its Religious and Political Growth, and Its Present State* (New York: G. P. Putman's, 1916), 58-59.
10. Johannes Pedersen, *The Scientific Work of Snouck Hurgronje* (Leiden: E. J. Brill, 1957), 1-31.
11. D. Van Der Meulen, *Don't You Hear the Thunder: A Dutchman's Life Story* (Leiden: E. J. Brill, 1981), chapter 3.
12. Harry J. Benda, "Christiaan Snouck Hurgronje and the Foundations of Dutch Islamic Policy in Indonesia," *Journal of Modern History* 30 (1958): 338-47.





13. C. Snouck Hurgronje, "The Holy War 'Made in Germany'," in *Verspreide Geschriften van C. Snouck Hurgronje* (Bonn and Leipzig: K. Schroeder, 1923-27), 3:282-84.
14. C. Snouck Hurgronje, "Notes sur le mouvement du pèlerinage de la Mecque aux indes néerlandaises," *Revue du Monde Musulman* 10 (October 1911): 397-413; Jacob Vredenburg, "The Haddj: Some of Its Features and Functions in Indonesia," *Bejdragen tot de taal-, land- en volkenkunde van Neêrlandsch Indië* 118 (1962): 91-154.
15. C. Snouck Hurgronje, *Mekka in the latter Part of the 19th Century*, trans. J. H. Monahan (Leiden: E. J. Brill, 1970), 290-91.
16. C. Snouck Hurgronje, "Le gouvernement colonial néerlandais et le système islamique," *14 Revue du Monde Musulman* (1911): 482-83.
17. C. Snouck Hurgronje, "The Holy War," 284
18. William Ochsenwald, *Religion, Society, and the State in Arabia: The Hijaz under Ottoman Control, 1840-1908* (Columbus: Ohio State University Press, 1984).
19. Jacques Jomier, *Le Mahmal et la caravane égyptienne des pèlerins de la Mekke (XIIIe-XXe siècles)* (Cairo: L'Institut Français d'Archéologie Orientale, 1953).
20. Hussein Shehadeh, "The Kiswah of the Kaabah," *The Middle East* 192 (October 1990): 43-44.
21. Fahd, "Le pèlerinage," 87-90
22. Jomier, *Le Mahmal*, 67-68



الفصل 4

1. Christopher Harrison, *France and Islam in West Africa, 1860-1960*. 1 (Cambridge: Cambridge University Press, 1988); William R. Roff, "Sanitation and Security: The Imperial Powers and the Nineteenth Century Hajj," *Arabian Studies* 6 (1982): 143-60.

2. أُخذت أعداد الحجاج من الكتب السنوية الإحصائية للمملكة العربية السعودية، ومن الدوريات الرسمية التي تصدرها وزارة الحج السعودية، ومن: Pious En dowments التي تنشر تحت عناوين مختلفة منذ عام 1947. المملكة العربية السعودية، وزارة المالية والاقتصاد الوطني، مصلحة الإحصاءات العامة، الكتاب الإحصائي السنوي، (الرياض: وزارة المالية والاقتصاد الوطني، عدة سنوات). أما التقديرات المتعلقة بفترة ما قبل الحرب العالمية الثانية فهي من: Mary Byrne McDonnell, "The Conduct of Hajj from Malaysia and Its Socio-Economic Impact on Malay Society: A Descriptive and Analytical Study, 1860-1981" (PhD diss., Columbia University, 1986), 626-28, 631-32.

وأما البيانات المتعلقة بعدد السكان المسلمين فهي من:

Raymond Delval, ed., *A Map of the Muslims in the World, Explanatory Summary with Statistic Tables* (Leiden: E. J. Brill, 1984); Richard V. Weekes, ed., *Muslim Peoples: A World Ethnographic Survey* (Westport, CT: Greenwood, 1978).

3. اختارت مجلة Time الملك فيصل ليكون "رجل السنة" لعام 1974. "Faisal and"

Oil: Driving toward a New World Order," *Time*, January 6, 1975.

4. *Cumhuriyet* (Istanbul), June 21, 1990

5. "Iran Moves to Tone Down Hajj Demonstrations," Associated Press, March 4, 1998.

6. Kina Kamran, "Khatami's Landmark Visit to Saudi Arabia Reinforces Him at Home," *Iran Press Service*, May 15, 1999.

وتعرض إيران أن تتحمل تكاليف إعادة بناء مقبرة البقيع المقابلة للمسجد النبوي الشريف في المدينة المنورة بحيث يستطيع الحجاج الشيعة استئناف زيارتهم هناك، ولكن المملكة العربية السعودية ترفض هذا العرض. انظر:





- "Muslim Ummah Must Preserve the Spirit of Hajj," Kayhan International (Tehran) , February 18, 2002.
7. Sa'odah Elias and Wani Muthiah, "Pilgrims Warned against Getting Haj Visas from Other Countries," The Star (Kuala Lumpur), February 19, 2002.
8. في أيار (مايو) 2002 أصلح البرلمان الهندي نظام الحج الوطني بعد مناقشة حامية استمرت سنتين أثارها نواب حزب المؤتمر في مواجهة حكومة حزب بهارتيا جاناتا وسياسيين مسلمين من ولايات كثيرة. وفيما يتعلق بتعهد الحكومة لرعاية الحج انظر خطاب رئيس الوزراء ee Shri Atal Bihari Vajpay ee إلى مؤتمر حج عموم الهند. " Full Care of Haj Pilgrims' Needs Will Be Taken," Press Information Bureau, Government of India, August 1999.
9. يتضمن البرنامج الأردني للسياحة الدينية رحلات باستعمال الخط الحديدي الحجازي، وزيارات لحديقة ومتحف موجهة للحجاج القادمين من سورية وتركيا وأواسط آسيا. ويذكر الأردنيون الحجاج بأن الخط الحديدي هو لجميع المسلمين لأنه بُني بتبرعات سخية من السلطان العثماني قبل وجود الأردن. Jordan Sees Pilgrimage Railway as Engine for Tourism Growth," Utusan Malaysia, February 1, 1998.
10. عقدت العراق وإيران اتفاقيات ثنائية بخصوص زيارة كربلاء والنجف. "Iraqi-Iranian Agreements on Pilgrimage Visits," Arabic News, November 15, 1999; "Saddam Allows Iranians to Visit Shiite Shrines," Arabic News, August 19, 1997. وقد نظم الأكراد العراقيون والإيرانيون قافلة حج مشتركة من كلا البلدين لتشجيع القضايا الكردية بين الحجاج القادمين من دول أخرى. R. M. Ahmad, "Hajj Pilgrimage Joint Committee Meets in Arbil," Kurdish Media News, December 26, 2001.
11. للمجلس الإسلامي في سنغافورة (Majlis Ugama Islam Singapura) موقع على الوب باللغة الإنكليزية والمالايية هو: (<http://www.muis.gov.sg/>) (english/Home.aspx?pMenu=1)، يوفر إمكانية الحصول على طلبات الحج من الشبكة. وهو يوصي الحجاج الراغبين بأداء الفريضة بأن يسجلوا طلباتهم قبل سنتين على الأقل، وذلك بسبب العدد الكبير في قائمة الانتظار.
12. انخفض عدد الحجاج من بروناي حالياً من أكثر من 3.000 إلى قرابة 1.000. ويشكو حجاج بروناي من أن الخطوط الجوية الداخلية تبعيهم تذاكر السفر





بأسعار مخفضة، ولكنها تصدمهم بعد ذلك برسوم باهظة بسبب زيادة وزن الأمتعة عند عودتهم إلى أرض الوطن محمّلين بمشتريات كثيرة من المملكة العربية السعودية. Azrol Azmi and A. M. Zukarnaen, "Royal Brunei Air line to Handle Haj Cargo," Borneo Bulletin, January 2, 2002. <http://www.urusan-haji.gov.bn> موقع دائرة الحج في بروناي على الوب هو:

13. Surin Pitsuwan, *Islam and Malay Nationalism: A Case Study of the Malay-Muslims of Southern Thailand* (Bangkok: Thai Khadi Research Institute, Thammasat University, 1985); Raymond Scupin, "The Social Significance of the Hajj for Thai Muslims," *Muslim World* 72 (1982): 25-33.
14. Khadim Mbacké, "Le pèlerinage à La Mecque: le cas du Sénégal de 1886 à 1986" (PhD diss., Université Cheikh Anta Diop de Dakar, 1991).
15. I. D. Du Plessis, *The Cape Malays* (Cape Town: Maskew Miller, 1944); Abdulkader Tayob, *Islam in South Africa: Mosques, Imams, and Sermons* (Gainesville: University Press of Florida, 1999).

16. في عام 1995 وبعد سقوط سياسة الفصل العنصري، مارس مسلمو جنوب إفريقيا ضغطاً على المؤتمر الوطني الإفريقي لتأسيس مجلس دائم للحج والعمرة. فأرسل المجلس 8,000 شخص للحج و 14,000 آخرين للعمرة، ولكن المشكلات الاقتصادية والتنظيمية أوجدت صعوبة في التخطيط. Yunus Kemp, "Rand Takes Its Toll on Hajj Pilgrims," *Cape Argus* (Cape Town), February 18, 2002; "Curb Dramatic Increase in Haj Operators Says SAHUC," *al-Qalam* (Durban), May 2001.

للاطلاع على التقرير السنوي لمجلس جنوب إفريقيا للحج والعمرة، انظر <http://www.sahuc.org.za/>.

17. J. Spencer Trimingham, *The Influence of Islam upon Africa* (London: Longman, 1980).

وفيما يتعلق بشركة ائتمان تانزانيا للحج، انظر: Jacqueline Mujuni, "Pilgrims Leave for Hajj," *The Express* (Tanzania), February 14, 2002.





18. "Foreign Secretary Launches British Hajj Delegation to Mecca," Foreign and Commonwealth Office News, July 2, 2002.
وقد وصفت الحكومة المملكة المتحدة بأنها "الدولة المسيحية الأولى التي تتظم مثل هذا الوفد".
19. Steven L. Burg, *The Political Integration of Yugoslavia's Muslims: Determinants of Success and Failure* (Pittsburgh: Russian and East European Studies Program, University of Pittsburgh, 1983).
20. Natalie Schuck, "France Muslims Agree on Formal Council," Associated Press, December 20, 2002; Elaine Ganley, "Muslims in France Worship Underground," Associated Press, December 19, 2002.
21. يبلغ عدد الحجاج من الولايات المتحدة ما بين 8,000 و 11,000 حاج سنوياً. Ezzedine Said, "U. S. Muslims Seek Spiritual Comfort in Pilgrimage," Middle East Times (Cairo), February 16, 2002.
22. "Russia Reaches Accord on This Year's," Radio Free Europe/ Radio Liberty Newsletter, October 31, 2001
حاج فقط، علماً بأن حصتها هي 6,000 (يلاحظ أن روسيا ترسل 20,000)
23. Uzbek Police Warn Pilgrims to Toe Line on Saudi Hajj," B.B.C." News Online, February 5, 2002
أفادت التقارير أن عدداً من عناصر البوليس السري رافقوا مجموعة مؤلفة من 3,900 حاج من أوزباكستان ليتحققوا من أن الحجاج لم يتصلوا بالمنشقين الأوزبكيين في مكة).
24. ما يزال الاتحاد الإسلامي الصيني يرسل قرابة 2,000 حاج فقط سنوياً، ونحو 200 إلى 300 (لا أكثر) من مقاطعتي Xinjian و Ningxia، حيث يكون المسلمون الغالبية العظمى. "Muslims in Ningxia Leave for Mecca," People's Daily, February 9, 2001.
وللاطلاع على أوضاع المسلمين في مدينة Xi'an، انظر: Maris Boyd Gillette, *Between Mecca and Beijing: Modernization and Consumption*





among Urban Chinese Muslims (Stanford, CA: Stanford University Press, 2000).

25. Henri Georges Catte- لـ كان قد تطابَق التقويم الهجري والميلادي وفقاً لـ noz, Tables de concordance des ères hégirienne et grégorienne, 1884-2000/1301-1421 (Rabat, Morocco: Éditions techniques nord-africaines, 1974).

26. United Nations, Statistical Division, Statistical Yearbook (New York: United Nations Statistical Division, various years).

27. أُخذت إحصاءات الحج التركي من مكتب الحج التابع لمديرية الشؤون الدينية.
 28. استضافت كوالا لومبور في أيلول وتشرين الأول (سبتمبر وأكتوبر) لعام 2000 المؤتمر الدولي الأول حول إدارة الحج، بحضور 52 دولة. وقد وافق المندوبون على عقد مؤتمرات متابعة في ستة أقاليم. وفي أيار (مايو) 2002، استضافت نيجيريا برنامجاً تدريبياً مدته خمسة أيام في أبوجا للقائمين على مديريات الحج من 14 دولة من وسط إفريقيا وغربها.
 Musa Aliyu, "Training the Trainers for Hitch-Free Hajj," Daily Trust (Abuja) , May 15, 2002.



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1. Syed Mujawar Hussain Shah, Religion and Politics in Pakistan, 1972-88 (Islamabad: National Institute of Pakistan Studies, Quaid-i-Azam University, 1996), 179, 182-86.
2. Shahid Javed Burki, Pakistan under Bhutto, 1971-1977 (New York: St. Martin's Press, 1980), 195-202.
3. Hastings Donnan, "Symbol and Status: The Significance of the Hajj in Pakistan," The Muslim World 79 (July-October 1980): 205-16.
4. Gallup Pakistan, Pakistan at the Polls, 1990 (Islamabad: Pakistan Institute of Public Opinion, 1991), 37-70.
5. Jamal Malik, Colonization of Islam: Dissolution of Traditional Institutions in Pakistan (New Delhi: Manohar, 1996); Musa Khan Jalazai, ed., Sectarianism and Politico-Religious Terrorism in Pakistan (Lahor: Tarteef Books, 1993).
6. Leonard Binder, Religion and Politics in Pakistan (Berkeley: University of California Press, 1961), 3-108.
7. Katherine Ewing, "The Politics of Sufism: Redefining the Saints of Pakistan," Journal of Asian Studies 42 (February 1983): 251-53, 266-67.
8. Malik, Colonization, 85-119
9. أُخذت أعداد الحجّاج السنوية من وزارة الشؤون الدينية وشؤون الأقليات في Haj Year Book (Islamabad: Ministry of Religious Affairs and Minorities Affairs, various years between 1974 and 1991).
10. القوائم الإقليمية للحجّاج بحسب الجنس متاحة في وزارة الشؤون الدينية وشؤون الأقليات، Haj Year Book، 1974 - 77 و 1985 - 88.
11. S. Akbar Zaidi, ed., Regional Imbalances and the National Question in Pakistan (Lahore: Vanguard, 1992); Theodore P. Wright Jr., "Center-Periphery Relations and Ethnic Conflict in Pakistan: Sindhis, Muhajirs, and Punjabis," Comparative Politics 23 (April 1991): 299-312.





22. كانت لآفتاب نزاعات مع قادة حزبيين مقربين لبناظير، ويقود الآن حزباً منفصلاً عن حزب الشعب الباكستاني PPP، ويشغل منصب وزير الطاقة في حكومة مشرف. Mohammed Riaz, "The Sherpaos: Meteoric Rise in Politics," Dawn, March 23, 2001.
23. Iqbal Akhund, Trial and Error: The Advent and Eclipse of Benazir Bhutto (Karachi: Oxford University Press, 2000), 295, 297.
24. Malik, Colonization of Islam, 235-39, 321
25. Akbar S. Ahmed, Religion and Politics in Muslim Society: Resistance and Control in Pakistan (New York: Routledge, 1991), 5-10, 92-97, 104.
26. Akbar S. Ahmed, Social and Economic Change in the Tribal Areas, 1972-1976 (Karachi: Oxford University Press, 1977), 107-15, 160-68.
27. Ahsan Wagha, The Siraiki Language: Its Growth and Development (Islamabad: Dderawar, 1990), 1-2, 64, 134-36.
28. C. Shackle, "Siraiki: A Language Movement in Pakistan," Modern Asian Studies 11 (1977): 383-87, 398.
29. Riaz Hassan, "Religion, Society, and the State in Pakistan: Pirs and Politics," Asian Survey 27 (May 1987): 555.
30. M. Hanif Raza, Multan: Past and Present (Islamabad: Colorpix, 1988)
31. Ewing, "The Politics of Sufism," 261-64; Hassan, "Religion, Society, and the State," 562-65.
32. Hassan, "Religion, Society, and the State," 556
33. Jalazai, Sectarianism, 276-86; Malik, Colonization of Islam, 303
34. "Shiite Muslim Killed in Pakistan," Associated Press, November 28, 1998
- ذكرت التقارير أن 422 شخصاً قتلوا نتيجة أعمال تحريض ديني في البنجاب خلال عام 1998.
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36. Akbar S. Ahmed, "Death in Islam: The Hawkes Bay Case," Man 21 (1986): 120-34.
37. Maleeha Lodhi, "Pakistan's Shia Movement: An Interview with Arif Hussaini," Third World Quarterly 10 (1988): 806-17.
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40. Khawar Mumtaz, "Identity Politics and Women: 'Fundamentalism' and Women in Pakistan," in Identity Politics and Women: Cultural Reassertions and Feminisms in International Perspective, ed. Valentine M. Moghadam (Boulder, CO: Westview, 1994), 228-42.
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