

Section 13: Security of the Ka 'bah Inviolable

Hunting during pilgrimage period, prohibited—the Inviolable Security of Ka'bah declared.

Surah Al-Ma'idah, Verse 94

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَبْلُوكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

94. "O' you who have Faith! Allah will surely try you with something of the game which your hands and your spears can reach, so that Allah may ascertain who fears Him in secret. So whoever transgresses after that for him there is a painful punishment."

During the time when a pilgrim to Mecca is in pilgrim garment and is performing the pilgrimage rites, the one has not the right of hunting.

During the same time, occasionally it happens that a hunt approaches a person so nigh that he can catch it by a simple jump, but the trial of Allah is in this fact that we should not touch the hunt. So, if we hunt it, the punishment of Allah includes us.

Hunting itself brings forth no painful chastisement, but chastisement is for the breaking law. In the land where Abraham overlooked Ishmael, you would overlook the hunts either. The verse says:

"O' you who have Faith! Allah will surely try you with something of the game which your hands and your spears can reach, so that Allah may ascertain who fears Him in secret. So whoever transgresses after that for him there is a painful punishment"

Surah Al-Ma'idah, Verse 95

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ
مَا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدِيًّا بِأَلْبَانِ الْكَعْبَةِ أَوْ كَفَّارَةً طَعَامٍ
مَسَاكِينَ أَوْ عَدْلٌ ذَلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ
فَيَنْتَقِمِ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ

95. "O' you who have Faith! kill no game while you are in pilgrim garb: and anyone of you who kills it intentionally, its atonement is the like in cattle of what he has killed, as (to this likeness) two just persons among you judge, (and the animal) will be an offering reached to the Ka'bah, or the atonement (of it) is feeding the poor, or the equivalent of that in fasting, that he may taste the effect of his action. Allah has pardoned whatever is a thing of the past; and whoever returns (to it), Allah will take vengeance on him, and Allah is Mighty, the Lord of Retribution."

In this verse, the command of the prohibition of hunting at the time of being in pilgrim garment, with a general condition, has been issued more clearly and precisely.

It says:

"O' you who have Faith! Kill no game while you are in pilgrim garb....."

Then, it points to the atonement of hunting in the condition of being in pilgrim garb, and says:

"... and anyone of you who kills it intentionally, its atonement is the like in cattle of what he has killed....."

That is, such a person should sacrifice that animal and give its meat to some needy ones.

Here, the purpose of 'the like' is the likeness of the size and the shape of the animal. It is in this sense that, for example, if a person hunts a wild big animal, such as the ostrich, he should choose an ostrich as atonement; or if he hunts a deer, he should sacrifice a lamb with nearly the same size.

And, since some people may fall into suspicion upon the subject of likeness, in this regard, the Qur'an ordains that this matter should be fulfilled under the judgment of two just persons, possessed of some knowledge among you. It says:

"... as (to this likeness) two just persons among you judge....."

And, for the place where this animal should be sacrificed, the Qur'an commands that it must be killed as

a sacrifice dedicated to the Ka'bah and in the land of Ka'bah. It says:

"... (and the animal) will be an offering reached to the ka'bah....."

Then, the Qur'an adds that it is not necessary that the atonement should certainly be in the form of sacrifice, but each of the two other things can substitute it. The first is that some money equivalent to it can be spent in the way of feeding the poor. It says:

"... or the atonement (of it) is feeding the poor....."

And the second thing of substitution is as follows:

"... or the equivalent of that in fasting....."

These atonements are for that the person sees the retribution of his committing offence. It says:

"... that he may taste the effect of his action...."

But, in view of the fact that usually no ordinance includes the past, the Qur'an stipulates that Allah has forgiven the offences that have been done in this field, saying thus:

"... Allah has pardoned whatever is a thing of the past....."

So, if a person does not pay attention to these frequent warnings and the ordinance of atonement and hunts at the time of being in the pilgrim garb, Allah will take vengeance of such a person and Allah is Mighty to take vengeance in the appropriate time. It says:

"... and whoever returns (to it), Allah will take vengeance on him, and Allah is Mighty, the Lord of Retribution."

Surah Al-Ma'idah, Verse 96

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ وَحَرَّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا
دُمْتُمْ حُرْمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ

96. "The game of the sea and its food is lawful for you, a provision for you and (for the caravans, but the game of the land is forbidden to you, so long as you are in pilgrim garb; and be in awe of Allah toward Whom you will be gathered."

The words in this holy verse are about the hunts of the sea. It says:

"The games of the sea and its food are lawful for you....."

The objective meaning of 'food', mentioned in this verse, is the food that can be prepared from the hunted fish. The verse intends to make two things admissible. One of them is 'hunting', and the other is 'consuming the food made from the hunted things.'

Then, the Qur'an points to the philosophy of this ordinance, implying that this permission is for the sake that you and the travelers can enjoy it. It says:

"...provision for you and for the caravans...."

In other words, the verse means: for the sake that you do not fall in trouble for nutrition when you are in pilgrim garb, and that you can be able to enjoy one kind of hunting, this permission has been given due to the hunts of the sea.

As an emphasis, the Qur'an returns to the former ordinance once more, and says:

"... but the game of the land is forbidden to you so long as you are in pilgrim garb...."

And, at the end of the verse, in order to emphasize upon all the ordinances that were mentioned, it says:

"... and be in awe of Allah toward whom you will be gathered."

The Philosophy of No Hunting when Being in Pilgrim Garb!

We know that the performance of Hajj and 'Umrah is one of the worships that makes man aloof from the world of matter and brings him into an environment full of spiritualities.

In performing the rite of Hajj and 'Umrah, the ceremonies of the material life, fights and conflicts, hatreds, sexual desires, and material pleasures, will totally be put aside and the person reaches a kind of godly legitimated asceticism. So, it seems that the prohibition of hunting, while being in pilgrim garb, is also for the same purpose.

Besides, if hunting were an allowed action in Allah's center of pilgrimage, regarding to the large crowd of pilgrims that every year come into this holy land, the existence of many animals of the zone would be destroyed, in particular that, because of dryness and scarcity of water, its animals are not so abundant.

Paying attention to the fact that hunting animals and picking plants of that sacred land is also prohibited, even when the pilgrims to Mecca are not in their pilgrim garb, it makes clear that this commandment has a close connection with the subject of protection of environment and maintaining the plants and animals of the locality.

Therefore, the philosophy of prohibition or making something admissible is not always substantial, but it sometimes depends on the conditions of time and place. Then, geography and history are effective on the ordinance of Allah.

Thus, the abundance of people, and the performance of the worshipping rite, should not be a means of annihilation and destruction for animals and plants.

Surah Al-Ma'idah, Verse 97

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ
لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

97. "Allah has made the Ka'bah the sacred House, a (means of) staying (in peace) for mankind, and (also) the Sacred Month and the offerings and the (animals with the) garlands. This is so that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is All-Knowing of all things.

As it is cited in Mufradat-i-Raqib, the Arabic word /qiyam/ is a means of staying firm, like the pillar of a tent.

Imam Sadiq (as) said about the Sacred House that it has been called Baytillah-il-Haram because it is 'haram' (forbidden) for the disbelievers to enter it. 1

When the affairs of people are to be arranged and strengthened, a few things are needed: 1) centrality, 2) security, and 3) sustenance. Allah has set these three things in the Ka'bah and the Sacred House. It is both a center, and no one has a right of quarrel there, and the sacrifices are used as a means of nutrition and a means of livelihood for Muslims.

The Qur'anic word /hady/ means 'a sign less sacrifice', while the term /qala'id/ refers to the sacrifices with signs.

By Islamic culture, the sacred (forbidden) months, in which fighting is prohibited, are: Rajab, Zil-Gha'dah, Zil-Hajjah, and Muharram.

The plain assembly of millions of Muslims in a sacred place without showing any privileges to each other, and without any dispute or practical quarrel, is peculiar to the advantages of Islam.

There are some divine graces in Hajj, like: asking forgiveness from others at the time of leaving for Hajj and visiting each other when they return from Mecca, commercial splendor, the payment of one fifth levy (khums) and alms, to be acquainted with religious disciplines and nations, being inside the most ancient center of Unity ornamented with no ceremonies; treating the same or tracing the footsteps of prophets, repenting in the lands of 'Arafat and Mash'ar, remembering and illustrating the scene of Hereafter, political parade against infidels, etc.

If we consider them all in mind, we may understand that these programs in Hajj are sourced from the infinite knowledge of Allah, Who is Well-Aware of all things of the world of existence.

Thus, a limited knowledge can never deliver such an interesting instruction.

The verse says:

"Allah has made the Ka'bah, the Sacred House, a (means of) staying (in peace) for mankind, and (also) the Sacred Month and the offerings and the (animals with the) garlands. This is so that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is All-Knowing of all things."

Surah Al-Ma'idah, Verses 98 - 99

اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ

98. "Know that Allah is severe in retribution, and that Allah is forgiving, Merciful."

99. "Nothing is (incumbent) upon the Messenger but to convey (The message of Allah), and Allah knows what you reveal and what you conceal."

Encouragement and threat should be arranged with together. The verse also implies this fact. It says:

"Know that Allah is severe in retribution, and that Allah is forgiving, Merciful."

You are responsible of your own deeds and the Prophet (S) is not someone who compels you or imposes any domain over you. His duty is only to convey the Message. .

So, since the knowledge of Allah encompasses everything, then it is indifferent with Him that you conceal or manifest the things, and your receiving or rejecting the truth does not create any deficiency in the prophet (S).

"Nothing is (incumbent) upon the Messenger but to convey (The message of Allah), and Allah knows what you reveal and what you conceal."

Surah Al-Ma'idah, Verse 100

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ

100. "Say: 'The evil and the good are not equal, though the abundance of evil may dazzle you. 'So be in awe of Allah, O' possessors of intellects, that you may be prosperous.'"

The senses of 'evil' and 'good' refer to all men, styles, properties, incomes, foods, and materials.

The standard of worth is 'right' and 'wrong', not the majority and minority. Therefore, beware that the majority and abundance may be fascinating. So, be careful that they should not attract you toward the path of sin and evil.

The possessors of intellects, i.e. the wise, advocate the Truth, not the crowd. The idea which says: 'when you are in Rome, do as the Romans do' is not a Qur'anic epithet.

In view point of this school, impiety is a sign of ignorance. The verse says:

"Say: 'The evil and the good are not equal, though the abundance of evil may dazzle you. 'So be in awe of Allah, O' possessors of intellects, that you may be prosperous.'"

1. Nur -uth-Thaqalayn, Vol. 1, PP. 680 - 681

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