The Islamic Pilgrimage as Mirror and Realization of the Eschaton: Typology and Mimesis

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Introduction

Typology, allegory, intertextuality, mimesis! The approaches to the interpretation of Christian scripture, especially of the New Testament (NT) in the light of the Old Testament (OT), have been many and diverse. Sometimes they may appear to complement each other; at other times, scholars have asked, for example, whether “typology and allegory [are] to be sharply contrasted”.¹ Certainly, such approaches may be multivalent and applied to other religions. Thus this essay will pay particular attention to typology and mimetic analysis with special attention to the Islamic pilgrimage (the hajj),² the wuqaf or ‘standing’ at ‘Arafat on the 9th day of the pilgrimage month of Dhu ’l-Hijja, and the Islamic eschaton (Gk: to eskhaton). The latter word is defined in the Concise Oxford English Dictionary (COED) as “the final event in the divine plan; the end of the world”,³ and thus as applicable in Islam to the Last Day and the Final Judgment by Allah (Yawm al-Din, Yawm al-Qiyama) as it is in the Christian tradition. And similarly, as in the latter tradition, the development of typological and mimetic

approaches in Islamic Studies may illuminate, qualify, emphasize, enchant—and, even, terrify!

**Of Types and Antitypes**

The word ‘typology’ has its origins in “the Greek word *tupos* (from *tupto*, to strike”). In Biblical exegesis it has either a moral connotation or a reference “to some person, event or institution of the Old Law related in some way to the new and definitive self-revelation of God in Christ. In this sense Adam is ‘a type of the one to come’ (Rom.5.14)… The MANNA in the desert points forward to the reality possessed by the antitype, the true Bread (*Jn.6.32*)”.

Blenkinsop deploys the word ‘antitype’ to indicate “the correspondent in the New Testament to the Old Testament type as in 1 Pt 3.21 where Baptism is the *antitypos* of the Flood”. The online *Theopedia* defines the term as follows: “Typology is a method of biblical interpretation whereby an element found in the Old Testament is seen to prefigure one found in the New Testament. The initial one is called the type and the fulfilment is designated the *antitype*”.

The COED provides us with a dual sense of typology. Firstly, it is “a classification according to general type, especially in archaeology, psychology, or the social sciences”. But it is the second definition which is more relevant to this essay: “The study and interpretation of

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5 Blenkinsop, art. “Type and Antitype”, pp. 254-255.

6 Ibid., p. 255.

7 *Theopedia, sv* Biblical typology.

8 *COED*, p. 1561 *sv* typology.
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The Hajjis or pilgrims wear simple white clothes called Ihram. During the Hajj the Pilgrims perform acts of worship and they renew their sense of purpose in the world. Mecca is a place that is holy to all Muslims. It is so holy that no non-Muslim is allowed to enter. For Muslims, the Hajj is the fifth and final pillar of Islam. It occurs in the month of Dhul Hijjah which is the twelfth month of the Islamic lunar calendar. It is the journey that every sane adult Muslim must undertake at least once in their lives if they can afford it and are physically able. In order to see this content you nee...Â This was the first pilgrimage in Islam, and would re-establish the religious traditions of the Prophet Ibrahim. Top. Guide to going to Mecca. This prevalence of pilgrimages, in some parts of the Arabian Peninsula at least, should not really come as any surprise. Pilgrimage was certainly popular in the late antique eastern Mediterranean. The most famous center of such practices in this period was, of course, Palestine and in particular Jerusalem. Ever since the reign of Herod the Great (r. 37â€“4 BCE), Jerusalem had been a center of interregional pilgrimage for Jews, albeit that various Roman emperors had at certain times attempted to restrict their right of access to the city. Jerusalem and the other biblical The time therefore seemed appropriate for an update to Professor Bosworth's bibliography with additional items published to date. For the years 1959 through 1998, I have followed the publication list, item numbering and general formatting of the original bibliography, with a number of additions and corrections. For example, I have identified a total of forty-five articles from the Encyclopaedia of Islam that had been previously omitted, and these are now included under the appropriate year and volume. When a missing publication has been added, I have marked it “(a)” so as not to affect the overall.