

دُرُوسٌ عَقَدِيَّةٌ مُسْتَفَادَةٌ مِّنَ الْحَجِّ

Lessons in ‘*Aqeedah* Learned from Hajj

By ‘Abdur-Razzaaq ibn ‘Abdil-Muhsin al-Badr

Translated by Aboo Shaybah

This book represents pages 7-71 of the compilation “*Min madrasatil-Hajj*” translated into English under the title “From the Teachings of Hajj”.

Foreword

by the Esteemed Shaykh Saalih ibn Fawzaan ibn ‘Abdillaah al-Fawzaan

All praise is due to Allaah alone, and may *salaah* and *salaam* be upon our Prophet Muḥammad, and upon his family and Companions.

I have read through this concise compilation entitled *Lessons in ‘Aqeedah Learned from Hajj*, authored by ash-Shaykh ‘Abdur-Razzaaq ibn ‘Abdil-Muḥsin al-Badr, Ph.D. I have found it to be a very beneficial collection containing invaluable lessons in ‘Aqeedah derived from the rites of Hajj. All acts of worship in Islaam are established upon *Tawḥeed*; yet it is exclusively for Hajj that Muslims from all parts of the world gather in the sacred land of Allaah, learning the rites of Hajj from the Book of Allaah and the Sunnah of His Messenger (ﷺ). For this reason, Hajj is very much similar to an educational seminar after which the Muslims return to their homelands having rectified many incorrect understandings which they may have previously held. Thus, Hajj is truly extraordinary, and Allaah addressed His dearly beloved *Khaleel*, the Prophet Ibraaheem (عليه السلام), about it saying,

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾﴾
 لِيَشْهَدُوا مَنَافِعَ لَهُمْ ﴿٢٨﴾

“And proclaim Hajj to mankind. They will come to you on foot and on every lean camel; and they will come from every deep and distant mountain pass, so that they may witness things of benefit to them.”
 [*Soorah al-Hajj* (22):27, 28].

It is, therefore, the duty of the scholars to shed light upon those benefits and explain them to the people in order for them to make the most of their Hajj, and the collection at hand is a contribution towards fulfilling this tremendous responsibility. May Allaah reward its author, ash-Shaykh ‘Abdur-Razzaaq, with the best reward and allow his undertakings in this and other works to prove beneficial.

May Allaah send *salaah* and *salaam* upon our Prophet Muḥammad, his family, and Companions.

Saalih ibn Fawzaan ibn ‘Abdillaah al-Fawzaan
 6/8/1420 H



In the name of Allaah, the Most Merciful, the Bestower of Mercy

Preface

All praise is due to Allaah, the Lord of all creation, and may He send *salaah* and *salaam* upon the best of Prophets and leader of the Messengers, our Prophet Muḥammad, and upon all his family and Companions.

Hajj is a magnificent institution of education for the soul where Muslims receive tremendous lessons and beneficial admonitions in many realms and in every aspect of the religion, such as ‘*Aqeedah* (creed and beliefs), ‘*Ibaadaat* (acts of worship), *Sulook* (character and personal conduct), and others. However, individuals vary greatly in terms of how much they gain and how well they learn – some learn much while others take away only a little – and all success lies in the hand of Allaah alone.

In light of this, I thought it would be useful to compile some of the remarkable lessons learned from Hajj pertaining specifically to ‘*Aqeedah* (creed and beliefs), because it is the foundation upon which actions are built, and the basis upon which the entire religion is established. This compilation is merely a brief mention of just a few lessons, since the sum total learned from Hajj is immeasurable and cannot be enumerated. The lessons selected here are thirteen in number, and I tried to maintain a consistent size and format in all of them. I ask Allaah to bring about benefit by this effort and to graciously accept it. Indeed, He is the best of those who answer.

1. Hajj: A Magnificent Institution of Learning

Hajj is undoubtedly one of the most admirable acts of worship and venerable means by which the Muslim draws nearer to his Lord. In fact, it is an act of worship which Allaah has obligated and instituted as one of the five pillars which uphold the pure religion of Islaam. The Messenger of Allaah (ﷺ) explained this in the authentic Hadeeth,

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ،
وَأِقَامَ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ.

“Islaam is built upon five: bearing witness that none has the right to be worshipped except Allaah, and that Muḥammad is the Messenger of Allaah; establishing Salaah; paying Zakaah; performing Hajj; and fasting Ramadaan.”¹

In many narrations, the Prophet (ﷺ) encouraged his Ummah to perform Hajj, the majestic act of obedience, and he explained to them the abundant rewards, blessings, and forgiveness of sins which they would earn. Muslim reported in his Saḥeeh that when ‘Amr ibn al-‘Aas (رضي الله عنه) accepted Islaam, the Prophet (ﷺ) said to him,

أَمَا عَلِمْتَ أَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ، وَأَنَّ الْهَجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا،
وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ؟

“Don’t you know that Islaam wipes away what was before it; and that Hijrah wipes away what was before it; and that Hajj wipes away what was before it?”² Al-Bukhaaree and Muslim reported from Aboo Hurayrah (رضي الله عنه) that the Messenger of Allaah (ﷺ) said,

مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ؛ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ.

“Whoever performs Hajj for Allaah, desisting from speaking indecently, refraining from marital relations, and not acting wrongly, shall return absolved from his sins just as the day his mother gave birth to him.”³

¹ Saḥeeh al-Bukhaaree (8), Saḥeeh Muslim (16).

² Saḥeeh Muslim (121).

³ Saḥeeh al-Bukhaaree (1521), Saḥeeh Muslim (1350).

Muslim reported from Aboo Hurayrah (رضي الله عنه) that the Messenger of Allaah (ﷺ) said,

الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ.

“The performance of ‘*Umrah* is an expiation for what occurred between it and the previous ‘*Umrah*, and there is no reward for the accepted Hajj other than *Jannah*.”¹

The Messenger of Allaah (ﷺ) led the people performing Hajj in the tenth year of the Prophetic *Hijrah*, providing his *Ummah* with a practical demonstration of how to fulfill this glorious obligation. Furthermore, he encouraged them to learn all statements and actions which emanated from him (ﷺ) by saying,

خُذُوا عَنِّي مَنَاسِكَكُمْ لَعَلِّي لَا أَرَاكُمْ بَعْدَ عَامِي هَذَا.

“Take your rites of Hajj from me, for I may not meet you after this year of mine.”² As a result, it was named the Farewell Hajj (*Hajjatul-Wadaa’*) and, during it, the following verse was revealed to the Messenger of Allaah (ﷺ):

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

“This day I have perfected your religion for you, completed My favor upon you, and chosen for you Islaam as your religion.” [*Soorah al-Maa’idah* (5):3].

Every Muslim who comes to perform this great act of obedience must strive his utmost to learn the guidance of the Prophet (ﷺ) relating to Hajj, and how he performed its rites, in order to emulate him, follow in his footsteps, and take the rites of Hajj from him. This will allow one to perform Hajj in the most perfect and complete manner, as neither this, nor any other act of obedience, can be perfected without emulating the example of the Noble Messenger (ﷺ), and treading his path.

Undoubtedly, during these blessed days the soul of every Muslim upon the face of the Earth yearns to fulfill this lofty act of worship and complete its rites, desiring to see the ancient, protected House of Allaah. There is a strong bond between every Muslim and the Sanctified House of Allaah, beginning

¹ *Sabeeh Muslim* (1349).

² *Sabeeh Muslim* (1297), and collected by al-Bayhaqee in *as-Sunan al-Kubraa* (9524). This is the wording of al-Bayhaqee.

from the time he embraces the religion of Islaam and lasting for as long as his soul remains in his body. When a child is born into Islaam, the first religious duties which he hears about are the five pillars of Islaam, one of which is performing Hajj at the Sanctified House of Allaah. When a non-Muslim embraces Islaam and testifies that none is worthy of worship except Allaah and that Muḥammad (ﷺ) is His worshipping servant and Messenger, the first obligatory duties which he is taught are the remaining pillars of Islaam following the testimony of faith: establishing *Salaah*, paying *Zakaah*, fasting *Ramadaan*, and performing Hajj at the Sanctified House of Allaah. The first pillar after the testimony of faith is the establishment of the five obligatory prayers each day and night, for which Allaah has stipulated facing the *Ka'bah* as one of their prerequisite conditions, saying,

﴿ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةَ تَرْضَاهَا
فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ﴾

“We have certainly seen the turning of your face toward the heavens, and We will surely turn you to a *Qiblah* (direction of prayer) with which you will be pleased. So turn your face toward *al-Masjid al-Haraam*, and wherever any of you may be, turn your faces toward it.” [Soorah al-Baqarah (2):144]. Thus, the Muslim has a continuous bond to the Sanctified House of Allaah each day and night when he faces it, to the best of his ability, in every prayer he performs, whether obligatory or optional. He also faces it while making *Du'aa'*.¹

This firm relationship which continuously binds the heart of the Muslim to the House of his Lord undoubtedly creates within him an incessant yearning to journey there and experience the delight of setting his eyes upon it, and to perform Hajj which Allaah has prescribed for those who have the ability to do so. Whenever a Muslim is able to perform Hajj, he hastens to fulfill this obligation, desiring to behold the house to which he turns himself in all of his prayers,

﴿ فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا يَتَذَكَّرُونَ ﴾

¹ See *Al-Hajj Faadluhu wa Fawa'iduh* [translated under the title *Hajj: Virtues and Contemplations*] by my father, the esteemed Shaykh, 'Abdul-Muḥsin al-Badr, may Allaah preserve him.

“In it are clear signs, such as where Ibraaheem stood.” [*Soorah Aali-Imraan* (3):97].

Accordingly, you – my brother coming to perform Hajj – must praise Allaah abundantly for His tremendous blessing upon you. You have been granted the ability to carry out this act of obedience; reached the destination to fulfill this act of worship; and had the honor of seeing the ancient House of Allaah, the *Qiblah* for the Muslims from all parts of the Earth. You should ardently strive to perfect the rites of Hajj in the best and most complete manner, without negligence or excessiveness, and instead remaining on the moderate and straight path, following the guidance of the Noble Messenger (ﷺ), seeking to please your Lord, and earn His reward and forgiveness. This will allow you to return to your homeland after this blessed journey with your sins forgiven, your effort rewarded, and your deeds righteous and accepted; leading a virtuous new life filled with *Eemaan* and *Taqwaa*, brimming with goodness and steadfastness, and profuse with diligent striving in obedience to Allaah.

Hajj is most certainly a golden opportunity to prepare the provisions for the Hereafter, by constantly repenting to Allaah, devoting oneself to His obedience, and hastening to gain His pleasure. There are many opportunities throughout Hajj to learn tremendous lessons which have a deep and profound impact, and to reap their benefits in ‘*Aqeedah* (creed and beliefs), ‘*Ibaadaat* (acts of worship), and *Akhlaaq* (character and personal conduct). These opportunities begin with the initial rite of Hajj at the *Meeqaat* and finish with the final rite of bidding farewell to the Sacred House of Allaah by making seven rounds of *Tawaaf*. Hajj is truly a magnificent institution of spiritual learning which nurtures and produces individuals characterized by *Eemaan* and *Taqwaa*. At Hajj, they witness a variety of lessons and deeply moving admonitions which give life to the hearts and strengthen *Eemaan*. Allaah (ﷻ) has said,

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾﴾

﴿لِيَشْهَدُوا مَنَافِعَ لَهُمْ﴾

“And proclaim Hajj to mankind. They will come to you on foot and on every lean camel; and they will come from every deep and distant

mountain pass, so that they may witness things of benefit to them.”
[*Soorah al-Hajj* (22):27, 28].

Though the benefits of Hajj cannot be enumerated, we will discuss over the course of this brief compilation an invaluable selection of the tremendous lessons and teachings learned from performing Hajj, and all success lies with Allaah alone.

2. Among the Numerous Benefits of Hajj

Discussion has preceded about the virtues of Hajj and its lofty rank. It is among the noblest acts of worship, greatest means of drawing near to Allaah, and one of the firm pillars and solid foundations upon which Islaam is built. We have also alluded to the innumerable worldly and religious benefits of Hajj, about which Allaah has stated in the *Qur’aan*,

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾
 لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ
 بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعَمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾ ثُمَّ لِيَقْضُوا تَفَثَهُمْ
 وَلِيُوفُوا نَدْوَاهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾﴾

“And proclaim Hajj to mankind. They will come to you on foot and on every lean camel; and they will come from every deep and distant mountain pass, so that they may witness things of benefit to them, and mention the name of Allaah on appointed days over the beasts of cattle which He has provided for them. Thereafter, eat of them and feed the unfortunate and poor. Then, let them end their unkemptness, fulfill their vows, and perform *Tawaaf* around the ancient, protected House.” [Soorah al-Hajj (22):27-29]. Therefore, Hajj is filled with great benefits, both religious and worldly. In the statement of Allaah,

﴿لِيَشْهَدُوا مَنَافِعَ لَهُمْ﴾

“so that they may witness things of benefit to them” (*li-yash-badoo manaafit’alabum*), the initial letter, *laam*, is called *laam at-ta’leel* – which is used to explain the reason behind something – and it is linked to His saying, “**And proclaim Hajj to mankind. They will come to you...**” meaning that if you proclaim Hajj to them, they come walking and riding in order to be present and reap these benefits. In addition, the word *manaafit’* is plural and indefinite. This conveys the meaning that there exist specific benefits – religious and worldly – in Hajj which cannot be found combined together in any other act of worship.

In explaining “so that they may witness things of benefit to them,” Ibn Abee Haatim reported in his *Tafseer* that Ibn ‘Abbaas (رضي الله عنه) said, “Benefit

pertaining to both this world and the Hereafter. As for the benefit of the Hereafter, it is the pleasure of Allaah (ﷻ); and as for the benefit of this world, it is the meat obtained from the sacrificial animals on that day, as well as engaging in trade and commerce.”¹ ‘Abdur-Razzaaq reported that Mujaahid (ﷺ) said that “**so that they may witness things of benefit to them**” refers to “trade and all things of this world and the Hereafter which please Allaah.”² Ibn Jareer at-Tabaree reported in his *Tafseer* that Mujaahid (ﷺ) said that “**so that they may witness things of benefit to them**” means “reward in the Hereafter and trade in this world.”³

Hence, the benefits attained by those performing Hajj at the Sanctified House of Allaah are quite numerous and diverse. There are religious advantages, such as the venerable acts of worship and obedience which are not found elsewhere. There are also worldly advantages, such as earnings and profit, as mentioned by Allaah in the verses about Hajj in *Soorah al-Baqarah*,

﴿ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ﴾

“**There is no harm in you seeking bounty from your Lord (during Hajj).**”

[*Soorah al-Baqarah* (2):198].

Abou Daawood and others reported that Ibn ‘Abbaas (رضي الله عنه) said, “They used to refrain from trade and commerce during the Hajj season, saying that those were days of engaging in the remembrance of Allaah. Thus, Allaah revealed, “**There is no harm in you seeking bounty from your Lord.**”⁴ It was also reported from Ibn ‘Abbaas (رضي الله عنه) that the verse meant, “There is no harm if you buy and sell, neither before *Ihraam* nor afterwards.”⁵

Ash-Shaykh Muhammad Al-Ameen ash-Shinqeetee (رحمته الله) stated, “The scholars of *Tafseer* have agreed that the meaning of His (ﷻ) saying “**There is no harm in you seeking bounty from your Lord**” is that it is not sinful or objectionable for someone performing Hajj to seek profit from trade during the days of Hajj, provided that doing so does not interfere with him fulfilling

¹ Quoted by as-Suyootee in *ad-Durr al-Manthoor* (6/37).

² *Tafseer ‘Abdur-Razzaaq* (2/36).

³ *Jaami’ al-Bayaan* (10/147).

⁴ *Sunan Abee Daawood* (1734). It was also reported by Wakee‘, Sa‘eed ibn Mangoor, Ibn Abee Shaybah, ‘Abd ibn Humayd, and Ibn Jareer, as mentioned in *ad-Durr al-Manthoor* of as-Suyootee (1/534).

⁵ Reported by Ibn Jareer (2/282).

any of the rites.”¹

Also among the worldly advantages for those performing Hajj is what they obtain from the sacrificial animals as He (ﷺ) said,

﴿لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ﴾

“In them are benefits for you for an appointed term. Then they are brought for sacrifice to the ancient, protected House.” [Soorah al-Hajj (22):33].

However, the religious benefits acquired from Hajj are incomparable to these worldly gains. There are remarkable and generous rewards, forgiveness and pardoning of sins, as well as innumerable other religious benefits reaped from Hajj – provided that one continuously observes *Taqwaa* of Allaah by fulfilling His commands and refraining from His prohibitions. What good could be better, and what profit greater than a person performing Hajj and coming away from it sinless just as the day his mother bore him? Allaah has said,

﴿فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ﴾

“Then whoever hastens in two days, there is no sin upon him; and whoever delays, there is no sin upon him. This is for the one who observes *Taqwaa*.” [Soorah al-Baqarah (2):203].

After listing the scholarly explanations for this verse in his *Tafseer*, Ibn Jareer supported the view that the meaning of the verse is

Therefore, whoever hastens in two days out of the three days at Minaa, leaving on the second day, there is no sin upon him. This is because Allaah has pardoned his sins if he observed *Taqwaa* throughout his Hajj, by avoiding what Allaah ordered him to avoid, carrying out all that Allaah ordered him to do, and obeying [Allaah] by performing Hajj within those bounds. As for whoever delayed until the third day...there is no sin upon him since Allaah has forgiven his prior sins and misdeeds, provided that he observed *Taqwaa* of Allaah during his Hajj by completing it within the bounds [set by Allaah].²

Ibn Jareer (ﷺ) then noted that there are a multitude of narrations from the Messenger of Allaah (ﷺ) supporting this understanding, including,

¹ *Adhwa al-Bayaan* (5/489).

² *Jaami' al-Bayaan* (2/309).

مَنْ حَجَّ هَذَا الْبَيْتَ وَلَمْ يَرُفُثْ وَلَمْ يَفْسُقْ خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ.

“Whoever performs Hajj at this House, desisting from speaking indecently, refraining from marital relations, and not acting wrongly, shall return absolved from his sins just as the day his mother gave birth to him,”¹ and also,

الْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ.

“There is no reward for the accepted Hajj other than *Jannah*,”² as well as,

تَابَعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ

كَمَا يَنْفِي الْكَبِيرُ حَبَثَ الْحَدِيدِ.

“Regularly perform Hajj and ‘Umrah, and follow one with the other, for the two of them eliminate poverty and sins just as the blacksmith’s bellows eliminate the impurities of iron.”³

These narrations show that whoever performs Hajj, according to the limits prescribed by Allaah, would come away absolved from his sins as He (ﷻ) said, “there is no sin upon him. This is for the one who observes *Taqwaa*” by fulfilling the commands of Allaah and avoiding His prohibitions during Hajj. This is undeniably an immense virtue which the sincere, believing souls earnestly desire to attain. An individual returns to his homeland after completing Hajj forgiven, pure and unblemished as the day his mother bore him, and having no sin or fault, provided he observed *Taqwaa* of his Lord during Hajj.

In fact, our Lord (ﷻ), out of His boundless generosity and kindness, boasts to the angels about His servants who have come to perform Hajj at His Sanctified House. When they all stand on the plains of ‘Arafah He says,

انظُرُوا إِلَيَّ عِبَادِي أَتُونِي شُعْنًا غُبْرًا ضَاحِحِينَ مِنْ كُلِّ نَجٍّ عَمِيْقٍ

أَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ.

¹ *Saheeh al-Bukhaaree* (1521), *Saheeh Muslim* (1350).

² *Saheeh Muslim* (1349).

³ *Sunan an-Nasa’ee* (5/115), at-Tabaraanee in *al-Kabeer* (11196); graded *saheeh* by al-Albaanee in *at-Saheehah* (1200).

“Look at My servants! They have come to Me – unkempt, dusty, and exposed to the heat of the sun – from every deep valley and distant mountain pass. Bear witness that I have forgiven them.”¹

This makes it clear that one returns from Hajj with the greatest gain and profit possible: his sins forgiven by his Lord. Thus, he begins a virtuous new life filled with *Eemaan* and *Taqwaa*, brimming with goodness, steadfastness, and continuous obedience to Allaah. However, earning this reward is conditional, as previously mentioned, upon completing Hajj in a correct manner with sincerity and heartfelt repentance, as well as avoiding anything that would detract from it, such as indecent speech, marital relations, and acting wrongly. If a person fulfils these conditions, all that came before his Hajj would be wiped away, and he shall come away from it in a most amazing state – sinless, just as the day his mother gave birth to him.

¹ Collected by Ibn Khuzaymah in his *Saheeh* (2840); graded *da'eef* by al-Albaanee in *as-Silsilah ad-Da'eefah* (679). The first part of the *Hadeeth* – up to the word “dusty” – has supporting narrations from ‘Abdullaah ibn Amr ibn al-‘Aas, collected by Ahmad (2/224); and from Aboo Hurayrah, collected by Ahmad (2/305), Ibn Khuzaymah (2840), al-Haakim in *al-Mustadrak* (1/465), and others.

3. The ‘*Aqeedah* Underlying the Declaration of *Tawhheed*

One of the greatest lessons which the Muslim learns during his Hajj at the Sanctified House of Allaah is the obligation of performing all acts of worship sincerely for Allaah alone, Who has no partner. When the Muslim commences his Hajj, he begins by proclaiming *Tawhheed* and renouncing *Shirk*, saying,

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،

إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

labbaykallaahumma labbayka; labbayaka laa shareeka laka labbayka; innal-hamda wanni-mata laka wal-mulka; laa shareeka laka; meaning: “I obediently answer Your call, O Allaah, I obediently answer. I obediently answer Your call, testifying that You have no partner, I obediently answer. To You belong all praise, favor, and dominion. You have no partner.” He repeats these words audibly, while truly sensing that they obligate singling out Allaah alone for worship and forsaking *Shirk*. Hence, just as Allaah is the Sole Bestower of blessings and favors without any partner, to Him belongs the sole right of *Tawhheed* without the ascription of any rival. None other than Allaah should be invoked; complete reliance and trust are not to be placed except in Allaah; deliverance is not to be sought except from Him; and no act of worship should be directed to anyone other than Him. Not only must one single out Allaah alone during Hajj, but he must also do so in every act of worship and obedience he performs to draw nearer to Allaah. Whoever directs any worship at all to other than Allaah has committed *Shirk*, suffered the worst possible loss, rendered his deeds null, and Allaah would accept nothing from him whatsoever.

Islaam brought with it this magnificent testimony of *Tawhheed*, making the religion sincerely for Allaah, and renouncing all types of *Shirk*, whether great or small. It came with these teachings in the midst of people worshipping idols and statues, who would begin Hajj proclaiming a testimony which amounted to *Shirk* and ascribing partners to Allaah. They would say, “*labbayka laa shareeka laka illaa shareekan huwa laka; tamlikuhu wa maa malaka*” meaning: “I obediently answer Your call; You have no partner, except the partner You have; though You own him and whatever he has.” They included their false deities along

with Allaah in their *Talbiyah* while acknowledging that Allaah owned them. This is exactly the meaning of what Allaah said about them in the *Qur’aan*,

﴿ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴾

“**And most of them do not believe in Allaah except that they associate others with Him.**” [*Soorah Yoosuf* (12):106]. In other words, they believe that Allaah is the Creator, Sustainer, and Controller, but still associate partners with Him in worship. These partners are powerless statues and idols which do not own a single thing. They cannot bring about any benefit or cause any harm, and can neither give nor withhold. They have no power to do any of these things for themselves, let alone for others.

Ibn Jareer at-Tabaree reported that Ibn ‘Abbaas (رضي الله عنه) said, “Part of their belief was that if they were asked, ‘Who created the heavens, Earth, and mountains?’ they would reply, ‘Allaah,’ yet they still associated partners with Him.” He further mentioned that ‘Ikrimah stated, “If you ask them who created them, the heavens, and the Earth, they would tell you that Allaah did so. This is what they believed about Allaah, but they still worshipped others.” At-Tabaree also reported that Mujaahid said, “Their belief was their saying, ‘Allaah is our Creator. He provides for us and will cause us to die.’ This indicates belief [in Allaah], though coupled with *Shirk* since they worshipped others.” At-Tabaree additionally noted that Ibn Zayd remarked, “No one worships others along with Allaah except that he believes in Allaah and acknowledges Allaah as his Lord, Creator, and Sustainer; but he still commits *Shirk*, associating others with Him. Do you not see that Ibraaheem said,

﴿ قَالَ أَفَرَأَيْتُمْ مَا كُنتُمْ تَعْبُدُونَ ﴿٧٥﴾ أَنْتُمْ وَعَابَاؤُكُمْ الْإِلَٰهَاتُ الَّتِي كُنتُمْ تُقَالُونَ ﴾

﴿ فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ ﴾

“**Have you considered what you have been worshipping – you and your ancient forefathers? They are indeed enemies to me, except the Lord of all creation.**” [*Soorah ash-Shu’araa’* (26):75-77]. He knew that they worshipped the Lord of creation along with the other deities whom they worshipped.” Ibn Zayd further commented, “There is no one who commits *Shirk* except that he believes in [Allaah]. Do you not see how the pagan Arabs used to proclaim, ‘I obediently answer Your call; You have no partner, except the partner You

have; though You own him and whatever he has?’ Those who associated partners with Allaah used to say this.”¹

Those who committed *Shirk* during the time of the Prophet (ﷺ) acknowledged Allaah as the Creator, Sustainer, and Controller of all affairs, but despite this acknowledgement, they did not make the religion sincerely for Him alone. Rather, they associated others with Him in worship, such as trees, stones, idols and other things. Allaah made this very clear in many verses of the *Qur’aan*, such as,

﴿وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لِيَقُولَنَّ اللَّهُ

فَأَنِّي يُؤْفِكُونَ﴾

“And if you asked them, ‘Who created the heavens and Earth, and subjected the sun and the moon?’ they would surely say, ‘Allaah.’ Then how are they deluded away from the truth?” [*Soorah al-Ankaboot* (29):61].

Al-Haafith Ibn Katheer (رحمته الله) commented in his *Tafseer*

Allaah states this in order to establish that there is none worthy of worship but Him. Those who worshipped others along with Him admitted that He is the sole Creator of the heavens, earth, sun and moon, and the One who alternates the night and day; the Creator and Sustainer of His servants, and the One who decrees the lifespan specific to each of them; He apportions sustenance in various amounts, such that some are wealthy and some are needy; He knows what suits each of them best, who deserves to be rich and who deserves to be poor. Thus, Allaah stated that He alone creates all things, and that He alone controls them. Since this is so, how can others be worshipped? How can full trust and reliance be placed in others? Just as He alone owns all things, He must also be the only One worshipped. Allaah often affirms His sole right to worship by citing acknowledgement of *Tawheed ar-Ruboobiyyah* (i.e. His unique Lordship). Those who ascribed partners to Him acknowledged that, since they said in their *Talbiyah*, “I obediently answer Your call; You have no partner, except the partner You have; though You own him and whatever he has.”²

Citing their affirmation of Lordship for Allaah (ﷻ) in order to prove His sole right to worship and making the religion sincerely for Him alone is a frequently occurring theme in the *Qur’aan*. As such, they are addressed about *Tawheed ar-Ruboobiyyah* in the form of a question, but with the objective of acknowledging

¹ *Jaami’ al-Bayaan* (8/77-78).

² *Tafseer Ibn Katheer* (6/301).

something. Thus, when they acknowledge His Lordship, this is used to prove to them that He alone deserves worship. Allaah also reprimands them for associating others as partners with Him while they realize that He alone is the *Rabb* (Lord). Such a realization and acknowledgement necessitates devoting all worship sincerely to Him. This makes it quite clear that belief in *Tawhīd* is incomplete by merely affirming that Allaah is the Creator, Sustainer, Bestower of blessings, and the One who controls all affairs of the creation. Furthermore, this affirmation will not save one from the punishment of Allaah on the Day of Resurrection if he does not devote all of his worship sincerely to Allaah alone. Allaah does not accept the belief of His servants in the *Tawhīd* of His Lordship unless they also single Him out as the only One deserving of all worship. They must not ascribe any equals to Him, supplicate to anyone else, place full trust and reliance in anyone else, or direct any form of worship to anyone but Him (ﷻ). Just as He is the sole Creator, the right to all worship is solely His as well.

This is why He said to those who directed worship to others, even though they acknowledged Him as their Creator and Sustainer,

﴿فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

“So do not ascribe equals to Allaah while you know.” [Soorah al-Baqarah (2):22]. Ibn ‘Abbaas (رضي الله عنه) explained saying, “Do not ascribe partners to Allaah which cannot bring about benefit or cause harm while you are aware there is no Lord who provides for you other than Him, and you know that His *Tawhīd*, which the Messenger called you to is the undisputable truth.”¹ In addition, Qataadah commented, “You know that Allaah created you, the heavens, and the earth, yet you still ascribe equals to Him.”²

The bounty and favor upon the *Ummah* of Islaam is a great one. They have been guided to the *Tawhīd* of Allaah in His *Ruboobiyyah* (Lordship), *Uloobiyyah* (right to worship), and *Asmaa’ wa Sifaat* (Names and Attributes). They have been blessed with declaring the *Tawhīd* of Allaah, whereas others used to make a similar declaration containing *Shirk*, ascribing equals to Allaah. Thus, to Him belongs praise for His blessings and guidance – an abundant, profuse, goodly praise, such that He would love and be pleased with.

¹ Reported by Ibn Jareer in his *Tafseer* (1/164).

² Reported by Ibn Jareer in his *Tafseer* (1/164).

4. How the *Talbiyah* Warns Against *Shirk*

The previous section discussed the virtue of the *Talbiyah*, as well as how it contains the declaration of *Tawheed* and renunciation of *Shirk*. This is why when the eminent Companion, Jaabir ibn ‘Abdillaah (رضي الله عنه), described the Prophet’s (ﷺ) performance of Hajj, he said,

فَاهَلَّ بِالتَّوْحِيدِ، لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ
وَالْمُلْكَ، لَا شَرِيكَ لَكَ.

“He made the declaration of *Tawheed* by saying, ‘I obediently answer Your call, O Allaah, I obediently answer. I obediently answer Your call, testifying that You have no partner, I obediently answer. To You belong all praise, favor, and dominion. You have no partner.’”¹ He (رضي الله عنه) referred to these words as a declaration of *Tawheed* since they comprise sincerity for Allaah and rejection of *Shirk*. Furthermore, the words of the *Talbiyah* are not merely syllables uttered and devoid of meaning. On the contrary, they have profound significance: the *Tawheed* of Allaah, which is the essence of the religion and its very root and foundation.

It is imperative for all who make this declaration to pay keen attention to its meaning and the beliefs underlying it in order to be truthful in their declaration, and have their words and deeds be in harmony. This comes about by adhering to *Tawheed*, protecting it, being mindful of its rights, and completely avoiding anything that would nullify it, such as *Shirk* and ascribing equals to Allaah. Hence, one must not ask, seek deliverance, place full reliance, or seek strength, help, and support except from Allaah. No worship must be directed to anyone other than Allaah alone, as He is the only One who gives, withholds, causes benefit, and brings about harm.

﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ
أَلَيْسَ مَعَ اللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ﴾

“Or who is it that responds to the distressed one when he calls upon Him, removes evil, and makes you inheritors of the Earth? Is there any deity with Allaah? Little do you remember!” [Soorah an-Naml (27):62].

¹ *Saheeh Muslim* (1218).

When the Muslim says in his *Talbiyah*, “You have no partner,” he must know the reality of *Shirk*, comprehend its dangers, and stay completely away from committing it or taking any path to it. It is the greatest sin by which Allaah can be disobeyed, and He has set a punishment for it in this world and the Hereafter which no other sin carries. This includes rendering lawful the blood and property of those who commit *Shirk* and, unlike other sins, not being forgiven for it without repentance. Allaah has said,

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ
وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴾

“Indeed, Allaah does not forgive setting up partners with Him in worship, but He forgives other sins for whoever He wills. And whoever sets up partners in worship with Allaah has truly fabricated a tremendous sin.” [*Soorah an-Nisaa’* (4):48].

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ
وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴾

“Indeed, Allaah does not forgive setting up partners with Him in worship, but He forgives other sins for whoever He wills. And whoever sets up partners in worship with Allaah has truly strayed far away.” [*Soorah an-Nisaa’* (4):116].

﴿ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ
وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴾

“Indeed, whoever ascribes partners to Allaah, He has prohibited *Jannah* for him and the Fire will be his abode. Such transgressors shall have no helpers.” [*Soorah al-Maa’idah* (5):72].

﴿ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ
وَلَتَكُونَ مِنَ الْخَاسِرِينَ ﴿٦٥﴾ بَلِ اللَّهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴾

“It has been revealed to you and those before you: if you join others in worship with Allaah, all your deeds will be rendered void and you will

certainly be among the losers. Rather, worship Allaah and be amongst the grateful.” [*Soorah az-Zumar* (39):65, 66].

In many verses of the *Qur'aan*, like these, Allaah warns His servants against *Shirk*, and He clarifies the severity and gravity of its dangers and consequences in this world and the Hereafter. Its perils are truly grave and its eventual outcome is adverse and painful. One who commits it will not profit in any way, but will only face deprivation, humiliation, and loss. It is the greatest sin by which Allaah can be disobeyed because it is the worst form of oppression. It implies degradation of the Lord of creation by giving what is solely His to others, and equating others with Him. It is in contradiction to the objective of creation and command of Allaah in every way. It is a display of complete defiance towards the Lord of the worlds, as well as arrogance towards obedience and humility before Him. Furthermore, it puts the creation on a level similar to that of the Creator Himself, may He be exalted and absolved from such a thing. How could someone who has no control over harm, benefit, death, life, and resurrection for himself – let alone for others – be placed on equal standing to the One who owns all creation, dominion, goodness, and controls all affairs? The reins of power over all things lie in His Hand (ﷻ) and all matters return to Him. Whatever He wills comes into being, and whatever He does not will cannot take place. None can withhold what He grants, and none can grant what He withholds. If He bestows mercy upon a people, none can prevent it, and none can send forth anything which He prevents.

It is absolutely imperative and obligatory for every Muslim to stay away from *Shirk* and to be wary of committing it. Ibraaheem, the Prophet and *Khaleel* of Allaah, prayed,

﴿وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ۚ رَبِّ إِنَّهُمْ أَضَلَّلَنِي كَثِيرًا مِّنَ النَّاسِ﴾

“Keep me and my sons away from worshipping idols. O my Lord, they have indeed led many of mankind astray.” [*Soorah Ibraaheem* (14):35, 36].

Hence, Ibraaheem (ﷺ) was fearful of that, and he invoked his Lord to protect him and his sons from worshipping idols. If this is what Ibraaheem, *al-Khaleel*, prayed for then consider what the case with others must be. Ibraaheem at-Taymeem (ﷺ) said, “Who should feel safe from affliction after Ibraaheem?”¹

¹ Quoted by Ibn Jareer in his *Tafseer* (8/228).

Without doubt, this makes all living hearts fearful of *Shirk*, and prepared to take every precaution from it, always entreating Allaah for protection. This demands from every believing servant to know the reality of *Shirk*, as well as its causes, roots, types, and what leads to it, so as to not commit it. For this reason, Huthayfah ibn al-Yamaan (رضي الله عنه) said,

كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ (ﷺ) عَنِ الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِي.

“People used to ask the Messenger of Allaah (ﷺ) about the good, whereas I would ask about the evil lest it afflict me.”¹ This is since someone who only knows the good may be approached by evil but not know it to be evil. Consequently, he may either commit the evil, or he will not censure it as would be done by someone else who recognized it to be evil. In this regard, ‘Umar ibn al-Khattaab (رضي الله عنه) commented, “The ties of Islaam will be undone, one by one, if there grow up in Islaam people who did not know about *Jaahiliyyah* (i.e. the pre-Islamic period of ignorance).”²

Staying away from all forms of *Shirk* and establishing *Tawheed* sincerely for Allaah form the basis upon which one must build all acts of obedience by which he draws near to Allaah, whether Hajj or any others. Allaah (ﷻ) said in *Soorah al-Hajj*,

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾
 لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ
 بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعَمُوا الْبِائِسَ الْفَقِيرَ ﴿٢٨﴾ ثُمَّ لِيَقْضُوا تَفَثَهُمْ
 وَلِيُوفُوا نُدُورَهُمْ وَلِيَطَّوَفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾ ذَلِكَ وَمَنْ يُعْظَمِ حُرْمَتَ اللَّهِ فَهُوَ
 خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمْ الْأَنْعَامُ إِلَّا مَا يُسَلَىٰ عَلَيْكُمْ فَاجْتَنِبُوا
 الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾ حُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ
 يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَفُهُ الطَّيْرُ أَوْ تَهْوَىٰ بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣١﴾﴾

¹ *Saheeh al-Bukhaaree* (3606), *Saheeh Muslim* (1847).

² Refer to it along with very useful comments by Ibn al-Qayyim in *al-Fawa'id* (pg. 201).

“And proclaim Hajj to mankind. They will come to you on foot and on every lean camel; and they will come from every deep and distant mountain pass, so that they may witness things of benefit to them, and mention the name of Allaah on appointed days over the beasts of cattle which He has provided for them. Thereafter, eat of them and feed the unfortunate and poor. Then, let them end their unkemptness, fulfill their vows, and perform Tawaaf around the ancient, protected House. Such is the command, and whoever honors the sacred ordinances of Allaah, that is best for him with his Lord. Cattle are lawful to you, except those which are recited to you. So avoid the abomination of idols and avoid false statements. Worship Allaah alone, not associating partners with Him; and whoever ascribes partners to Allaah, it is as though he fell from the sky and was snatched by the birds, or the wind blew him off to a distant place.” [Soorah al-Hajj (22):27-31].

Here, Allaah warned against *Shirk* in these verses about Hajj, and He commanded that it be avoided. He also explained its severity and evil outcome, and that whoever commits it is like someone who fell from the sky and was snatched by the birds, or the wind blew him off to a distant place. Furthermore, Allaah ordered His Prophet, Ibraaheem (عليه السلام), in a prior verse to purify the House after designating its location for him, and also prohibited him from associating partners with Him. This is found in His saying,

﴿وَأَذِّنَا لِلْإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكَ بِي شَيْئًا
وَطَهَّرَ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ﴾

“And when We designated for Ibraaheem the site of the House, saying, ‘Do not associate anything with Me, and purify My House for those who perform Tawaaf, stand, bow, or prostrate themselves.’” [Soorah al-Hajj (22):26].

Hence, the verses related to Hajj are surrounded with the warning and forbiddance of *Shirk*, as well as mention of its evil outcome. This unequivocally proves its gravity and perils. May Allaah protect us all from it and grant us sincerity in our words and deeds.

5. A Number of Lessons Learned from the *Talbiyah*

The words of the *Talbiyah* have great importance and profound meaning, as has preceded, in terms of establishing *Tawheed* and disavowing *Shirk*. They are certainly tremendous words that contain noble, magnificent meanings and a multitude of lessons. The scholars have shed light upon the momentous nature of these words as well as the lessons they contain, and among them is the erudite scholar, al-Imaam Ibn al-Qayyim, who gave this topic a very extensive treatment in his book *Tahtbeeb as-Sunan*.¹ He (رحمته) wrote, "The words of the *Talbiyah* contain tremendous principles and magnificent lessons," after which he listed twenty one of them, and the following is a summarized selection of what he mentioned as being implied and included in the *Talbiyah*:

- A response. You say "*labbayk*" to someone who has called and invited you. It is incorrect, linguistically and rationally, to respond to someone who does not speak or call the one who answered him. Therefore, this affirms the attribute of speech for Allaah.

- Love. "*Labbayk*" is only said to someone whom you love and revere. For this reason, its meaning has been explained as "I come to you with what you love," and it stems from the saying "*imra'ah labbab*" meaning a woman who is loving and affectionate to her child.

- A firm, continuous observance of worshipping Allaah. It is explained to carry the meaning of firm establishment, that is to say: I am firmly established upon your obedience.

- Constant humility and submission. This comes from the saying, "I am *mulabbib* before you," meaning that I come before you with humility and submission.

- Sincerity. This comes from "*al-lubb*" – the untarnished, pure essence of something.

- Affirmation that Allaah hears. It is impossible for someone to say "*labbayk*" to one who cannot hear his response.

- Drawing near to Allaah. This stems from "*al-ilbaab*" which means drawing near to something.

- It has been designated, while in *Ihram*, to signify a transfer from one state to another, and also from one rite to the next. This is similar to how the

¹ *Tahtbeeb as-Sunan* (2/337-340).

Takebeer in *Salaah* is an indication of change from one of its pillars to another. As a result, the *Sunnah* is to repeat the *Talbiyah* until beginning *Tawaaf* and then stop doing so. Then while walking, one repeats the *Talbiyah* until standing at ‘Arafah, at which point he stops. He then repeats the *Talbiyah* until arriving at Muzdalifah, at which point he stops once again. Then, he resumes the *Talbiyah* until stoning *Jamrah al-‘Aqabah* (the third pillar), where he discontinues it yet again. Hence, the *Talbiyah* is a distinguishing mark of Hajj which is said when moving between rites. A person performing Hajj says, “*Labbaykallaabumma labbayk*” when moving from one pillar to another, just like one performing prayer says, “*Allaahu akbar*” when moving from one pillar to another. Once he concludes the rites of Hajj he discontinues its repetition, just like the *Takebeer* is discontinued after the *Salaam* which concludes the prayer.

- A sign of *Tawheed*, the religion of Ibraaheem (ﷺ), which is the essence and aim of Hajj. In fact, it is the essence and aim of all acts of worship. This is why the *Talbiyah* is the key by which this act of worship is entered.

- It is the key to *Jannah*, and the gate through which one enters Islam – the declaration of sincerity and testifying that Allaah has no partner.

- Praise for Allaah (*al-hamd*). This is among the most beloved things that brings one close to Him. The first people called to *Jannah* will be those who praise Allaah much. Additionally, one begins and concludes prayers with it.

- Recognition that all blessing and favor is from Allaah. This is shown by the word *an-ni‘mah* being in the definite form, as if to say: “Every favor and blessing belongs to You, and You control and bestow them.”

- Affirming that all dominion (*al-mulk*) belongs to Allaah alone, and no true sovereignty belongs to anyone else.

- Simultaneously affirming dominion, bounty and praise for Allaah. This is another way to extol Allaah which differs from mentioning these lofty descriptions individually. It combines dominion, which includes power; bounty, which includes immense goodness, kindness and mercy; along with praise, which comprises complete magnificence and generosity, all of which lead to loving Allaah. This combination indicates the grandeur, perfection, and magnificence that is befitting for Him and which He deserves. When someone is mindful of Allaah in such a manner and knows Him to be this way, it connects his heart to Allaah. Thus, he turns to Allaah and does everything that would cause Allaah to love him and this, in fact, is the objective and essence of submission and worship.

- The Prophet (ﷺ) said,

أَفْضَلُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

“The best thing I and the other Prophets before me have said is, “There is none worthy of worship except Allaah alone, having no partner. To Him belong all dominion and praise, and He is over all things Omnipotent.”¹ The *Talbiyah* contains the very same words and meanings.

• A rebuttal to anyone who denies the attributes of Allaah and His *Tawhheed*. It annuls the arguments of those who associate partners with Allaah, in all their various factions and points of view. It also refutes the opinions purported by philosophical rhetoric and all who were affected by that way of thinking and, thus, negated the attributes of Allaah for which He is praised. It further disproves the *Qadariyyah* – the *majoos* of this *Ummah* – who excluded the actions of angels, *jinn*, and humans from the dominion and all-encompassing will of Allaah, as they do not affirm any influence of Allaah upon them and they do not acknowledge Him to be the Creator of those actions. Therefore, if one comprehends the meaning contained in the words of the *Talbiyah*, testifies to them, and is fully certain about what they stand for, he distinguishes himself from all factions which negate the attributes of Allaah.

• There is a subtle point in repeating the testimony that Allaah has no partner, that being the phrase “*laa shareeka laka*”. It is said once after answering His call by saying, “*labbayk*,” and it is repeated again after saying “*innal-hamda wan-ni mata laka wal-mulk*” (to You belong all praise, favor, and dominion). The latter highlights that He has no partner in praise, favor, and dominion, while the former indicates that He has no partner as it relates to answering this call. This is similar to his saying,

﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ﴾

﴿ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴾

“Allaah bears witness that none has the right to be worshipped except Him, and so do the angels and those who have knowledge; and He maintains His creation in justice. There is none worthy of worship but

¹ *Sunan at-Tirmidhee* (3585); graded *hasan* by al-Albaanee in *as-Silsilah as-Sahheehah* (4/7, 8).

Him, the Almighty, the All-Wise.” [*Soorah Aali ‘Imraan* (3):18]. At the outset of the verse, Allaah stated that none is entitled to worship except Him, and this is testified to by Allaah Himself, the angels, and those endowed with knowledge. He further stated that He establishes complete justice and then, along with this, He reiterated the testimony that none has the right to be worshiped except Him.

These are just a few of the noble lessons extracted from the momentous words of the *Talbiyah*. They undoubtedly show how important it is to thoroughly comprehend the meanings of these words, and that doing so assists one in fulfilling this act of worship in the best possible manner.

6. Performing *Tawaaf* Around the Sanctified House of Allaah

Upon arrival at the ancient, protected House to fulfill this great act of worship, another lesson is learned while performing *Tawaaf* around the Sanctified House of Allaah. One sees all the people performing Hajj doing the very same act out of obedience to Allaah and fulfilling His command. At that time, one learns things which provide much insight as to the splendor of this act of worship, its lofty status, and its magnitude in the hearts of the believers. This is especially so with the massive assembly of believers all wearing one mode of attire, bearing a single appearance, encircling the House of Allaah; glorifying, praising, and extolling Him; invoking their Most Generous Lord, holding private counsel with Him, beseeching Him, and humbly asking of Him. Each and every one of them completes seven rounds, all beginning from the Black Stone and eventually ending there as well. *Tawaaf* is the act of walking around the *Ka'bah* seven times, as an act of worship devoted to Allaah, and done specifically with the intention of performing *Tawaaf*. It commences from the Black Stone and concludes there, and the *Ka'bah* is placed on one's left side throughout it. The Muslims do this out of obedience to Allaah and emulating the Messenger of Allaah (ﷺ). The extent to which an individual perfects this act of worship corresponds to how closely he follows the example of the Noble Messenger (ﷺ).

Tawaaf is the first action done by the Muslim upon arriving in Makkah. Al-Bukhaaree and Muslim reported from 'Aa'ishah (رضي الله عنها) that she said,

إِنَّ أَوَّلَ شَيْءٍ بَدَأَ بِهِ حِينَ قَدِمَ النَّبِيُّ (ﷺ) أَنَّهُ تَوَضَّأَ ثُمَّ طَافَ.

“The very first thing which the Prophet (ﷺ) began with upon arrival in Makkah was to make *Wudoo'* and perform *Tawaaf*.”¹ Muslim also reported in his *Saheeh* how Jaabir ibn 'Abdillaah (رضي الله عنه) described the Hajj of the Prophet (ﷺ), and a portion of it said,

حَتَّى إِذَا أَتَيْنَا الْبَيْتَ مَعَهُ اسْتَلَمَ الرُّكْنَ فَرَمَلَ ثَلَاثًا وَمَشَى أَرْبَعًا.

“When we had reached the House with him, he touched the corner, and then

¹ *Saheeh al-Bukhaaree* (1614), *Saheeh Muslim* (1235).

walked briskly for three rounds and walked normally for the next four.”¹ Al-Bukhaaree and Muslim reported that Ibn ‘Umar (رضي الله عنه) stated,

أَنَّ رَسُولَ اللَّهِ (ﷺ) كَانَ إِذَا طَافَ فِي الْحَجِّ أَوْ الْعُمْرَةِ أَوَّلَ مَا يَقْدُمُ سَعَى ثَلَاثَةَ أَطْوَافٍ
وَمَشَى أَرْبَعَةً، ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ يَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

“When the Messenger of Allaah (ﷺ) would perform *Tawaaf* during Hajj or ‘Umrah, the first thing he would do was to walk briskly for three rounds and walk normally for four. Next, he would perform two units of *Salaah*, and then proceed between as-Safaa and al-Marwah.”²

There are very many texts in the *Qur’aan* and *Sunnah* establishing the validity of *Tawaaf* at the Sanctified House of Allaah. Many narrations have come from the Prophet (ﷺ) indicating this, which shows that this is in fact a deed which brings one closer to Allaah and an act of obedience which is beloved to Allaah. He prescribed it for His servants, commanded and encouraged them to perform it, and designated it as one of the rites of Hajj at His Sanctified House. Allaah has said,

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾
لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ
بِهِيمَةٍ الْآتَنَعَمُ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾ ثُمَّ لِيَقْضُوا تَفَثَهُمْ
وَلِيُوفُوا نُدُورَهُمْ وَلِيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ﴾

“And proclaim Hajj to mankind. They will come to you on foot and on every lean camel; and they will come from every deep and distant mountain pass, so that they may witness things of benefit to them, and mention the name of Allaah on appointed days over the beasts of cattle which He has provided for them. Thereafter, eat of them and feed the unfortunate and poor. Then, let them end their unkemptness, fulfill their vows, and perform *Tawaaf* around the Ancient House.” [*Soorah al-Hajj* (22):27-29]. Furthermore, Allaah had taken a covenant from His Prophet and *Khaleel*, Ibraaheem (عليه السلام), as well as his son, the Prophet Ismaa‘eel (عليه السلام), that

¹ *Saheeh Muslim* (1218).

² *Saheeh al-Bukhaaree* (1616), *Saheeh Muslim* (1261).

they purify the House, establish its foundations, and prepare it for those making *Tawaaf*, standing, bowing, or prostrating themselves in prayer. Allaah (ﷻ) said,

﴿وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ﴾

“And We commanded Ibraaheem and Ismaa‘eel that they should purify My House for those who perform *Tawaaf*, stay there, bow, or prostrate themselves.” [Soorah al-Baqarah (2):125]. And He (ﷻ) said,

﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا

وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ﴾

“And when We designated for Ibraaheem the site of the House, saying, ‘Do not associate anything with Me, and purify My House for those who perform *Tawaaf*, stand, bow, or prostrate themselves.’” [Soorah al-Hajj (22):26].

It is clear, from the preceding, that *Tawaaf* at the Ancient House is a sublime act of worship and obedience which Allaah loves for His servants to perform. He prescribed it for them and promised them immense reward for performing it. In fact, *Tawaaf* is one of the pillars of Hajj and ‘Umrah. This shows the high standing it has with Allaah, since neither Hajj nor ‘Umrah can be completed without it.

In this great setting, the Muslim learns a vital lesson: performing *Tawaaf*, this lofty act of worship, is only to be done at this specific location – around the House of Allaah – as indicated by many texts from the *Qur’aan* and *Sunnah*, including the aforementioned. As a result, the Muslim must realize that *Tawaaf* at any other location in the world is not valid and there is nothing to substantiate its permissibility. Doing so amounts to misguidance and falsehood and, on top of that, renders the abodes of created beings equal to the House of the Creator – the House which He ordered to be established for His remembrance, obedience, and to be faced when worshipping Him.

There is no contention among the scholars over the falsity of *Tawaaf* in any spot other than the Sanctified House of Allaah. Hence, it is impermissible to do so around domes, graves, tombs, trees, stones, or anything else. There is a wide array of statements from the scholars on this topic and I shall refer to some of them here.

Al-Imaam an-Nawawee (رحمته الله) wrote in his book, *Al-Majmo' Sharh al-Mubaththab*, “*Tawaaf* around the grave of the Prophet (ﷺ) is impermissible.” He elaborated further and then commented

One must not be misled by the incorrect actions of the general populace when they do that. Following practices and doing deeds are to be based on the *Abaadeeth* as well as statements of the scholars, and no attention is to be given to baseless or ignorant practices of others. It is reported in the two *Saheeh* collections from ‘Aa’ishah (رضي الله عنها) that the Messenger of Allaah (ﷺ) said,

مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

“Whoever introduces something into this religion of ours which does not belong to it, then it shall be rejected,”¹ and, in a narration in *Saheeh Muslim*, he said,

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.

“Whoever does a deed that does not conform to our command, it shall be rejected.”² Aboo Hurayrah (رضي الله عنه) also reported that the Messenger of Allaah (ﷺ) said,

لَا تَجْعَلُوا قَبْرِي عَيْدًا، وَصَلُّوا عَلَيَّ، فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ.

“Do not take my grave as a place of gathering or frequent visitation; but send *salaah* upon me, because it will reach me wherever you may be.” This was reported by Aboo Daawood with a *saheeh* chain.³ In addition, Al-Fudayl ibn ‘Yyaad (رضي الله عنه) made a statement along the lines of, “Follow the paths of guidance, and it will do you no harm if there are only a few who tread them; and beware of the paths to misguidance, and do not be misled by the multitude of those headed to their demise.” Furthermore, whoever thinks that wiping an object with his hand, or something similar, will bring him more blessing, then this idea comes from his own ignorance and heedlessness. Blessing is only acquired by valid, legislated means. How could bounty be sought by opposing what is correct?⁴

Shaykh al-Islam Ibn Taymiyyah (رحمته الله) stated, “The Muslim scholars unanimously agree that *Tawaaf* is not prescribed except around the *Ka’bah*. Thus, *Tawaaf* around the rock in *Bayt al-Maqdis*, the dwelling of the Prophet (ﷺ), the dome at mount ‘Arafaat, or anywhere else is impermissible.”⁵

¹ *Saheeh al-Bukhaaree* (2697), *Saheeh Muslim* (1718).

² *Saheeh Muslim* (1718).

³ *Sunan Abee Daawood* (2042).

⁴ *Al-Majmo' Sharh al-Mubaththab* (8/206-207).

⁵ *Al-Fataawaa* (4/522).

He (ﷺ) also said,

There is no place on Earth around which *Tawaaf* is performed as is done around the *Ka'bah*. Whoever holds the belief that *Tawaaf* elsewhere is permissible is worse than someone who deems it permissible to pray in a direction other than that of the *Ka'bah*. When the Prophet (ﷺ) migrated from Makkah to al-Madeenah, he led the Muslims in prayer for eighteen months facing the direction of *Bayt al-Maqdis*, which was the *Qiblah* for the Muslims during that period. However, Allaah shifted the prayer direction to the *Ka'bah* and revealed that in the *Qur'aan*, as mentioned in *Soorah al-Baqarah*. Subsequently, the Prophet (ﷺ) and the Muslims prayed in the direction of the *Ka'bah* which became the *Qiblah*, just as it was the *Qiblah* for Ibraaheem as well as other Prophets.

Therefore, if someone were to designate the rock [in *Bayt al-Maqdis*] as the direction of prayer today, he is an apostate from whom repentance must be sought. He either repents, or faces capital punishment. If this is so despite [*Bayt al-Maqdis*] having been a *Qiblah* before its abrogation, then what must be the case of someone who makes *Tawaaf* around it in a fashion similar to what is done at the *Ka'bah* when *Tawaaf* at any location other than the *Ka'bah* has not been prescribed by Allaah in any way at all?¹

These explanations given by al-Imaam an-Nawawee and Shaykh al-Islam Ibn Taymiyyah, and other scholars as well, prove the invalidity of *Tawaaf* anywhere other than the *Ka'bah*, the Sanctified House of Allaah, and the dangers inherent in doing so. However, as it relates to the actions of ill-informed, ignorant people who make *Tawaaf* around graves, domes, shrines, and so on, then none of that comes from the religion of Allaah. It is, rather, inspired by *Shaytaan* and is part of his legislation, because nothing in the *Qur'aan* or *Sunnah* sanctions the performance of *Tawaaf* around any grave, shrine, or anything else. May Allaah be exalted from what they assert. He is perfect and absolved from all they associate as partners with Him.

¹ *Al-Fataawaa* (27/10-11).

7. Kissing the Black Stone and Touching the Yemeni Corner

The preceding section dealt with virtue of *Tawaaf* around the Sanctified House of Allaah – that magnificent act of worship and obedience to Allaah which is a pillar of Hajj and ‘*Umrah*. We emphasized that it is prescribed only at that location, as Allaah stated,

﴿وَلِيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ﴾

“Then let them perform *Tawaaf* around the Ancient House.” [*Soorah al-Hajj* (22):29]. Thus, it is impermissible to do so around domes, graves, tombs, or anything else due to such acts contradicting the very foundations of the *Sharee’ah* and being at odds with the essence of *Tamheed*. In addition, they equate the created with the Creator, who is far removed from every deficiency. Some elaboration on this has preceded. As for the present topic, it is another lesson the Muslim learns upon arrival at the Sanctified House of Allaah to perform *Tawaaf*. During *Tawaaf* it is prescribed for him to kiss the Black Stone and to touch the Yemeni corner, all with the intention of obedience to Allaah and emulating the practice of the Messenger of Allaah (ﷺ). A number of evidences prove that it is prescribed, and that the Prophet (ﷺ) himself did so when he arrived at the Sanctified House of Allaah.

Al-Bukhaaree and Muslim reported that ‘Abdullaah ibn ‘Umar ibn al-Khattaab (رضي الله عنه) stated,

رَأَيْتُ رَسُولَ اللَّهِ (ﷺ) حِينَ يَفْدُمُ مَكَّةَ إِذَا اسْتَلَمَ الرُّكْنَ الْأَسْوَدَ
أَوَّلَ مَا يَطُوفُ يَخُبُّ ثَلَاثَةَ أَطْوَافٍ مِنَ السَّبْعِ.

“I saw that when the Messenger of Allaah (ﷺ) would arrive at Makkah, once he touched Black Stone corner, he would begin *Tawaaf* by walking briskly for the first three out of the seven rounds.”¹ Muslim reported in the *Hadeeth* of Jaabir ibn ‘Abdillaah (رضي الله عنه),

أَنَّ رَسُولَ اللَّهِ (ﷺ) لَمَّا قَدِمَ مَكَّةَ أَتَى الْحَجَرَ فَاسْتَلَمَهُ،
ثُمَّ مَشَى عَلَى يَمِينِهِ، فَرَمَلَ ثَلَاثًا وَمَشَى أَرْبَعًا.

¹ *Saheeh al-Bukhaaree* (1603), *Saheeh Muslim* (1261).

“When the Prophet (ﷺ) arrived at Makkah, he went to the Stone, touched it, then walked to his right; he walked briskly for three rounds and then walked normally for four.”¹ Hence, Muslims kiss the Stone in emulation of his (ﷺ) practice, following his guidance, and adhering to his *Sunnah*. This is not done out of belief that the Black Stone can bring about any type of benefit, cause any type of harm, grant something, or withhold anything. This is why *Ameer al-Mu’mineen*, ‘Umar ibn al-Khattaab (رضي الله عنه), said when he kissed the Black Stone,

إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ لَا تَنْضُرُ وَلَا تَنْفَعُ، وَلَوْ لَا أَنِّي رَأَيْتُ النَّبِيَّ (ﷺ) يُقَبِّلُكَ مَا قَبَّلْتُكَ.

“Indeed, I know that you are merely a stone that can bring no benefit or cause any harm. Had I not seen the Messenger of Allaah (ﷺ) kiss you, I would not have kissed you.”² Ibn Jareer at-Tabaree (رضي الله عنه) commented

‘Umar only made that remark because the people around him had just recently stopped worshipping idols. Thus, he feared that the ignorant among them might presume that touching the Stone was done out of venerating certain stones, similar to the practice of the pagan Arabs during *Jaahiliyyah* (the pre-Islamic period of ignorance). ‘Umar wished to edify the people that his touching it was done emulating the practice of the Messenger of Allaah (ﷺ), and not because the Stone inherently causes any benefit or harm as they used to believe about the idols.³

There is also a narration, allegedly from Aboo Sa‘eed, that when ‘Umar made his remark ‘Alee ibn Abee Taalib replied, “It can cause harm and benefit,” and then mentioned that when Allaah took the covenant from the progeny of Aadam, it was written on a parchment and placed in the Stone. He then said, “I heard the Messenger of Allaah (ﷺ) saying, ‘On the Day of Resurrection, the Black Stone will be brought forth having a fluent tongue and it shall testify for those who touched it and held the belief of *Tawheed*.’” This is not authentically established from *Ameer al-Mu’mineen*, ‘Alee ibn Abee Taalib (رضي الله عنه). In *Fath al-Baaree*, Ibn Hajar commented, “Its chain of narration contains Aboo Haaron al-‘Abdee who is a very weak narrator.”⁴ This individual, Aboo Haaron, a narrator of this report, is *matrook al-hadeeth* (i.e. his reports are abandoned) according to the scholars, and some have actually declared him a liar. An-Nasaa’ee said about him, “*matrook al-hadeeth*.” Hammaad ibn Zayd said, “He

¹ *Sabeeh Muslim* (1218).

² *Sabeeh al-Bukhaaree* (1597), *Sabeeh Muslim* (1270).

³ Quoted by Ibn Hajar in *al-Fath* (3/463).

⁴ *Fath al-Baaree* (3/462).

used to be a habitual liar. He would say one thing in the morning and something else in the evening!” Al-Joozajaanee said, “A chronic liar and fabricator.” Ibn Hibbaan remarked, “He would narrate *Hadeeth* falsely attributed to Aboo Sa‘eed. It is not permissible to write reports from him, unless done for the sake of identifying them as irregularities.”¹ No consideration can be given to a narrator whom the scholars have described in such a manner.

Therefore, what is prescribed is to kiss the Black Stone only, or touch it with one’s hand if kissing it is not feasible, or point to it if neither of those is feasible. It is also prescribed to touch the Yemeni corner. In the two *Saheeh* collections, ‘Abdullaah ibn ‘Umar ibn al-Khattaab (رضي الله عنه) said,

لَمْ أَرِ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُ مِنَ الْبَيْتِ إِلَّا الرُّكْنَيْنِ الْيَمَانِيِّينِ.

“I did not see the Messenger of Allaah (ﷺ) touch any part of the House other than the two Yemeni corners.”² Hence, it is understood that touching any part of the House except for the two Yemeni corners – the Black Stone and the Yemeni corner – is not prescribed. Shaykh al-Islam Ibn Taymiyyah (رحمته الله) said

Istilaam is to be done only at the two Yemeni corners, and not the two *Shaamee* (i.e. northern pointing) corners. The Prophet (ﷺ) only touched the two of them because they are part of the original foundation laid by Ibraaheem, whereas the other two corners are actually inside the House. Thus, the Black [Stone] corner is touched and kissed, the Yemeni corner is touched but not kissed, and the remaining two corners are neither touched nor kissed. The term *Istilaam* means to touch with the hand. As for the other sides of the House, and the *Maqaam* of Ibraaheem; any other *Masjid* in the world and its walls; the graves of Prophets and righteous people, including the chamber of our Prophet (ﷺ); the cave of Ibraaheem; the place where our Prophet (ﷺ) used to pray; any other grave of any Prophet or righteous person; or the rock at *Bayt al-Maqdis* – none of them are to be touched, nor are they to be kissed. This is established by scholarly consensus.³

Since this is so, one of the crucial lessons for the Muslim to learn at this point is that kissing or touching something as acts of worship are not prescribed except at this location, as there is no text to indicate the permissibility of doing so anywhere other than these two specific spots. The Muslim performs these

¹ Refer to *Tabtheeb al-Kamaal* by al-Mizzee (21/232-236).

² *Saheeh al-Bukhaaree* (1609), *Saheeh Muslim* (1269).

³ *Majmoos al-Fataawaa* (26/121).

acts out of obedience to Allaah, and emulating the practice of His Messenger (ﷺ). They are not done stemming from a belief that the two of them bring about benefit or protect from harm, as has preceded in the discussion of the remark made by *Ameer al-Mu’mineen*, ‘Umar ibn al-Khattaab (رضي الله عنه) in front of the people when he kissed the Black Stone so as to educate and edify them.

The foregoing texts demonstrate that wiping against the walls of the *Ka’bah* at any spot other than the two Yemeni corners, and kissing any part of it except the Black Stone, are not practices sanctioned by the *Sunnah*. They also prove that touching the *Maqaam* of Ibraaheem and kissing it are not sanctioned by the *Sunnah* either, because there is no report from the Prophet (ﷺ) approving doing so. None of this is to be done at the *Ka’bah* itself, and it is established that no other *Masjid* or location has the Sanctity of the *Ka’bah*. It is also not to be done at the *Maqaam* of Ibraaheem, about which Allaah has said,

﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

“And take the *Maqaam* of Ibraaheem as a place of prayer.” [*Soorah al-Baqarah* (2):125]. It is also established that no other *Maqaam* of Ibraaheem – whether in *ash-Shaam* or anywhere else – or *Maqaam* of any other Prophet has the prestige of this one which Allaah ordered to be taken as a place of prayer. Yet, despite this, it is still not prescribed to wipe or kiss it as there is no evidence which allows doing so. Hence, no other locations where Prophets were known to have stood are to be designated for prayer, wiping, or kissing any part of them. In fact, no structure, place, or location on the face of the Earth is to be kissed except the Black Stone.¹

As it relates to the acts of some ignorant people who throng to tombs, domes, and other similar places, kissing and wiping against them, seeking blessing from them, seeking assistance, and so forth, none of those are part of the religion in any way. In reality, they are unmistakably misguidance and falsehood. Shaykh al-Islam Ibn Taymiyyah (رضي الله عنه) said, “As for wiping against a grave – whichever it may be – kissing it, or pressing one’s cheek against it, all of that is prohibited by scholarly consensus, even if it was the grave of a Prophet. None of the *Salaf* or scholars from this *Ummah* did so. Such deeds are in fact considered to be *Shirk*.”²

¹ Refer to *al-Fataawaa* of Ibn Taymiyyah (17/476).

² *Al-Fataawaa* (27/91-92).

8. The Obligation of Adhering to the *Sunnah* and Following the Guidance of the Messenger (ﷺ)

Another of the most critical lessons learned from performing Hajj to the Sanctified House of Allaah is to understand the importance of the *Sunnah* and the necessity of conforming to it throughout all rites of Hajj. This attitude can clearly be seen in many who perform Hajj, since you find them eagerly gravitating toward the gatherings of knowledge, attending lessons being taught, and asking the scholars a multitude of questions about the performance of Hajj, its pillars, its obligations, and things which nullify it. They give these matters utmost importance by posing quite detailed, precise questions, and this is especially so for those who truly sense the Prophet's (ﷺ) saying,

خُذُوا عَنِّي مَنَاسِكَكُمْ.

“Take your rites of Hajj from me.”¹ Hence, Hajj is not accepted by Allaah unless the Muslim adheres to the manner of the Prophet (ﷺ) and follows his guidance during it, emulating his *Sunnah* without any excessiveness or negligence. If the Muslim takes it upon himself during Hajj to follow the *Sunnah* of the Prophet (ﷺ) and remain within the realm of his guidance, he must realize that adherence to the *Sunnah* and following the Prophetic guidance is prescribed in every act of obedience to Allaah. Just as it is necessary to emulate the practice of the Prophet (ﷺ) during Hajj, it is likewise necessary for all other acts as well. For this reason, he (ﷺ) said about *Salaah*,

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي.

“Pray as you have seen me praying,”² and he remarked about acts of worship in general saying,

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.

“Whoever does a deed that does not conform to our command, it shall be rejected,”³ and in another narration,

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ.

¹ *Saheeh Muslim* (1297). This is the wording of al-Bayhaquee in *as-Sunan al-Kubraa* (9524).

² *Saheeh al-Bukhaaree* (631).

³ *Saheeh Muslim* (1718).

“Whoever introduces something into this religion of ours which does not belong to it, then it shall be rejected.”¹ Therefore, every deed that lacks conformity with the guidance of the Messenger (ﷺ) is not acceptable to Allaah, as explicitly proven by his saying, “Whoever does a deed that does not conform to our command, it shall be rejected.” This indicates that any *Bid'ah* introduced into the religion has no basis in the *Qur'aan* or *Sunnah*, whether it be a belief, statement, or physical act of worship. Hence, anyone who professes something other than what has come from Allaah or His Messenger (ﷺ), or performs worship by doing something not approved and legislated by Allaah or His Messenger (ﷺ), then that shall be rejected and not accepted. The *Hadeeth* also implies that anyone who acts in accordance with the command of Allaah and His Messenger – which includes worshipping Allaah based on correct beliefs and sound deeds, obligatory and optional – then his deeds would be accepted and rewarded.

Aboo Daawood, at-Tirmitheeh, Ibn Maajah, and others reported that al-‘Irbaad ibn Saariyah (رضي الله عنه) recounted, “The Messenger of Allaah (ﷺ) led us in prayer one day, then turned to face us and delivered a profound admonition which caused our eyes to shed tears and made our hearts tremble. We said, ‘O Messenger of Allaah! It is as though you are giving a farewell admonition. Thus, advise us.’ He then said,

أَوْصِيكُمْ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهْدِيِّينَ مِنْ بَعْدِي، عَضُوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ بَدْعَةٍ ضَالَّةٌ.

‘I exhort you to observe *Taqwaa* of Allaah, the Most Mighty and Majestic, and to listen and obey authority even if a slave is in command over you. Verily, whoever amongst you lives long shall witness great controversy. Therefore, you must adhere to my *Sunnah* and the *Sunnah* of the rightly guided *Khulafaa*’ after me. Bite on it with your molar teeth, and beware of newly invented matters, because every *Bid'ah* is a misguidance.’²

¹ *Saheeh al-Bukhaaree* (2697), *Saheeh Muslim* (1718).

² *Sunan Abee Daawood* (4607), *Jaami' at-Tirmitheeh* (2676), *Sunan Ibn Maajah* (42, 44).

His remark in the *Hadeeth* “because every *Bid'ah* is a misguidance” is an all-encompassing statement which excludes nothing. It is one of the important fundamentals of the religion and it is similar to his (ﷺ) saying, “Whoever introduces something into the religion which does not belong to it, then it shall be rejected.” Thus, any individual who introduces something new, and makes it part of the religion when it actually has no basis there, is misguided and the religion is absolved from it. His innovation is rejected and it is not accepted from him. The religion of Allaah is established upon two foundational principles: firstly, we worship none except Allaah alone, without any partner; secondly, we only worship Him using what He has prescribed by way of His Messenger (ﷺ). We do not worship Allaah based solely on desires or newly devised methods. Allaah has said,

﴿ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾
إِنَّهُمْ لَن يَغْنُؤُوا عَنْكَ مِنَ اللَّهِ شَيْئًا ﴿١٩﴾﴾

“Then We set you on a prescribed path of Our Command. So follow it, and do not follow the whims of those who do not know. Indeed, they will never avail you against Allaah in any way.” [*Soorah al-Jaathiyah* (45):18, 19]. Allaah also stated,

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ ﴿٢١﴾﴾

“Or do they have other deities who prescribed for them a religion which Allaah has not allowed?” [*Soorah ash-Shooraa* (42):21]. Hence, no one is to worship Allaah in a way other than what He prescribed through His Messenger (ﷺ), whether it be an obligatory or recommended deed. We cannot worship Him using newly invented ways which have no basis in the religion and the sources of divine legislation. Additionally, no one is to worship anything other than Allaah alone. *Salaah* must be directed only to Allaah; fasting is not to be done except for Him; Hajj is not to be performed except at His House; and *Tawakkul* (complete trust and reliance) is to be devoted to none but Him. No act of worship must be directed to anything other than Him.¹ Allaah combined these two foundational principles as He said,

¹ See *Majmoo' al-Fataawaa* of Ibn Taymiyyah (1/80-81).

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

“So whoever hopes for the meeting with his Lord, let him do righteous deeds and not associate anyone as a partner in the worship of his Lord.”

[*Soorah al-Kahf* (18):110]. Righteous deeds are those which are sanctioned by the pure *Sharee'ah*, and the sincere person is he who does not hope for anything except the Face of Allaah. Together, these two are the pillars upon which the accepted deed stands. If any deed is done sincerely but not correctly, it is not accepted; and if it is correct but not sincere, it is similarly not accepted until it is both sincere and correct. Thus, sincerity means that it is done for Allaah, and correctness entails that it conforms to the *Sunnah*.

Every Muslim who wishes to succeed in securing happiness for himself in this world and the Hereafter must abide by the guidance of the Messenger (ﷺ) and act in conformity with his *Sunnah*. He must also be wary of abandoning his guidance, contradicting his *Sunnah*, and following a different course, since he (ﷺ) is the role model for his *Ummah* as Allaah said,

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

“Indeed, in the Messenger of Allaah you have an excellent example to follow, for whoever hopes in Allaah and the Last Day, and remembers Allaah much.” [*Soorah al-Ahzaab* (33):21]. Allaah also said,

﴿النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾

“The Prophet is more worthy of the believers than themselves,” [*Soorah al-Ahzaab* (33):6] meaning he is most entitled in all worldly and religious matters; and he is more entitled to them than their own selves, let alone others. Thus, they must give him preference if he requests something of their wealth, even if they are in need of it; they must love him even more than they love their own selves; and they must give his decisions precedence over their own. In short, if the Prophet (ﷺ) calls them to something while their own souls call them to something else, they must give precedence to his call and defer their own inclinations. They must obey him over and above yielding to their own desires and give priority to obeying him over the inclinations of their own souls.¹

¹ *Fath al-Qadeer* (4/261).

It undoubtedly demands great effort from a Muslim to acquire knowledge of the *Sunnah* and spend time to acquaint oneself with the guidance of the Messenger (ﷺ). This can take the form of posing questions to the scholars, attending lessons which explain the permissible and prohibited, or reading beneficial works that explain them. After having done that, it becomes easier for the Muslim to fulfill acts of worship in a sound and correct manner, in line with the teachings of the Noble Messenger (ﷺ).

9. The Day of ‘Arafah

The Day of ‘Arafah is certainly a tremendous day; a blessed day chosen by Allaah; an immense gathering of goodness, *Eemaan*, and *Taqwaa*; a grand occasion of worship and obedience to Allaah; a day when many tears are shed and prayers pour forth in succession, one after the next; an abundance of mercy descends, and mistakes and errors are pardoned. It is a day of hope, devotion, and humility. It is a lofty, blessed day, and the sun has not risen on a day better than it. Its special, noble, distinguishing qualities are too numerous to count. It is the day on which Allaah perfected the religion for this *Ummah* and completed His favor upon them, as it was on this day that Allaah revealed,

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

“This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you *Islaam* as your religion,” [*Soorah al-Maa'idah* (5):3] and nothing about the permissible or prohibited was revealed after it.

Al-Bukhaaree and Muslim reported from Taariq ibn Shihaab,

جَاءَ رَجُلٌ مِنَ الْيَهُودِ إِلَى عُمَرَ بْنِ الْخَطَّابِ (رضي الله عنه) فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي تَقَرُّونَ آيَةَ فِي كِتَابِكُمْ لَوْ عَلَيْنَا مَعَشَرَ الْيَهُودِ نَزَلَتْ لَاتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا. قَالَ: وَأَيُّ آيَةٍ؟ قَالَ: قَوْلُهُ ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّمْتُ عَلَيْكُمْ نِعْمَتِي﴾. فَقَالَ عُمَرُ: وَاللَّهِ إِنِّي لَأَعْلَمُ الْيَوْمَ الَّذِي نَزَلَتْ فِيهِ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وسلم) وَالسَّاعَةَ الَّتِي نَزَلَتْ فِيهَا عَلَى رَسُولِ اللَّهِ (صلى الله عليه وسلم)، عَشِيَّةَ عَرَفَةَ فِي يَوْمِ جُمُعَةٍ.

A Jew came to ‘Umar (رضي الله عنه) and said, “*Ameer al-Mu’mineen!* There is a verse in your Book, which you recite. Had it been revealed to us, the Jews, we would have taken it as a day of rejoicing.” He inquired, “Which verse do you mean?” He replied, “His saying: **This day, I have perfected your religion for you, and completed My Favor upon you.**” ‘Umar said, “I swear by Allaah! I certainly know the day when it was revealed to the Messenger of Allaah (صلى الله عليه وسلم)

and the time at which it was revealed to the Messenger of Allaah (ﷺ): the afternoon of the Day of ‘Arafah, and it was a Friday.”¹

On this auspicious and blessed day, Allaah frees many from the Hellfire, generously bestows upon His believing servants, and speaks proudly of them to the angels. It has been reported by Muslim, in his *Saheeh* collection, from ‘Aa’ishah (رضي الله عنها) that the Messenger of Allaah (ﷺ) said,

مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتَقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ،
وَإِنَّهُ لَيَذْنُوهُمْ ثُمَّ يُبَاهِي بِهِمُ الْمَلَائِكَةَ فَيَقُولُ: مَا أَرَادَ هَؤُلَاءِ؟

“There is no day on which Allaah frees more servants from the Fire than the Day of ‘Arafah. He indeed draws near and He then speaks of them proudly before the angels saying, ‘What do these people want?’”² Ibn ‘Abdil-Barr (رضي الله عنه) said, “This shows that they have been forgiven, since He does not speak proudly about sinful people except after they repent and are forgiven.”³ Al-Imaam Ahmad reported in his *Musnad*, from ‘Abdullaah ibn ‘Amr (رضي الله عنه), that the Prophet (ﷺ) said,

إِنَّ اللَّهَ تَعَالَى يُبَاهِي مَلَائِكَتَهُ عَشِيَّةَ عَرَفَةَ بِأَهْلِ عَرَفَةَ فَيَقُولُ: انظُرُوا إِلَيَّ عِبَادِي أَتَوْنِي شُعْنًا غُبْرًا

“Allaah speaks proudly to His angels on the afternoon of ‘Arafah about all those present there saying, ‘Look at my servants! They have come to Me unkempt and dusty.’”⁴ Al-Imaam Ibn al-Qayyim (رضي الله عنه) said in his famous poem, *al-Meemiyah*,

فَلِلَّهِ ذَلِكَ الْمَوْقِفُ الْأَعْظَمُ الَّذِي	كَمَوْقِفِ يَوْمِ الْعَرْضِ بَلْ ذَلِكَ الْأَعْظَمُ
وَيَذْنُو بِهِ الْجَبَّارُ جَلَّ جَلَالُهُ	يُبَاهِي بِهِمْ أَمْلَاكُهُ فَهِيَ أَكْرَمُ
يَقُولُ عِبَادِي قَدْ أَتَوْنِي مَحَبَّةً	وَإِنِّي بِهِمْ بَرٌّ أَجْوَدُ وَأَرْحَمُ
فَأُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ ذُنُوبَهُمْ	وَأَعْطَيْتُهُمْ مَا أَمْلَوْهُ وَأَنْعَمُ
فَبَشِّرَاكُمْ يَا أَهْلَ ذَا الْمَوْقِفِ الَّذِي	بِهِ يَغْفِرُ اللَّهُ الذُّنُوبَ وَيَرْحَمُ

¹ *Saheeh al-Bukhaaree* (4606), *Saheeh Muslim* (3017).

² *Saheeh Muslim* (1348).

³ *At-Tambeed* (1/120).

⁴ *Al-Musnad* (2/224).

To Allaah belongs that momentous standing which
 resembles the Day when all will be presented, or even greater.
Al-Jabbaar, may He be exalted, will be near,
 speaking proudly of them before His angels, for He is the Most Noble.
 He says, "My servants have come out of their love for Me,
 and I shall be kind to them, generous and merciful;
 Bear witness that I have forgiven their sins,
 granted them what they hoped for, and blessed them with more.
 Glad tidings for you all, standing at the spot where
 Allaah forgives all sins and bestows His Mercy."

Al-Fudayl ibn 'Iyaad (ؓ) stood at 'Arafah and saw the people sobbing and weeping during the afternoon on the Day of 'Arafah and he remarked, "Do you think if all of these people went to a man and asked him for a *Daaniq* (i.e. one-sixth of a dirham, or a small coin), do you think he would refuse them?" Those around him replied, "No." He continued, "I swear by Allaah! Forgiveness is even easier for Allaah than a man giving them a *Daaniq*."¹

'Abdullaah ibn al-Mubaarak said, "I went to Sufyaan ath-Thawree on the afternoon of the Day of 'Arafah and found him down on his two knees with his eyes shedding tears, and I began to cry. He turned to me and asked, 'What is the matter?' I said, 'Who is the worst in this gathering?' He replied, 'Someone who thinks that Allaah will not forgive them.'"²

Thus it is imperative for the Muslim desirous of profiting on this blessed day to be humble, submissive, and remorseful before his Lord; hoping for His mercy and forgiveness; fearing His wrath and punishment; repentant to Him from all sins which his hands earned him or his feet may have led him to; not wasting his time on this auspicious occasion by wandering here and there or talking about random things. Instead, he should devote himself to his Lord and Guardian; remembering and consciously mentioning Him much; earnestly and humbly entreating Him and seeking His forgiveness. The Prophet (ﷺ) stated,

خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ، وَخَيْرُ مَا قُلْتُهُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

¹ *Majlis fee Faql Yanm 'Arafah*, by Ibn Naasir ad-Deen ad-Dimashqee (pg. 63).

² Reported by Ibn Abid-Dunyaa in the book *Husn ath-Thann Billaah* (pg. 92).

“The best supplication is the one made on the day of ‘Arafah, and the best thing I and the other Prophets before me have said is, ‘There is none worthy of worship except Allaah alone, having no partner. To Him belong all dominion and praise, and He is over all things Omnipotent.’”¹ Thus, the Day of ‘Arafah is one of *Du‘aa*, and the best *Thiker* is “*laa ilaaha illallaaah*.” Thus, he (ﷺ) would make plentiful mention of the best *Thiker* on the most virtuous of days, since the day of ‘Arafah is the best of days and “*laa ilaaha illallaaah*” is the best form of *Thiker*, and repeating it often on that day is most suitable and appropriate.

This great phrase – *laa ilaaha illallaaah* – which the Messenger of Allaah (ﷺ) would frequently repeat on the Day of ‘Arafah is absolutely the best set of words there is. It is the strong, trustworthy handhold, the epitome of *Taqwaa*, the key to the abode of happiness, and the foundation and head of the religion. Because of it the Earth and heavens were established, creation was brought into being, Messengers were sent, and scriptures were revealed. The virtues of this phrase and its rank in the religion as a whole are beyond description, and it possesses merits and distinguishing qualities that are inconceivable. Yet, it is still essential for the Muslim to realize that merely saying “*laa ilaaha illallaaah*” with his tongue is not accepted without fulfilling its duties, requirements, and conditions. The phrase is not a mere set of words lacking meaning, or a statement that has no reality. On the contrary, this tremendous phrase signifies something which must be thoroughly understood. It has a meaning which must be precisely comprehended, and it has an objective which must be achieved. It is of no consequence, by scholarly consensus, to merely verbalize it without understanding its meaning or fulfilling what it requires. Allaah has said,

﴿وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفْعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ﴾

“And those whom they invoke instead of Him have no power of intercession; except those who testify to the truth while they know,” [Soorah az-Zukhruf (43):86] meaning except those who bear witness to “*laa ilaaha illallaaah*” while they comprehend in their hearts the meaning of the testimony on their tongues. This is an exceedingly important matter, and it

¹ *Jaami‘ at-Tirmithi* (3585), from ‘Abdullaah ibn ‘Amr; graded *hasan* by al-Albaanee in *as-Silsilah as-Sahihah* (4/7, 8) where he commented, “The *Hadeeth* is established by combining its supporting narrations.”

deserves full consideration and attention from each and every Muslim, since it will only avail someone who is aware of the negation and affirmation it contains, believing in that and acting upon it. However, someone who verbalizes it and acts upon it outwardly without believing in it, is considered a *Munaafiq*, and someone who verbalizes it but acts in contradiction to it, such as committing acts of *Shirk*, is considered a *Kaafir*. Furthermore, a person who says it, but rejects Islaam by denying anything it entails and demands, will not glean any benefit from it even if he repeated it a thousand times. In a similar manner, someone who says it but still directs certain types of worship to other than Allaah – such as *Du'aa'*, seeking relief, requesting aid and victory which none but Allaah can grant, and other similar things – when they should be directed to Him alone, is considered a *Mushrik* who associates partners with Allaah, the Most Great. This is so even if he said “*laa ilaaha illallaah*,” since this phrase entails the dedication of all worship to Allaah without ascribing any partners to Him; turning earnestly to Allaah alone, and none other, in humility, submission, and hoping for the good that lies with Him; repentant and placing full reliance in Him; and invoking and asking of Him. One who says this phrase must not ask, seek deliverance, place full reliance, hope, sacrifice, or direct any form of worship except to Allaah alone. Instead, he must disavow all that is worshipped besides Allaah and absolve himself from any such thing.¹

¹ See *Tayseer al-'Azeem al-Hameed* (pg. 78).

10. The Obligation of Sincerity to Allaah in Sacrifice

One of the glorious days of Allaah is *Yawm an-Nahr* (the Day of Sacrifice), the tenth day of *Thul-Hijjah*, and the blessed 'Eed *al-Adhaa*. It is called the Day of Sacrifice because during it the Muslims seek nearness to Allaah by sacrificing designated animals. On this day, those performing Hajj sacrifice their *Hady*, and the Muslims in all other parts of the world sacrifice their *Udhiyah* – all seeking nearness to Allaah by their deed. Allaah has said,

﴿وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ ۗ فَإِنَّهُمْ إِلَى اللَّهِ وَجِدٌ فلهٗ أَسْلَمُوا ۗ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٤﴾ الَّذِينَ إِذَا ذَكَرَ اللَّهُ وَجِلَّت قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمُ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٥﴾ وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعِيرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ ۖ فَإِذَا وَجَبَتْ جُنُوبَهَا فَكُلُوا مِنْهَا وَأَطْعَمُوا الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذَٰلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾ لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَآؤَهَا وَلَٰكِن يَنَالُهُ النُّفُوسُ ۚ مِنْكُمْ ۚ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ ۗ وَبَشِّرِ الْمُحْسِنِينَ﴾

“And for every nation We have appointed rites of sacrifice, so they may mention the name of Allaah over the beasts of cattle which He has provided them. And your God is One, so submit to Him alone. And give good tidings to those humble before their Lord; whose hearts are fearful when Allaah is mentioned; who patiently bear whatever may befall them; and who establish *Salaah*, and spend out of what We have provided them. And the camels and cattle, We have appointed them for you among the rites of Allaah, and in them you have much good. Thus, mention the name of Allaah over them when they are lined up for sacrifice. Then, once they are lifeless on their sides, eat from them and feed the needy and the beggar. Thus, have We subjected them to you so that you may be grateful. It is neither their flesh nor their blood that reaches Allaah, but it is *Taqwaa* from you that reaches Him. Thus, He has subjected them to you so you may glorify Him for having guided you. And give glad tidings to those who do good and strive for

perfection.” [Soorah al-Hajj (22):34-37]. More specifically, the objective is not the mere act of sacrifice. Rather, He has prescribed for you to sacrifice these animals in order that you mention His name at the time of sacrifice, because He is truly the Creator and Provider. It is not done so that any part of the meat or blood reach Him, since He is in no need of anything. **“But it is Taqwaa from you that reaches Him,”** and this refers to having a sincere intention behind the act and hoping for reward from Allaah. This is a strong encouragement to be sincere in sacrifice and to seek the Face of Allaah alone, because He does not accept actions unless they are sincere and done for no reason other than seeking His Face (ﷻ) as He stated,

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٣﴾
لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴾

“Say: Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allaah, Lord of the worlds; He has no partner. This I have been commanded, and I am the first of the Muslims.” [Soorah al-An‘aam (6):162-163]. Commenting on this verse, Ibn Katheer (ﷺ) noted

Allaah commands [His Prophet] to tell the idolaters, those who worshipped other than Allaah and sacrificed in other than His name, that he opposes them in doing those things. His prayer is to be for Allaah, and his rites of sacrifice are to be done in His name only, without any partner. This is similar to the saying of Allaah,

﴿ فَصَلِّ لِرَبِّكَ وَأَحْرَسْ ﴾

“Therefore, turn in prayer to your Lord and sacrifice,” meaning: make your prayer and sacrifice sincerely for Him. The *Musbrikoon* used to worship idols and sacrifice to them, so Allaah commanded him to oppose them, disavow their practices, and, instead, turn to Allaah with a sincere, pure intention and resolve. Mujaahid commented that in

﴿ إِنَّ صَلَاتِي وَنُسُكِي ﴾

“Indeed, my prayer and my Nusuk (rites of sacrifice)” the word *Nusuk* refers to sacrificing during Hajj and ‘Umrab. Ath-Thawree narrated from as-Suddee that Sa‘eed ibn Jubayr said **“my Nusuk”** means “my sacrifice.” As-Suddee and Ad-Dahhaak also commented likewise.¹

¹ Tafseer Ibn Katheer (3/377).

Sacrifice is among the venerated acts of worship by which the Muslims seek nearness to their Lord (ﷻ). It can take the form of *Hady*, *Udhiyah*, *Aqeeqah*, *Nathr*, and others as well. It is impermissible to devote this worship to other than Allaah, as is the case with any other act of worship. There is an authentic report from *Ameer al-Mu'mineen*, 'Alee ibn Abee Taalib (رضي الله عنه), where he said, "The Messenger of Allaah (ﷺ) told me four things:

لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، وَلَعَنَ اللَّهُ مَنْ أَوَى مُحَدِّثًا،
وَلَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَيْهِ، وَلَعَنَ اللَّهُ مَنْ غَيَّرَ الْمَنَارَ.

"May the curse of Allaah be upon whosoever sacrifices for other than Allaah; may the curse of Allaah be upon whosoever curses his parents; may the curse of Allaah be upon whosoever shelters an innovator; may the curse of Allaah be upon whosoever alters the boundary markers of the land."¹ The word *la'n* (curse) means to be banished and distanced from the Mercy of Allaah. The gravest of the four things in terms of punishment is sacrificing for other than Allaah. For this reason, the Messenger of Allaah (ﷺ) mentioned it first to emphasize its severity, since it is *Shirk*, whereas the other things named alongside it are major sins, yet do not amount to *Shirk*. Every act of sacrifice to other than Allaah is *Shirk*, even if the offering is as worthless as a fly or something of that nature. Thus, it follows that sacrificing more valuable beasts of cattle is far more grave.

Al-Imaam Ahmad, in *az-Zuhd*, and Aboo Nu'aym, in *al-Hilyah*, as well as others, have collected a *manqoof* report with a *sahheeh* chain from Salmaan al-Faarisee (رضي الله عنه) where he said,

دَخَلَ رَجُلٌ الْجَنَّةَ فِي دُبَابٍ وَدَخَلَ آخَرُ النَّارَ فِي دُبَابٍ، قَالُوا: وَكَيْفَ ذَلِكَ؟ قَالَ: مَرَّ رَجُلَانِ
مِمَّنْ كَانَ قَبْلَكُمْ عَلَى نَاسٍ مَعَهُمْ صَنَمٌ لَا يَمُرُّ بِهِمْ أَحَدٌ إِلَّا قَرَّبَ لِصَنَمِهِمْ، فَقَالُوا لِأَحَدِهِمَا:
قَرَّبَ شَيْئًا، قَالَ: مَا مَعِيَ شَيْءٌ، قَالُوا: قَرَّبَ وَلَوْ دُبَابًا فَقَرَّبَ دُبَابًا وَمَضَى فَدَخَلَ النَّارَ، وَقَالُوا
لِلْآخَرَ: قَرَّبَ شَيْئًا، قَالَ: مَا كُنْتُ لِأُقَرِّبَ لِأَحَدٍ دُونَ اللَّهِ عَزَّ وَجَلَّ فَفَقَتَلُوهُ فَدَخَلَ الْجَنَّةَ.

"A man entered *Jannah* because of a fly, while another entered the Fire because of a fly." The people asked, "How is that?" He continued, "Two men among the previous nations passed by a people who had an idol, and no one was

¹ *Sahheeh Muslim* (1978).

allowed to pass by without making a sacrifice as a means of seeking favor and nearness to it. They told one of the two men, "Sacrifice something," to which he said, "I have nothing with me." They insisted, "Sacrifice something, even if only a fly." He did so and they allowed him to continue on his way, and he entered the Fire as a result. They then told the other man, "Sacrifice something," to which he said, "I will not sacrifice for other than Allaah, the Most Mighty and Majestic." As a result, they killed him and he entered *Jannah*.¹

This clearly shows the tremendous danger of *Shirk*, even in the smallest of things, and that it leads to the Fire. When the first man offered a paltry sacrifice – a fly – to the idol his recompense was the Hellfire because he ascribed a partner in worship with Allaah. If this is the case of someone who offered just a fly, then consider the case of someone who fattens camels or other animals and sacrifices them seeking nearness to whatever they may worship besides Allaah, such as a grave, shrine, stone, tree, or anything else. Al-Imaam ash-Shawkaanee (رحمته الله) said in his book *Sharh as-Sudoor*

Among the great evils which reach such an extent that they put one who perpetrates them outside the fold of Islaam, and shall cast him down headlong from the highest point of the religion, is that many of them come with the very best cattle they possess, then they slaughter them at a certain grave in order to seek nearness with [whoever may be buried there], hoping to attain from him what they yearn for. Thus, they sacrifice for other than Allaah and, by doing so, they worship a certain idol since there is no distinction between offerings sacrificed for stone monuments – referred to as idols – or the resting place of a deceased – referred to as a grave. A difference in wording does not alter the reality at all, nor does it have any effect on its ruling, whether lawful or prohibited. If someone referred to *kehamr* (i.e. alcohol or any intoxicant) by some other name and then consumed it, the ruling pertaining to that is the same ruling applicable to someone who consumed it while still calling it by its usual name. There is no scholarly difference on this point.

Furthermore, sacrifice is among the acts of devotion to Allaah by which His servants worship Him, and it includes *Hady*, *Fidyah*, and *Udhyiah*. Someone who sacrifices them at a grave seeking nearness or favor with [whoever may be buried there] can have no motive other than venerating and honoring [that deceased person], and hoping to attain from him some sort of benefit or protection from harm. This is unmistakably a form of worship, and it is enough of an evil to just hear about it. Ultimately, there is

¹ *Az-Zuhd* (p. 32, 33), *al-Hilyah* (1/203). This is the wording as in *al-Hilyah*.

no might or strength except from Allaah, the Most High, the Most Magnificent. Indeed, to Allaah we belong and to Him we shall return. The Prophet (ﷺ) stated,

لَا عَقْرَ فِي الْإِسْلَامِ.

“**There is no sacrificing at graves in Islaam,**” and ‘Abdur-Razzaaq [as-San‘aane] explained, “They used to sacrifice at the graves – cows and sheep in particular.” Reported by Aboo Daawood with a sahheeh chain from Anas ibn Maalik.¹

He gave very emphatic advice and caution about this dangerous matter. We ask Allaah, the Most Noble, to protect us all from committing *Shirk* in any form, and to make our deeds sincerely done seeking His Noble Face, and conforming to the *Sunnah* of His Prophet, Muḥammad (ﷺ). Indeed, He is most Kind and Generous.

¹ *Sharḥ as-Sudoor* [included in the compilation *al-Jaami‘ al-Fareed*, p. 529, 530]

11. Shaving the Head

Four well-known rites are completed on the Day of Sacrifice, the tenth day of *T̤hul-Hijjah*: *Ramy* (stoning the third pillar), *Nahr* (sacrifice), *Halq* (shaving the head), and *Tawaaf*. The topic of this section centers around shaving the head, or shortening of the hair, done as an act of worship and obedience to Allaah, and seeking nearness to Him on this great day. The word *halq* refers to the complete removal of hair from the head, and *taqseer* refers to shortening hair from all parts of the head. Having either *halq* or *taqseer* done is one of the obligatory duties of Hajj and ‘Umrah, and it is impermissible to omit it. The proof of this is the statement of Allaah,

﴿لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ﴾

“You shall certainly enter *al-Masjid al-Haraam*, if Allaah wills, in safety; some with heads shaved and some with hair shortened, having no fear.”

[*Soorah al-Fath* (48):27]. Ibn Qudaamah (ؒ) commented, “If it was not among the rites of Hajj, [Allaah] would not have described them with those terms.”¹

Al-Bukhaaree reported from Ibn ‘Abbaas (ؓ) that he said,

لَمَّا قَدِمَ النَّبِيُّ (ﷺ) مَكَّةَ أَمَرَ أَصْحَابَهُ أَنْ يَطُوفُوا بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ،
ثُمَّ يَحِلُّوا وَيَحْلِقُوا أَوْ يُقَصِّرُوا.

“When the Prophet (ﷺ) came to Makkah, he ordered his Companions to make *Tawaaf* around the House and go between as-Safaa and al-Marwah; then to leave the state of *Ihraam* and shave their heads or shorten their hair.”² Hence it is an obligatory duty of Hajj and ‘Umrah, and anyone who does not shave or shorten his hair must compensate for this by offering a sacrifice. It is the sign that indicates the conclusion of *Ihraam*, and it is done emulating the practice of the Messenger (ﷺ) since he shaved his head and ordered his Companions to do the same in order to complete the prescribed duties and rid themselves of their disheveled state. It represents placing one’s forelock before Allaah, humble before His Grandeur and Might, and it is a profound manifestation of submission to Allaah, the Most Mighty and Majestic.

¹ *Al-Mughnee* (5/305).

² *Saheeh al-Bukhaaree* (1731).

When the Muslim carries out this noble act of worship, fulfilling the command of Allaah and emulating the Messenger of Allaah (ﷺ), he must realize that shaving the head or shortening the hair is done as just that – an act of worship and seeking nearness to Allaah – and it is not correct to do so for other than Allaah. The well-versed scholar, Shaykh al-Islam Ibn Taymiyyah (رحمته الله عليه), was asked about people who shave their heads at the hands of a “*shaykb*”, or at graves which they greatly honor and revere, while considering their act to be one of seeking nearness and worship; is doing such *Sunnah* or *Bid'ah*? And is shaving the head in general *Sunnah* or *Bid'ah*? He (رحمته الله عليه) replied saying

Shaving the head falls under four categories:

1) Shaving it during Hajj and 'Umrah. This is something which Allaah and His Messenger have prescribed, and it is established by the *Qur'aan*, *Sunnah* and scholarly consensus. Allaah has said,

﴿لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ عَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ﴾

“You shall certainly enter *al-Masjid al-Haram*, if Allaah wills, in safety; some with heads shaved and some with hair shortened, having no fear.” [*Soorah al-Fath* (48):27]. There are *mutawaatir* reports from the Prophet (ﷺ) establishing that he shaved his head during his performance of Hajj and 'Umrah. Also, among the Companions were those who shaved and others who only shortened their hair. However, shaving has more excellence than shortening as the Prophet (ﷺ) said,

اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ. قَالُوا: يَا رَسُولَ اللَّهِ وَالْمُقَصِّرِينَ؟ قَالَ: اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ. قَالُوا: يَا رَسُولَ اللَّهِ وَالْمُقَصِّرِينَ؟ قَالَ: اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ. قَالُوا: يَا رَسُولَ اللَّهِ وَالْمُقَصِّرِينَ؟ قَالَ: اللَّهُمَّ اغْفِرْ لِلْمُقَصِّرِينَ.

“O Allaah! Forgive those who shave their heads.” The people asked, “O Messenger of Allaah, what about those who shorten their hair?” He said, “O Allaah! Forgive those who shave their heads.” They said, “O Messenger of Allaah, what about those who shorten their hair?” He said, “O Allaah! Forgive those who shave their heads.” They said, “O Messenger of Allaah, what about those who shorten their hair?” He said, “And those who shorten their hair.”¹

He told his Companions who brought a sacrificial animal with them during the Farewell Hajj to shorten their hair after completion of 'Umrah – once they had made *Tawaaf* and completed the rounds between as-Safaa and al-Marwah – then to shave their heads upon completion of Hajj. In doing so, he combined for them between shortening first and shaving later on.

¹ *Saheeh al-Bukhaaree* (1727), *Saheeh Muslim* (1301).

2) Shaving the head due to necessity, such as treatment of an illness. This is permissible based on the *Qur’aan*, *Sunnah*, and scholarly consensus. Allaah has given a concession to one who has assumed *Ihraam* – who cannot shave his head under normal circumstances – and allowed him to shave his head if he has some sort of ailment there, as He (ﷺ) said,

﴿وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ، فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ﴾

﴿فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾

“And do not shave your heads until the sacrificial animal reaches the place of sacrifice. And whoever among you is ill, or has an ailment in his scalp, must pay a ransom of either fasting, charity, or sacrifice.” [Soorah al-Baqarah (2):196]. There is also the *Hadeeth* of Ka’b ibn ‘Ujrah, when the Prophet (ﷺ) passed by him during the ‘Umrah of al-Hudaybiyah and lice were falling from his head. The Prophet (ﷺ) asked,

أَيُّ ذِيكَ هَوَاتُكَ؟ قَالَ نَعَم. فَقَالَ: احْلِقِ رَأْسَكَ، وَانْسُكْ بِشَاةٍ، أَوْ صُمْ ثَلَاثَةَ أَيَّامٍ،

أَوْ أَطْعِمْ فَرَقًا بَيْنَ سِتَّةٍ مَسَاكِينٍ.

“Are those vermin bothering you?” He replied, “Yes!” So the Prophet (ﷺ) told him, “Shave your head and then either sacrifice one sheep, fast for three days, or share a *faraq* of food between six poor persons.”¹ This *Hadeeth* is authentic and accepted by the scholars.

3) Shaving it as a religious act of worship and piety, but done outside of Hajj or ‘Umrah. This includes cases where some individuals tell a repentant person to shave his head once he repents; or designating shaving the head as a sign of those who have performed Hajj, or are religious, or have a high level of piety and worship; or thinking that someone who has shaved his head is better, more practicing, religious, or pious than someone else who has not done so; or shortening the hair of someone who repents, as is done by some of those who follow certain “*shaykhs*.” When someone comes to repent, they cut some of his hair. The “*shaykh*” chooses a specific person to carry his scissors and carpet for him, and the “*shaykh*” also performs his prayer on that carpet. Additionally, the fact that he cuts the hair of others contributes to his mastering being a “*shaykh*” and makes him a role model who accepts repentance from the people. This is a *Bid’ah* which is not sanctioned by Allaah or His Messenger (ﷺ), and none of the scholars consider it obligatory or even desirable. It was not practiced by any of the Companions or those who followed their way, and it was not practiced by any of the Muslim scholars famous for piety and prolific worship; not among the early nor later generations; not the Companions or those after them....Many people embraced Islaam during the era of the Prophet (ﷺ)

¹ *Saheeh al-Bukhaaree* (1814), *Saheeh Muslim* (1201).

and he did not order any of them to shave their heads once becoming Muslims. The Prophet (ﷺ) did not cut the hair of anyone and he did not pray on a special mat. Rather he used to lead the Muslims in prayer, doing so upon the same surface which they prayed, and sitting on it as well. He was not distinguished by sitting on a special mat, or anything else that set him apart from others...and anyone who believes that the various types of *Bid'ah* – none of which are obligatory or even recommended – are actually acts of obedience which draw one closer to Allaah, or complete one's practice of the religion, or must be done by any person who is repentant, pious, or performs much worship, then he has strayed from the path of *ar-Rahmaan* and followed the footsteps of *Shayateen*.

Then he (ﷺ) mentioned the fourth category which is to shave the head, but not as a rite of Hajj, or due to any necessity, or as a religious act of worship. He stated that there exist two scholarly opinions, and they are both reported from al-Imaam Ahmad. The first is that it is disliked, and this is the view of Maalik and others. The second is that it is permissible, and this is well known among the students of Aboo Haneefah and ash-Shaafi'ee. Afterwards, he mentioned the evidence used by each group to justify their position.¹

In *Zaad al-Ma'aad*, Ibn al-Qayyim listed the foregoing categorization and mentioned types of shaving the head which are *Bid'ah* and *Shirk*. Among them is to shave one's head for other than Allaah, such as a "mureed" doing so for a "shaykh." For instance, one of them may say, "I shaved my head for so-and-so, and you shaved for so-and-so." This actually amounts to saying, "I prostrated to so-and-so" because shaving the head manifests humility and servitude, and that is why it contributes to the completion and perfection of Hajj.

He then wrote that the leaders of misguidance persuaded their followers to shave their heads for them, just as they persuaded their followers to prostrate to them,² and all of that is clearly *Shirk* and tremendous falsehood. May Allaah protect us from it.

¹ *Majmo' al-Fataawaa* (21/116-119).

² *Zaad al-Ma'aad* (4/159-160).

12. Sincerity to Allaah in *Du'aa'*

One of the magnificent acts of worship which the Muslims frequently engage in and give much importance to during Hajj is *Du'aa'*. It is the most virtuous type of worship, and the Prophet (ﷺ) described it as worship itself in an authentic *Hadeeth*. This is due to the lofty status *Du'aa'* holds. Many texts of the *Qur'aan* and *Sunnah* emphasize and encourage it in a variety of ways, such as ordering that it be done, explaining its status, commending those who do it, citing the multitude of rewards earned by it, and warning against treating it lightly or being too proud to do it. Allaah states,

﴿ادْعُوا رَبَّكُمْ نَضْرَعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

“Call upon your Lord in humility and privately. Indeed, He does not like transgressors. And do not cause corruption upon the Earth after it has been set in order. And invoke Him with fear and hope. Surely, the Mercy of Allaah is near to those who do good and strive for perfection.” [Soorah al-A'raaf (7):55, 56]. And Allaah says,

﴿هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

“He is the Ever-Living, none has the right to be worshipped except Him; so call upon Him, making your worship sincerely for Him alone. All praise is due to Allaah, Lord of the worlds.” [Soorah Ghaafir (40):65]. Allaah further states,

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ﴿١٨٦﴾ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾

“And when My servants ask you concerning Me, then tell them that I am surely near. I reply to the invocation of the supplicant when he calls upon Me. Thus, let them respond to Me in obedience and believe in Me so that they may be rightly guided.” [Soorah al-Baqarah (2):186]. He also said,

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ﴾
 ﴿ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾

“And your Lord has said: Call upon Me; I will respond to you. Verily, those who disdain My worship will enter Hell in humiliation,” [Soorah Ghaafir (40):60] and verses to this effect are very many.

An added encouragement and motivation for those making Hajj to invoke Allaah is the fact that they find themselves in a situation where a virtuous location coincides with a virtuous occasion. In addition to that is the tenderness, humility, and urge to turn to Allaah which permeate their hearts at that time, especially on the Day of ‘Arafah – the most noble and virtuous of days. Shaykh al-Islam Ibn Taymiyyah (رحمته) noted, “It is well-known that on the afternoon of ‘Arafah, *Eemaan*, mercy, light, and blessings descend upon the hearts of those performing Hajj in a way which words cannot describe.”¹

In this regard, the Prophet (ﷺ) stressed making *Du‘aa’* on the Day of ‘Arafah and explained the virtue of doing so saying,

حَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ.

“The best *Du‘aa’* is the one made on the Day of ‘Arafah.”² Ibn ‘Abdil-Barr (رحمته) commented, “[This *Hadeeth*] conveys the understanding that *Du‘aa’* on the Day of ‘Arafah is more virtuous than others...and the *Hadeeth* proves that *Du‘aa’* on the day of ‘Arafah is answered in almost all cases.”³

There are specific locations where the Muslim should stand and earnestly make *Du‘aa’* while there, following the example of the Prophet (ﷺ). It is reported that he stood, facing the *Qiblah*, making *Du‘aa’* to Allaah (ﷻ), at six specific locations:

- At ‘Arafah, as has preceded.
- At *al-Mash‘ar al-Haraam*, as Allaah said,

﴿ فَإِذَا أَفْضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ﴾

¹ *Majmo‘ al-Fataawaa* (5/374).

² Reported by at-Tirmidhee in his *Jaami‘* (3585) from ‘Abdullaah ibn ‘Amr; graded *hasan* by al-Albaanee in *as-Silsilah as-Sahihah* (4/7, 8) where he commented, “The *Hadeeth* is established by combining its supporting narrations.”

³ *At-Tambeed* (6/41).

“Then when you leave ‘Arafaat, remember Allaah at *al-Mash’ar al-Haraam*.” [Soorah al-Baqarah (2):198]

• On as-Safaa and al-Marwah, as established by the report in the *Musnad* and *Saheeh Muslim* where Jaabir (رضي الله عنه) narrated

أَنَّ النَّبِيَّ (ﷺ) كَانَ إِذَا وَقَفَ عَلَى الصَّفَا يُكَبِّرُ ثَلَاثًا وَيَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، يَصْنَعُ ذَلِكَ ثَلَاثَ مَرَّاتٍ وَيَدْعُو، وَيَصْنَعُ عَلَى الْمَرْوَةِ مِثْلَ ذَلِكَ.

“When the Prophet (ﷺ) stood on as-Safaa, he uttered the *Takbeer* thrice and then said, ‘There is none worthy of worship except Allaah alone, having no partner. To Him belong all dominion and praise, and He is over all things Omnipotent.’ He would do so three times and make *Du’aa’* [in between]. He would then do the same on al-Marwah.”¹

• After stoning the two pillars – first and middle – as in the narration in *Saheeh al-Bukhaaree*,

عَنْ ابْنِ عُمَرَ (رضي الله عنه) أَنَّهُ كَانَ يَرْمِي الْجَمْرَةَ الدُّنْيَا بِسَبْعِ حَصِيَّاتٍ يُكَبِّرُ عَلَىٰ إِثْرِ كُلِّ حَصَاةٍ، ثُمَّ يَتَقَدَّمُ حَتَّىٰ يُسْهَلَ فَيَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ، فَيَقُومُ طَوِيلًا وَيَدْعُو وَيَرْفَعُ يَدَيْهِ، ثُمَّ يَرْمِي الْوُسْطَىٰ، ثُمَّ يَأْخُذُ ذَاتَ الشَّمَالِ فَيُسْهَلُ وَيَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ، فَيَقُومُ طَوِيلًا وَيَدْعُو وَيَرْفَعُ يَدَيْهِ وَيَقُومُ طَوِيلًا، ثُمَّ يَرْمِي جَمْرَةَ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي، وَلَا يَقِفُ عِنْدَهَا، ثُمَّ يَنْصَرِفُ فَيَقُولُ: هَكَذَا رَأَيْتُ النَّبِيَّ (ﷺ) يَفْعَلُهُ.

‘Abdullaah ibn ‘Umar (رضي الله عنه) would stone the first pillar with seven pebbles, saying “*Allaahu akbar*” after each pebble. Then he would proceed until reaching level ground, face the *Qiblah*, stand for a lengthy period of time making *Du’aa’* with his two hands raised. Then he would stone the middle pillar, then proceed to the left until reaching level ground, face the *Qiblah*, and stand for a lengthy period of time making *Du’aa’* with his two hands raised. He would stay there for quite some time. Then he would stone the last pillar from the middle of the valley, but would not remain there. He then left and said,

¹ *Saheeh Muslim* (1218), *al-Musnad* (3/388). This is the wording as in *al-Musnad*.

“This is what I saw the Prophet (ﷺ) do.”¹

Thus, it is established that the Prophet (ﷺ) stood at these six spots earnestly making *Du'aa'*, and raising his two hands. On the whole, *Du'aa'* is an exceedingly important act during Hajj and, moreover, it has tremendous importance in every act of worship, as it is the soul and epitome of worship itself, as the Prophet (ﷺ) said

الدُّعَاءُ هُوَ الْعِبَادَةُ

“***Du'aa'* is worship.**”² Therefore, considering that *Du'aa'* has such a lofty standing in the religion, it is necessary for the Muslim to give it utmost concern, observing its conditions and proper manners, being wary of doing anything that would prevent him from being answered, and keenly seeking times of virtue and acceptance. The pivotal matter pertaining to this tremendous topic is that the Muslim make his *Du'aa'* sincerely to Allaah (ﷻ) alone, and he must not call upon anyone or anything else; or seek deliverance, assistance, victory, or cure except from Allaah. As has preceded, *Du'aa'* is worship itself, and directing any act of worship to other than Allaah is major *Shirk* which removes one from the religion, and refuge with Allaah is sought from that. Allaah has said,

﴿ وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ﴿١٠٦﴾ وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴾

“And do not invoke besides Allaah that which neither benefits you nor harms you. Should you do so, then indeed you would be among the wrongdoers. And if Allaah should touch you with adversity, there is none who can remove it except Him; and if He intends for you good, then none can repel His Favor. He causes it to reach whom He wills among His servants. And He is the Most Forgiving, the Most Merciful.” [Soorah Yoonus (10):106, 107]. Allaah has also said,

¹ *Saheeh al-Bukhaaree* (1751).

² Reported by Ahmad (4/271), at-Tirmithi (2969), and others.

﴿ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ ۚ
إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴾

“And whoever invokes any other deity besides Allaah, for which he has no proof, then his reckoning is only with his Lord. Surely, the disbelievers will not be successful.” [Soorah al-Mu’minooneen (23):117]. And He has also stated,

﴿ هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۗ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

“He is the Ever-Living, none has the right to be worshipped except Him; so call upon Him, making your worship sincerely for Him alone. All praise is due to Allaah, Lord of the worlds.” [Soorah Ghaafir (40):65]. And He has said,

﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾

“And the places of prayer and prostration belong to Allaah, so do not invoke anyone along with Allaah,” [Soorah al-Jinn (72):18] as well as many other verses to this effect. Allaah has also outlined some of the manners of making *Du’aa’* by saying,

﴿ ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ

إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴾

“Call upon your Lord in humility and privately. Indeed, He does not like transgressors. And do not cause corruption upon the Earth after it has been set in order. And invoke Him with fear and hope. Surely, the Mercy of Allaah is near to those who do good and strive for perfection.” [Soorah al-A’raaf (7):55, 56].

Therefore, when making *Du’aa’*, the Muslim should combine: an aware heart, fully devoted to what he desires; a time when he will be answered; a submissive, meek, and humble heart before his Lord; facing the *Qiblah*; being in a state of purity and cleanliness; raising his two hands to Allaah; beginning by praising Allaah, then sending *salaah* upon Muḥammad (ﷺ), the worshipping servant and Messenger of Allaah; repenting and seeking forgiveness prior to presenting his request; thereafter entreating Allaah with determination, in dire

need, hopeful and fearful; seeking favor by using His names, attributes and *Tamheed*; and spending in charity prior to his invocation. If done altogether, such a *Du'aa'* could almost never be rejected, especially when using a wording taught by the Prophet (ﷺ) – and, thus, likely to be answered – or that contained the greatest name of Allaah by which if He is asked, He gives, and when called upon by it, He responds.¹ One such instance authentically reported in the books of *Hadeeth* is when the Prophet (ﷺ) heard a man saying,

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، فَقَالَ (ﷺ): لَقَدْ سَأَلْتَ اللَّهَ بِأَسْمِهِ الْأَعْظَمِ الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ وَإِذَا دُعِيَ بِهِ أَجَابَ.

“O Allaah! I ask of You, and I bear witness that there is none worthy of worship but You; the One, the Self-Sufficient upon whom all others depend; Who does not beget, nor was He begotten, and to Whom no one is equal.” The Prophet (ﷺ) commented, “**You have asked of Allaah using His greatest name. When asked by it, He gives, and when called upon by it, He responds.**”²

¹ See: *Al-Jawaab al-Kaafee* of Ibn al-Qayyim (pg. 9).

² Reported by Aboo Daawood (1493), at-Tirmidhee (3475), an-Nasaa’ee in *as-Sunan al-Kubraa* (7666), Ibn Maajah (3857), Ibn Hibbaan (891, 892).

13. Warning Against Extremism in the Religion

Another one of the crucial lessons learned from Hajj is maintaining moderation in all things, as well as avoiding negligence and excessiveness. Allaah has said,

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ
وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

“And thus we have made you a just community (*ummatan wasatan*) that you be witnesses over mankind and the Messenger be a witness over you.” [Soorah al-Baqarah (2):143]. The meaning of *ummatan wasatan* is fair and just witnesses who do not swerve from the truth – neither to excessiveness nor to negligence – but instead remain moderate. Hajj itself is replete with noteworthy situations and crucial practical lessons which emphasize the role of balance and moderation. One of the most significant of these instances lies in examining the guidance and *Sunnah* of the Prophet (ﷺ) when stoning the pillars, in light of what has been authentically reported from him (ﷺ), and then examining the degree to which people conform to his *Sunnah*. The reality is that people vary between excess and neglect, except those whom Allaah guides and blesses with adherence to the *Sunnah*, conforming to the Prophet’s (ﷺ) guidance, and following in his footsteps.

Al-Imaam Ahmad, an-Nasaa’ee and Ibn Maajah reported that ‘Abdullaah ibn ‘Abbaas (رضي الله عنه) said, “The Messenger of Allaah (ﷺ) said to me on the morning of *al-Aqabah* (i.e. the tenth day of *Tbul-Hijab*) while upon his camel,

الْقَطُّ لِي حَصَى، فَلَقَطْتُ لَهُ سَبْعَ حَصِيَّاتٍ هُنَّ حَصَى الْحَذْفِ، فَجَعَلَ يَنْفُضُهُنَّ فِي كَفِّهِ،
وَيَقُولُ: أَمْثَالُ هَؤُلَاءِ فَارْمُوا، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ إِيَّاكُمْ وَالْغُلُوفُ فِي الدِّينِ، فَإِنَّمَا أَهْلَكَ مَنْ
كَانَ قَبْلَكُمْ الْغُلُوفُ فِي الدِّينِ.

‘Collect some pebbles for me.’ So, I collected seven small pebbles for him. He dusted them off in his palm and said, ‘Throw ones similar to these,’ and he continued, ‘O people! Beware of extremism in the religion, because those before you were destroyed only due to extremism in the religion.’”¹

¹ *Al-Musnad* (1/215), *Sunan an-Nasaa’ee* (3057), *Sunan Ibn Maajah* (3029).

Its chain is *sahēeh* according to the conditions of Muslim, as mentioned by Shaykh al-Islam Ibn Taymiyyah (ؒ)¹ as well as other scholars.

His statement, “**Throw ones similar to these**” was in reference to the size of the pebbles collected for him as specified in the *Hadeeth*, namely, *hasaa al-kehatf*. This wording does not apply to the very small size which cannot even be called a pebble, and it likewise excludes the larger size which would be called a stone. Therefore, moderation is prescribed in this case. However, despite the clarity of this matter, if you were to compare that to what is done by some of the Muslims who do not know about the *Sunnah* of the Prophet (ﷺ), you would find quite strange practices, some of which amount to excess and others to neglect, while the correct course lies in the middle between such extremes. As such, the Muslim should not fall short of the *Sunnah* like those who are negligent, nor should he transgress the bounds like those who are excessive. Rather, he should remain balanced and moderate.

His (ﷺ) saying, “**Beware of extremism**” encompasses all types of excessiveness in beliefs and actions, since consideration is given to the generality of the wording rather than the specific underlying circumstances. Thus, the Muslim is prohibited from extremism in all circumstances and situations, and at the same time obligated to pursue the course of the Noble Messenger (ﷺ) and follow his *Sunnah* in all matters.

Shaytaan is ever so keen to divert the believing servant of Allaah from the moderate course, and separate him from the straight path of Allaah – either to the extreme of excessiveness or that of negligence – and it does not matter to him which one he achieves. Some of the *Salaf* used to say, “Allaah did not command anything except that *Shaytaan* has two tendencies to which he incites: either to negligence or to excessiveness; and he is indifferent to whichever one he accomplishes.” He lurks relentlessly for the Muslim using a variety of methods, never tiring of plotting, waiting to ambush him, and giving it his all to misguide and divert him from the straight path and clear guidance.

In his monumental work, *Ighaathah al-Lahfaan min Masaayid ash-Shaytaan*, Ibn al-Qayyim wrote,

Among the plots of *Shaytaan* – may Allaah protect us all from him – is that he painstakingly scrutinizes an individual until he discovers which of two forces acts more powerfully upon him: being assertive and zealous, or being restrained, withdrawn, and passive. If he senses that the person is more

¹ *Iqtidaa’ as-Siraat al-Mustaqeem* (1/293).

passive and withdrawn, he inhibits him, weakens his motivation from fulfilling what is obligatory, and makes it burdensome for him, thus encouraging him to abandon it altogether, or at least be negligent and treat it lightly. On the other hand, if he senses that the person is very zealous and strongly motivated, he causes him to belittle the obligatory deeds and fools him into thinking they are insufficient and that he needs to increase and exceed them. Hence, he leads the former to negligence and the latter to excessiveness...and the vast majority of people, with the exception of very few, fall into one of these two categories – negligence and excess – and only a tiny minority remains steadfast upon the straight path tread by the Messenger of Allaah (ﷺ) and his Companions¹

He then elaborated at great length with many examples of this in various facets of the religion, classifying people in each case as excessive, negligent, or moderate.

Moderation in all affairs and avoiding excessiveness and negligence is the straight path and correct approach which all believers should follow, since Allaah has ordered them in His book to do so, and His Messenger (ﷺ) has ordered them similarly. The real meaning of moderation and balance is operating within the limits set by Allaah for His servants, and not introducing anything which does not belong, as well as not excluding anything contained within them. Allaah has praised the believers for doing so, and this is precisely what He has commanded them with, as He has said,

﴿وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا﴾

“And those who when they spend, do so neither excessively nor grudgingly, but follow a moderate course between them.” [Soorah al-Furqaan (25):67]. Allaah (ﷻ) also said,

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا﴾

“And do not let your hand be chained to your neck, nor stretch it forth completely, thereby becoming blameworthy and in severe poverty.” [Soorah al-Israa’ (17):29]. He (ﷻ) further stated,

﴿وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا﴾

“And give the kindred his right, and also the poor and the stranded traveler; and do not squander wastefully.” [Soorah al-Israa’ (17):26]. In

¹ Ighaathah al-Lahfaan (1/136).

addition, He (ﷺ) said,

﴿وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا﴾

“And eat and drink, but do not waste by extravagance,” [Soorah al-A‘raaf (7):31] and Allaah (ﷻ) also said,

﴿وَأَقْصِدْ فِي مَشْيِكَ وَأَعْضُضْ مِنْ صَوْتِكَ﴾

“And be moderate in your walking, and lower your voice.” [Soorah Luqmaan (31):19]. It has also been authentically reported from the Prophet (ﷺ) that he said,

الْقَصْدَ الْقَصْدَ تَبْلُغُوا.

“Observe *al-Qasd*, you shall reach your goal.”¹ In other words, you must adopt a moderate course in all matters – words and deeds. The meaning of *al-Qasd* is to remain moderate between two extremes. It has also authentically been reported in *al-Musnad* and other books that the Prophet (ﷺ) said,

عَلَيْكُمْ هَدْيًا قَاصِدًا فَإِنَّهُ مَنْ يُشَادَّ الدِّينَ يَغْلِبُهُ.

“Observe a course of moderation; and whoever tries to contend with the religion will be overcome by it.”² Additionally, Ibn Mas‘ood used to say,

الْإِقْتِصَادُ فِي السُّنَّةِ خَيْرٌ مِنَ الْإِجْتِهَادِ فِي الْبِدْعَةِ.

“Moderation in following the *Sunnah* is better than exerting oneself by practicing *Bid‘ah*.”³

Thus, the religion of Allaah is moderately balanced between excessiveness and negligence. The best of people are those who remain balanced, remaining above those who are negligent, but not reaching the extremity of those who transgress the bounds. Hence, one must follow the guidance of the best of all Messengers; the one chosen by the Lord of the worlds; the exemplar for all of mankind: Muḥammad ibn ‘Abdillaah, may Allaah send *salaah* and *salaam* upon him, and upon all his family and Companions.

¹ *Saḥeeḥ al-Bukhaaree* (6463).

² Collected by Ahmad in *al-Musnad* (5/350, 361); graded *saḥeeḥ* by al-Albaanee in *Saḥeeḥ al-Jaami‘* (4086).

³ Collected by al-Laalika’ee in *Sharḥ al-I‘tiqaad* (1/88).

In Conclusion

This has been a selection of lessons which the Muslims learn from the performance of Hajj at the Sanctified House of Allaah. As has preceded, Hajj is replete with such tremendous, deeply moving lessons and benefits. However, individuals vary greatly in the amount which they internalize depending upon how much of it all their hearts retain. There is the vast heart which retains much knowledge, similar to how a wide valley collects a huge volume of water. In contrast, there is the tiny heart, similar to a narrow valley, and it retains only a small amount of knowledge. Then, there is also the oblivious heart inundated by heedlessness such that knowledge can find no place in it.

Ultimately, success lies in the Hand of Allaah alone, and we ask Him to bestow beneficial knowledge and righteous deeds upon us all, and make our hearts thrive through His obedience. Allaah, the Exalted and Perfect, surely hears our prayers and in Him we place our hope. He is sufficient for us and the best to whom we entrust all affairs.