

Lessons of Creed Acquired From the Hajj - Chapter 3

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Article taken and slightly adapted from: followingthesunnah.wordpress.com

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

This Highly beneficial booklet was compiled from a series of lectures that the Shaykh delivered in Masjid Quba for the visiting pilgrims. It was translated by Allaah's blessings in 1423 A.H. (2002 CE) in the Prophetic City of al-Madeenah.

Chapter 3:

The Proclamation of Tawheed is an Evidence of 'Aqeedah

Indeed the most significant of the great lessons which benefits the Muslim in his Hajj to the House of Allaah the al-Haram is the obligation to have sincerity in all worship for Allaah Alone Who has no partners. So when the Muslim begins his Hajj, the first thing that he begins with is the proclamation of Tawheed and rejection of Shirk (associating partners with Allaah), when he says:

لَبَّيْكَ اللَّهُ مُطِيعِيكَ، لَبَّيْكَ لَاشْرِيكَ لِيُغْفِرَ لِيْكَ، إِنَّ لَكَ حَمْدًا وَالنِّعَمَ مَلَكَ، وَالْمُلْكَ، لَاشْرِيكَ لَكَ

labbaykallaahumma labbaika, labbaika laa shareeka laka labbaika-innal hamda wan
ni'mata laka wal mulka-la shareeka lak

(Here I am O Allaah, here I am, You have no partner, here I am, Verily all praise is for You, and every bounty is from You, and all dominion is Yours – You have no partner.)

He repeats it and raises his voice with it whilst, at the same time, he is conscious of and feels what this proclamation indicates: the obligation to single out Allaah Alone with worship and keeping far away from Shirk.

Since Allaah is Alone in His favours and His giving, having no partners, then likewise He is Alone in His Tawheed not having any equal.

No one is supplicated to except Allaah, none is relied upon except Allaah, none is sought for aid except Allaah nor is any type of the different aspects of worship directed to anyone except Allaah. Just as the slave is required to make his intention for the Hajj completely for

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Allaah Alone, then in the same way he is required to make his intention in all the worship he performs and in all the acts of obedience by which he becomes closer to Allaah, for Allaah Alone.

Whosoever directs anything from worship to other than Allaah then he has committed Shirk with Allaah, The Great, and he has suffered a clear loss, nullified his actions and Allaah will not accept his actions from him, neither his optional actions nor his obligatory actions.

Indeed Islaam came with this great proclamation, the proclamation of the Tawheed of Allaah, making the Deen sincerely for Allaah and distancing oneself from all types of Shirk large or small, minor or major. Whereas the Mushrikoon (polytheists), the worshippers of idols and statues, used to make the declaration to enter into their Ihraam for Hajj with Shirk and abuse, they would say in their Talbeeyaah (proclamation):

‘Here I am O Allaah, here I am, You have no partner except for the partner who is Yours, whom you possess and what he possesses.’

So, in the proclamation, they included their false gods along with Allaah and they place – what they claim for their false gods – in the Hands of Allaah and this is the meaning of the saying of Allaah about them in the Qur’aan:

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ

[And most of them believe not in Allaah except that they attribute partners unto Him]¹

Meaning: that most of them do not believe in Allaah, that He is The Creator, The Provider and The Disposer except that they associate partners with Him in worship – with idols who do not possess anything and statues that do not benefit or bring harm, nor do they give anything or prevent harm, rather they do not possess anything at all for themselves, let alone possess anything for anyone else.

It is narrated by Ibn Jareer at-Tabaree on the authority of Ibn ‘Abbaas -Radiiallaah anhu – who said:

‘It is from their ‘Eemaan, that if it is said to them: ‘Who created the sky?’ ‘Who created the earth?’ and ‘Who created the mountains?’ They would say ‘Allaah’ yet they are still Mushrikoon.’

On the authority of Ikrimaa that he said:

‘Ask them who created the heavens and the earth, they will say: Allaah. That is their ‘Eemaan in Allaah and yet they worship other than Him.’

¹ [Soorah Yoosuf: 106]

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Also, on the authority of Mujaahid who said:

'Their 'Eemaan is their saying: Allaah is our Creator, He gives us provision and He takes our lives. So this is 'Eemaan, along with Shirk in their worship of other than Him.'

On the authority of Ibn Zayd who said: 'There is no-one that worships someone along with Allaah except that he believes in Allaah, knows that Allaah is His lord and that Allaah is his Creator and his Provider, but along with this he commits Shirk with Him. Do you not see how Ibraheem said:

قَالَ فَكَلَرَيْتُمْ مَّالِكًا تَحْتَعْبُدُونَ ٧٥ تَتُّمُّوْنَ وَعِبَادُكُمْ أَتَىٰ دُمُونَ ٦٦ لَقَدْ كُنتُمْ عِدُوِّي إِلَّا رَبَّ الْعَالَمِينَ ٥٥

[He said: 'Do you observe that which you have been worshipping – you and your ancient fathers? Verily they are enemies to me, except the Lord of the worlds.]²

Ibraheem – alayhi as-Sallam – knew that they worshipped the Lord of the worlds along with those whom they used to worship.' Then he said: there is none that commits Shirk except that he believes in Allaah, do you not see how the Arabs used to proclaim and say: 'Here I am O Allaah, here I am, You have no partner except for the partner who is Yours, whom you possess and what he possesses.'

This is what the Mushrikoon used to say.³

Indeed the Mushrikoon at the time of the Prophet – sallallaahu alayhi wa sallam – used to affirm that their Creator, Provider and The Disposer of their affairs was Allaah, but even with this affirmation they did not make the Deen sincerely for Allaah. Rather, they worshipped others along with Him in their worshipping of trees, stones and idols, besides other things. Allaah made this matter clear and explained it in many places in the Noble Qur'aan, such as His -Subhanahu- saying:

وَلْيَسْأَلَكُم مَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَنْ خَرَّ السَّمْسُ وَالْقَمَرَ لِيُوقُنُونَ ٦١

[And if you were to ask them: 'Who has created the heavens and the earth and subjected the sun and the moon?' They will surely reply 'Allaah'. How then are they deviating (as disbelievers)?]⁴

The Aayaat with this meaning are many.

² [Soorah ash-Shoora:75-77]

³ Jamia' al-Bayan 98/77-78.

⁴ [Soorah Ankaboot: 61]

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Al-Haafidh Ibn Katheer -Rahimullaah- said in his book of Tafseer: 'Allaah Ta'ala speaks, affirming that there is none worthy of worship in truth except Him- because the Mushrikeen who worship Him, worship others along with Him- they acknowledge that He is Independent in His creation of the heavens and the earth, the sun and the moon and the change of the night and day and that He is The Creator and The Provider for His slaves, The One Who determines their different times of death, their different types of provision and the contrast between them.

Therefore, from amongst them, are the rich and the poor and He knows best that which is befitting for everyone amongst them, he who deserves to be rich and he who deserves to be poor. It is mentioned that He is Independent in creating things and He is Alone in organising the creation. So, if this is the case, then why is someone other than Him relied upon? Since He is Alone in possessing everything then He should be the only One worshipped. Many times Allaah Ta'ala establishes His status as being worthy of being worshipped due to the recognition of the Tawheed of His Lordship. The Mushrikoon used to acknowledge this as they used to say in their proclamation:

'Here I am O Allaah, here I am, You have no partner, except for the partner who is Yours, whom You possess and what he possesses.'

So why is someone else relied upon?⁵

There are many places in the noble Qur'aan which mention this meaning of establishing proof against the Kuffaar of their obligation to have Tawheed of Him in His worship and making the Deen sincerely for Him due to their acknowledgement of the Lordship of Allaah –Jala wa Oola. Due to this, Allaah addresses them regarding the Tawheed of His Lordship with a rhetorical question. So, if they affirm His Lordship, He uses this as an evidence against them, that He is The One Who deserves to be worshipped Alone and He rebukes them, rejecting their association of others with Him, even though they acknowledge that He Alone is The Lord; because whoever acknowledges that He Alone is The Lord then it necessitates that all worship is performed sincerely for Him.

With this, it becomes clear that acknowledging that Allaah is The Creator, The Provider, The Benefactor, The One who controls and The Disposer of the affairs of the creation, (then this) is not sufficient for the (establishment of the) Tawheed of Allaah and it does not save anyone from the punishment of Allaah on the Day of Judgement, unless all worship is sincerely for Allaah Alone.

Allaah does not accept the Tawheed of Lordship from His slaves unless they single Him out Alone in the Tawheed of Ibaadah (worship), such that they do not take an equal with Him,

⁵ Tafseer Ibn Katheer (6/301)

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nor do they supplicate to anyone along with Him, nor do they rely upon anyone except Him, nor do they direct any form of worship to other than Him -Subhanahu, so just as He - Subhanahu- is The Only One to create then He is worshipped Alone with all types of worship.

This is why Allaah Ta'ala said to those who turned their worship to other than Him, even though they knew that He is their Creator and Provider:

فَلْتَجْعَلُوا لِلَّهِ ذَادًا وَلْيُتَخَذَ مُونَ ۚ ۲۲

[Then do not set up rivals unto Allaah (in worship) while you know (that He Alone has the right to be worshipped)]⁶

Ibn 'Abbas – Radiallaaah anhu – said: ‘i.e. **Do not associate others with Allaah assigning equals to Him, who do not bring any benefit, nor do they harm while you know that you have no Lord who provides for you other than Him. Indeed you have come to know that what the Messenger of Allaah –sallallaahu alayhi wa sallam– called you to, of Allaah’s Tawheed, then that is the truth wherein there is no doubt.**’⁷

Qatadah said: ‘You know that Allaah created you and He created the Heavens and the earth, then you ascribe equals unto Him.’⁸

Indeed the blessing upon the Ummah of Islaam is great; their being guided to the Tawheed of Allaah in His Lordship, worship and His Names and Attributes. The blessing of Allaah upon the Muslims is great in their being capable of proclaiming Allaah’s Tawheed, since others besides them proclaim Shirk and set up equals with Him. So, for Allaah belongs the praise, - Subhanahu- for giving the ability, His blessings and guidance and to Him belong many good and blessed praises, such as our Noble Lord loves and is pleased with.

⁶ [Soorah al-Baqarah: 22]

⁷ Narrated by Ibn Jareer in his Tafseer (1/164).

⁸ Narrated by Ibn Jareer in his Tafseer (1/164).