



*From the Teachings of*  
**Hajj**

*Lessons in 'Aqeedah Learned from Hajj  
Hajj and Refining the Soul  
Sermons and Admonitions from the Farewell Hajj*

*'Abdur-Razzaaq ibn 'Abdil-Muhsin al-Badr*

*May Allaah abundantly reward all those  
who sponsored the printing of this book*

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*'Abdur-Razzaaq ibn 'Abdil-Muhsin al-Badr*

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## Introduction to the Compilation

All praise is due to Allaah, the All-Wise, the All-Knowing. I testify that none deserves worship except Allaah alone, without any partner, the Most High, the Most Majestic; and I testify that Muḥammad is His servant and Messenger who called to the straight path of Allaah. May Allaah send *salaah* and *salaam* upon him, his family, Companions, and all who tread their impeccable path.

This is a collection of three smaller books related to Hajj, dealing specifically with lessons gleaned and admonitions pouring forth from its fountain, and in order to realize the saying of Allaah (ﷻ),

﴿لِيَشْهَدُوا مَنَافِعَ لَهُمْ﴾

“So that they may witness things of benefit to them.” The books have previously been printed individually a number of times, and also translated into several languages by the grace and favor of Allaah. However, I thought it suitable to combine them together in a single collection, and I placed them in the order in which they were originally written and published:

1. Lessons in ‘*Aqeedah* Learned from Hajj
2. Hajj and Refining the Soul
3. Sermons and Admonitions from the Farewell Hajj

Each individual book contains thirteen lessons, and each lesson addresses a specific topic. This makes it possible to utilize the books by reading them as daily lessons to those performing Hajj.

I ask Allaah to bless this collection and make it sincerely seeking His Noble Face; render it beneficial to His servants; reward all who undertake its circulation; and to forgive me, my parents, and all Muslims – male, female, living, and deceased – as He is indeed the Most Forgiving and Merciful. May He accept the Hajj of all those who come to the House of Allaah, grant them success, and guide them to its completion in a manner which pleases Him. May Allaah send *salaah* and *salaam* upon His Messenger, our Prophet Muḥammad, and all his family and Companions.

‘Abdur-Razzaaq ibn ‘Abdil-Muḥsin al-Badr

8/7/1428

دُرُوسٌ عَقَدِيَّةٌ مُسْتَفَادَةٌ مِّنَ الْحَجِّ

Lessons in '*Aqeedah* Learned  
from 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*.”<sup>1</sup>

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?”<sup>2</sup> 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.”<sup>3</sup>

<sup>1</sup> *Saḥeeh al-Bukhaaree* (8), *Saḥeeh Muslim* (16).

<sup>2</sup> *Saḥeeh Muslim* (121).

<sup>3</sup> *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*.”<sup>1</sup>

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.”<sup>2</sup> 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

<sup>1</sup> *Sabeeh Muslim* (1349).

<sup>2</sup> *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'*.<sup>1</sup>

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 مَّقَامُ إِبْرَاهِيمَ ﴾

<sup>1</sup> See *Al-Hajj Fadhlu 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 فَيْحٍ 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

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**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 وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾ ثُمَّ لِيَقْضُوا تَفَثَهُمْ  
 وَلِيُوفُوا نَدْوَاهُمْ وَلِيَطَّوَفُوا 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 manaafti’ a labum*), 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 *manaafti’* 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.”<sup>1</sup> ‘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.”<sup>2</sup> 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.”<sup>3</sup>

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.**”<sup>4</sup> 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.”<sup>5</sup>

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

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

<sup>2</sup> *Tafseer ‘Abdur-Razzaaq* (2/36).

<sup>3</sup> *Jaami’ al-Bayaan* (10/147).

<sup>4</sup> *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).

<sup>5</sup> Reported by Ibn Jareer (2/282).



any of the rites.”<sup>1</sup>

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 مَحْمُورًا 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].<sup>2</sup>

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

<sup>1</sup> *Adhwa al-Bayaan* (5/489).

<sup>2</sup> *Jaami' al-Bayaan* (2/309).

مَنْ حَجَّ هَذَا الْبَيْتَ وَلَمْ يَرْفُثْ 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,”<sup>1</sup> and also,

الْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ.

“There is no reward for the accepted Hajj other than *Jannah*,”<sup>2</sup> 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.”<sup>3</sup>

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 شُعْتًا غُبْرًا ضَاحِحِينَ مِنْ كُلِّ نَجٍّ عَمِيْقٍ

أُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ.

<sup>1</sup> *Saheeh al-Bukhaaree* (1521), *Saheeh Muslim* (1350).

<sup>2</sup> *Saheeh Muslim* (1349).

<sup>3</sup> *Sunan an-Nasa’ee* (5/115), at-Tabaraanee in *al-Kabeer* (11196); graded *saheeh* by al-Albaanee in *as-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.”<sup>1</sup>**

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.

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<sup>1</sup> 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 *Tawh̥eed*

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 *Tawh̥eed* 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 *Tawh̥eed* 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 *Tawh̥eed*, 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 أَالَاءُ قَدْمُونِ ﴿٧٦﴾ ﴾

﴿ فَإِنَّهُمْ عَدُوٌّ لِي 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."<sup>1</sup>

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,

﴿وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولَنَّ اللَّهُ

﴿فَأَنَّى يُؤْفَكُونَ﴾

“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.”<sup>2</sup>

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

<sup>1</sup> *Jaami' al-Bayaan* (8/77-78).

<sup>2</sup> *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.”<sup>1</sup> In addition, Qataadah commented, “You know that Allaah created you, the heavens, and the earth, yet you still ascribe equals to Him.”<sup>2</sup>

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.

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

<sup>2</sup> 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.’”<sup>1</sup> 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.

﴿أَمَّن 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].

<sup>1</sup> *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<sup>ع</sup>﴾

﴿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<sup>ع</sup>﴾

﴿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<sup>ط</sup>﴾

﴿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 أَشْرَكَتَ لَيَجْبُطَنَّ عَمَلُكَ﴾

﴿وَلَتَكُونَنَّ 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?”<sup>1</sup>

<sup>1</sup> 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.”<sup>1</sup> 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-Islaamic period of ignorance).”<sup>2</sup>

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 فِجٍّ 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 يُعْظَمْ حُرْمَتِ 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﴾﴾

<sup>1</sup> *Saheeh al-Bukhaaree* (3606), *Saheeh Muslim* (1847).

<sup>2</sup> 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 *Tahttheeb as-Sunan*.<sup>1</sup> 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

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<sup>1</sup> *Tahttheeb 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.”<sup>1</sup> 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

<sup>1</sup> *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*.”<sup>1</sup> 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

<sup>1</sup> *Saheeh al-Bukhaaree* (1614), *Saheeh Muslim* (1235).

walked briskly for three rounds and walked normally for the next four.”<sup>1</sup> 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 يَقْدَمُ 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.”<sup>2</sup>

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

<sup>1</sup> *Saheeh Muslim* (1218).

<sup>2</sup> *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,”<sup>1</sup> 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.”<sup>2</sup> Aboo Hurayrah (رضي الله عنه) also reported that the Messenger of Allaah (ﷺ) said,

لَا تَجْعَلُوا قَبْرِي عِيدًا، 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.<sup>3</sup> In addition, Al-Fudayl ibn ‘Iyaad (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?<sup>4</sup>

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.”<sup>5</sup>

<sup>1</sup> *Saheeh al-Bukhaaree* (2697), *Saheeh Muslim* (1718).

<sup>2</sup> *Saheeh Muslim* (1718).

<sup>3</sup> *Sunan Abee Daawood* (2042).

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

<sup>5</sup> *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?<sup>1</sup>

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.

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<sup>1</sup> *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 يَخْبُثُ 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.”<sup>1</sup> 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.

<sup>1</sup> *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.”<sup>1</sup> 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.”<sup>2</sup> 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.<sup>3</sup>

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.”<sup>4</sup> 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*.” Hammad ibn Zayd said, “He

<sup>1</sup> *Sabeeh Muslim* (1218).

<sup>2</sup> *Sabeeh al-Bukhaaree* (1597), *Sabeeh Muslim* (1270).

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

<sup>4</sup> *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.”<sup>1</sup> 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.”<sup>2</sup> 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.<sup>3</sup>

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

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

<sup>2</sup> *Saheeh al-Bukhaaree* (1609), *Saheeh Muslim* (1269).

<sup>3</sup> *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.<sup>1</sup>

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*.”<sup>2</sup>

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

<sup>2</sup> *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.”<sup>1</sup> 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,”<sup>2</sup> 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,”<sup>3</sup> and in another narration,

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ.

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

<sup>2</sup> *Saheeh al-Bukhaaree* (631).

<sup>3</sup> *Saheeh Muslim* (1718).

“Whoever introduces something into this religion of ours which does not belong to it, then it shall be rejected.”<sup>1</sup> 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 الْمَهْدِيِّينَ 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.’<sup>2</sup>

<sup>1</sup> *Saheeh al-Bukhaaree* (2697), *Saheeh Muslim* (1718).

<sup>2</sup> *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 عَنكَ 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.<sup>1</sup> Allaah combined these two foundational principles as He said,

<sup>1</sup> See *Majmoos 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.<sup>1</sup>

<sup>1</sup> *Fath al-Qadeer* (4/261).

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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.”<sup>1</sup>

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?’”<sup>2</sup> 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.”<sup>3</sup> 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 أَنُونِي شَعْنًا 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.’”<sup>4</sup> 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 فَهَوَ أَكْرَمُ
يَقُولُ عِبَادِي قَدْ أَتَوْنِي مَحَبَّةً	وَإِنِّي بِهِمْ بَرٌّ أَجْوَدُ وَأَرْحَمُ
فَأُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ ذُنُوبَهُمْ	وَأَعْطَيْتُهُمْ مَا أَمْلَأُوهُ وَأَنْعَمُ
فَبَشِّرَاكُمْ يَا أَهْلَ ذَا الْمَوْقِفِ الَّذِي	بِهِ يَغْفِرُ اللَّهُ الذُّنُوبَ وَيَرْحَمُ

<sup>1</sup> *Saheeh al-Bukhaaree* (4606), *Saheeh Muslim* (3017).

<sup>2</sup> *Saheeh Muslim* (1348).

<sup>3</sup> *At-Tambeed* (1/120).

<sup>4</sup> *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 (رضي الله عنه) 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*."<sup>1</sup>

'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.'"<sup>2</sup>

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.

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

<sup>2</sup> 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.’”**<sup>1</sup> 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

<sup>1</sup> *Jaami‘ at-Tirmithi* (3585), from ‘Abdullaah ibn ‘Amr; graded *hasan* by al-Albaanee in *as-Silsilah as-Saheehah* (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.<sup>1</sup>

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<sup>1</sup> See *Tayseer al-Azheer 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 إِِلَهُهُ وَجِدُّ فَ لَهُ ۗ أَسْلِمُوا وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٤﴾ الَّذِينَ إِذَا ذَكَرَ اللَّهُ وَجِلَّت قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ 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.<sup>1</sup>

<sup>1</sup> 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 (ﷺ), 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."<sup>1</sup> 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 (ﷺ) 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:  
قَرِّبْ شَيْئًا، قَالَ: مَا مَعِيَ شَيْءٌ، قَالُوا: قَرِّبْ وَلَوْ دُبَابًا فَقَرَّبَ دُبَابًا وَمَضَى فَدَخَلَ النَّارَ، وَقَالُوا  
لِلْآخَرَ: قَرِّبْ 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

<sup>1</sup> *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*.<sup>1</sup>

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

<sup>1</sup> *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.<sup>1</sup>

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.

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<sup>1</sup> *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 *Thul-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 (رحمته الله) commented, “If it was not among the rites of Hajj, [Allaah] would not have described them with those terms.”<sup>1</sup>

Al-Bukhaaree reported from Ibn ‘Abbaas (رضي الله عنه) 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.”<sup>2</sup> 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.

<sup>1</sup> *Al-Mughnee* (5/305).

<sup>2</sup> *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.”<sup>1</sup>

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.

<sup>1</sup> *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 نَعَمْ. 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.”<sup>1</sup> 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)

<sup>1</sup> *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.<sup>1</sup>

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,<sup>2</sup> and all of that is clearly *Shirk* and tremendous falsehood. May Allaah protect us from it.

<sup>1</sup> *Majmo' al-Fataawaa* (21/116-119).

<sup>2</sup> *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 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]. 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.”<sup>1</sup>

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

خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ.

“The best *Du‘aa’* is the one made on the Day of ‘Arafah.”<sup>2</sup> 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.”<sup>3</sup>

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 أَفَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ﴾

<sup>1</sup> *Majmo‘ al-Fataawaa* (5/374).

<sup>2</sup> 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.”

<sup>3</sup> *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.”<sup>1</sup>

• 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,

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

“This is what I saw the Prophet (ﷺ) do.”<sup>1</sup>

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.”<sup>2</sup> 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,

<sup>1</sup> *Saheeh al-Bukhaaree* (1751).

<sup>2</sup> 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 يَفْلِحُ 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’minoon (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.<sup>1</sup> 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.**”<sup>2</sup>

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

<sup>2</sup> 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 فَارُمُوا، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ إِنَّا كُمْ وَالْغُلُوُّ فِي الدِّينِ، فَإِنَّمَا أَهْلَكَ مَنْ  
كَانَ قَبْلَكُمْ الْغُلُوُّ 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.’”<sup>1</sup>

<sup>1</sup> *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 (رحمته)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-kehatbf*. 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 (رحمته) 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 Companions<sup>1</sup>

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 تَبْذِرْ مَالَكَ 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

<sup>1</sup> 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.”<sup>1</sup> 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.”<sup>2</sup> Additionally, Ibn Mas‘ood used to say,

الْإِفْتِصَادُ فِي السُّنَّةِ خَيْرٌ مِنَ الْإِجْتِهَادِ فِي الْبِدْعَةِ.

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

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.

<sup>1</sup> *Saḥeeḥ al-Bukhaaree* (6463).

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

<sup>3</sup> 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.





الْحَجُّ وَتَهْدِيبُ النُّفُوسِ

Hajj and Refining the Soul





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 the best ending belongs to the righteous. May *salaah* and *salaam* be sent upon the leader of the Messengers, our Prophet Muḥammad, as well as all his family and Companions.

The benefits and lessons acquired from Hajj are truly remarkable, and the abundance of goodness, blessings, and fine exhortations gleaned are far too copious to be enumerated. However, many who perform Hajj may not actually internalize these lessons and truly benefit from them, in spite of their tremendous importance and life-changing impact.

Keeping the above in mind, I thought it might be useful to put together this small compilation, *Hajj and Refining the Soul*, in order to make such a noble and desired impact a reality. I hope that Allaah graciously accepts it from me and makes it beneficial for His servants. All success truly lies with Him. He is sufficient for me, and the best in whom I place my trust.

## 1. Hajj and Internal Rectification

Hajj is a blessed school which refines the soul, purifies the heart, and fortifies one's *Eemaan*. Throughout its momentous rites, the Muslims gain profound and moving lessons in '*Aqeedah* (creed and beliefs), '*Ibaadah* (acts of worship), and '*Akhlaaq* (character and personal conduct). It is truly a magnificent institution of spiritual learning which nurtures and produces individuals characterized by *Eemaan* and *Taqwa*; and a blessed spring from which the successful servants of Allaah drink. Allaah (ﷻ) says,

﴿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].

It is impossible to enumerate the benefits and lessons acquired from Hajj, and this is shown by the word *manaafih* (things of benefit) in the above verse. The word is plural and indefinite, indicating that the benefits are replete and have many varieties. Witnessing these *manaafih* is one of the aims of Hajj, because in the statement of Allaah,

﴿لِيَشْهَدُوا مَنَافِعَ لَهُمْ﴾

“so that they may witness things of benefit to them” (*li-yash-badoo manaafih 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 attain and take advantage of the benefits of Hajj.

It is, therefore, incumbent on all those whom Allaah blesses to complete this act of obedience and worship to diligently strive towards attaining the benefits of Hajj, learning its lessons, and taking heed of its admonitions. All this is in addition to the tremendous rewards and forgiveness of sins earned by performing Hajj. It has been authentically reported from the Prophet (ﷺ) that he said,

مَنْ حَجَّ هَذَا الْبَيْتَ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ 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.”<sup>1</sup>

It was also authentically reported from him (ﷺ) that he said,

تَابِعُوا 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.”<sup>2</sup>

Furthermore, it is most fitting for someone who earns this profit to return to his homeland in a pure state, with a cleansed soul, and leading a new life filled with *Eemaan* and *Taqwaa*, brimming with goodness and steadfastness, and profuse with diligent striving in obedience to Allaah (ﷻ). The scholars have explained that such uprightness and purity, when present in an individual, indicate that Allaah is pleased and has accepted his deed. A person’s improvement after Hajj – whether from bad to good, or good to even better – is a sign that he has gleaned the optimal benefit from Hajj, since one of the rewards for a good deed is being guided to perform other good deeds afterwards, as Allaah (ﷻ) has said,

﴿ هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴾

“Is the reward for good anything but good?” [Soorah ar-Rahmaan (55):60]. Whoever performs Hajj well and strives his utmost to complete and perfect it, remaining away from anything that would diminish or nullify it, he shall come away from it in the best condition and with the finest result.

It has been authentically reported from the Prophet (ﷺ) that he said,

الْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ.

“There is no reward for the accepted Hajj other than *Jannah*.”<sup>3</sup> Everyone who performs Hajj undoubtedly desires and hopes that his Hajj be accepted,

<sup>1</sup> *Saheeh al-Bukhaaree* (1820), *Saheeh Muslim* (1350).

<sup>2</sup> *Sunan an-Nasaa’ee* (5/115); graded *saheeh* by al-Albaanee in *Saheeh al-Jaami’* (2901).

<sup>3</sup> *Saheeh Muslim* (1349).

his effort be rewarded, and his deeds be righteous and acknowledged. A clear indication of one's Hajj being accepted is that it be performed sincerely for the Face of Allaah, and complying with the *Sunnah* of the Messenger of Allaah (ﷺ), since no deed is accepted without these two conditions. Another indication is for a person to be better after Hajj than he was prior to it.

Thus, these are two indications of acceptance. One of them is during Hajj – performing it sincerely for the Face of Allaah, and in compliance with the *Sunnah* of His Messenger (ﷺ) – while the other comes afterwards – being in a better state following Hajj by performing more good deeds, staying away from sins, and beginning an upright life filled with goodness and remaining steadfast.

It is important to mention here that no matter how well a Muslim performs an action, he cannot be absolutely certain of its acceptance. Allaah has explained the state of those with complete *Eemaan* when they perform acts of obedience to draw near to Him:

﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ﴾

“And those who give what they give while their hearts are fearful because they are sure to return to their Lord.” [Soorah al-Mu'minoon (23):60]. That is to say that they give from themselves as they have been commanded – and this includes various acts of worship such as *Salaah*, *Zakaah*, *Hajj*, fasting, and others – yet they remain fearful that their deeds will not save them and their acts of obedience may not be accepted when presented before Allaah and when they themselves shall stand before Him. Al-Imaam Ahmad reported in his *Musnad* from *Umm al-Mu'mineen*, 'Aa'ishah (رضي الله عنها), that she recounted, “I said, ‘O Messenger of Allaah: **And those who give what they give while their hearts are fearful** – does this refer to someone who fornicates, and consumes intoxicants?’ He replied,

لَا يَا بِنْتَ أَبِي بَكْرٍ - أَوْ لَا يَا بِنْتَ الصِّدِّيقِ - وَلَكِنَّهُ الرَّجُلُ يَصُومُ وَيُصَلِّي وَيَتَصَدَّقُ  
وَهُوَ يَخَافُ أَنْ لَا يُقْبَلَ مِنْهُ.

‘No, O daughter of Aboo Bakr – or, O daughter of *as-Siddeeq*, – it refers to one who prays, fasts and gives in charity, while fearing that it will not be accepted from him.’<sup>1</sup>

<sup>1</sup> *Al-Musnad* (25705).

Al-Hasan al-Basree (رضي الله عنه) commented, “The *Mu'min* combines striving for perfection with a sense of apprehension, whereas the *Munaafiq* combines the performance of inferior deeds with complacency.”<sup>1</sup>

In times both past and present, there is a practice between the *Mu'mineen* of saying to each other after this act of obedience, “*taqabballallaahu minnaa wa minkum* (may Allaah accept from us and you).”<sup>2</sup> Thus, they all hope for their actions to be accepted, and in the *Qur'aan* Allaah mentioned that His Prophet, Ibraaheem (عليه السلام), and his son, Ismaa'eel (عليه السلام), were praying in a similar manner while they built the *Ka'bah*. Allaah stated,

﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

“And when Ibraaheem and Ismaa'eel were raising the foundations of the House saying, ‘Our Lord, accept this from us. Verily, You are the All-Hearing, the All-Knowing.’ [Soorah al-Baqarah (2):127]. They were both performing a tremendous deed of obedience, yet while doing so they still entreated Allaah to accept it from them. Ibn Abee Haatim reported from Wuhayb ibn al-Ward that he recited this verse, then wept and said, “O *Khaleel ar-Rahmaan!* You raised the foundations for the House of *ar-Rahmaan* while worried that it would not be accepted from you!”<sup>3</sup>

If this was the apprehension felt by *Imaam al-Hunafaa'* (i.e. the leader of all who worship Allaah alone) and the role model for all people who believe in *Tawheed*, then what should be felt by others who are less than him?

We ask Allaah to accept all our deeds; grant us success and correctness; decree safety and health for all those who have come to perform Hajj at the Sanctified House of Allaah; accept righteous acts from us and them; and guide us all to the straight path, for He is truly Most Beneficent and Generous.

<sup>1</sup> Reported by Ibn al-Mubaarak in *Az-Zuhd* (985).

<sup>2</sup> In *Al-Ibaanah* (2/873), Ibn Battah noted that “...it is similarly said by one who returned after Hajj and 'Umrah having completed all the rites. If he were asked about his Hajj he would merely reply, ‘We performed Hajj and all that remains is its acceptance.’ Similar to this is the *Du'aa'*, ‘O Allaah, accept our fasting, and our *Zakaah*,’ whether made for oneself or others. In addition, when someone has performed Hajj he is told, ‘May Allaah accept your Hajj and purify your deeds.’ Likewise, when people meet each other at the conclusion of Ramadan, they exchange the prayer ‘May Allaah accept from us and you.’ This is established in the practice and customs of the Muslims, and the later generations have inherited it from their predecessors.”

<sup>3</sup> Reported by Ibn Abee Haatim in his *Tafseer*, as well as in *Tafseer Ibn Katheer* (1/254 in *ash-Sha'b* edition).

## 2. Hajj and Answering the Call of Allaah

Hajj is a truly magnificent act of obedience and worship which embodies servitude, submission, and humility before Allaah (ﷻ). One who performs Hajj departs from the pleasures and beloved things of this world, migrating to his Lord (ﷻ). He leaves behind his property, family, and relatives, alienated from his own house and homeland. Shedding his usual clothing, he replaces them with an *Izhaar* and a *Ridaa'* and leaves his head uncovered, humbling himself for his Lord. He refrains from applying perfume and abstains from marital relations. He makes his way through the rites of Hajj with a tranquil heart, tearful eyes, and a tongue constantly making mention of Allaah, remaining hopeful for mercy from his Lord, and fearful of His punishment. All the while, he defines his purpose with the *Talbiyah* saying, “*Labbaykallaahumma labbayk*” – I indeed submit to You, my Lord. I obediently answer Your call and carry out Your command.

The *Talbiyah* is the motto of Hajj. The Muslim starts the rites of Hajj with the *Talbiyah*, repeating it as he heads to Makkah, until reaching the *Ka'bah* and beginning *Tawaaf*. When proceeding from one pillar of Hajj to another, and from one rite to the next, he repeats the *Talbiyah*: while travelling to ‘Arafah; while travelling to Muzdalifah; and while travelling to Minaa. He stops doing so after stoning *al-'Aqabah* pillar [on the tenth of *Thul-Hijjah*]. In summary, the *Talbiyah* is the motto of Hajj and marks points of transition between the various rites.

This act has a blessed effect in purifying and rectifying the soul of the Muslim, and treating its deficiencies in obeying the commands of Allaah and fulfilling His rights. Is it not always the duty of a Muslim to answer the call of Allaah, obey His command, and yield to His decree? In all deeds of obedience, should a Muslim not respond to the call and directives of Allaah?

Allaah has commanded His servants with *Salaah*, *Zakaah*, fasting, honesty, integrity, treating others in an excellent manner, and striving for perfection. He prohibited them from adultery, murder, consuming intoxicants, lying, cheating, and treachery. How must the Muslim deal with these commands and prohibitions? Does he yield to the commands of Allaah and obey Him, or does he shun them with sinful, evil conduct?



The essence of Islaam is submission to Allaah, acknowledging His *Tawh<sub>ee</sub>d*, yielding to Him in obedience, and absolving oneself from *Shirk* and its perpetrators. Allaah says,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ  
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ﴾

“O you who have *Eemaan*! Enter into *as-Silm kaaffatan*, and do not follow the footsteps of *Shaytaan*. Indeed, he is an open enemy to you.” [Soorah al-Baqarah (2):208]. His saying, “Enter into *as-Silm*,” refers to Islaam, and is done by implementing the laws of Allaah and obeying His orders. His saying, “*kaaffatan*” means completely, and Mujaahid commented that it means to “carry out all duties and acts of goodness.”<sup>1</sup>

Allaah has commanded them to uphold all the branches of *Eemaan* and the many duties of Islaam to the best of their ability, as He said,

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

“And have *Taqwaa* of Allaah as you are best able.” [Soorah at-Taghaabun (64):16]. Furthermore, it is stated in a *Hadeeth* whose authenticity is agreed upon,

إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ.

“When I order you to do something, then do as much of it as you are able.”<sup>2</sup> There are also very many verses which entail submitting to Allaah, responding to His call, enacting His orders, and continually observing His obedience.

Therefore, as an individual whom Allaah has commanded to perform *Hajj*, you have responded to the call and proceeded to His House, hoping for His mercy and fearing His retribution. How should you approach the rest of His commands? How do you treat *Salaah* which is the main support upholding the religion, and foremost pillar following the *Shahaadah*? How do you treat fasting? How do you treat *Zakaah*? Do you avoid all that is forbidden and stay away from all prohibitions? If you find that you do, in fact, carry out the commands of Allaah, then praise Him and ask Him for more good. However,

<sup>1</sup> *Tafseer Ibn Katheer* (1/361).

<sup>2</sup> *Saheeh al-Bukhaaree* (7288), *Saheeh Muslim* (1337).

if you find yourself negligent, then take account of yourself before you are held to account on the Day of Reckoning. Today is for doing deeds without being taken to account; tomorrow will be for accountability without an opportunity for more deeds. Allaah has stated this in a *Hadeeth Qudsee*,

يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُخْصِيهَا لَكُمْ ثُمَّ أُوَفِّيكُمْ بِهَا،  
فَمَنْ وَجَدَ خَيْرًا فَلْيُحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ.

**“O My servants! It is only your deeds for which I will hold you to account, and for which I shall recompense you. Thus, whoever finds good, then let him praise Allaah, and whoever finds other than that, then let him blame none but himself.”<sup>1</sup>**

As it relates to commands and prohibitions, people fall into various categories. Some perform good deeds and stay away from sins; this is the most perfect category of all who ascribe to the religion, and it is the best trait of those who have *Taqvaa*. There are others who do no good deeds and they eagerly set out to perform sins, and this is the worst category as it deserves retribution for recklessly neglecting the duty of doing good deeds, while having the audacity to perpetrate sins. There are also others who do good deeds, but still readily commit sins, and this category deserves punishment for having no inhibition and being overcome by desires which lead to boldly approaching sin. There are even others who don't do good deeds, but they desist from sins, and they deserve punishment for carelessness about their religion.

The Muslim must be sincere with himself and maintain obedience to his Lord, carrying out His commands and avoiding His prohibitions, patiently persevering in doing so and hoping for His reward.

One of the *Salaf* said, “After some consideration, we found that persevering in obedience to Allaah is easier than persevering in bearing His torment.” Another remarked, “O servants of Allaah, patiently persevere in doing deeds whose rewards you cannot do without; and patiently persevere in remaining away from deeds whose punishment you cannot bear.”

In this world, people protect themselves so much from potential harms to the body or health, yet they do not protect themselves from things that will lead to the wrath and punishment of Allaah.

<sup>1</sup> *Saheeh Muslim* (2577).

Ibn Shubrumah said, “I am quite taken aback that someone can restrain himself from permissible foods, fearful of becoming ill, yet not protect himself from sins out of fear from the Fire.”

Hammaad ibn Zayd stated, “It surprises me that someone refrains from certain foods due to their harmful effects, yet does not refrain from sins due to the humiliation that results from them.”<sup>1</sup>

Thus, you – my brother who has been guided and granted the success to have responded to the call of Allaah – must carefully reflect over what has preceded, and contemplate the following counsel given by the Prophet (ﷺ) to the mass of those who responded to the call of Allaah. At-Tirmithi and others reported that Aboo Umaamah (رضي الله عنه) said, “I heard the Messenger of Allaah (ﷺ) delivering a sermon during the Farewell Hajj wherein he said,

اتَّقُوا اللَّهَ رَبَّكُمْ، وَصَلُّوا خَمْسَكُمْ، وَصُومُوا شَهْرَكُمْ، وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ، وَأَطِيعُوا إِذَا أَمَرَكُمْ،  
تَدْخُلُوا جَنَّةَ رَبِّكُمْ.

‘Observe *Taqwaa* of Allaah, your Lord, pray your five, fast your month, pay the *Zakaah* due on your wealth, obey those in authority over you, and you shall enter the *Jannah* of your Lord.’” At-Tirmithi said, “This is a *hasan saheeh Hadeeth*.” It was also collected by al-Haakim who said it is “*saheeh* according to the criteria of Muslim,” and ath-Thahabee concurred.<sup>2</sup>

We implore Allaah, the Most Majestic and Most High, to make us all people who truly, sincerely, and obediently respond to His call; and to inspire us to all that is right, and guide us to His obedience. Indeed, He is All-Hearing and the One who responds.

<sup>1</sup> For the preceding, refer to *Adab ad-Dunyaa mad-Deen* by al-Maawardee (pg. 103-104).

<sup>2</sup> *Sunan at-Tirmithi* (616), *al-Mustadrak* (1/9).

### 3. Hajj and *Thikr* (Remembering and Mentioning Allaah)

Allaah ordained the performance of Hajj in order for His servants to remember and mention Him. *Thikr* is the objective of Hajj, and it is actually the desired aim in all deeds of obedience to Allaah. Acts of worship were prescribed for no other reason, and there is nothing like it which brings one closer to Allaah. As such, Hajj in its entirety is *Thikr* of Allaah, as He said,

﴿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 وَأَطِعُوا الْأَسِنَّةَ الْفَقِيرَ﴾

“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.” [Soorah al-Hajj (22):27, 28]. He (ﷺ) also said,

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ  
عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَانَكُمْ وَإِنْ  
كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١١٨﴾ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ  
وَأَسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١٩﴾ فَإِذَا قَضَيْتُمْ مَنَسِكَكُمْ فَأَذْكُرُوا  
اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا إِنَّا فِي  
الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿٢٠٠﴾ وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا إِنَّا فِي الدُّنْيَا  
حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ  
سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾ ﴿٢٠٢﴾ وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ  
عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَعَلِمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ﴾

“There is no blame on you for seeking bounty from your Lord during Hajj. But when you leave ‘Arafaat, engage in Thikr of Allaah at al-Mash‘ar al-Haraam; and remember Him as He has guided you, while you were previously among those who had gone astray. Then depart from the place where all the people depart, and seek forgiveness from Allaah. Truly, Allaah is Most Forgiving, Most Merciful. And when you have completed your rites, remember and make mention of Allaah as you remember your forefathers, or with much greater remembrance. Yet, among mankind are those who say, ‘Our Lord! Bestow upon us in this world,’ while they shall have no portion in the Hereafter. And among them are those who say, ‘Our Lord! Grant us good in this world and good in the Hereafter, and save us from the torment of the Fire!’ They shall have a share of what they earned, and Allaah is swift in reckoning. And remember Allaah during the appointed days. Then, whoever hastens to leave in two days, there is no sin upon him; and whoever stays on, there is no sin upon him. That is for he who observes Taqwaa. Thus, have Taqwaa of Allaah and know that to Him you will surely be gathered.” [Soorah al-Baqarah (2):198-203].

Reflect carefully over this tremendous counsel and noble command to continually engage in Thikr of Allaah (ﷻ) at all points of Hajj: at ‘Arafah, al-Mash‘ar al-Haraam, the time of sacrifice, and on the days of Tashreeq. Thikr is the aim of all these rites, and they have only been prescribed for remembering and making mention of Allaah (ﷻ).

Aboo Daawood and others reported that the Prophet (ﷺ) said,

إِنَّمَا جُعِلَ الطَّوَّافُ بِالْبَيْتِ وَالسَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَرَمِي الْجِمَارِ لِإِقَامَةِ ذِكْرِ اللَّهِ.

“Verily, Tawaaf around the House, going between as-Safaa and al-Marwah, and stoning the pillars have only been prescribed in order to establish Thikr of Allaah.”<sup>1</sup> This indicates the tremendous significance and high rank of Thikr, as well as the fact that it is the purpose and core underlying acts of worship. Allaah (ﷻ) has said about Salaah,

﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾

“And establish Salaah for My Thikr,” [Soorah Taa Haa (20):14] in other

<sup>1</sup> *Sunan Abee Daawood* (1888), *Sunan at-Tirmithe* (902) and he graded it as *hasan saheeh*.

words, establish the *Salaah* for the purpose of remembering and mentioning Allaah. In fact, He referred to *Salaah* itself as *Thikr* in His saying,

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ﴾

“O you who have *Eemaan!* When the call is announced for prayer on Friday, then proceed to the *Thikr* of Allaah.” [Soorah al-Jum’ah (62):9]. This is because conscious remembrance and mention of Allaah form the essence and core of *Salaah*. The role of such *Thikr* is the same in all acts of worship, and the person who earns the greatest reward from his worship is the one who makes the most *Thikr* of Allaah (ﷺ).

Al-Imaam Ahmad and at-Tabaraanee collected from ‘Abdullaah ibn Lahee’ah who said: Zabbaan ibn Faa’id narrated to us, from Sahl ibn Mu’aath ibn Anas al-Juhane, from his father, from the Messenger of Allaah (ﷺ),

أَنَّ رَجُلًا سَأَلَهُ فَقَالَ: أَيُّ الْجِهَادِ أَعْظَمُ أَجْرًا؟ قَالَ: أَكْثَرُهُمْ لِلَّهِ تَبَارَكَ وَتَعَالَىٰ ذِكْرًا، قَالَ: فَأَيُّ الصَّائِمِينَ أَعْظَمُ أَجْرًا؟ قَالَ: أَكْثَرُهُمْ لِلَّهِ تَبَارَكَ وَتَعَالَىٰ ذِكْرًا، ثُمَّ ذَكَرَ لَنَا الصَّلَاةَ وَالزَّكَاةَ وَالْحَجَّ وَالصَّدَقَةَ، كُلُّ ذَلِكَ رَسُولُ اللَّهِ (ﷺ) يَقُولُ: أَكْثَرُهُمْ لِلَّهِ تَبَارَكَ وَتَعَالَىٰ ذِكْرًا، فَقَالَ أَبُو بَكْرٍ لِعُمَرَ: يَا أَبَا حَفْصٍ ذَهَبَ الذَّاكِرُونَ بِكُلِّ خَيْرٍ، فَقَالَ رَسُولُ اللَّهِ (ﷺ): أَجَلٌ.

“A man inquired, ‘Which type of *Jihaad* is greatest in reward, O Messenger of Allaah?’ He replied, ‘The one which engages in the most *Thikr* of Allaah, may He be Praised and Exalted.’ He again inquired, ‘Which of those who fast has the greatest reward?’ He responded, ‘The one who engages in the most *Thikr* of Allaah, may He be Praised and Exalted.’ He further asked about *Salaah*, *Zakaah*, *Hajj*, and charity, and the Messenger of Allaah (ﷺ) replied to each one saying, ‘The one who engages in the most *Thikr* of Allaah, may He be Praised and Exalted.’ As a result, Aboo Bakr commented to ‘Umar saying, ‘O Aboo Hafs, those who engage in *Thikr* have made off with all the good,’ to which the Messenger of Allaah (ﷺ) said, ‘That’s right.’”<sup>1</sup>

Al-Haythamee noted, “[Its chain] contains Zabbaan ibn Faa’id who is a weak narrator, although he has been declared trustworthy by some. Similar is

<sup>1</sup> *Al-Musnad* (15614), *al-Mu’jam al-Kabeer* of at-Tabaraanee (20/186).

the case of Ibn Lahee‘ah.”<sup>1</sup> However, the *Hadeeth* has a supporting *mursal* narration with a *sahēeh* chain and was collected by Ibn al-Mubaarak in *aṣ-Zuhd*, where he said: *Haywah* narrated to me saying, *Zuhrah* ibn Ma‘bad narrated to me that he heard *Aboo Sa‘eed al-Maqburee* saying,

قِيلَ: يَا رَسُولَ اللَّهِ، أَيُّ الْحَاجِّ أَعْظَمُ أَجْرًا؟ قَالَ: أَكْثَرُهُمْ لِلَّهِ ذِكْرًا، قَالَ: فَأَيُّ الْمُصَلِّينَ أَعْظَمُ أَجْرًا؟ قَالَ: أَكْثَرُهُمْ لِلَّهِ ذِكْرًا، قَالَ: فَأَيُّ الصَّائِمِينَ أَعْظَمُ أَجْرًا؟ قَالَ: أَكْثَرُهُمْ لِلَّهِ ذِكْرًا، قَالَ: فَأَيُّ الْمُجَاهِدِينَ أَعْظَمُ أَجْرًا؟ قَالَ: أَكْثَرُهُمْ لِلَّهِ ذِكْرًا، قَالَ زُهْرَةُ: فَأَخْبَرَنِي أَبُو سَعِيدٍ الْمُقْبِرِيُّ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ لِأَبِي بَكْرٍ: ذَهَبَ الذَّاكِرُونَ بِكُلِّ خَيْرٍ.

“Someone posed the question: ‘O Messenger of Allaah, which person performing *Hajj* earns the greatest reward?’ He replied, ‘**The one who makes the most *Thikr* of Allaah.**’ He further inquired, ‘Which of those who perform *Salaah* earns the greatest reward?’ He replied, ‘**The one who makes the most *Thikr* of Allaah.**’ He then asked, ‘Which of those who fast earns the greatest reward?’ He responded, ‘**The one who makes the most *Thikr* of Allaah.**’ He added, ‘Which of those who perform *Jihaad* earns the greatest reward?’ He replied, ‘**The one who makes the most *Thikr* of Allaah.**” *Zuhrah* also said: *Aboo Sa‘eed al-Maqburee* reported to me that ‘*Umar* ibn al-*Khattaab* told *Aboo Bakr*, “Those who engage in *Thikr* have made off with all the good.”<sup>2</sup>

In his book, *al-Waabil as-Sayyib*, *Ibn al-Qayyim* quotes another supporting narration which states that *Ibn Abid-Dunyaa* cited a *mursal Hadeeth* on the topic,

أَنَّ النَّبِيَّ (ﷺ) سُئِلَ: أَيُّ أَهْلِ الْمَسْجِدِ خَيْرٌ؟ قَالَ: أَكْثَرُهُمْ ذِكْرًا لِلَّهِ عَزَّ وَجَلَّ، قِيلَ: أَيُّ أَهْلِ الْجَنَازَةِ خَيْرٌ؟ قَالَ: أَكْثَرُهُمْ ذِكْرًا لِلَّهِ عَزَّ وَجَلَّ، قِيلَ: فَأَيُّ الْمُجَاهِدِينَ خَيْرٌ؟ قَالَ: أَكْثَرُهُمْ ذِكْرًا لِلَّهِ عَزَّ وَجَلَّ، قِيلَ: فَأَيُّ الْحُجَّاجِ خَيْرٌ؟ قَالَ: أَكْثَرُهُمْ ذِكْرًا لِلَّهِ عَزَّ وَجَلَّ، قِيلَ: فَأَيُّ الْعَوَادِ خَيْرٌ؟ قَالَ: أَكْثَرُهُمْ ذِكْرًا لِلَّهِ عَزَّ وَجَلَّ، قَالَ أَبُو بَكْرٍ: ذَهَبَ الذَّاكِرُونَ بِالْخَيْرِ كُلِّهِ.

<sup>1</sup> *Majma‘ aṣ-Zawaa‘id* (10/74).

<sup>2</sup> *Aṣ-Zuhd* (1429).

“The Prophet (ﷺ) was asked, ‘Which of the people who frequent the *Masjid* are best?’ He replied, ‘Those who make the most ***Thikr* of Allaah (ﷻ).**’ He was further asked, ‘Which of those who attend a funeral are best?’ He responded, ‘Those who make the most ***Thikr* of Allaah (ﷻ).**’ He was further asked, ‘Which of those who perform *Jibaad* are best?’ He replied, ‘Those who make the most ***Thikr* of Allaah (ﷻ).**’ He was asked, ‘Which of those who make *Hajj* are best?’ He replied, ‘Those who make the most ***Thikr* of Allaah (ﷻ).**’ He was also asked, ‘Which of those who visit the ill are best?’ He said, ‘Those who make the most ***Thikr* of Allaah (ﷻ).**’ Aboo Bakr commented, ‘Those who engage in *Thikr* have made off with all the good.’”<sup>1</sup>

Ibn al-Qayyim further commented

The best people who do any deed are those who remember and mention Allaah (ﷻ) most while performing it. Hence, the best of those who fast are those who engage most in *Thikr* of Allaah (ﷻ) while fasting; the best of those who give charity are those who engage most in *Thikr* of Allaah (ﷻ); the best who perform *Hajj* are those who engage most in *Thikr* of Allaah (ﷻ); and the same applies to other deeds.<sup>2</sup>

Once you realize that, you must constantly and earnestly engage in *Thikr* of Allaah during all deeds of obedience – *Salaah*, fasting, *Hajj*, and all other acts of worship – because your reward will be in accordance with the extent to which you consciously remember and mention Allaah in them.

Thus, *Thikr* is the loftiest act of worship and obedience, and it yields innumerable fruits for those who engage in it. One of its finest fruits is that it serves as a blessed channel which gives life to the heart, purifies it, and refines the soul. It produces delight, happiness, comfort, peace, and tranquility in the heart, as Allaah (ﷻ) has said,

﴿ الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴾

“Those who have *Eemaan* and whose hearts find rest in *Thikr* of Allaah. Verily, in *Thikr* of Allaah hearts find tranquility.” [Soorah ar-Ra’d (13):28]. It is a cure for the heart, a treatment for its ailments, and it rids the heart of hardness. There is harshness and hardness that exists in the heart and nothing can soften it except *Thikr* of Allaah. A man came to al-Hasan al-Basree (ﷺ)

<sup>1</sup> *Al-Waabil as-Sayyib* (pg. 152).

<sup>2</sup> *Al-Waabil as-Sayyib* (pg. 152).



and said, “O Aboo Sa‘eed, I complain to you of the hardness that has afflicted my heart.” He responded, “Melt it away by *Tbiker*.”<sup>1</sup>

By remembering and mentioning Allaah, hardships become easy. Allaah is not remembered and mentioned at a time of hardship, duress, or difficulty except that it is alleviated and removed.

May Allaah make us all among those who engage in *Tbiker*, consciously mentioning and remembering Him; and may He protect us from being unmindful. He (ﷻ) hears all prayers, and in Him we place our hope. He is sufficient for us and the best upon whom we rely.

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<sup>1</sup> Cited by Ibn al-Qayyim in *al-Waabil al-Sayyib* (pg. 142).

#### 4. Hajj and *Tawakkul* (Placing Reliance and Trust in Allaah)

Hajj is an extraordinary, blessed journey to the best of places, answering the call of Allaah, desiring His reward, and hoping to attain the immense good which He has promised. It is a tremendous opportunity to rid oneself of sins, increase in good deeds, be pardoned for wrongdoing, and be freed from the Hellfire.

When an individual leaves his home to perform Hajj, he sets out placing complete dependence and reliance upon his Lord, entrusting all affairs to Him; seeking assistance, guidance, and success from Him alone, because he knows that all things are by His decree. Whatever Allaah decrees takes place, whatever He has not decreed shall not come to pass, and there is no might or power except by Allaah, the Most High, the Most Great. However, one still takes his provision with him and uses the necessary means to earn mercy and reward from Allaah.

Reflect over the saying of Allaah (ﷻ) in the verses about Hajj when He said,

﴿وَتَكْرَدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى﴾

“**And take provision for yourselves; but surely, the best provision is *Taqwaa*.**” [Soorah al-Baqarah (2):197]. It has been reported that a reason behind the revelation of this verse was that some people would set out for Hajj without any provisions, thinking this was what it meant to truly place full reliance upon Allaah. However, they eventually found themselves forced to resort to others, asking them for help.

Al-Bukhaaree reported in his *Saheeh* that ‘Abdullaah ibn ‘Abbaas (رضي الله عنه) said,

كَانَ أَهْلُ الْيَمَنِ يَحْجُونَ وَلَا يَتَزَوَّدُونَ، وَيَقُولُونَ: نَحْنُ الْمُتَوَكِّلُونَ، فَإِذَا قَدِمُوا مَكَّةَ سَأَلُوا

النَّاسَ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَتَكْرَدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى﴾

“The people of Yemen used to set out for Hajj without taking any provisions with them and claiming ‘We are the ones who truly place reliance upon Allaah.’ However, when they arrived in Makkah they had to ask help from others. In this regard, Allaah revealed, ‘**And take provision for yourselves; but surely,**

**the best provision is *Taqwaa*.**”<sup>1</sup>

In his book, *At-Tawakkul*, Ibn Abid-Dunyaa reported that Mu‘aawiyah ibn Qurrah said that ‘Umar ibn al-Khattaab encountered a group of people from Yemen and he inquired, “Who are you?” They replied, “We are the ones who truly place reliance upon Allaah.” He said to them, “On the contrary, you are depending on others. One who truly places his reliance upon Allaah is he who sows his seed in the earth and then relies upon Allaah (ﷻ).”<sup>2</sup>

True *Tawakkul* is an action of the heart which submits to Allaah by depending upon Him, placing full trust in Him, seeking refuge with Him, entrusting affairs to Him, and being content with what He decrees. All of this stems from knowing that Allaah would suffice His servant and choose what is best for him, provided that he entrusts his affairs to Allaah while also taking the necessary means and striving to achieve his goal. Thus, genuine *Tawakkul* is when an individual places full reliance upon Allaah alone, without any partner, while also utilizing necessary measures as he has been commanded.

In light of this, people can be classified into three groups – two extremes and one moderate group. One extreme completely neglects necessary means and measures in order to maintain *Tawakkul*. The other extreme completely neglects *Tawakkul* and relies on the measures and means. The moderate group knows that real *Tawakkul* cannot be achieved without taking necessary means, so they rely upon Allaah by using such means, and these are two crucial factors which must be satisfied in order to achieve true *Tawakkul*.

These two factors are mentioned together in many texts, such as Allaah saying,

﴿فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ﴾

“So worship Him and place reliance upon Him,” [Soorah Hood (11):123] as well as His saying,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

“It is You alone we worship, and from You alone we seek help,” [Soorah al-Faatihah (1):5] and other similar verses.

<sup>1</sup> *Saheeh al-Bukhaaree* (1523).

<sup>2</sup> *At-Tawakkul* (10).

Muslim reported in his *Saḥeeh* that Aboo Hurayrah (رضي الله عنه) narrated that the Messenger of Allaah (ﷺ) said,

المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف، وفي كل خير،  
إحرص على ما ينفعك واستعن بالله ولا تعجز.

“The strong *Mu'min* is better and more beloved to Allaah than the weak *Mu'min*. Yet, in each of them there is goodness. Eagerly pursue what will be to your benefit, seek help from Allaah, and do not feel incapable.”<sup>1</sup>

His statement “Eagerly pursue what will be to your benefit” implies taking all necessary means, religious or worldly. Not only that, it also commands diligently striving to do so – willfully, purposefully, and following through with action. His statement, “Seek help from Allaah” implies having *Eemaan* in the Divine Decree of Allaah as well as the command to place reliance, dependence, and trust in Him (ﷻ).

At-Tirmithe reported from Anas ibn Maalik (رضي الله عنه) that he said,

قال رجل: يا رسول الله أعقلها وأتوكل أو أطلقها وأتوكل؟ قال: اعقلها وتوكل.

“A man asked, ‘O Messenger of Allaah, should I tie my camel and rely upon Allaah, or should I set it loose and rely upon Him?’ He told him, ‘Tie it and place your reliance upon Allaah.’”<sup>2</sup> Here, he (ﷺ) instructed the man to combine both things: taking necessary means and relying upon Allaah (ﷻ).

At-Tirmithe also reported from ‘Umar ibn al-Khattaab (رضي الله عنه) that the Prophet (ﷺ) said,

لو أنكم كنتم توكلون على الله حق توكله، لرزقتم كما يرزق الطير،  
تغدو خماصاً وتروح بطاناً.

“If you were to truly rely upon Allaah in the proper way, you would receive your sustenance just as the birds receive their sustenance: they set out in the morning hungry and return in the evening full.”<sup>3</sup> Again, he mentioned both conditions together. The birds setting out in the early

<sup>1</sup> *Saḥeeh Muslim* (2664).

<sup>2</sup> *Sunan at-Tirmithe* (2517).

<sup>3</sup> *Sunan at-Tirmithe* (2344); graded *saḥeeh* by al-Albaanee in *Saḥeeh al-Jaami* (5254).

morning is actually a means taken to seek out provision, and an effort made to acquire it.

Al-Imaam Ahmad (ؑ) was asked, “What do you think about someone who sits in his home or in the *Masjid* claiming, ‘I will not do anything until my provision comes to me?’” He replied, “He is an ignorant man. Did he not hear the saying of the Prophet (ﷺ), ‘Allaah has placed my provision under the shade of my spear;’ and when he mentioned the birds he said, ‘They set out in the morning hungry and return in the evening full.’”<sup>1</sup>

From this, it is clear that *Tawakkul* must combine both factors: taking necessary means, as well as relying upon Allaah (ﷻ). One who disregards the required means and claims that he places his full reliance upon Allaah is, in reality, mistaken and he is merely feigning trust in Allaah. In fact, this attitude of his is nothing but inability, negligence, and failure. Such is the case if someone were to say, for instance, “If it is decreed for me, I will be knowledgeable whether I strive for it or not,” or “If it is decreed for me to have children, I will have them whether I get married or not.” The same goes for someone who hopes to reap fruits or crops without tilling the soil, sowing seeds, or watering them; or someone who leaves his wife and children without money or food, and he does not work to earn them, all the while depending on what is decreed for him. All of that amounts to negligence, incapacity, and laziness.

Ibn Qudaamah (ؑ) said, “Some people may think that *Tawakkul* means a lack of any physical effort or resolve in the heart and is, instead, to fall on the earth like a scrap of cloth, or be like a piece of meat on the butcher’s cutting block. Such is utter ignorance, and acting in that manner is not sanctioned by the religion.”<sup>2</sup>

On the other hand, there is the person who uses necessary means but directs his full attention to them, depends entirely on them, and is heedless as to who controls all things and brings them about. The *Tawakkul* of such a person is incapacity and defeat, and it results in failure and deprivation of the desired outcome. This is why some of the scholars have commented that directing full attention to the means is a form of *Shirk*, contrary to *Tawheed*; whereas neglecting suitable means is a deficiency in the intellect; and

<sup>1</sup> Quoted by Ibn Qudaamah in *Mukhtasar Minhaj al-Qasideen* (pg. 95).

<sup>2</sup> *Mukhtasar Minhaj al-Qasideen* (pg. 361).

eliminating the role of means altogether is an attack against the *Share'ah* (i.e. Islaamic legislation). However, *Tawakkul* and placing hope in Allaah require the presence of *Tawheed*, intellect, and *Share'ah*.

The true *Mu'min* continuously places reliance upon Allaah in all matters, whether religious or worldly. He maintains that attitude in his *Salaah*, fasting, Hajj, treatment of others, and all other matters of his religion. He also has that mindset when earning a living, working towards lawful pursuits, and for all other affairs in the life of this world.

*Tawakkul* is a major factor common to all areas of the religion, and it plays a role like that of the body in relation to the head. Thus, the head cannot stand on its own without the body and, in a similar fashion, *Eemaan*, its foundations, and actions cannot stand alone without the body of *Tawakkul* to support them.

May Allaah make us among those who truly place their reliance upon Him, and depend upon Him with certainty and sincerity. He is sufficient for us and the best to whom we entrust all affairs.

## 5. Hajj and *Tawbah* (Repentance)

Hajj is most certainly one of the blessed chances to make *Tawbah*, return to Allaah, be cleansed from sins, and be saved from the Hellfire. Al-Bukhaaree and Muslim reported in their *Saheeh* collections that Aboo Hurayrah (رضي الله عنه) said that the Messenger of Allaah (ﷺ) stated,

مَنْ حَجَّ لِلَّهِ فَلَمْ يَرُفْ 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.”<sup>1</sup>

Muslim reported that the Prophet (ﷺ) told ‘Amr ibn al-‘Aas (رضي الله عنه) when he accepted Islaam,

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?”<sup>2</sup> Muslim also reported that Aboo Hurayrah (رضي الله عنه) said the Messenger of Allaah (ﷺ) stated,

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*.”<sup>3</sup> In his *Saheeh* collection, Muslim additionally reported that ‘Aa’ishah (رضي الله عنها) narrated that the Prophet (ﷺ) said,

مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتِقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ وَإِنَّهُ لَيَدْنُو 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 draws near and then boasts to the angels about

<sup>1</sup> *Saheeh al-Bukhaaree* (1521), *Saheeh Muslim* (1350).

<sup>2</sup> *Saheeh Muslim* (121).

<sup>3</sup> *Saheeh Muslim* (1349).

them saying, ‘What do these people want?’”<sup>1</sup>

An-Nasaa’ee reported that ‘Abdullaah ibn ‘Abbaas (رضي الله عنه) narrated that the Prophet (ﷺ) said,

تَابِعُوا 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.”<sup>2</sup>

All of these narrations show the tremendous nature of Hajj and the fact that it is a momentous opportunity for the forgiveness of sins, seeking pardon for mistakes, and being freed from the Fire. The Muslim must hasten in making *Tawbah* to Allaah (ﷻ) in order to earn success and a great reward, as Allaah states,

﴿ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴾

“And you must all turn to Allaah in repentance, O people of *Eemaan*, so that you might be successful.” [Soorah an-Noor (24):31]. He (ﷻ) also said,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ﴾

“O you who have *Eemaan*, turn to Allaah in sincere repentance so that your Lord remits your misdeeds and admits you into gardens beneath which rivers flow.” [Soorah at-Tahreem (66):8]. Allaah also said,

﴿ إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴾

“Except for those who repent, have *Eemaan*, and do righteous deeds. For them, Allaah will replace their evil deeds with good deeds, and Allaah is Ever-Forgiving and Merciful.” [Soorah al-Furqaan (25):70].

*Tawbah* is one of the noblest deeds, and among the most beloved and dearest to Allaah. He especially loves those who turn to Him in repentance. Allaah (ﷻ) says,

<sup>1</sup> *Saheeh Muslim* (1348).

<sup>2</sup> *Sunan an-Nasaa’ee* (2630); graded *saheeh* by al-Albaanee in *Saheeh al-Jaami’* (2901).



﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾

“Indeed, Allaah loves those who are constantly repentant, and He loves those who purify themselves.” [Soorah al-Baqarah (2):222]. As a matter of fact, He rejoices when they repent despite Him being Self-Sufficient, free of all needs, and deserving of all praise. In the two *Saheeh* collections, Anas ibn Maalik (رضي الله عنه) narrated that the Messenger of Allaah (ﷺ) said,

اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ وَقَدْ أَضَلَّهُ فِي أَرْضٍ فَلَاةٍ.

“Allaah is more pleased with the *Tawbah* of His servant than any one of you is pleased with finding his camel which he had lost in a desert.” Another narration collected by Muslim reads,

لَلَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ مِنْ أَحَدِكُمْ كَانَ عَلَى رَاحِلَتِهِ بِأَرْضٍ فَلَاةٍ فَاَنْفَلَتْ مِنْهُ وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ فَأَيْسَ مِنْهَا، فَأَتَى شَجْرَةً فَاضْطَجَعَ فِي ظِلِّهَا قَدْ أَيْسَ مِنْ رَاحِلَتِهِ، فَبَيْنَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا قَائِمَةً عِنْدَهُ، فَأَخَذَ بِخِطَامِهَا ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللَّهُمَّ أَنْتَ عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ.

“Allaah rejoices more over the *Tawbah* of His servant when he repents to Him than one of you who was upon his camel in a waterless desert; thereafter, it fled from him carrying his food and drink on it and he despaired of finding it. He then went to a tree and lay down in its shade, having lost all hope of finding his mount, and while in that state his camel appeared right before him. He took hold of its reins and said, out of extreme joy, ‘O Allaah! You are my slave and I am your Lord,’ making this slip out of intense joy.”<sup>1</sup>

It is imperative to realize that the door of *Tawbah* is always open, no matter the extent of the crime or how grave the sin. Allaah (ﷻ) said,

﴿وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ﴾

“It is He who accepts repentance from His servants and pardons misdeeds,” [Soorah ash-Shooraa (42):25] and He further said,

<sup>1</sup> *Saheeh al-Bukhaaree* (6309), *Saheeh Muslim* (2747).

﴿ وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ، ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴾

“And whoever does evil, or wrongs his own soul, but then seeks forgiveness from Allaah, he will find Allaah Ever-Forgiving and Merciful,” [Soorah an-Nisaa’ (4):110] as well as His saying,

﴿ قُلْ يَعْبادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴾

“Say: O My servants who have transgressed against their own souls, do not despair of the mercy of Allaah. Indeed, Allaah forgives all sins. Verily, it is He who is the Ever-Forgiving and Merciful.” [Soorah az-Zumar (39):53].

Furthermore, Allaah said about the *Munaafiqoon*,

﴿ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾  
إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا ﴾

“Indeed, the *Munaafiqoon* will be in the lowest depths of the Fire, and you will never find for them a helper; except for those who repent and rectify themselves.” [Soorah an-Nisaa’ (4):145, 146].

Additionally, He said regarding the Christians,

﴿ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ وَإِن لَّمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ لَهُ، وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

“Those who say, ‘Allaah is the third of three,’ have certainly disbelieved; none deserves worship except the one true God. If they do not desist from what they are saying, a painful torment will afflict the disbelievers among them. Will they not rather repent to Allaah and seek His forgiveness? And Allaah is Ever-Forgiving and Merciful.” [Soorah al-Maa’idah (5):73, 74].

Also, regarding those who dug ditches in order to torture the people of *Eemaan* and lead them astray from their religion, Allaah said,

﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ﴾

“Indeed, those who tortured the believing men and women, and did not repent, they shall have the punishment of Hell, and they shall have the punishment of the blazing Fire.” [*Soorah al-Burooj* (85):10].

Al-Hasan al-Basree (ؓ) said, “Look at this generosity and magnanimity! They murdered the *Anliyaa*’ of Allaah and yet He still invited them to repentance and forgiveness!”<sup>1</sup>

Therefore, just as it is not permissible to encourage others to have the audacity to perpetrate sins and misdeeds, it is also impermissible to cause others to despair of the Mercy of Allaah, no matter the gravity and multitude of their misdeeds.

Ibn ‘Abbaas (ؓ) commented, “Anyone who makes the servants of Allaah despair from *Tawbah* after this has denied the book of Allaah (ﷻ).”<sup>2</sup>

One must hasten to repent and be sincere in doing so before his time is up. The Prophet (ﷺ) said,

إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُعْرَ غِرًا.

“Allaah accepts a servant’s repentance as long as his soul has not reached his throat,” collected by at-Tirmithee.<sup>3</sup> He (ﷺ) also said,

مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا تَابَ اللَّهُ عَلَيْهِ.

“Whoever repents before the sun rises from its point of setting, Allaah will accept his repentance,” collected by Muslim.<sup>4</sup>

It is also necessary for one to repent from every sin and fulfill the necessary conditions in order for his repentance to be accepted. In his book, *Riyaad as-Saaliheen*, Al-Imaam an-Nawawee (ؓ) noted

The scholars have said that it is necessary to repent from every sin. If the misdeed is between an individual and Allaah, and does not involve the rights of any other people, there are three conditions which must be met:

- 1) Desisting from the sin.
- 2) Feeling regret over having committed it.
- 3) Firmly resolving not to commit it again.

<sup>1</sup> Quoted by Ibn Katheer in his *Tafseer* (8/393).

<sup>2</sup> Quoted by Ibn Katheer in his *Tafseer* (7/99).

<sup>3</sup> *Sunan at-Tirmithee* (3537); graded *hasan* by al-Albaanee in *Saheeh al-Jaami* (1903).

<sup>4</sup> *Saheeh Muslim* (2703).

Repentance is not sound if any of the three is missing. However, if the misdeed involves another person, there are four conditions: the previous three and, in addition to them, returning the right of the other person. If it is money or something similar, he must return it to its rightful owner. If it is slander or something of that nature which carries a penalty, he must either accept the penalty or seek pardon from the slandered. If it is backbiting, he must seek pardon from the offended. A person must repent from all sins. According to the scholars, if he only repents from some sins, his repentance from them is valid, but the other sins still remain with him.<sup>1</sup>

We ask Allaah to bless us with sincere *Tawbah*, accept it from us, wash away our sins, and answer our prayers. Indeed, He is All-Hearing and the One who responds.

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<sup>1</sup> *Riyaaḍ al-Ṣaaliheen* (pg. 7).

## 6. The Garments of *Ihraam*: A Reminder of the Burial Shrouds

The benefits of Hajj are innumerable, and there are countless lessons and profound teachings acquired from it. One such lesson is gleaned when the Muslim arrives at the *Meeqaat* set by the Messenger of Allaah (ﷺ) for assuming *Ihraam*. He removes his normal clothing and replaces them, wearing an *Izhaar* on his lower body and a *Ridaa'* on his upper body, and he leaves his head uncovered. In this mode of dress, there exists equality between all those performing Hajj such that there is no distinction between wealthy and needy, or leader and subjects. Such uniformity in appearance reminds them of the shrouds they shall be wrapped in when they die, since each and every individual shall shed his usual clothing and have them replaced with shrouds bearing no distinction between wealthy and poor.

Al-Imaam Ahmad collected in his *Musnad*, from Samurah ibn Jundub (رضي الله عنه) that the Prophet (ﷺ) said,

الْبَسُوا الثِّيَابَ الْبَيْضَ، فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ، وَكَفَّنُوا فِيهَا مَوْتَاكُمْ.

“Wear white garments because they are the purest and finest, and use them to shroud your deceased.”<sup>1</sup> Furthermore, when the master of the children of Aadam (ﷺ) passed away, he was wrapped in three white cotton garments with no shirt or head covering among them. Al-Bukhaaree and Muslim reported that ‘Aa’ishah (رضي الله عنها) said,

أَنَّ رَسُولَ اللَّهِ (ﷺ) كُفِّنَ فِي ثَلَاثَةِ أَثْوَابٍ يَمَانِيَّةٍ بَيْضٍ سَحُولِيَّةٍ مِنْ كُرْسُفٍ،  
لَيْسَ فِيهِنَّ قَمِيصٌ وَلَا عِمَامَةٌ.

“The Messenger of Allaah (ﷺ) was shrouded in three white Yemeni cotton garments, and there was not a shirt or head covering among them.”<sup>2</sup>

Such is the condition of all the deceased: they are washed, removed from their normal clothes, wrapped in white garments, prayers are performed for them, and they are finally laid to rest in the grave.

When one making Hajj changes his clothing at the *Meeqaat* and dons the *Ihraam*, he should think of that state and bring to mind the time of death; the

<sup>1</sup> *Al-Musnad* (20154).

<sup>2</sup> *Saheeh al-Bukhaaree* (1264), *Saheeh Muslim* (941).

inevitable event at which point the worldly life ends and life of the Hereafter begins.

It is truly vital for one to be ever mindful of his passing from this world, when he must leave those near and dear to him, departing with no property except the garments that shroud him. That is the only share of property he shall possess in his grave and, even then, they shall eventually disintegrate. A poet said,

نَصِيبُكَ مِمَّا تَجْمَعُ الدَّهْرَ كُلَّهُ      رِذَاءَانِ تُلَوَّى فِيهِمَا وَحْطُوطُ

Your share from all you gather throughout life  
will be just two sheets enshrouding you and some fragrance.

Another poet said,

هِيَ الْقَنَاعَةُ لَا تَبْغِي بِهَا بَدَلًا      فِيهَا النَّعِيمُ وَفِيهَا رَاحَةُ الْبَدَنِ  
أَنْظُرْ لِمَنْ مَلَكَ الدُّنْيَا بِأَجْمَعِهَا      هَلْ رَاحَ مِنْهَا بَغَيْرِ الْقُطْنِ وَالْكَفَنِ

Contentment is a thing for which you can find no replacement;  
in it lies tranquility and it brings rest to the body.

Look to those who own all the riches of the world,  
did they depart with anything more than some cotton and shrouds?<sup>1</sup>

In addition, there is an authentic *Hadeeth* from the Prophet (ﷺ) where he said,

أَكْثَرُ مَا ذَكَرَ هَاذِمِ اللَّذَاتِ .

“Remember often the destroyer of desires,” referring to death.<sup>2</sup> It has also been reported from Ibn Mas‘ood (رضي الله عنه) that he said, “Death is enough as an admonisher.”

When one brings death to mind, he turns toward the Hereafter and does not make the life of this world his greatest concern and ultimate objective. Being heedful of death discourages one from committing sins, softens the hard heart, curbs excessive enjoyment of the worldly life, and makes dealing with hardships easier.

The shrouds of the deceased shall not avail him anything, as they shall eventually disintegrate, despite them being the only things from this world he shall take with him to the grave. The only things that shall avail a person while

<sup>1</sup> *At-Tathkirah* of al-Qurtubee (1/28).

<sup>2</sup> *Jaami‘ at-Tirmithi* (2307); graded *sahih* by al-Albaanee in *Sahih al-Jaami‘* (1210).

he rests in his grave are his righteous deeds, as reported in the two *Saheeh* collections from Anas ibn Maalik (رضي الله عنه) that the Prophet (ﷺ) said,

يَتَّبِعُ الْمَيِّتَ ثَلَاثَةٌ، فَيَرْجِعُ اثْنَانِ وَيَبْقَى وَاحِدٌ: يَتَّبِعُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ،  
فَيَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى عَمَلُهُ.

“Three follow the deceased; two return and one remains with him. His family, property, and deeds follow him. However, his family and property return while his deeds remain.”<sup>1</sup>

A person always has a family with whom he resides, and wealth with which he sustains himself. These two shall eventually leave him, and he shall inevitably depart from them. Thus, the truly fortunate individual chooses those that will assist him in accomplishing all that is good and right. However, if one allows family and property to divert him from Allaah, then he will lose out, as the bedouins said,

﴿سَعَلْنَا أَمْوَالَنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا﴾

“Our properties and our families preoccupied us. Therefore, seek forgiveness for us,” [Soorah al-Fath (48):11] and Allaah (ﷻ) also said,

﴿لَا تِلْكَ أَمْوَالِكُمْ وَلَا أَوْلَادِكُمْ عَنْ ذِكْرِ اللَّهِ  
وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ﴾

“Do not allow your property and your children to divert you from being mindful of Allaah; and whoever does so, they are the losers.” [Soorah al-Munaafiqoon (63):9].

The deceased cannot benefit from his family or property in any way, except if his family prays and seeks forgiveness for him, or he sent forth a portion of his wealth for himself. Allaah (ﷻ) has said,

﴿يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ﴾

“The day when neither wealth nor children shall avail; except he who comes to Allaah with a sound heart,” [Soorah ash-Shu'araa' (26):88-89]. Also,

<sup>1</sup> *Saheeh al-Bukhaaree* (6514), *Saheeh Muslim* (2960). Also, refer to the explanation of this *Hadeeth* in an essay by al-Haafiz Ibn Rajab, entitled *Juz' fee bi al-Kalaam 'alaa Hadeeth Yatba' al-Mayyit Thalaath*, [translated under the title *Discourse on the Hadeeth: "Three Follow the Deceased"*].

﴿وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ﴾

“And you have certainly come to Us all alone as We initially created you, and left behind all that We bestowed upon you.” [Soorah al-An‘aam (6):94].

Regardless of all the property and family a person has, he shall leave it all behind and none of it will avail him except the prayers from his family and whatever of his wealth he sent forth for himself. In *Saheeh Muslim*, there is a *Hadeeth* from Aboo Hurayrah (رضي الله عنه) who narrated that the Prophet (ﷺ) said,

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ:  
إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ.

“When a person dies, his deeds come to an end except for three: a continuous charity, knowledge which people benefit from, and a righteous child who prays for him.”<sup>1</sup>

One’s family may or may not pray for him, and the wealth which he once possessed cannot avail him in any way once he rests in his grave – except for the portion he sent forth for himself, as it will be part of the deeds which shall accompany him in his grave. All the rest of his property, no matter how much or little it may be, will go to his inheritors and he would have been nothing more than a guard keeping watch over inventory.

There is another *Hadeeth* in *Saheeh Muslim* where the Prophet (ﷺ) said,

يَقُولُ ابْنُ آدَمَ مَا لِي مَالِي، قَالَ: وَهَلْ لَكَ يَا ابْنَ آدَمَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَنْفَيْتَ،  
أَوْ لَبَسْتَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ؟

“The son of Aadam says, ‘My wealth, my wealth!’” He then said, “O son of Aadam, what of your wealth belongs to you except what you consume and use up; clothe yourself with and wear out; or spend in charity and send forth?”<sup>2</sup> Also, in *Saheeh al-Bukhaaree* is a *Hadeeth* where he (ﷺ) said,

أَيُّكُمْ مَالٌ وَارِثُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ؟ قَالُوا: يَا رَسُولَ اللَّهِ مَا مِنَّا أَحَدٌ إِلَّا مَالُهُ أَحَبُّ إِلَيْهِ،  
قَالَ: فَإِنَّ مَالَهُ مَا قَدَّمَ، وَمَالٌ وَارِثُهُ مَا أَخَّرَ.

<sup>1</sup> *Saheeh Muslim* (1631).

<sup>2</sup> *Saheeh Muslim* (2958).



“Who among you considers the wealth of his heirs dearer to him than his own wealth?” They replied, “O Messenger of Allaah! There is not a single one of us except that he loves his own wealth more.” He continued, “Indeed, his wealth is whatever he sent forth, while the wealth of his heirs is whatever he held back.”<sup>1</sup>

Allaah (ﷻ) has said,

﴿ مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ، وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسٍ يَمُدُّونَ ﴾

“Whoever disbelieves, upon him is the result of his disbelief; and whoever does righteousness, they are for themselves preparing.” [*Soorah ar-Room* (30):44]. Some of the *Salaf* explained that this refers to being in the grave. In other words, righteous deeds will be like a cushion for a person while he lies in his grave where he will have no comfort of this world – no mattress, pillow or bed. Every person will rest on his deeds and recline against either good or evil.<sup>2</sup>

In another *Hadeeth*, the Prophet (ﷺ) said,

قَالَ لِي جِبْرِيلُ: يَا مُحَمَّدُ عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ، وَأَحِبِّ مَنْ شِئْتَ فَإِنَّكَ مُفَارِقُهُ،  
وَأَعْمَلْ مَا شِئْتَ فَإِنَّكَ مُلَاقِيهِ.

“Jibreel told me, ‘O Muhammad, live as you may, but one day you will surely die; love whosoever you wish, but one day you shall leave him; act as you wish, but one day you shall meet its result.’”<sup>3</sup>

We ask Allaah to grant all of us goodness in our affairs, a righteous outcome, and success in doing all that He loves and is pleased with.

<sup>1</sup> *Saheeh al-Bukhaaree* (6442).

<sup>2</sup> See the essay of Ibn Rajab, *Discourse on the Hadeeth: “Three Follow the Deceased.”*

<sup>3</sup> Reported by at-Tayaalisee (1862), al-Haakim (4/325); graded *hasan* by al-Albaanee in *Saheeh al-Jaami* (4355).

## 7. Hajj and the Prestige Held by the Scholars

Among the amazing lessons which are clear to any discerning person during Hajj is the prestige held by the scholars and their esteemed position and status. People performing Hajj can always be found seeking them out and asking about where to find them; eagerly desiring to learn, and posing questions to them about Hajj and other things as well; keenly listening to their responses, guidance, and advice.

Aboo Ja'far Muhammad ibn 'Alee al-Baaqir said, "Meeting 'Amr ibn Deenaar truly makes me more desirous of performing Hajj, because he certainly loves us and gives us much benefit."<sup>1</sup>

Ath-Thahabee (رضي الله عنه) also said, "Many students of Hadeeth went out of their way to perform Hajj, and nothing drove them to do so except the chance to meet Sufyaan ibn 'Uyaynah, due to his status as a scholar and the fact that he held a high *isnaad* (i.e. a short chain of narration)."<sup>2</sup>

The scholars unquestionably hold a prestigious position. They are the leaders who direct others to goodness. Their footsteps are followed, their actions are emulated, and their opinions are accepted. The angels spread their wings for them out of being pleased with what they do. Every moist and dry thing seeks forgiveness for them – even the fish in the ocean. The knowledge they possess allows them to attain the level of the elite and be among the ranks of the righteous people of *Taqwaa*. It is knowledge that raises their standing, prestige, and esteem as Allaah said,

﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ﴾

“Allaah will exalt to high ranks those amongst you who have *Eemaan* and those who have been granted knowledge,” [Soorah al-Mujaadilah (58):11] and also,

﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ﴾

“Say: Are those who know equal to those who know not?” [Soorah az-Zumar (39):9].

<sup>1</sup> *Siyar A'laam an-Nubalaa'* (5/303).

<sup>2</sup> *Siyar A'laam an-Nubalaa'* (8/457).

The invaluable advice, direction, and elaboration they offer allow people to know the permissible apart from the unlawful, guidance from misguidance, and truth from falsehood. The great scholar, al-Imaam Aboo Bakr al-Aajurree (رضي الله عنه) said, while speaking about the prestige held by the scholars

[Allaah has] favored them over the rest of the believers, and that applies to every age and era. He has exalted them with knowledge and adorned them with forbearance. By them the permissible is known apart from the prohibited, truth from falsity, harm from benefit, and good from bad. Their virtue is truly great and they play a tremendous role. They are the heirs of the Prophets, and they bring delight and joy to the *Awliyaa'*. The fish in the oceans seek forgiveness for them, and the angels humbly lower their wings for them. On the Day of Reckoning, the scholars shall intercede after the Prophets. Their gatherings impart wisdom, and their actions admonish the heedless. They are even better than those who continuously worship Allaah, and they hold a higher rank than those who abstain from indulging in this world. Their living presence is a blessing, and their passing away is a tragedy. They remind the negligent and educate the ignorant. Danger and misfortune are neither feared for them nor from them...Thus, they are a radiant lamp for the servants of Allaah, a lighthouse for all lands, guardians of the *Ummah*, and reserves that pour forth wisdom. They enrage *Shaytaan*. They bring life to the hearts of the people of truth, and demise to the hearts of the people of deviation. Their similitude upon the earth is like that of the stars in the sky: their guidance is sought in the darkness of the land and sea. When stars die out people become confused, but when the darkness is lifted they see clearly.<sup>1</sup>

Considering that the scholars hold such esteem, it is imperative on all people to honor their status, acknowledge their position, and give them the recognition they deserve. The Prophet (ﷺ) said,

لَيْسَ مِنْ أُمَّتِي مَنْ لَمْ يُجِلِّ كَبِيرَنَا، وَيَرْحَمِ صَغِيرَنَا، وَيَعْرِفَ لِعَالِمِنَا حَقَّهُ.

“Someone who has no reverence for our elders, shows no mercy to our young ones, and does not give due recognition to our scholars is not from my *Ummah*.”<sup>2</sup> And he (ﷺ) also said,

أَنْزِلُوا النَّاسَ مَنَازِلَهُمْ.

“Put people in their rightfully deserved places.”<sup>3</sup>

<sup>1</sup> *Akhlaaq al-Ulamaa'* (pg. 13-14).

<sup>2</sup> *Al-Musnad* (22755); graded *hasan* by al-Albaanee in *Saheeh al-Jaami'* (5444).

<sup>3</sup> *Sunan Abee Daawood* (4842).

Thus, it is incumbent to realize the prestige of the scholars and honor their rights – those who are living, deceased, present, or away – with love and respect from the heart, and praise on the tongue; all the while diligently learning from the knowledge they possess, and benefitting from what they know; embodying their manners and characteristics; not speaking ill of them, mocking them, or making disparaging remarks, as doing so would be a grave sin and evil.

The scholars are at the helm of the ship headed towards security. They lead to the shores of safety, and guide from the depths of darkness:

﴿وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا لِمَا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ﴾

“And We appointed among them leaders who guided by Our command, when they were patient and certain of Our signs.” [Soorah as-Sajdah (32):24].

They serve as the authority of Allaah upon the Earth, and they are best acquainted with what will rectify the Muslims in their worldly life and the Hereafter. This stems from the knowledge Allaah has bestowed upon them and the understanding and discernment with which He has endowed them. They give rulings based on firmly grounded knowledge; decisions based on penetrating insight; and judgments with acute perception. They do not make haphazard verdicts or split the ranks of the Muslims, fragmenting and undermining them. They do not rush to issue rulings without precise investigation and thorough understanding, and they are neither negligent nor do they treat matters lightly. They do not conceal the truth from the people out of scorn, arrogance, or disdain towards them.

That is why Allaah ordered us to refer questions back to them, and not others, as He said,

﴿فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾

“So ask the people who have knowledge if you do not know.” [Soorah an-Nahl (16):43]. He also said,

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَدْعَاؤُهُ﴾

﴿وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ﴾

“And when any information concerning security or fear reaches them, they announce it. However, had they referred it to the Messenger or those in authority among them, the ones who could draw sound conclusions would have known about it.” [Soorah an-Nisaa’ (4):83]. This instills in the believers that when any important matter or information pertaining to general well-being comes to their attention – specifically pertaining to safety and bringing happiness to the believers, or fear of some danger for them – they must first carefully verify it and not act rashly, and they should refer it back to the Messenger (ﷺ) and those in authority over them: the people of knowledge, integrity, sound reasoning, and composure; those who are aware of things, and know where the greater good lies and what threatens it. Anyone who complies with their decision remains safe, and whoever obstinately refuses to accept it harms himself and is sinful.

Some sure indicators of destruction include being distant from the well-versed people of knowledge, not referring back to the edicts of the thoroughly grounded scholars, and losing trust in those who possess deep understanding and penetrating insight.

When the *Ummah* loses a sense of trust in the scholars, they become like a group of people out in an arid desert with no sincere leader to direct them and no adept guide to show them the way. Thus, the eventual outcome of their affairs is ruin and devastation.

Hence, the scholars are most entitled to the leading role in educating the *Ummah*, directing their path, and guiding their awakening. Without that, people shall take for themselves ignorant leaders who give them verdicts without any knowledge and direct them without any understanding. At such a time, weakness will be widespread, defects will be great, and the ship will sink.

The esteemed Companion, ‘Abdullaah ibn Mas‘ood (رضي الله عنه) said,

عَلَيْكُمْ بِالْعِلْمِ قَبْلَ أَنْ يُفْبَسَ، وَقَبْضُهُ أَنْ يُذْهَبَ بِأَصْحَابِهِ، عَلَيْكُمْ بِالْعِلْمِ فَإِنَّ أَحَدَكُمْ لَا يَدْرِي مَتَى يُفْتَقَرُ إِلَيْهِ أَوْ يُفْتَقَرُ إِلَى مَا عِنْدَهُ، إِنَّكُمْ سَتَجِدُونَ أَقْوَامًا يَزْعُمُونَ أَنَّهُمْ يَدْعُونَكُمْ إِلَى كِتَابِ اللَّهِ وَقَدْ نَبَذُوهُ وَرَاءَ ظُهُورِهِمْ، فَعَلَيْكُمْ بِالْعِلْمِ، وَإِيَّاكُمْ وَالتَّبَدُّعَ وَإِيَّاكُمْ وَالتَّنَطُّعَ وَإِيَّاكُمْ وَالتَّعَمُّقَ، وَعَلَيْكُمْ بِالْعَتِيقِ.

“You must strive to attain knowledge before it is removed; its removal will take place by the departure of its possessors. You must strive to attain knowledge

because none of you knows when the need may arise for it, or when the need may arise for what he has. You will find a people claiming they call to the Book of Allaah, while they had actually cast it behind their backs. Thus, you must strive to attain knowledge. Beware of innovating in the religion; beware of exaggeration; and beware of going to extremes. Rather, you must adhere to the way of those who preceded.”<sup>1</sup>

Having been granted the success to perform Hajj, you can see the diligence with which people strive to learn from the scholars about the rulings of Hajj, as well as their keenness to ask them questions and benefit from their knowledge. Thus, you can appreciate the virtue of the scholars and the need of the *Ummah* for them and for their knowledge, as well as how important it is to pose questions to them and learn from them in all facets of the religion. Just as you learn from them and ask them questions about issues pertinent to Hajj, you should similarly learn and inquire about Salaah, fasting, Zakaah, and all areas of the religion in order to worship Allaah upon guidance and clarity.

We ask Allaah, the Most Noble and Generous, to bless our scholars, guide us to learning well from them, and grant them the best reward on our behalf and behalf of the Muslims at large. Indeed, He is All-Hearing and the One who responds.

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<sup>1</sup> *Sunan ad-Daarimee* (143).

## 8. Hajj and *Taqwaa*

Although there are relatively few verses in the *Qur'aan* about Hajj, Allaah made frequent mention of *Taqwaa* in them. This is because during Hajj there are factors conducive to having *Taqwaa* which are not found at other times. However, this only takes place with a sound understanding of what Hajj truly is and what it signifies. The order to have *Taqwaa* of Allaah is mentioned repeatedly in the verses about Hajj in *Soorah al-Baqarah*. In the initial verse of that section, Allaah says,

﴿وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

“Observe *Taqwaa* of Allaah, and know that Allaah is severe in punishment.” [*Soorah al-Baqarah* (2):196]. Then, at another point in the same section He says,

﴿وَتَكَرَّوْا فَاِنَّ خَيْرَ مِمَّا يَتَأْتُونَ الْآلِبِ﴾

“And take provision for yourselves; but surely, the best provision is *Taqwaa*. Thus, have *Taqwaa* of Me, O people of understanding.” [*Soorah al-Baqarah* (2):197]. Allaah later concludes the verses of Hajj saying,

﴿وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ﴾

“Thus, have *Taqwaa* of Allaah and know that to Him you will surely be gathered.” [*Soorah al-Baqarah* (2):203].

Observing *Taqwaa* is the most profound instruction and advice that can be given. It is the best provision that can be taken for the Day of Reckoning, and it is the order of Allaah to the earlier and later generations, as He (ﷻ) stated,

﴿وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ﴾

“And We have indeed instructed those given the Scripture before you, and you yourselves, to have *Taqwaa* of Allaah.” [*Soorah an-Nisaa'* (4):131]. It was also the directive given by the Noble Prophet (ﷺ) to his *Ummah*. Whenever he (ﷺ) deputed a leader for a military operation, he would instruct him to observe *Taqwaa* of Allaah, and to deal well with the Muslims accompanying him. Also, he would often give this instruction in his sermons. When he addressed the masses during the Farewell Hajj, on the Day of

Sacrifice, he directed all those in attendance to observe *Taqwaa* of Allaah. Furthermore, the righteous *Salaf* would advise each other to do the same since it is the best means to attaining the pleasure of Allaah. A man told ‘Umar ibn al-Khattaab to have *Taqwaa* of Allaah, so he replied, “There is no good in you if you do not say this; and there is no good in us if we do not accept it.” There are many statements to this effect recorded from the *Salaf*.<sup>1</sup>

Observing *Taqwaa* yields many tremendous advantages and noble fruits in this world and the Hereafter. Among them is attaining beneficial knowledge, as Allaah (ﷻ) said,

﴿وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ﴾

“Have *Taqwaa* of Allaah, and Allaah will teach you,” [Soorah al-Baqarah (2):282] and He also said,

﴿إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا﴾

“If you have *Taqwaa* of Allaah, He will grant you a criterion to distinguish between right and wrong.” [Soorah al-Anfaal (8):29]. It also brings about protection from adversity, being blessed with wholesome provision, and having ease in affairs. Allaah has said,

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

“And whoever has *Taqwaa* of Allaah, He will make a way out for him, and provide for him from where he does not expect.” [Soorah at-Talaq (65):2, 3]. He also stated,

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا﴾

“And whoever has *Taqwaa* of Allaah, He will make things easy for him.” [Soorah at-Talaq (65):4]. Furthermore, among its fruits is that

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾

“Indeed, Allaah loves those who observe *Taqwaa*,” [Soorah at-Tawbah (9):4] and

﴿أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾

<sup>1</sup> Refer to *Jaam’ al-Uloom wal-Hikam* by Ibn Rajab (pg. 150-151).



“Indeed, Allaah is with those who observe *Taqwaa*.” [Soorah al-Baqarah (2):194]. An additional benefit it yields is achieving success and earning forgiveness, as Allaah (ﷻ) says,

﴿وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

“And have *Taqwaa* of Allaah so that you may succeed,” [Soorah al-Baqarah (2):189] and

﴿وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

“And observe *Taqwaa* of Allaah. Indeed, Allaah is Ever-Forgiving and Most Merciful.” [Soorah al-Anfaal (8):69]. Yet another benefit is being exalted in this world and the Hereafter, as Allaah said,

﴿وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ﴾

“However, those with *Taqwaa* will be above them on the Day of Resurrection,” [Soorah al-Baqarah (2):212] and also attaining a praiseworthy end as Allaah said,

﴿وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾

“And the best ending is for those with *Taqwaa*.” [Soorah al-A'raaf (7):128]. In addition to all this, one of its greatest fruits is entering *Jannah* and being honored with the blessing of seeing Allaah, as He said,

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾ فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْنَدٍ﴾

“Indeed, the people of *Taqwaa* will dwell among gardens and rivers; in a seat of honor, near the Omnipotent King and Controller of all things.” [Soorah al-Qamar (54):54, 55].

The benefits and virtues which *Taqwaa* produces are limitless, and the most honored of people with Allaah are those with the most *Taqwaa* as He stated,

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْتَظُّكُمْ﴾

“Indeed, the most honorable of you with Allaah is the one who observes *Taqwaa* most.” [Soorah al-Hujuraat (49):13].

Observing *Taqwaa* of Allaah (ﷻ) is for one to place a means of protection between himself and whatever he fears of wrath and punishment from Allaah. That can only be accomplished by fulfilling commands and avoiding prohibitions. Al-Hasan al-Basree (رضي الله عنه) said, “Those who have *Taqwaa* desist from all that Allaah has prohibited them from, and they fulfill what He has obligated upon them.” ‘Umar ibn ‘Abdil-‘Azeez (رضي الله عنه) said, “Having *Taqwaa* of Allaah is not achieved by fasting all day or praying all night while still perpetrating sins. Rather, *Taqwaa* of Allaah is to leave what Allaah has forbidden, and fulfill what Allaah has commanded.” Talq ibn Habeeb (رضي الله عنه) said, “*Taqwaa* is to act in obedience to Allaah, upon light from Allaah, hoping for the reward of Allaah; and to avoid disobedience to Allaah, upon light from Allaah, fearing the punishment of Allaah.”<sup>1</sup>

The foundation of *Taqwaa* is in the heart as the Prophet (ﷺ) said,

التَّقْوَى هَا هُنَا

“***Taqwaa* is here,**” and he pointed to his chest three times.<sup>2</sup> Hence, when an individual rectifies his own heart, it follows that his entire body is rectified. When the heart submits to Allaah, so do the limbs, as the Prophet (ﷺ) said,

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ،  
وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ.

“**Verily, in the body there is a morsel of flesh; if it is sound the entire body shall be sound, and if it is corrupt the entire body shall be corrupt. Indeed, it is the heart.**”<sup>3</sup>

Allaah does not look to mere physical appearance or wealth. He only looks to the hearts and deeds, as in *Saheeh Muslim* where Aboo Hurayrah narrated that the Messenger of Allaah (ﷺ) said,

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ.

“**Allaah does not look to your physical appearances and your property; rather He looks to your hearts and your deeds.**”<sup>4</sup>

<sup>1</sup> See these narrations in *Jaamir al-Uloom wal-Hikam* by Ibn Rajab (pg. 149).

<sup>2</sup> *Saheeh Muslim* (2564).

<sup>3</sup> *Saheeh al-Bukhaaree* (52), *Saheeh Muslim* (1599).

<sup>4</sup> *Saheeh Muslim* (2564).

One of the things which would truly assist an individual in observing *Taqwaa*, and direct his attention to it, is for him to remember the time of death, standing before Allaah, the reckoning of deeds, *Jannah*, and Hellfire. A poet astutely noted,

فِيَا عَجَبًا نَدْرِي بِنَارٍ وَجَنَّةٍ	وَلَيْسَ لِيذِي نَشْتَأُقُّ أَوْ تِلْكَ نَحْذَرُ
إِذَا لَمْ يَكُنْ خَوْفٌ وَشَوْقٌ وَلَا حَيَا	فَمَاذَا بَقِيَ فِينَا مِنَ الْخَيْرِ يُذَكَّرُ
وَلَيْسَ لِحَرِّ صَابِرِينَ وَلَا بَلَى	فَكَيْفَ عَلَى النَّيِّرَانِ يَا قَوْمِ نَضْبِرُ
نَبِيْعُ خَطِيْرًا بِالْحَقِيْرِ عِمَائِيَّةً	وَلَيْسَ لَنَا عَقْلٌ وَقَلْبٌ مُتَوَرُّ
فَطُوبَى لِمَنْ يُؤْتَى الْقَنَاعَةَ وَالتَّقَى	وَأَوْقَاتَهُ فِي طَاعَةِ اللَّهِ يَعْْمُرُ

How strange it is that we know about the Fire and *Jannah*,  
yet we do not yearn for the latter or beware of the former.  
If there exist no fear, yearning, or shame,  
then what good remains in us to be spoken of?  
If we cannot bear heat or persevere through trials,  
how can we possibly bear the Hellfire, O my people?  
We blindly trade the indispensable for the detested,  
as if we have no sound mind or heart to guide us.  
Thus, glad tidings are for those blessed with contentment and *Taqwaa*,  
who spend their time in the obedience of Allaah.

The repeated instruction of Allaah to observe *Taqwaa* found in the verses about Hajj, and His call to the people of understanding to have *Taqwaa* of Him, clearly show that all discerning, intelligent people must – since Allaah has honored them with making Hajj – utilize their mental faculty during the rites of Hajj to attain *Taqwaa* of Allaah. Hajj serves an incredible school for nurturing *Taqwaa*, and it is an auspicious opportunity to do so.

It is a duty for anyone whom Allaah has blessed with performing Hajj to use it in attaining *Taqwaa* of Allaah. One must take supplies for himself from the blessed provisions of *Taqwaa* and drink from its gratifying fountain. He must observe *Taqwaa* of Allaah by keeping his performance of Hajj free of foul speech, marital relations, and futile argumentation. He must also observe *Taqwaa* of Allaah by not wasting his time with trivial things, but by spending it in *Thikr* of Allaah and speaking fruitful words. Furthermore, one must have *Taqwaa* of Allaah by implementing the *Sunnah*, adhering to the guidance of the

best of the *Ummah*, Muhammad (ﷺ), and avoiding blameworthy innovations and inclinations. He must observe *Taqwaa* of Allaah by embarking upon all actions of Hajj, whether a *rukn* (pillar), *waajib* (obligatory duty) or *mustahabb* (highly recommended duty), without any negligence toward them or treating them lightly. In addition, a person must have *Taqwaa* of Allaah by learning about his religion and establishing the acts of worship correctly. He must also observe *Taqwaa* in dealing with his Muslim brothers – those performing Hajj, and others as well – by assisting them in all good things, meeting them with a pleasant face, clean heart, and good words; honoring the elders, being merciful to the young, educating the ignorant, and directing those who may be astray; protecting his tongue, lowering his gaze, and restraining his hand; avoiding deception, dishonesty, greed, insults, obscenity, and thinking badly of others.

The greater his observance of *Taqwaa* during Hajj, the greater the reward and forgiveness he will earn, as Allaah has said,

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

“Then, whoever hastens to leave in two days, there is no sin upon him; and whoever stays on, there is no sin upon him. That is for he who observes *Taqwaa*.” [Soorah al-Baqarah (2):203]. In other words, there is no sin upon him because Allaah pardoned his sins due to his observing *Taqwaa* during Hajj; staying away from what Allaah ordered to be avoided and acting in accordance with all that Allaah ordered to be done; obeying Allaah by fulfilling all that was required of him within the prescribed limits.<sup>1</sup>

May Allaah make us all among the people of *Taqwaa* and guide us to His straight path. Indeed, He is All-Hearing and the One who responds.

<sup>1</sup> *Jaami' al-Bayaan* of at-Tabaree (3/309).

## 9. The Day of ‘Arafah: A Reminder of the Day of Resurrection

Another one of the important and deeply profound admonitions of Hajj is the massive, blessed assembly seen by all who perform Hajj on the Day of ‘Arafah, in ‘Arafah itself. There, they all obediently stop, humbly beseeching Allaah, hoping for His mercy, and dreading His punishment; earnestly asking of His immense bounty, during the grandest Islaamic gathering witnessed.

This massive assembly reminds the Muslim of the great standing to take place on the Day of Resurrection where the earlier nations will meet the later ones, all waiting for judgment to take place so that they can proceed to their final abode; either eternal bliss, or painful torment.

Ibn al-Qayyim (رحمته الله) said in his poem, *al-Meemiyah*,

فَلِلَّهِ ذَاكَ الْمَوْقِفُ الْأَعْظَمُ الَّذِي      كَمَوْقِفِ يَوْمِ الْعَرْضِ بَلْ ذَاكَ أَعْظَمُ

To Allaah belongs that momentous standing which

Resembles the Day when all will be presented, or even greater.

There is no doubt about the gravity associated with the Day of being presented before Allaah, as He stated,

﴿وَعَرِّضُوا عَلَىٰ رَبِّكَ صَفًّا﴾

“And they will be presented before your Lord in rows,” [Soorah al-Kahf (18):48] as well as,

﴿يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ﴾

“On that Day, you will be presented; not a secret of yours will be concealed.” [Soorah al-Haaqqah (69):18]. Thus, on that momentous day Allaah will assemble all of his servants, as He said,

﴿لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ﴾

“He will surely assemble you on the Day of Resurrection, about which there is no doubt,” [Soorah an-Nisaa‘ (4):87] and,

﴿يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَاكَ يَوْمُ التَّنَائِفِ﴾

“The Day He will gather you on the Day of Assembly, that will be the Day of manifest loss,” [Soorah at-Taghaabun (64):9] as well as,

﴿ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ﴾

“That is a Day for which the people will be assembled, and that is a Day which will be witnessed by all.” [Soorah Hood (11):103]. People from the earlier and later generations will all be equal in that gathering, and they will all be assembled for that inevitable occasion.

﴿قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ﴾

“Say: Indeed, the earlier and later peoples will surely all be gathered for the appointment of a known Day.” [Soorah al-Waaq'ah (56):49, 50]. None will be able to lag behind from it, not even if they had perished in the depths of the oceans, disintegrated into the Earth, or were devoured by birds or predators; all shall be gathered and none can escape. Allaah has said,

﴿وَحَشَرْنَاهُمْ فَلَمْ نَغَادِرْ مِنْهُمْ أَحَدًا﴾

“And We shall gather them and not leave a single one of them behind,” [Soorah al-Kahf (18):47] and He (ﷺ) also said,

﴿أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

“Wherever you may be, Allaah shall bring you all forth. Indeed, Allaah is over all things Omnipotent,” [Soorah al-Baqarah (2):148] as well as,

﴿إِن كُنتُمْ فِي الشَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنَ عَبْدًا ﴿١٣﴾﴾

﴿لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿١٤﴾ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا﴾

“There is none in the heavens and the Earth except that he comes to the Most Merciful as a slave. He knows each of them and has counted them a full counting. And each one of them shall come to Him on the Day of Resurrection alone.” [Soorah Maryam (19):93-95].

They shall be assembled in a location not on this Earth, and Allaah has described it as

﴿يَوْمَ يُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ ۗ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ﴾

“The day the Earth will be replaced by another Earth, and the heavens as well, and they will all come forth to Allaah, the One, the Prevailing.” [Soorah Ibraaheem (14):48].

The Messenger of Allaah (ﷺ) also described that place where mankind shall be assembled. It has been reported in the two *Saheeh* collections that Sahl ibn Sa’d (رضي الله عنه) said, “I heard the Messenger of Allaah (ﷺ) saying,

يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ عَفْرَاءَ، كَقُرْصَةِ النَّقِيِّ لَيْسَ فِيهَا عَلَمٌ لِأَحَدٍ.

“People will be assembled on the Day of Resurrection on a white plain – like a piece of bread made of fine flour – having no landmarks.”<sup>1</sup> In other words, it will be a level piece of land having no high or low points, no mountains, no rocks, and no signs of settlement or building.

They will be gathered barefooted without any footwear, naked without any clothing, and uncircumcised. In the *Saheeh* collections of al-Bukhaaree and Muslim, Ibn ‘Abbaas (رضي الله عنه) narrated that the Prophet (ﷺ) said,

إِنَّكُمْ مَحْشُورُونَ حُفَاةَ عُرَاةٍ غُرُلًا،

ثُمَّ قَرَأَ: ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْنا إِنَّا كُنَّا فاعِلِينَ﴾

“You will surely all be gathered barefooted, naked, and uncircumcised,” then he recited the verse meaning, “As We began the first creation, We will repeat it. It is a promise binding upon Us. Indeed, We shall surely do it. [Soorah al-Anbiyaa’ (21):104].”<sup>2</sup> Also in the two *Saheeh* collections is the narration from ‘Aa’ishah (رضي الله عنها) where she heard the Prophet (ﷺ) saying,

يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةَ عُرَاةٍ غُرُلًا. قُلْتُ: يَا رَسُولَ اللَّهِ، الرَّجَالُ وَالنِّسَاءُ جَمِيعًا يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ؟ قَالَ (ﷺ): يَا عَائِشَةُ، الْأَمْرُ أَشَدُّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ.

“People shall be gathered on the Day of Resurrection barefooted, naked, and uncircumcised.” She then inquired, “O Messenger of Allaah, women and men will be together, looking at each other?” He (ﷺ) replied, “O ‘Aa’ishah, circumstances will be far too severe for them to look at each other.”<sup>3</sup>

<sup>1</sup> *Saheeh al-Bukhaaree* (6521), *Saheeh Muslim* (2790).

<sup>2</sup> *Saheeh al-Bukhaaree* (3349), *Saheeh Muslim* (2860).

<sup>3</sup> *Saheeh al-Bukhaaree* (6527), *Saheeh Muslim* (2859).

On that day, the sun will be brought near to the people, until it is only a *meel*<sup>1</sup> away. There will be no shade on that day except the shade from the Throne of *ar-Rahmaan*. Some will seek shade from the Throne, while others will be left exposed to the heat of the sun which will melt them and in which they shall be afflicted with severe hardship and discomfort. The many nations will be crowded and congested, pushing at each other. Feet will be entangled, and throats will be torn apart due to severe thirst. They will simultaneously be stricken by the scorching of the sun, the blazing heat of their breathing, and their bodies compacted against each other. Sweat will pour from them onto the ground, and then rise up their feet, relative to their rank and standing with their Lord – whether fortunate or miserable. Some will be submerged in sweat up to their shoulders and waists, others to their earlobes, and others to their mouths.<sup>2</sup> May Allaah grant us safety and protection.

Aboo Hurayrah (رضي الله عنه) narrated that the Messenger of Allaah (ﷺ) said,

يَعْرِقُ النَّاسُ يَوْمَ الْقِيَامَةِ حَتَّى يَذْهَبَ عَرَقُهُمْ فِي الْأَرْضِ سَبْعِينَ ذِرَاعًا،  
وَيُلْجِمُهُمْ حَتَّى يَبْلُغَ آذَانَهُمْ.

“People will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the Earth, and it will rise up until reaching their mouths and ears.”<sup>3</sup>

Al-Miqdaad ibn al-Aswad (رضي الله عنه) reported that the Messenger of Allaah (ﷺ) said,

تُدْنَى الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الْخَلْقِ، حَتَّى تَكُونَ مِنْهُمْ كَمِقْدَارِ مِيلٍ، فَيَكُونُ النَّاسُ عَلَى قَدْرِ  
أَعْمَالِهِمْ فِي الْعَرَقِ، فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبَيْهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ  
يَكُونُ إِلَى حَقْوَيْهِ، وَمِنْهُمْ مَنْ يُلْجِمُهُ الْعَرَقُ إِنْجَامًا.

“The sun will be brought near to the people on the Day of Resurrection, until it is only a *meel* away. People will be submerged in perspiration according to their deeds: some up to their ankles, some up to their

<sup>1</sup> The word *meel* could refer to the distance of a mile, or to the length of a very short stick used to apply *kohl* to the eyes.

<sup>2</sup> *At-Tathkirah* of al-Qurtubee (1/357).

<sup>3</sup> *Saheeh* al-Bukhaaree (6532).



knees, some up to their waists, and some even up to their mouths,” and the Messenger of Allaah (ﷺ) pointed his hand towards his mouth.<sup>1</sup>

The time spent standing will be like fifty thousand years, as Allaah has said,

﴿ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴾

“The angels and the *rooh*<sup>2</sup> will ascend to Him during a day, the extent of which is fifty thousand years.” [Soorah al-Ma‘aarij (70):4]. In *Saheeh Muslim*, it is narrated that the Prophet (ﷺ) said,

مَا مِنْ صَاحِبٍ ذَهَبٍ وَلَا فِضَّةٍ لَا يُؤَدِّي مِنْهَا حَقَّهَا إِلَّا إِذَا كَانَ يَوْمَ الْقِيَامَةِ صُفِّحَتْ لَهُ صَفَائِحُ مِنْ نَارٍ، فَأُحْمِي عَلَيْهَا فِي نَارِ جَهَنَّمَ، فَيَكْوَى بِهَا جَنْبَهُ وَجَبِينَهُ وَظَهْرَهُ، كُلَّمَا بَرَدَتْ أُعِيدَتْ لَهُ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ، فَيَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ.

“There is no owner of gold or silver who does not pay what is due on them, except that on the Day of Resurrection plates of fire will be beaten out for him and then heated in the fire of Hell. His sides, forehead, and back will then be branded with them. Every time they cool down, they will be reheated for him, on a day the length of fifty thousand years, until judgment is pronounced among the people. He will then see his path, either to *Jannah* or to the Fire.”<sup>3</sup>

Allaah will alleviate the standing for those who have *Eemaan*, and we ask Allaah, the Most Generous, to bless us from His bounty. In the *Mustadrak* of al-Haakim, Aboo Hurayrah (رضي الله عنه) reported that the Messenger of Allaah (ﷺ) said,

يَوْمُ الْقِيَامَةِ عَلَى الْمُؤْمِنِينَ كَقَدْرِ مَا بَيْنَ الظُّهْرِ وَالْعَصْرِ.

“The Day of Resurrection, for the people of *Eemaan*, will be like the time between *Thuhr* and ‘*Asr*.”<sup>4</sup> Allaah will give them His shelter on the day

<sup>1</sup> *Saheeh Muslim* (2864).

<sup>2</sup> The word *rooh* here could refer to the angel Jibreel, or to the souls of all people.

<sup>3</sup> *Saheeh Muslim* (987).

<sup>4</sup> *Al-Mustadrak* (1/84); graded *saheeh* by al-Albaanee in *Saheeh al-Jaami* (8193).

when there will be no shade except His. At that crucial time, Allaah (ﷻ) will say,

أَيْنَ الْمُتَحَابُّونَ بِجَلَالِي، الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي، يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي.

“Where are those who loved each other for My sake? Today, I will give them My shade, for it is a day when there is no shade except Mine.”<sup>1</sup>

On that day, people will anxiously flee to the Prophets, seeking their intercession with Allaah for judgment between the people to commence. They will decline except for our Prophet, Muhammad (ﷺ), who will say, “I shall do it.” He will then prostrate, beneath the Throne, to the Lord of all creation. Allaah shall reveal to him words of praise and glorification which He had not previously revealed to anyone, and He will then say, “Raise your head. Ask and you shall be granted. Intercede and your intercession shall be accepted.” At that point, the Lord will come to judge between the people. Allaah (ﷻ) has said,

﴿وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا﴾ ﴿٢٢﴾ ﴿وَجَاءَ يَوْمَئِذٍ بِجَهَنَّمَ﴾  
 ﴿يَوْمَئِذٍ يَنْذِكُرُ الْإِنْسَانَ وَأَنَّى لَهُ الذِّكْرَى﴾ ﴿٢٣﴾ ﴿يَقُولُ يَلَيْتَنِي فَدَمَّتْ لِحْيَاتِي﴾

“And your Lord shall come and the angels, rank upon rank. And on that day, Hell shall be brought near. That is the day when man will remember, but how will that remembrance avail him? He will say, ‘How I wish I had sent forth some good for my life.’” [Soorah al-Fajr (89):22-24].

تَذَكَّرَ يَوْمَ تَأْتِي اللَّهَ فَرْدًا      وَقَدْ نُصِبَتْ مَوَازِينُ الْقَضَاءِ  
 وَهتكتِ الشُّتُورُ عَنِ الْمَعَاصِي      وَجَاءَ الذَّنْبُ مُنْكَشِفَ الْغَطَاءِ

Remember the day when you will proceed to Allaah all alone,  
 and the scales of justice shall be set up.  
 The screens shall be ripped away, revealing sins,  
 and misdeeds shall come forth, uncovered.”<sup>2</sup>

Contemplate carefully over the day described, as well as the circumstances which you have been told about. Make necessary preparations, and be sure to

<sup>1</sup> *Saheeh Muslim* (2566).

<sup>2</sup> *At-Tathkirah* of al-Qurtube (2/17).

observe *Taqwaa* of Allaah because it is the best provision you can take. Allaah (ﷻ) has said at the conclusion of the verses about Hajj,

﴿وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ﴾

“Thus, have *Taqwaa* of Allaah and know that to Him you will surely be gathered.” [Soorah al-Baqarah (2):203].

May Allaah make us all among His servants who have *Taqwaa*, and protect us from humiliation on the Day of Reckoning; and may He make us, out of His immense bounty and favor, safe and secure on the Day of such frightful circumstances.

## 10. Hajj and the Bond of Islaam

One of the blessed areas in which Hajj serves to refine the soul manifests itself on the Day of ‘Arafah in that gathering of immense proportions, the greatest Islaamic gathering that exists. During it, as well as all other rites of Hajj, Muslims from all parts of the world, east and west, meet and become familiar with each other and exchange words of advice. They learn more about the situations of others, sharing in their happiness, feeling their pain, and guiding them to the correct course of action. All of this is done complying with the command of Allaah to mutually cooperate in righteousness and piety.

On this auspicious occasion, the Day of ‘Arafah, those making Hajj repeat the phrase “*laa ilaaha illallaaah*” often, and it is the best thing which can be said on that day. Moreover, they are absolutely the best set of words, and the most beloved to Allaah. There is a *Hadeeth* from the Prophet (ﷺ) where he stated,

خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ، وَخَيْرُ 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 *Du‘aa*’ 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.”<sup>1</sup>**

This clearly indicates that Muslims must not unite on anything other than the *Tawheed* of Allaah and following the Messenger (ﷺ), because the two of them eliminate desires, put an end to mutual enmity and animosity, bind hearts together, bring about unity, and consolidate the ranks. If their adherence to this phrase weakens, their unity and harmony will similarly weaken as a result.

Furthermore, all the people in this massive assembly, in spite of their various colors, languages, and native countries, come together for one common purpose. Such is clearly apparent from the phrase which they proclaim and repeat so often. The common factor uniting them is the *Tawheed* of Allaah and having *Eemaan* in Him. The thing that brought their hearts together is humility and submission to Allaah, coming before Him desirous yet apprehensive, hopeful yet fearful, with love and aspiration.

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

This phrase of *Tawbeed – laa ilaaha illallaah* – is the real bond which brings together the people who ascribe to the religion of Islaam. It determines their allegiance and lack thereof, as well as what they love and what they disavow. It causes the Muslim society to become as a single body, like a solid structure joined together with each part supporting the other.

The eminent scholar, ash-Shaykh Muhammad al-Ameen ash-Shinqeetee (رحمه الله), commented in his book *Adwaa' al-Bayaan*

Therefore, the true bond which reconciles difference and harmonizes disparity is the bond of *laa ilaaha illallaah*. Don't you realize that this bond – which unites the entire Muslim society as if it is one body and makes it a single structure with each part supporting the other – also tied the hearts of the angels who carry the Throne, as well as those around it, to the children of Adam upon the Earth despite the disparity between them? Allaah has said,

﴿الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ، وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾ وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ، وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

“Those who carry the Throne, and all who are around it, glorify the praises of their Lord, and have *Eemaan* in Him, and seek forgiveness for those who have *Eemaan* saying, ‘Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who repent and follow Your path, and protect them from the punishment of Hell. Our Lord, and admit them to the gardens of eternal residence which You have promised them and the righteous among their fathers, spouses, and offspring. Indeed, You are the Most Mighty, the All-Wise. And save them from the evil consequences of their misdeeds. And whoever You save from evil consequences on that Day, then You have certainly shown him mercy. And that is the supreme success.’ [Soorah Ghaafir (40):7-9].

Hence, Allaah drew attention to the bond which links the bearers of the Throne, and all who surround it, with the humans upon the Earth; to the extent that they implored Allaah for them with such a tremendous *Du'aa'*. This bond is *Eemaan* in Allaah, the Most Sublime and Exalted...In short, there is no scholarly difference that the common bond which links the individuals upon the Earth to each other, and links the inhabitants of the

Earth with the inhabitants of the heavens, is the bond of *laa ilaaha illallaah*; and it is completely impermissible to call to [unity based on] any other bond.<sup>1</sup>

Establishing and emphasizing this profound meaning, the Prophet (ﷺ) said in his sermon at Minaa on the Day of Sacrifice,

يَا أَيُّهَا النَّاسُ، أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ أَبَاكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ، وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا لِأَحْمَرَ عَلَى أَسْوَدٍ، وَلَا لِأَسْوَدٍ عَلَى أَحْمَرَ إِلَّا بِالتَّقْوَى، أَلَبَّغْتُ؟  
قَالُوا: بَلَّغَ رَسُولُ اللَّهِ (ﷺ).

“O people! Truly, your Lord is One; and, truly, your father is one. Indeed, no Arab has any special virtue over a non-Arab, nor does a non-Arab over an Arab, nor a white person over a black person, nor a black person over a white person, except by virtue of *Taqwaa*. Have I conveyed?” They replied, “The Messenger of Allaah (ﷺ) has conveyed!”<sup>2</sup> This was collected by al-Imaam Ahmad in his *Musnad*.

Among the great advantages which come from Hajj is strengthening this bond and relationship. The Lord we worship is one; the *Qiblah* direction is one; the Messenger we follow is one; the garments of *Ihraam* and rites of Hajj are one; the location and time of the Muslims’ gathering is one; and the motto of all is *labbaykallaahumma labbayk*, said with humility, submission, and fulfilling the command. What bond could possibly be stronger? What relationship could be closer?

Consequently, the Muslims must bear this in mind and praise their Lord for such a blessed, noble bond and relationship of love and brotherhood. Each and every one of them must endeavor to nurture everything that will strengthen this relationship and allow it to grow. They must also remain away from anything that would weaken or undermine it. In line with this, one *Du’aa* which has been reported states,

اللَّهُمَّ أَصْلِحْ ذَاتَ بَيْنِنَا وَأَلْفَ بَيْنَ قُلُوبِنَا وَاهْدِنَا سُبُلَ السَّلَامِ وَنَجِّنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ.

“O Allaah, rectify what is between us, unite our hearts, guide us to the ways of security, and bring us out of the darkness into the light.” They must all cast

<sup>1</sup> *Adhwa’ al-Bayaan* (3/447, 448).

<sup>2</sup> *Al-Musnad* (23489). Ibn Taymiyyah stated in *al-Iqtidaa’* (1/412), “[it has] a *sahheeh* chain of narration,” and it was graded *sahheeh* by al-Albaanee in *as-Sahheehah* (6/450).

aside nationalistic pride, ignorant haughtiness, and forming exclusive groups.

Aboo Daawood and others collected, with a *sabeeh* chain, that the Prophet (ﷺ) said,

إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَذْهَبَ عَنْكُمْ عُيْبَةَ الْجَاهِلِيَّةِ وَفَخَرَهَا بِالْآبَاءِ، مُؤْمِنٌ تَقِيٌّ وَفَاجِرٌ شَقِيٌّ، أَنْتُمْ بَنُو آدَمَ، وَآدَمٌ مِنْ تُرَابٍ، لِيَدَعَنَّ رِجَالٌ فَخْرَهُمْ بِأَقْوَامٍ إِنَّمَا هُمْ فَحْمٌ مِنْ فَحْمِ جَهَنَّمَ، أَوْ لِيَكُونَنَّ أَهْوَنَ عَلَى اللَّهِ مِنَ الْجِعْلَانِ الَّتِي تَدْفَعُ بِأَنْفِهَا التَّنَّ.

“Indeed, Allaah (ﷻ) has removed from you the pride and boasting about ancestry which existed during the Days of Ignorance. One is only a pious believer or a miserable sinner. You are sons of Aadam, and Aadam came from clay. People must stop boasting about their ancestors, as they are merely coals among the fuel of Hell, or else they will certainly be worth less to Allaah than a beetle which rolls dung with its nose.”<sup>1</sup>

Al-Imaam Ahmad collected in his *Musnad* that the Prophet (ﷺ) told Aboo Tharr (رضي الله عنه),

انظُرْ، فَإِنَّكَ لَيْسَ بِخَيْرٍ مِنْ أَحْمَرَ وَلَا أَسْوَدَ إِلَّا أَنْ تَفْضُلَهُ بِتَقْوَى.

“Look! You are no better than a white or black person unless you exceed him in having *Taqwaa*.”<sup>2</sup> Furthermore, if anyone tries to outdo someone else by virtue of lineage or some other quality, and he is truthful in his claim, he has arrogantly boasted; if anyone tries to outdo someone else, but without right to his claim, he has oppressed the other person; and both arrogant boasting and oppression are prohibited. This is why, as established in *Sabeeh Muslim*, the Prophet (ﷺ) said,

إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ، وَلَا يَنْبَغِي أَحَدٌ عَلَى أَحَدٍ.

“Allaah has revealed to me that you should be humble towards each other, such that no one arrogantly boasts over another and no one wrongs another.”<sup>3</sup>

<sup>1</sup> *Sunan Abee Daawood* (5116); graded *hasan* by al-Albaanee in *Sabeeh al-Jaami* (1787).

<sup>2</sup> *Al-Musnad* (21407); graded *hasan* by al-Albaanee in *Sabeeh al-Jaami* (1505).

<sup>3</sup> *Sabeeh Muslim* (2865).

Thus Allaah (ﷻ) revealed to His Messenger the prohibition of arrogant boasting and injustice, both of which involve trying to outdo others. Conceit regarding a quality one possesses amounts to arrogance; conceit regarding a quality one does not possess amounts to wronging others; and neither of them is permissible.

We seek refuge in Allaah from arrogance and conceit, and from every sin and error. We ask Him to unite the Muslims upon goodness and *Taqwaa*, rectify what lies between them, bind their hearts together, guide them to the paths of safety, consolidate their ranks, unify them, and eradicate the plots of their enemies. Indeed, He is All-Hearing and the One who responds.



## 11. Hajj and Increasing One's *Eemaan*

Hajj is a prime opportunity for refining the soul, rectifying the heart, and increasing one's *Eemaan*. There are a multitude of marvelous lessons in Hajj which have a very deep effect in directing the hearts towards Allaah, intensifying the feelings of hope and fear in them, and increasing the desire to return to Allaah and repent. During Hajj, so many sincere tears are shed, and much earnest repentance is accepted. So many mistakes are pardoned, sins overlooked, humble supplications answered, and people freed from the Hellfire.

When we reflect over what is mentioned in the *Qur'aan* and *Sunnah* pertaining to Hajj, we find rudimentary principles and wise directives which help one achieve piety and purity in Hajj, as well as life in general. One such example is where Allaah (ﷻ) says,

﴿ الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفَعَّلُوا مِنْ حَيْرٍ يَعْلَمُهُ اللَّهُ وَتَكْرَدُوا فَإِنَّ حَيْرَ الزَّادِ النَّقْوَى وَأَتَّقُوا يَتَأُولَى  
الْأَلْبَابِ ﴿

“Hajj is in the well-known months. So, for whoever intends to perform Hajj during them, there is to be no speaking indecently, marital relations, acting wrongly, and disputing during Hajj. And whatever good you do, Allaah knows it. And take provision for yourselves; but surely, the best provision is *Taqwaa*. Thus, have *Taqwaa* of Me, O people of understanding.” [*Soorah al-Baqarah* (2):197].

The prohibitions in His statement “there is to be no speaking indecently, marital relations, acting wrongly, and disputing during Hajj,” contain a profound call and instruction to restrain the unruly inclinations of the soul, and resist giving in to its wants and desires. “And whatever good you do, Allaah knows it” incites one to hasten in doing good deeds and be foremost in fulfilling acts of obedience. “And take provision for yourselves; but surely, the best provision is *Taqwaa*” instructs one to make necessary preparations for the return to Allaah, just as a traveler takes provisions with him for his journey.

Ibn al-Qayyim (رحمته) commented

All of mankind, since their creation, have been on a continuous journey, and they do not disembark their modes of transport until arriving at either *Jannah* or the Hellfire. The wise individual knows that travelling inherently contains difficulty and exposure to certain perils, and it is usually impossible to seek out comfort, enjoyment, and relaxation during it. Such only comes after concluding the journey.<sup>1</sup>

However, the various distractions and pastimes of this world preoccupy one from making preparations for the day of return to Allaah, and they remove the diligence, beauty, and vitality of one's *Eemaan*. In fact, the Prophet (ﷺ) told us that *Eemaan* can become worn out within a person, and each one of us needs to replenish it and endeavor to strengthen it. Al-Haakim collected from 'Abdullaah ibn 'Amr ibn al-'Aas (رضي الله عنه) that the Messenger of Allaah (ﷺ) said,

إِنَّ الْإِيمَانَ لَيَخْلُقُ فِي جَوْفِ أَحَدِكُمْ كَمَا يَخْلُقُ الثَّوْبُ،  
فَاسْأَلُوا اللَّهَ أَنْ يُجَدِّدَ الْإِيمَانَ فِي قُلُوبِكُمْ.

“The *Eemaan* within each one of you certainly gets worn out just as an item of clothing wears out. Thus, implore Allaah to renew the *Eemaan* in your hearts.”<sup>2</sup> Thus, he (ﷺ) described *Eemaan* as something that can wear out and diminish. It is subject to weakness and deficiency from the tests and diversions encountered in the life of this world, as well as from misdeeds and sins committed. Thus, the Prophet (ﷺ) directed us to care our *Eemaan*, strive to fortify it, and ask Allaah to increase it and keep it firm. Allaah (ﷻ) says,

﴿وَلَكِنَّ اللَّهَ حَبَبٌ إِلَيْكُمْ الْأَيْمَانَ وَزَيْنَهُ فِي قُلُوبِكُمْ وَكَرِهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ  
أُولَئِكَ هُمُ الرَّشِدُونَ ﴿٧﴾ فَضَلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾﴾

“However, Allaah has endeared *Eemaan* to you and adorned it in your hearts, and He has made disbelief, lewdness, and disobedience hateful to you. Such are those who are rightly guided. It is a bounty from Allaah and favor. And Allaah is All-Knowing, All-Wise.” [Soorah al-Hujuraat (49):7, 8]. Thus it is only right for a person to sincerely look after his *Eemaan*,

<sup>1</sup> *Al-Fawa'id* (pg. 190).

<sup>2</sup> *Al-Mustadrak* (1/4), *al-Mu'jam al-Kabeer* (14668); graded *sahheeh* by al-Albaanee in *Sahheeh al-Jaami'* (1590).

which is the most valuable thing he has and the best provision with which he can meet His Lord (ﷺ).

There are a variety of ways and means to fortify and increase *Eemaan*, and one of them is Hajj itself. It wipes out what was before it; if accepted, it carries no reward except *Jannah*; one who completes it while desisting from speaking indecently, refraining from marital relations, and not acting wrongly shall be absolved of his sins as the day his mother bore him; it cleanses away sins just as the blacksmith's bellows eliminate the impurities of iron; and all of the preceding have been authentically reported from the Messenger of Allaah (ﷺ).

Often times, Hajj is a turning point in the lives of many people – from bad to good, or from good to even better. There are countless instances and real-life situations which support and emphasize this point.

So many of those who come to perform Hajj seek out the best times and places for their prayers to be answered, stretching out their hands to their Lord humbly and submissively, desirous of His infinite bounty; imploring Him to renew the *Eemaan* in their hearts and to establish them firmly on that foundation; to protect them from trials, whether apparent or unanticipated; to rectify the affairs of their religion, worldly lives, and Hereafter; and to adorn them with *Eemaan* and make them among those who are guided aright and guide others as well.

Allaah (ﷻ) would not render one's prayers futile, or reject anyone entreating Him, as He said,

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلِيُؤْمِنُوا بِي لَعَلَّهُمْ يُرْشَدُونَ ﴾

“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].

It is also reported that the Prophet (ﷺ) said,

الْحُجَّاجُ وَالْعُمَّارُ وَفَدُّوا اللّٰهَ، دَعَاهُمْ فَأَجَابُوهُ، وَسَأَلُوهُ فَأَعْطَاهُمْ.

“Those performing Hajj and ‘Umrah are the delegation who come to Allaah. He calls out to them and they respond. They ask of Him and

**He gives them.”<sup>1</sup>**

Therefore, anyone whom Allaah blesses to perform Hajj should be humble before his Lord and submissive to Him; desirous of His mercy and forgiveness, yet fearful of His wrath and punishment; repentant from all the sins his hands have earned him and every evil his feet have led him to; exerting himself in *Thikr*, *Du'aa'*, praying for forgiveness, and humbly beseeching Allaah. He should do all this in order to complete his Hajj and come away from it in the best possible state, and return to his home and family in the best of circumstances. Thus, he begins a new chapter in his life, filled with obedience to Allaah, goodness, and steadfastness; with a calm, content heart, repentant soul, and humble spirit; always asking his Lord for firmness in his *Eemaan* and protection from tribulations.

It is crucial for someone who makes Hajj to pay close attention to this extremely important matter so that he can fully profit from his Hajj – especially in light of the many things in this life which weaken one's *Eemaan*. So why do we not seize this blessed opportunity in order to fortify and complete it? Hajj itself is *Eemaan*, and the various blessings bestowed during it are all means of fortifying and strengthening *Eemaan*.

The believing servant who has been guided and granted success always strives to accomplish two great things: the first is to embody *Eemaan* and its branches, both in knowledge and action; the second is striving to resist any tribulations, apparent or hidden, that would nullify or diminish it. He rectifies what he lacks from the first, as well as what he fails to resist from the second, by sincerely repenting and making amends before it is too late.

Think carefully about these two matters in the saying of Allaah (ﷻ),

﴿فَلَا رَفْثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمَهُ اللَّهُ﴾

﴿وَتَكَرَّوْا فَاِنَّ خَيْرَ الزَّادِ النَّقْوَى وَأَنْتَقُونَ يَتَأُولِي الْأَلْبَابِ﴾

“There is to be no speaking indecently, marital relations, acting wrongly, and disputing during Hajj. And whatever good you do, Allaah knows it. And take provision for yourselves; but surely, the best provision is *Taqwaa*. Thus, have *Taqwaa* of Me, O people of understanding.” [Soorah al-Baqarah (2):197]. He (ﷻ) mentioned both items:

<sup>1</sup> Collected by al-Bazaar in his *Musnad* as in *Kashf al-Astaar* (1153); graded *hasan* by al-Albaanee in *as-Silsilah as-Sahihah* (1820).

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eliminating things that will destroy and diminish it, as well as striving to achieve goodness and perfection.

We ask Allaah, the Most Magnificent and Exalted, to rectify for all of us our religious commitment which is the safeguard of our affairs; to rectify our worldly endeavors, which contain our livelihood; to rectify our circumstances in the Hereafter, which will be our final abode; to make life for us a means of increase in all that is good; to make death a relief protecting us from all evil; to beautify us with the adornment of *Eemaan*; to guide us and allow us to guide others, and not be astray ourselves and lead others astray. He truly hears all prayers, and in Him we place our hope. He is sufficient for us and the best in whom we trust.

## 12. Hajj and Defying *Shaytaan*

Al-Imaam Maalik (ؒ), in his *Muwatta'*, reported from Talhah ibn 'Ubaydillaah ibn Kareez that the Messenger of Allaah (ﷺ) said,

مَا رُئِيَ الشَّيْطَانُ يَوْمًا هُوَ فِيهِ أَصْغَرُ وَلَا أَذْحَرُ وَلَا أَحْقَرُ وَلَا أَغْيَظُ مِنْهُ فِي يَوْمِ عَرَفَةَ، وَمَا ذَاكَ إِلَّا لِمَا رَأَى مِنْ تَنْزُلِ الرَّحْمَةِ وَتَجَاوُزِ اللَّهِ عَنِ الذُّنُوبِ الْعِظَامِ.

“*Shaytaan* is not seen more abased, cast out, contemptible, and angry on any day than on the Day of ‘Arafah. That is only due to what he sees of mercy descending and Allaah pardoning great sins.”<sup>1</sup> This is a *mursal* narration, and there are numerous other texts which support its meaning. *Shaytaan* is undoubtedly enraged and tormented when mercy and forgiveness descend upon the servants of Allaah, as well as His pardoning and exonerating them, and freeing them from the Hellfire – may Allaah protect us and all of the believers from it.

Muslim reported, in his *Saheeh*, from Aboo Hurayrah (ؓ) that the Messenger of Allaah (ﷺ) said,

إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ فَسَجَدَ اعْتَزَلَ الشَّيْطَانُ يَبْكِي، يَقُولُ: يَا وَيْلَهُ، أُمِرَ ابْنُ آدَمَ بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ، وَأُمِرْتُ بِالسُّجُودِ فَأَبَيْتُ فَلِيَ النَّارُ.

“When the son of Aadam recites a verse of prostration and then bows down in prostration, *Shaytaan* retreats weeping and says, ‘Alas, the son of Aadam was ordered to prostrate; he did so, and he earned *Jannah* as a result. I was ordered to prostrate, but I refused, and I was doomed to the Hellfire.’”<sup>2</sup>

Consequently, the enemy of Allaah is exceedingly diligent to ruin one’s performance of Hajj and deprive him of its reward. He does so using various methods and channels, beginning from the very outset of the journey to Hajj, as well as during all its rites, and he enlists his troops to prepare for that.

Al-Imaam Mujaahid ibn Jabr (ؒ) remarked, “No group heads out to Makkah except that *Iblees* makes preparations similar to theirs along with

<sup>1</sup> *Al-Muwatta'* (1269).

<sup>2</sup> *Saheeh Muslim* (81).

them.” This was reported by Ibn Abee Haatim in his *Tafseer*.<sup>1</sup>

Further support for this can be found in Allaah (ﷻ) saying about His enemy,

﴿ قَالَ فِيمَا أُغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ

أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾

“[*Shaytaan*] said, ‘Because You have sent me astray, I will surely lurk to ambush them along Your straight path. Then I shall approach from before them, behind them, and on their right and left sides, and You will not find most of them grateful.’” [*Soorah al-A'raaf* (7):16, 17].

‘Awn ibn ‘Abdillaah (ﷺ) said that “**Because You have sent me astray, I will surely lurk to ambush them along Your straight path**” refers to the path to Makkah. This meaning certainly falls under the straight path of Allaah which leads to His pleasure and the *Jannah* of blessing and delight, although the path referred to in the verse has a wider meaning.

This is the reason behind Ibn Jareer (ﷺ) commenting, “What ‘Awn said, although included in the meaning of the straight path of Allaah, does not encompass the full meaning. Rather, the enemy of Allaah said that he shall lurk to ambush them along the straight path of Allaah without mentioning any part of it in specific, because he will maliciously spare no effort in hindering the servants of Allaah from anything that would bring them nearer to Allaah.”<sup>2</sup>

In the *Musnad* of al-Imaam Ahmad is the *Hadeeth* of Sabrah ibn Faakih (ﷺ) where he said he heard the Messenger of Allaah (ﷺ) saying,

إِنَّ الشَّيْطَانَ قَعَدَ لِابْنِ آدَمَ بِأَطْرَفِهِ، فَقَعَدَ لَهُ بِطَرِيقِ الْإِسْلَامِ فَقَالَ لَهُ: أَتَسْلِمُ وَتَدْرُ دِينَكَ وَدِينَ آبَائِكَ وَأَبَاءِ أَبِيكَ؟ قَالَ: فَعَصَاهُ فَأَسْلَمَ. ثُمَّ قَعَدَ لَهُ بِطَرِيقِ الْهَجْرَةِ، فَقَالَ: أَتَهَاجِرُ وَتَدْرُ أَرْضَكَ وَسَمَاءَكَ؟ وَإِنَّمَا مَثَلُ الْمُهَاجِرِ كَمَثَلِ الْفَرَسِ فِي الطَّوْلِ، قَالَ: فَعَصَاهُ فَهَاجَرَ. قَالَ ثُمَّ قَعَدَ لَهُ بِطَرِيقِ الْجِهَادِ، فَقَالَ: هُوَ جَهْدُ النَّفْسِ وَالْمَالِ، فَتُقَاتِلُ فَتُقْتَلُ فَتُنَكِّحُ الْمَرْأَةَ وَيُقَسِّمُ الْمَالَ؟ قَالَ: فَعَصَاهُ فَجَاهَدَ. فَقَالَ رَسُولُ اللَّهِ (ﷺ): فَمَنْ فَعَلَ ذَلِكَ مِنْهُمْ فَمَاتَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ

<sup>1</sup> Cited by Ibn al-Qayyim in *Ighaathah al-Lahjaan* (1/109).

<sup>2</sup> *Jaami' al-Bayaan* (5/444).

يُدْخِلُهُ الْجَنَّةَ، أَوْ قُتِلَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَإِنْ عَرِقَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ وَقَصَتْهُ دَابَّةٌ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ.

“Verily, *Shaytaan* sits in wait for the son of Aadam in all paths he pursues. He sat in wait along the path of Islaam saying to him, ‘Will you embrace Islaam, abandoning your former religion and the religion of your forefathers?’ Yet, the son of Aadam defied him and embraced Islaam. *Shaytaan* then sat in wait on the path of *Hijrah* saying, ‘Will you migrate, leaving behind the land and sky you formerly knew? Indeed, the example of an emigrant is like that of a tethered horse.’ Yet, the son of Aadam defied him and still migrated. *Shaytaan* then sat in wait for him on the path of *Jihaad* saying, ‘It is exhaustion of yourself physically and financially. Will you fight only to be killed, after which your wife will remarry, and your property will be apportioned?’ Yet the son of Aadam defied him and still engaged in *Jihaad*. The Messenger of Allaah (ﷺ) said, ‘Anyone among the sons of Aadam who did so and passed away, then Allaah will surely enter him into *Jannah*. If he was killed, then Allaah will surely enter him into *Jannah*. If he drowned, then Allaah will surely enter him into *Jannah*. If his mount throws him off, breaking his neck as a result, then Allaah will surely enter him into *Jannah*.’<sup>1</sup> This *Hadeeth* shows that *Shaytaan* lurks waiting to ambush people along every path, and he is as keen as can be to stop them once they intend to do something good, or begin the act itself.

It is also reported in the *Saheeh* collections that the Prophet (ﷺ) said,

إِنَّ عَفْرِيَّتًا مِنَ الْجِنِّ تَفَلَّتْ عَلَيَّ الْبَارِحَةَ لِيَقْطَعَ عَلَيَّ صَلَاتِي.

“A very powerful *Jinn* came to me last night trying to interrupt my *Salaah*.”<sup>2</sup> The more valuable the deed for an individual, and the more beloved it is to Allaah, the greater the obstruction from *Shaytaan*. He is a vehement enemy to the believers, and has no objective other than ruining their ‘*Aqeedah*, destroying their *Eemaan*, shaking loose their certainty, and diverting them from the path which leads to the pleasure of Allaah and *Jannah*.

<sup>1</sup> *Al-Musnad* (15958); graded *saheeh* by al-Albaanee in *Saheeh al-Jaami'* (1652).

<sup>2</sup> *Saheeh al-Bukhaaree* (461), *Saheeh Muslim* (541).



As such, Allaah has warned us most firmly about him, explained to us his dangers, elucidated the disastrous consequences of following him, made clear that he is an enemy to the believers, and commanded that he be treated as an enemy.

﴿إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ﴾

“Indeed *Shaytaan*, is a manifest enemy to man.” [Soorah Yoosuf (12):5].

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ﴾

“Indeed, *Shaytaan* is an enemy to you, so take him as an enemy. He only invites his faction to be dwellers of the blazing Fire.” [Soorah Faatir (35):6].

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ  
وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ﴾

“O you who have *Eemaan*, do not follow the footsteps of *Shaytaan*. And whoever follows the footsteps of *Shaytaan*, then he only commands indecency and wrongdoing.” [Soorah an-Noor (24):21].

﴿يَنْبِئُ ءَادَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَا إِنَّهُ يَرِنُّكُمْ هُوَ وَقَبِيلُهُ مِّنْ حَيْثُ لَا تَرَوْنَهُمْ﴾

“O children of Aadam, do not allow *Shaytaan* to tempt you as he removed your parents from *Jannah*, stripping them of their garments to make manifest their shame. Indeed, he and his tribe see you from where you cannot see them.” [Soorah al-A'raaf (7):27].

Ibn al-Jawzee (رحمته الله) said, “The intelligent person must beware of this enemy whose aggression has been evident since the time of Aadam (عليه السلام). He has devoted his life and himself to corrupting the state of mankind, and Allaah has commanded being wary of him...”<sup>1</sup> and he subsequently cited a number of texts warning about him and his scheming.

There are many verses warning against him and his many plots, and there is no protection from him except by taking recourse to Allaah, seeking refuge in Him from the evils of *Shaytaan*, making regular *Thiker* of Allaah, and

<sup>1</sup> *Talbees Iblees* (pg. 23).

remaining obedient to Him. Whoever seeks refuge in Allaah shall be granted refuge and protection.

﴿وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ﴾

“And if an evil suggestion comes to you from *Shaytaan*, then seek refuge in Allaah. Indeed, He is All-Hearing and All-Knowing.” [Soorah al-A'raaf (7):200].

﴿وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ﴾

“And say: My Lord, I seek refuge in You from the incitements of the devils, and I seek refuge in You, my Lord, lest they come near me.” [Soorah al-Mu'minoon (23):97, 98].

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ

الْخَنَاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْغَيْبِ وَالنَّاسِ﴾

“Say: I seek refuge in the Lord of mankind; the Sovereign of mankind; the God of mankind; from the evil of the retreating whisperer – who whispers into the chests of mankind – among the *Jinn* and humans.” [Soorah an-Naas (114):1-6].

Anyone constantly engaged in *Thikr* of Allaah remains protected from *Shaytaan* and his evil, as Allaah has said,

﴿وَمَنْ يَعِشْ عَنِ ذِكْرِ الرَّحْمَنِ نَقِيضٌ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ﴾

“And whoever is blinded from remembrance of the Most Merciful, We appoint for him a *Shaytaan* as a close companion.” [Soorah az-Zukhruf (43):36].

Al-Imaam Ahmad reported in his *Musnad* from the Prophet (ﷺ) that Yahyaa ibn Zakariyyaa (رضي الله عنه) told his people,

﴿وَأَمَرَكُمْ بِذِكْرِ اللَّهِ كَثِيرًا، وَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ طَلَبَهُ الْعَدُوُّ سَرَاعًا فِي أَثَرِهِ، فَاتَى حِصْنًا حَصِينًا، فَتَحَصَّنَ فِيهِ، وَإِنَّ الْعَبْدَ أَحْصَنُ مَا يَكُونُ مِنَ الشَّيْطَانِ إِذَا كَانَ فِي ذِكْرِ اللَّهِ.﴾

“And I command you to make much *Thikr* of Allaah. The similitude of that is like a man being pursued at speed by the enemy, until he reaches

a protected fortress and he seeks refuge within it. Similarly, the safest a person can be from *Shaytaan* is when he is engaged in *Thikr* of Allaah.”<sup>1</sup>

*Shaytaan* is powerless over the people of *Eemaan* who seek recourse to Allaah and rely upon Him, because it is Allaah who protects them and averts his plotting and evil away from them. Allaah (ﷻ) has said,

﴿ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴾

“So when you recite the *Qur’aan*, seek refuge in Allaah from *Shaytaan*, the outcast. Verily, he has no authority over those who have *Eemaan* and place full reliance upon their Lord. His authority is only over those who take him as an ally, and those who ascribe partners to Allaah.” [Soorah an-Nahl (16):98-100].

In these verses, Allaah (ﷻ) outlined the most effective means of repelling *Shaytaan*: wearing the adornments of *Eemaan* and *Tawakkul*. *Shaytaan* cannot overpower those who have *Eemaan* and place full reliance upon their Lord.

Furthermore, learning about the *Deen* of Allaah is a means of protection against *Shaytaan*, because knowledge of the religion provides light for the one who has it. Anyone who sees with the light of knowledge recognizes the aims of *Shaytaan* and his snares, methods, and channels; and recognizes the ultimate destination of his followers and helpers. Thus, such a person would be extremely wary of *Shaytaan*; he would hold fast to Allaah, seeking refuge in Him (ﷻ) from such evil; he would traverse the straight path of Allaah, and none who tread it shall feel fear or sorrow.

We ask Allaah to protect us all from the accursed outcast, *Shaytaan*, and to guide us all to His straight path. Indeed, He is All-Hearing and the One who responds.

<sup>1</sup> *Al-Musnad* (17800); graded *sahih* by al-Albaanee in *Sahih al-Jaami* (1724).

### 13. Hajj and *Istighfaar* (Seeking Forgiveness)

Allaah often commands us with *Istighfaar*, especially at the conclusion of an act of obedience and worship. In the verses about Hajj, Allaah (ﷻ) says,

﴿ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾

“Then depart from the place where all the people depart, and seek forgiveness from Allaah. Truly, Allaah is Most Forgiving, Most Merciful.” [Soorah al-Baqarah (2):199]. The “departure” here means heading to Minaa where all those performing Hajj will stay to complete its very last rites. Allaah instructed them to constantly seek His forgiveness during this time so as to remedy the deficiencies and shortcomings that may have occurred.

The noble, erudite scholar, ash-Shaykh ‘Abdur-Rahmaan ibn Naasir as-Sa’di (ﷻ) said in his *Tafseer* of these verses,

The intent of this departure was well-known to them, and it refers to stoning the pillars, sacrificing the designated animals, performing *Tawaaf* and *Sa’ee*, spending the nights of *Tashreeq* in Minaa, and completing the remaining rites. Since the intent of this departure is what was previously mentioned, and they are the last rites, Allaah commanded *Istighfaar* after completing them and also engaging in much *Thikr* of Him. This is because *Istighfaar* is for the shortcomings which occur from an individual while performing acts of worship, while *Thikr* and gratitude to Allaah are for Him bestowing His bounties and immense favor by guiding an individual and granting him the success to perform this great act of worship. It is befitting for the servant of Allaah to do this whenever he completes an act of worship – to seek forgiveness from Allaah for shortcomings, and to thank Allaah for guidance and granting success. This is contrary to one who feels that he completed the act of worship and did so as a favor and a service to his Lord, and that it entitles him to status and prestige. Such a person is actually deserving of wrath and having his deeds rejected, whereas the former deserves acceptance and guidance to further good deeds.

It was part of the Prophet’s (ﷺ) guidance to conclude righteous deeds with *Istighfaar*, and in *Saheeh Muslim* it is established that

كَانَ رَسُولُ اللَّهِ (ﷺ) إِذَا أَنْصَرَفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ ثَلَاثًا.

When the Messenger of Allaah (ﷺ) turned after completing his *Salaah*, he performed *Istighfaar* thrice.<sup>1</sup>

<sup>1</sup> *Saheeh Muslim* (591).

It is also reported that he used to conclude the night prayer by *Istighfaar* as well, and Allaah (ﷻ) has stated,

﴿وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ﴾

“And those who seek forgiveness in the last hours of the night.” [Soorah Aali ‘Imraan (3):17]. The Prophet (ﷺ) would also conclude his gatherings by *Istighfaar*. Aboo Daawood reported from Aboo Barzah al-Aslamee (رضي الله عنه) that when the Messenger of Allaah (ﷺ) wished to get up from a gathering, he would say at the end,

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

“How perfect You are, O Allaah, and I praise You. I bear witness that none has the right to be worshipped except You. I seek Your forgiveness and turn to You in repentance.”<sup>1</sup> At-Tirmithee also reported from Aboo Hurayrah that the Prophet (ﷺ) said,

مَنْ جَلَسَ فِي مَجْلِسٍ فَكَثَرَ فِيهِ لَغَطُهُ، فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ ذَلِكَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، إِلَّا غُفِرَ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ.

“Whoever, sat in a gathering engaging in much useless talk, but before rising from his place he said, ‘How perfect You are, O Allaah, and I praise You. I bear witness that none has the right to be worshipped except You. I seek Your forgiveness and turn to You in repentance’ then what transpired in that sitting would be forgiven for him.”<sup>2</sup>

On top of that, the very life of the Prophet (ﷺ), which was filled with true servitude and obedience to Allaah, concluded with *Istighfaar*. In *Saheeh al-Bukhaaree* there is a *Hadeeth* from ‘Aa’ishah (رضي الله عنها) who recounted that she listened intently to the Messenger of Allaah (ﷺ) before he passed away, while his back was resting against her, and she heard him say,

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَالْحَقِّنِي بِالرَّفِيقِ الْأَعْلَى.

<sup>1</sup> *Sunan Abee Daawood* (4859); graded *saheeh* by al-Albaanee in *Saheeh at-Targheeb* (1517).

<sup>2</sup> *Jaami’ at-Tirmithee* (3433); graded *saheeh* by al-Albaanee in *Saheeh at-Targheeb* (1516).

“O Allaah forgive me, have mercy upon me, and place me with the highest companions.”<sup>1</sup> This was after having constantly sought forgiveness for the entire duration of his pure life.

Muslim reported from al-Agharr al-Muzanee (ﷺ) that the Messenger of Allaah (ﷺ) said,

إِنَّهُ لَيُغَانُ عَلَى قَلْبِي وَإِنِّي لَأَسْتَغْفِرُ اللَّهَ فِي الْيَوْمِ مِائَةَ مَرَّةٍ.

“There are some times when my heart feels clouded and unmindful, so I seek forgiveness from Allaah one hundred times each day.”<sup>2</sup> Al-Bukhaaree also reported that Aboo Hurayrah (رضي الله عنه) said, “I heard the Messenger of Allaah (ﷺ) saying,

وَاللَّهِ إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً.

‘By Allaah, I certainly seek forgiveness from Allaah and repent to Him more than seventy times per day.’<sup>3</sup> Aboo Daawood and at-Tirmitheeh both reported from Ibn ‘Umar (رضي الله عنه) that he said,

إِنْ كُنَّا لَنَعُدُّ لِرَسُولِ اللَّهِ (ﷺ) فِي الْمَجْلِسِ الْوَاحِدِ مِائَةَ مَرَّةٍ:

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

“In a single sitting, we used to count the Messenger of Allaah (ﷺ) saying more than one hundred times: **My Lord, forgive me and accept my repentance. Indeed, You are the One who accepts repentance, and the Bestower of Mercy.**”<sup>4</sup>

An-Nasaa’ee reported from Aboo Hurayrah (رضي الله عنه) that the Messenger of Allaah (ﷺ) gathered the people and said,

يَا أَيُّهَا النَّاسُ تَوْبُوا إِلَى اللَّهِ، فَإِنِّي أَتُوبُ إِلَيْهِ فِي الْيَوْمِ مِائَةَ مَرَّةٍ.

“O people! Repent to Allaah, for I repent to Him one hundred times each day.”<sup>5</sup>

<sup>1</sup> *Saheeh al-Bukhaaree* (4440).

<sup>2</sup> *Saheeh Muslim* (2702).

<sup>3</sup> *Saheeh al-Bukhaaree* (6308).

<sup>4</sup> *Sunan Abee Daawood* (1516), *Jaamir at-Tirmitheeh* (3434); graded *saheeh* by al-Albaanee in *as-Saheehah* (556).

<sup>5</sup> Collected by an-Nasaa’ee in *al-Kubraa* (10265), also in *Saheeh Muslim* (2702) from al-Agharr with similar wording.

It is reported in the two *Saheeh* collections, from Aboo Moosaa al-Ash‘aree (رضي الله عنه), that the Prophet (ﷺ) used to make the following *Du‘aa*:

اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي جَدِّي وَهَزْلِي، وَخَطِيئِي وَعَمْدِي، وَكُلُّ ذَلِكَ عِنْدِي، اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

“O Allaah, forgive me for my sins, my ignorance, my overstepping the bounds, and what You know better than me. O Allaah, forgive me for what I have done seriously and in jest; inadvertently and deliberately; and I confess that all of it is from me. O Allaah, forgive my past and future sins, what I have done secretly and what I have done openly, and what You know better than me. You are the One who brings some forward and places others back, and You are over all things Omnipotent.”<sup>1</sup> There are also numerous wordings for seeking forgiveness from Allaah, and the Prophet (ﷺ) used to do so often, so much so that Aboo Hurayrah (رضي الله عنه) commented,

مَا رَأَيْتُ أَحَدًا أَكْثَرَ أَنْ يَقُولَ: أَسْتَغْفِرَ اللَّهَ وَأَتُوبُ إِلَيْهِ مِنْ رَسُولِ اللَّهِ (ﷺ).

“I have not seen anyone saying ‘I seek forgiveness from Allaah and turn to Him in repentance’ more than the Messenger of Allaah (ﷺ).”<sup>2</sup> This is although Allaah had forgiven him for all of his sins as He stated,

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُنِزَّ نِعْمَتَهُ عَلَيْكَ

وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا﴾

“Indeed, We have given you a clear conquest; that Allaah may forgive your sins of the past and future, and complete His favor upon you, and guide you to a straight path.” [*Soorah al-Fath* (48):1, 2].

In the *Saheeh* collections, it is reported that ‘Aa’ishah (رضي الله عنها) said,

<sup>1</sup> *Saheeh al-Bukhaaree* (6398), *Saheeh Muslim* (2719).

<sup>2</sup> *As-Sunan al-Kubraa* of an-Nasaa‘ee (10288), *Saheeh Ibn Hibbaan* (928).

كَانَ رَسُولُ اللَّهِ (ﷺ) إِذَا صَلَّى قَامَ حَتَّى تَفْطَرَ رِجْلَاهُ، قَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ، أَتَصْنَعُ هَذَا وَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ فَقَالَ: يَا عَائِشَةُ، أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟

“When the Messenger of Allaah (ﷺ) performed *Salaah*, he would stand for so long that his feet became swollen.” Thus, ‘Aa’ishah asked him, “O Messenger of Allaah, you do this although Allaah has forgiven your past and future sins?” He responded, “O ‘Aa’ishah, should I not be a grateful servant?”<sup>1</sup>

The fruits and blessings yielded by *Istighfaar* are innumerable, in terms of completing one’s deeds, amending one’s shortcomings, and raising one’s rank. Shaykh al-Islam, Ibn Taymiyyah (رحمته الله) said

*Istighfaar* takes a servant from doing a despised deed to doing a beloved one; from a deficient deed to one that is complete. It elevates him from a low standing to a higher and more complete one. The individual who worships Allaah and knows Him increases each day – in fact, each hour, or even each moment – in knowledge about Allaah, and insight into His religion and worship, and he shall find the result of that in his food, drink, sleep, wakefulness, sayings, and deeds. He shall sense shortcomings in the awareness of his own heart when he attempts to perform noble deeds and fulfil them properly. He will realize his dire need of seeking forgiveness throughout the night and at the ends of the day; compelled to continuously do so in all statements and situations, private and public, due to the advantages it contains, such as attaining goodness, riddance of evils, and seeking additional strength for deeds of the heart and body which stem from his *Eemaan* and certainty.<sup>2</sup>

Both in this world and the next, Allaah has prepared incomprehensible reward and bounty to bestow upon those who seek His forgiveness. He has said,

﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ، ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا﴾

“Whoever does evil or wrongs his own soul, but then seeks forgiveness from Allaah, he shall find Allaah All-Forgiving and Merciful,” [Soorah an-Nisaa’ (4):110] as well as,

﴿وَمَا كَانِ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾

“And Allaah would not punish them while they seek forgiveness.” [Soorah al-Anfaal (8):33]. Allaah also informed us that Nooh (عليه السلام) said,

<sup>1</sup> *Saheeh al-Bukhaaree* (4837), *Saheeh Muslim* (2820).

<sup>2</sup> *Majmoo‘ al-Fataawaa* (11/696).



﴿فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾  
وَيُمِدِّدْكُمْ بِأَمْوَالٍ غَيْرِهَا وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾﴾

“And I said, ‘Seek forgiveness from your Lord – He is truly always Forgiving. He will send upon you rain in abundance, grant you increase in wealth and children, bestow upon you gardens, and bestow upon you rivers.’” [Soorah Nooh (71):10-12].

Ibn Maajah reported in his *Sunan*, from ‘Abdullaah ibn Bishr (رضي الله عنه), that the Messenger of Allaah (ﷺ) said,

طُوبَى لِمَنْ وَجَدَ فِي صَحِيفَتِهِ اسْتِغْفَارًا كَثِيرًا

“*Toobaa* (i.e. glad tidings, or a tree in *Jannah*) is for he who finds much *Istighfaar* in his record of deeds.”<sup>1</sup>

May Allaah, the Most Sublime and Exalted, count us among His repentant servants who turn to Him much and seek His forgiveness, and may He guide us to the right path.

In closing, I beseech Allaah, the Most High, the All-Powerful, to guide the Muslims so they can truly reap the benefits of performing Hajj at His ancient, protected house; to graciously accept their deeds; to forgive us all, and make us among His righteous servants who listen to advice and follow the best of it, as those are the ones whom Allaah has guided and they are the people of understanding. May Allaah send *salaah* and *salaam* upon our Prophet, and upon all his family and Companions.

<sup>1</sup> *Sunan Ibn Maajah* (3818); graded *sahheeh* by al-Albaanee in *Sahheeh al-Jaami* (3930).



# خُطَبٌ وَمَوَاعِظٌ مِنْ حَجَّةِ الْوَدَاعِ

Sermons and Admonitions  
from the Farewell Hajj



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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 the best ending belongs to the righteous. I bear witness that none has the right to be worshipped except Allaah alone, without any partner, and I testify that Muḥammad is His Servant and Messenger. May Allaah send *salaah* and *salaam* upon him and upon all his family and Companions.

The sermons and admonitions of the Prophet (ﷺ) during the Hajj in which he bid the Muslims farewell certainly have a remarkable and prominent standing. In them, he (ﷺ) established the foundations of Islaam and the sum total of goodness and noble traits by using deep words and fruitful discourse. This was so since he was among those individuals granted comprehensive and pithy speech, marvelous wisdom, the peak of sincerity, soundness of explanation, purity of words, and eloquent delivery. Furthermore, he possessed extensive mercy, great compassion, and eagerness to benefit the servants of Allaah so as to draw them out of darkness and into the light.

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ  
حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

“There has surely come to you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you, and compassionate and merciful towards the believers.” [Soorah at-Tambah (9):128].

﴿قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾ رَسُولًا يَنْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ  
لِّيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

“Allaah has indeed sent down to you a Reminder: a Messenger who recites to you the verses of Allaah containing clear explanations, in order

**for those who have *Eemaan* and do righteous deeds to be taken out from the darkness and into the light.”** [*Soorah at-Talaaq* (65):10, 11].

Hajj is a prime occasion to advise the servants of Allaah and impart goodness. This stems from the fact that Muslims from the farthest reaches of the world assemble, obediently responding to the call of Allaah, intending to undertake the journey to His sanctified house, hoping for His mercy, and fearful of His punishment. Accordingly, the finest and most advantageous gift that can be presented to them is that they be acquainted with the sermons and admonitions delivered by their Prophet (ﷺ) at the blessed sites throughout the Farewell Hajj. He was the trustworthy advisor, compassionate conveyor, wise educator, and the most sincere of people to others around him. Moreover, he was the role-model for all sincere advisors, and the exemplar for all who worship Allaah.

﴿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 a good example to follow for him who hopes in Allaah and the Last Day and remembers Allaah much.”** [*Soorah al-Ahzaab* (33):21].

This small booklet presents a fine, blessed, beneficial selection of sermons and admonitions given by the Prophet (ﷺ) during the Farewell Hajj, along with some added explanation of their meanings and clarification of their objectives.

I hope it will serve as a reference for those who deliver lectures, a treasure for those who take heed, and sufficiency for sincere advisors, although its shortcomings and deficiencies must be borne in mind.

I have arranged it in thirteen evenly sized sections, making it feasible to deliver them in the form of daily lessons during the actual days of Hajj itself. I ask Allaah, the Most Generous, to bring about benefit by it, place blessing in it, and grant it acceptance, since all success lies solely in His Hand. There is no Lord other than He, nor any deity worthy of worship except Him, and there is neither strength nor might except by Him. May Allaah send *salaah* and *salaam* upon our Prophet Muḥammad, his family, and Companions.

‘Abdur-Razzaaq ibn ‘Abdil-Muḥsin al-Badr.

## 1. The Prominence of His (ﷺ) Sermons During the Farewell Hajj

Indeed, the most supreme of sermons, most fulfilling in clarity, and most complete in sincere counsel are those of our Noble Prophet, Muḥammad (ﷺ). Allaah allowed him to combine wonderful clarity and fine instruction with brevity of wording in his outstanding talks. No speech was heard before from any human that was more comprehensive in benefit, pure in meaning, true in wording, profound in effect, simple in the mode of delivery, and satisfying as advice than his (ﷺ) dignified sayings. Allaah granted him fine, pithy speech and blessed him with impeccable wisdom, as mentioned in the two *Ṣaḥeeḥ* collections where Aboo Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said,

بُعِثْتُ بِجَوَامِعِ الْكَلِمِ.

**I was sent with *jawaamiʿ al-kalim* (the shortest words bearing the most comprehensive meanings).<sup>1</sup>**

Az-Zuhree (رضي الله عنه) stated, “*Jawaamiʿ al-kalim*, according to what has reached us, means that Allaah summed up for him much of what was written in the previous books in just one or two statements, or something similar.”

Anyone who reflects upon his (ﷺ) sermons would find that they contain sufficiency, sincere advice, and clear elucidation. He would address his audience based on their need and with what would benefit them most. His sermons, in general, revolved around exalting and extolling Allaah for His blessings and attributes of perfection; glorifying His praises; teaching the foundational principles of Islaam; making mention of *Jannah*, the Hellfire, and the Hereafter; enjoining *Taqwaa* of Allaah and drawing attention to what would cause His anger, as well as what would earn His pleasure.

Hajj is a splendid occasion and precious opportunity to glean sincere advice, direction, admonition, awakening, teaching, and guidance. During it, the hearts become more devoted, the souls are satisfied, and the desire to do good is heightened. Hence, it is only fitting for those who call to Allaah to consolidate their efforts and increase their resolve in this blessed season. This must be enacted in advising, teaching, guiding, and counseling, while pursuing the footsteps of their Noble Prophet and being led by his sound guidance.

<sup>1</sup> *Ṣaḥeeḥ al-Bukhaaree* (2977), *Ṣaḥeeḥ Muslim* (523).

Their speech must focus on what he called to, and their advice and explanation must center around his guidance, since he (ﷺ) was the most sincere of the people to the people themselves. On top of that, he is the role-model for all sincere advisors, and the leader for those who guide others.

﴿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 a good example to follow for him who hopes in Allaah and the Last Day and remembers Allaah much.” [Soorah al-Ahzab (33):21].

The sermons of the Prophet (ﷺ) during the Farewell Hajj in specific occupy an extraordinary position because they constitute the advice of someone bidding farewell. The speech and actions of such a person penetrate deeply in a way which others do not. He alluded to that in his sermons during the Farewell Hajj by saying,

فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ حَجَّتِي هَذِهِ.

“I do not know, perhaps I may not perform Hajj again after this Hajj of mine.”<sup>1</sup> Thereafter, he began to bid the people farewell and, thus, they said, “This is the Farewell Hajj.” As a result, Ibn ‘Abbaas (رضي الله عنه) commented about the status of this sermon,

فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَوَصِيَّتُهُ إِلَى أُمَّتِهِ.

“By the One in whose Hand is my soul, it was certainly his bequest to his Ummah.”<sup>2</sup> There are a number of factors which indicate the significance and prominence held by this sermon:

1. The Prophet (ﷺ) bade the people farewell following it. Hence, it amounts to the counsel of someone departing, as has preceded.

2. The Prophet (ﷺ) requested that the people be quiet and attentive. In the two *Saheeh* collections, it is reported from Jareer ibn ‘Abdillaah al-Bajalee (رضي الله عنه) that the Prophet (ﷺ) told him during the Farewell Hajj,

اسْتَنْصِتِ النَّاسَ.

“Tell the people to listen attentively,”<sup>3</sup> and this is indicative of the sermon’s

<sup>1</sup> *Saheeh Muslim* (1297).

<sup>2</sup> *Saheeh al-Bukhaaree* (1739).

<sup>3</sup> *Saheeh al-Bukhaaree* (121), *Saheeh Muslim* (65).



importance. Since it contained teachings in which lie the general good of all people, as well as their happiness and success in this world and the Hereafter, it was suitable that he request their attention. Doing so would allow the knowledge imparted to have a lasting effect upon them, whereby they would act upon it afterwards and become better individuals. It has been reported that Sufyaan ath-Thawree and others said, “The initial stage of knowledge is listening; then comes paying keen attention; then memorization; then implementation; and then propagation.”

3. In his sermon, the Prophet (ﷺ) tried to make himself taller so that the audience could hear. In the *Musnad*, it is reported that Aboo Umaamah al-Baahilee (رضي الله عنه) narrated,

سَمِعْتُ رَسُولَ اللَّهِ (ﷺ) يَخْطُبُ النَّاسَ فِي حَجَّةِ الْوَدَاعِ وَهُوَ عَلَى الْجَدْعَاءِ وَاضِعٌ رِجْلَهُ فِي  
عَرَازِ الرَّحْلِ يَتَطَاوَلُ يَقُولُ: أَلَا تَسْمَعُونَ؟

“I heard the Messenger of Allaah (ﷺ) addressing the people during the Farewell Hajj while he was on his camel named al-Jad‘aa’; standing in the foothold of the saddle so as to make himself taller and saying, **‘Will you not listen?’**”<sup>1</sup>

4. Allaah (ﷻ) opened people’s sense of hearing on that day. As a result, they heard the Prophet’s (ﷺ) speech while in their homes. In *Sunan an-Nasaa’ee*, it is reported that ‘Abdur-Rahmaan ibn Mu‘aath (رضي الله عنه) said,

خَطَبَنَا رَسُولُ اللَّهِ (ﷺ) بِمِنَى فَفَتَحَ اللَّهُ أَسْمَاعَنَا حَتَّىٰ إِنْ كُنَّا لَنَسْمَعُ مَا يَقُولُ وَنَحْنُ فِي مَنَازِلِنَا.

“The Messenger of Allaah (ﷺ) addressed us at Minaa, and Allaah had opened up our sense of hearing to the point where we could hear what he was saying even while in our homes.”<sup>2</sup>

5. He (ﷺ) appointed others to relay what he said. In *Sunan Abee Daawood*, it is reported that Raafi‘ ibn ‘Amr al-Muzanee (رضي الله عنه) said,

رَأَيْتُ رَسُولَ اللَّهِ (ﷺ) يَخْطُبُ النَّاسَ بِمِنَى حِينَ اِرْتَفَعَ الضُّحَىٰ عَلَىٰ بَغْلَةٍ شَهْبَاءَ،  
وَعَلَيَّ (رضي الله عنه) يُعَبَّرُ عَنْهُ، وَالنَّاسُ بَيْنَ قَاعِدٍ وَقَائِمٍ.

“I saw the Messenger of Allaah (ﷺ) addressing the people at Minaa during the forenoon when the sun had risen high. He was on a grey mule, and ‘Alee (رضي الله عنه)

<sup>1</sup> *Musnad Ahmad* (5/251); graded *sahih* by al-Albaanee in *as-Sahheehah* (867).

<sup>2</sup> *Sunan an-Nasaa’ee* (2996); graded *sahih* by al-Albaanee in *Sahheeh Sunan an-Nasaa’ee* (2/340).

relayed from him while some of the audience sat and others stood.”<sup>1</sup> His statement, “and ‘Alee (ﷺ) relayed from him” means he conveyed the speech to those who were far from the Prophet (ﷺ).

6. His (ﷺ) saying in the sermon,

أَلَا هَلْ بَلَّغْتُ؟ قَالُوا: نَعَمْ. قَالَ: اللَّهُمَّ اشْهَدْ.

“**Have I conveyed?**” They replied, “Yes, you have.” He said, “**O Allaah! Be witness,**”<sup>2</sup> along with the fact that he repeated it as well.

7. Ordering those present among them with conveying the message to others who were not in attendance. Aboo Bakrah (رضي الله عنه) narrated a *Hadeeth*, reported in the two *Saheeh* collections, where the Prophet (ﷺ) said,

فَلْيُبَلِّغِ الشَّاهِدَ الْغَائِبَ، فَرُبَّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ.

“**Those present must convey to those not in attendance; perhaps one to whom it is conveyed may comprehend it better than one who heard it.**”<sup>3</sup>

8. Using techniques of urging, warning, and grabbing attention in delivering his sermon:

أَلَا هَلْ بَلَّغْتُ؟

“**Have I conveyed?**”

أَلَا لِيُبَلِّغِ الشَّاهِدَ الْغَائِبَ.

“**Those present must convey to those not in attendance,**”

أَلَا فَلَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.

“**Do not return to disbelief after me, striking the necks of each other,**” and he repeated similar statements throughout his address. He also used techniques of emphasis, such as his saying,

إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا.

“**Verily, your blood and properties are sacred and inviolable to one another, just as the sanctity of this day of yours, in this month of yours, in this land of yours.**” This stresses and emphasizes the statement, firmly

<sup>1</sup> *Sunan Abee Daawood* (1956); graded *saheeh* by al-Albaanee in *Saheeh Sunan Abee Daawood* (1/549).

<sup>2</sup> *Saheeh al-Bukhaaree* (1741), *Saheeh Muslim* (1679).

<sup>3</sup> *Ibid.*

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implanting it in the minds of those who hear it.

9. Giving careful consideration to the blessed contents of this venerable sermon in which he (ﷺ) laid the foundations of the upright path, demolished the foundations of *Shirk* and pre-Islaamic ignorance, and underscored the prohibition of transgressing all things established as inviolable. These, as well as others among the tremendous contents of his sermons, comprise what we shall examine throughout this book, by the permission of Allaah (ﷻ).

All of the preceding clearly demonstrate the prominence of the Prophet's (ﷺ) speeches during the Farewell Hajj, the importance of examining them, and the dire necessity for every Muslim, young or old, male or female, to be acquainted with them. May Allaah bless us to be guided by the *Sunnah* and to follow the guidance of His Messenger (ﷺ).

## 2. The Sermon on the Day of ‘Arafah

Among the sermons of the Prophet (ﷺ) during Hajj was the one he delivered on the Day of ‘Arafah. It can be found in the lengthy report from the eminent Companion, Jaabir ibn ‘Abdillaah (رضي الله عنه), where he described the Prophet’s (ﷺ) performance of Hajj from the time of his departure from al-Madeenah until he returned back to it. It is a remarkable *Hadeeth* containing a vast collection of benefits and precious gems which establish many crucial principles, and it is collected in the *Saheeh* of al-Imaam Muslim (رضي الله عنه).<sup>1</sup> In the course of this *Hadeeth*, Jaabir (رضي الله عنه) said,

حَتَّى إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْقَصْوَاءِ فَرَحِلَتْ لَهُ، فَأَتَى بَطْنَ الْوَادِي فَخَطَبَ النَّاسَ وَقَالَ: إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ كَحَرَمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا، أَلَا كُلُّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمِي مَوْضُوعٌ، وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ، وَإِنَّ أَوَّلَ دَمٍ أَضَعُ مِنْ دِمَائِنَا دَمُ ابْنِ رَبِيعَةَ بْنِ الْحَارِثِ، كَانَ مُسْتَرَضِعًا فِي بَنِي سَعْدٍ فَقَتَلْتَهُ هَذَيْلٌ، وَرَبَا الْجَاهِلِيَّةِ مَوْضُوعٌ، وَأَوَّلُ رَبَا أَضَعُ رَبَانَا، رَبَا عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، فَإِنَّهُ مَوْضُوعٌ كُلُّهُ، فَاتَّقُوا اللَّهَ فِي النِّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ، وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئَنَّ فُرُوجَكُمْ أَحَدًا تَكَرَّهُوهُ، فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ، وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ، وَقَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ إِنْ اعْتَصَمْتُمْ بِهِ كِتَابُ اللَّهِ، وَأَنْتُمْ تُسْأَلُونَ عَنِّي، فَمَا أَنْتُمْ قَائِلُونَ؟ قَالُوا: نَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ وَأَدَّيْتَ وَنَصَحْتَ. فَقَالَ بِإِضْبَعِهِ السَّبَابَةَ يَرْفَعُهَا إِلَى السَّمَاءِ وَيَنْكُتُهَا إِلَى النَّاسِ: اللَّهُمَّ اشْهَدْ، اللَّهُمَّ اشْهَدْ ثَلَاثَ مَرَّاتٍ، ثُمَّ أَذَّنَ، ثُمَّ أَقَامَ، فَصَلَّى الظُّهْرَ، ثُمَّ أَقَامَ فَصَلَّى العَصْرَ.

“When the sun had passed the meridian, he commanded that his camel named al-Qaswaa’ be brought. It was saddled for him and he came to the bottom of the valley. He then addressed the people saying, **‘Verily, your blood and your properties are sacred and inviolable to one another, just as the sanctity of this day of yours, in this month of yours, in this land of yours. All**

<sup>1</sup> *Saheeh Muslim* (1218).

things pertaining to the Days of Ignorance are beneath my feet, completely abolished. The blood feuds from the Days of Ignorance are abolished, and the first blood feud of ours which I abolish is over the son of Rabee‘ah ibn al-Harith, who was nursed among the tribe of Sa‘d and killed by Huthayl. The usury from the Days of Ignorance is abolished, and the first usury which I abolish is ours – that of ‘Abbaas ibn ‘Abdil-Muttalib; it is abolished in its entirety. Have *Taqwaa* of Allaah concerning women! You have indeed taken them as a trust from Allaah, and intimacy with them has been made lawful to you by the word of Allaah. Your right upon them is that they not allow anyone whom you disapprove of to sit or step on your furnishings. If they do so, you may chastise them, but in a manner that does not cause injury or leave a mark. Their right upon you is that you must provide for them and clothe them in a gracious manner. I have left for you something which, if you firmly adhere to it, you will never go astray: the Book of Allaah. You shall be asked about me, so what will you say?’ They replied, ‘We will testify that you have conveyed, fulfilled, and given sincere counsel.’ He raised his forefinger towards the sky and then pointed it towards the people and said ‘O Allaah, be witness! O Allaah, be witness!’ three times. The *athaan* was called, then the *iqaamah* was given, and he prayed *Thubr*. The *iqaamah* was given once more and he prayed ‘*Ast*.’”

It is a magnificent sermon encompassing crucial fundamental principles, illustrious guidelines, and noble character. The great scholar, Ibn al-Qayyim (رحمته) described this sermon and summed up its contents in general by saying

Thus, he addressed the people while he was upon his mount, delivering a great sermon in which he established the foundations of Islaam; demolished the foundations of *Shirk* and pre-Islaamic ignorance; underscored the prohibition of transgressing all things established as inviolable, those being blood, property, and honor. He put affairs from the Days of Ignorance beneath his feet, and entirely abolished usury from that period. He counseled the people to deal well with women; outlined the rights they have as well as that the duties they must fulfill; obligated providing for them and clothing them in a fine manner, and did not restrict that to a specific amount; he permitted the husbands to chastise them if they admit into their homes anyone whom their husbands disapprove. He also advised the *Ummah* to firmly adhere to the Book of Allaah, and told them that they would not go astray as long as they adhere to it. Then he informed them that they will be asked about him, and inquired as to what they would say

and testify. They replied, “We bear witness that you have conveyed, fulfilled and sincerely advised.” Thereafter, he raised his finger to the heavens and called on Allaah as a witness over them three times, and he ordered that those present among them convey to their absentees.<sup>1</sup>

This sermon contains a set of vital directives and moral etiquettes prescribed by the religion. They are mentioned in the *Hadeeth* in the following order:

1. Sanctity of the blood and properties of the Muslims. He (ﷺ) greatly emphasized this by saying,

إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا.

“Verily, your blood and your properties are sacred and inviolable to one another, just as the sanctity of this day of yours, in this month of yours, in this land of yours.”

They were all aware that the sacred land of Allaah was inviolable, and that its sanctity was compounded on that sacred day and in that inviolable month. Hence, the sanctity of the blood and property of a Muslim is certainly grave, just as the sanctity of the sacred land of Allaah, on the sacred day, and during the inviolable month – and what a tremendous sanctity it is indeed.

2. Abolishing and nullifying all affairs of pre-Islaamic ignorance.

أَلَا كُلُّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمِي مَوْضُوعٌ، وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ، وَإِنَّ أَوَّلَ دَمٍ أَضَعُ مِنْ دِمَائِنَا دَمَ ابْنِ رَبِيعَةَ بْنِ الْحَارِثِ، كَانَ مُسْتَرَضِعًا فِي بَنِي سَعْدٍ فَقَتَلْتَهُ هُنْدَيْلٌ، وَرَبَا الْجَاهِلِيَّةِ مَوْضُوعٌ، وَأَوَّلُ رَبَا أَضَعُ رَبَانَا، رَبَا عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، فَإِنَّهُ مَوْضُوعٌ كُلُّهُ.

“All things pertaining to the Days of Ignorance are beneath my feet, completely abolished. The blood feuds from the Days of Ignorance are abolished, and the first blood feud of ours which I abolish is over the son of Rabee‘ah ibn al-Harith, who was nursed among the tribe of Sa‘d and killed by Huthayl. The usury from the Days of Ignorance is abolished, and the first usury which I abolish is ours – that of ‘Abbaas ibn ‘Abdil-Muttalib; it is abolished in its entirety.”

This portion abolishes practices of the Days of Ignorance, including outstanding usury-based transactions from that period, as well as retribution for killings that happened during that time. His statement, “beneath my feet,

<sup>1</sup> *Zaad al-Ma‘aad* (2/233).

**completely abolished**” implies nullification. Also, his statement about usury, **“it is abolished in its entirety,”** indicates its rejection and nullification.

3. Counsel concerning women and encouragement to treat them well.

فَاتَّقُوا اللَّهَ فِي النِّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ، وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئَنَّ فُرُوشَكُمْ أَحَدًا تَكَرَّهُوْنَهُ، فَإِنْ فَعَلْنَ ذَلِكَ فَاصْرَبُوهُنَّ صَرْبًا غَيْرَ مُبْرِحٍ، وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ.

**“Have Taqwa of Allaah concerning women! You have indeed taken them as a trust from Allaah, and intimacy with them has been made lawful to you by the word of Allaah. Your right upon them is that they not allow anyone whom you disapprove of to sit or step on your furnishings. If they do so, you may chastise them, but in a manner that does not cause injury or leave a mark. Their right upon you is that you must provide for them and clothe them in a gracious manner.”**

This portion gives consideration to the rights of women, treating them well, and taking care of them. There are many similar narrations about dealing well with women, which explain their rights and also warn about failing to fulfill them.

4. Counsel regarding the Book of Allaah (الكتاب), which falsehood cannot approach from before or behind, and it is revealed from the All-Wise and Most Praiseworthy.

وَقَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ إِنْ اعْتَصَمْتُمْ بِهِ كِتَابُ اللَّهِ.

**“I have left for you something which, if you firmly adhere to it, you will never go astray: the Book of Allaah.”**

The *Qur’aan* is a book of guidance. Allaah has made it a means of direction for His servants to every sound, advantageous path and channel. With it, they can distinguish between truth and falsehood; guidance and error; good and evil. Therefore, anyone who holds onto it firmly would be guided; anyone who adheres to it would not go astray; and anyone who follows it would not be among the unfortunate. He only made mention of the Book because that necessarily entails acting upon the *Sunnah*. Hence, anyone who does not act upon the *Sunnah* has not implemented the Book. Similarly, his saying,

وَأَنْتُمْ تُسْأَلُونَ عَنِّي

“**You shall be asked about me**” implies acting in accordance with the *Sunnah*.

5. Informing the audience that they will be questioned about him (ﷺ) and eliciting a response from them.

وَأَنْتُمْ تُسْأَلُونَ عَنِّي، فَمَا أَنْتُمْ قَائِلُونَ؟ قَالُوا: نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَأَدَّيْتَ وَنَصَحْتَ. فَقَالَ  
بِأَضْبَعِهِ السَّبَابَةَ يَرْفَعُهَا إِلَى السَّمَاءِ وَيُنْكِتُهَا إِلَى النَّاسِ: اللَّهُمَّ اشْهَدْ، اللَّهُمَّ اشْهَدْ ثَلَاثَ  
مَرَّاتٍ.

“**You shall be asked about me, so what will you say?**” They replied, “We will testify that you have conveyed, fulfilled, and given sincere counsel.” He raised his forefinger towards the sky and then pointed it towards the people and said “**O Allaah, be witness! O Allaah, be witness!**” three times.

In this portion, he said to them, “**You shall be asked about me**” as to my conveying the message. “**So what will you say**” about me? They replied, “you have conveyed” the message, “fulfilled” the responsibility, “and given sincere counsel” to the *Ummah*. He then said, “**O Allaah! Be witness**” over Your servants that they acknowledged I have conveyed, and You are sufficient as a witness.



### 3. Abolishing the Affairs of *Jaahiliyyah* (Pre-Islaamic Ignorance)

Words of the Farewell Sermon have already preceded; that magnificent sermon delivered by the Noble Prophet and trustworthy advisor (ﷺ) to the listening audience of the eminent Companions (رضي الله عنهم) on the blessed Day of ‘Arafah. Mention has also preceded about the prestige and significance of this sermon along with a brief explanation of its contents. Among the items which he (ﷺ) established in it was abolishing all affairs from the pre-Islaamic Days of Ignorance which amounted to misguidance, deviation, and straying from the easy, pure, and upright path. He (ﷺ) stated,

أَلَا كُلُّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمِي مَوْضُوعٌ، وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ، وَإِنَّ أَوَّلَ دَمٍ أَضَعُ مِنْ دِمَائِنَا دَمُ ابْنِ رَبِيعَةَ بْنِ الْحَارِثِ، كَانَ مُسْتَرَضِعًا فِي بَنِي سَعْدِ فَقَتَلْتَهُ هَذَا، وَرَبَا الْجَاهِلِيَّةِ مَوْضُوعٌ، وَأَوَّلُ رَبَا أَضَعُ رَبَانَا، رَبَا عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، فَإِنَّهُ مَوْضُوعٌ كُلُّهُ.

“All things pertaining to the Days of Ignorance are beneath my feet, completely abolished. The blood feuds from the Days of Ignorance are abolished, and the first blood feud of ours which I abolish is over the son of Rabeeah ibn al-Haarith, who was nursed among the tribe of Sa’d and killed by Huthayl. The usury from the Days of Ignorance is abolished, and the first usury which I abolish is ours – that of ‘Abbaas ibn ‘Abdil-Muttalib; it is abolished in its entirety.”<sup>1</sup>

This brings to light the miserable state and widespread corruption in which the people lived prior to Islaam with respect to their acts of worship as well as their social interaction. Blood would be spilled, wealth embezzled, and honor transgressed, since ignorance and misguidance had reached their peak among them. Consequently, they earned the anger and wrath of Allaah (ﷻ).

Muslim collected in his *Saheeh*, from ‘Tyaad ibn Himaar al-Mujaashi‘ee (رضي الله عنه) that the Messenger of Allaah (ﷺ) said during his sermon one day,

أَلَا إِنَّ رَبِّي أَمَرَنِي أَنْ أَعْلَمَكُم مَّا جَهِلْتُمْ مِمَّا عَلَّمَنِي يَوْمِي هَذَا، كُلُّ مَالٍ نَحَلْتُهُ عَبْدًا حَلَالٌ، وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلَّهُمْ، وَإِنَّهُمْ أَتَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ، وَحَرَمَتْ

<sup>1</sup> A portion from the lengthy *Hadeeth* of Jaabir in *Saheeh Muslim* (1218).

عَلَيْهِمْ مَا أَحَلَلْتُ لَهُمْ، وَأَمَرْتُهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أَنْزِلْ بِهِ سُلْطَانًا، وَإِنَّ اللَّهَ نَظَرَ إِلَى أَهْلِ  
الْأَرْضِ فَمَقَّتَهُمْ عَرَبَهُمْ وَعَجَمَهُمْ إِلَّا بَقَايَا مِنْ أَهْلِ الْكِتَابِ.

“Verily, my Lord has commanded me to teach you what you do not know from what He has taught me today: ‘All the wealth I have bestowed upon a person is lawful for him. I have created all My servants with a pure, upright innate disposition, but devils approach them and avert them from their religion; prohibiting what I have made lawful for them, and commanding them to ascribe partners to Me for which I have sent down no authority.’ And Allaah indeed looked to the people of the Earth and despised them, the Arabs and the non-Arabs alike, except for some remnants from the People of the Book.”<sup>1</sup>

Consider these circumstances in which the true religion had become obscure to the people of the Earth, while ignorance and misguidance reigned; mercy had been withdrawn, while oppression and enmity were widespread; until Allaah sent Islaam forth to rescue humanity, spread goodness, and emanate light.

Islaam certainly brought knowledge, light, goodness, guidance, rectification, and elevation. It demolished the foolishness, error, misguidance, deviation, oppression, and darkness from the Days of Ignorance. By its call and light, people moved from *Kufr* to *Eemaan*; from straying to being rightly directed; from misguidance to guidance; and from darkness to light.

﴿قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾ رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مَبِينَاتٍ  
لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

“Allaah has indeed sent down to you a Reminder: a Messenger who recites to you the verses of Allaah containing clear explanations, in order for those who have *Eemaan* and do righteous deeds to be taken out from the darkness and into the light.” [*Soorah at-Talaaq* (65):10, 11].

He (ﷺ) delivered his message to the inhabitants of the Earth at a time when they were in dire need of it. Among them were worshippers of idols, fire, or celestial bodies. There were also others who drew upon themselves anger from Allaah, and yet others were bewildered, not knowing the Lord

<sup>1</sup> *Saheeh Muslim* (2865).

whom they should worship or how to worship Him. People would devour the rights of others. If someone deemed something to be good, he would call others to it and fight anyone who opposed him. There was not a spot in the world illuminated with the light of the Message. Thus, by the Prophet (ﷺ), Allaah rescued the lands and the people, removed the prevailing darkness, and gave life to His creatures after they had died. By him (ﷺ), Allaah guided them from being astray; taught them what they were ignorant of; brought about abundance after sparseness; dignity after humiliation; enrichment after dependence; and opened up blind eyes, deaf ears, and heedless hearts. The Messenger of Allaah (ﷺ) taught them about their Lord as much as they could possibly comprehend, clearing away all doubt and uncertainty. He acquainted them with the path to their Lord and His pleasure, and the abode of His bounty and favor. He did not leave any good except that he commanded them with it, and there was no evil except that he warned them from it. He provided them with a full, detailed account of what their condition would be like after they pass on to their Lord. By the Prophet (ﷺ), Allaah enlightened hearts from their deviation, cured and treated their ailments, and rescued them from their own ignorance.<sup>1</sup> Allaah sending him as a Prophet was such an immense blessing, as *Jaahiliyyah* was abolished, light was spread, darkness was chased away and brightness radiated.

Take note of the incredible power and loftiness Islaam possesses. In Makkah, where *Jaahiliyyah* prevailed and deviation reigned supreme, the Prophet (ﷺ) abolished all misguidance from the Days of Ignorance beneath his noble feet so as to give rise to the brilliance and light of Islaam, and so that utter ignorance and blind deviation could be eradicated. Allaah (ﷻ) stated,

﴿ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۗ  
وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴾

“It is He who sent His Messenger with guidance and the religion of truth to make it prevail over all religions, no matter how much those who associate others with Allaah may dislike it.” [*Soorah at-Tambah* (9):33]. He (ﷻ) also said,

<sup>1</sup> See *Jalaa' al-Afhaam* of Ibn al-Qayyim (pg. 192-195).

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ

وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾

“Certainly, Allaah bestowed favor upon the believers by sending among them a Messenger from themselves, who recites to them His verses, purifies them, and teaches them the Book and wisdom, although before that they had been in clear error.” [Soorah Aali ‘Imraan (3):164]. Allaah (ﷺ) further said,

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ

الْكِتَابَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾ فَادْكُرُونِي أذْكَرْكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾

“Just as We have sent among you a Messenger from yourselves, reciting to you Our verses, purifying you, teaching you the Book and wisdom, and teaching you that which you did not know. Therefore, remember Me; I shall remember you. Give thanks to Me, and do not be ungrateful.” [Soorah al-Baqarah (2):151, 152].

Hence, all praise is due to Allaah who saved us, the entire body of Muslims, from the various paths of darkness and sheer ignorance by sending Muḥammad (ﷺ). By him, Allaah opened for us the door of guidance and humility to the Lord of the Earth and heavens. He enriched us with his legislation which promotes using wisdom and fine admonition, and includes the commands to be just, treat others well, and strive for perfection. It also prohibits immorality, corruption, and oppression. All praise is due to Him for the favor and bounty He has bestowed upon us, and we hope that He allows us to be grateful for such blessings, and opens the doors of repentance, forgiveness, and mercy for us.

Every Muslim must realize the magnitude of these blessings and strive to preserve them. Doing so would lead to goodness for himself and rectification for those around him; treading the straight, upright path of Islaam; exercising full caution from actions of *Jaahiliyyah* and their misguidance, foolishness and deviation; all in order to attain the pleasure and mercy of Allaah, and to protect himself from His anger and wrath. Al-Bukhaaree collected a *Hadeeth* from ‘Abdullaah ibn ‘Abbaas (رضي الله عنه) where the Prophet (ﷺ) said,

أَبْغَضُ النَّاسِ إِلَى اللَّهِ ثَلَاثَةٌ: مُلْحِدٌ فِي الْحَرَمِ، وَمُبْتَغٍ فِي الْإِسْلَامِ سُنَّةَ الْجَاهِلِيَّةِ،  
وَمُطَلِّبٌ دَمَ امْرِئٍ بغيرِ حَقٍّ لِيُهْرِقَ دَمَهُ.

“The most despised of people to Allaah are three: one who does evil in *al-Haram* (i.e. the sanctuaries of Makkah and al-Madeenah); one who desires practices of *Jaahiliyyah* to remain in Islaam; and one who unjustly seeks to spill someone else’s blood.”<sup>1</sup>

It is worth drawing attention here to a valuable and useful work on the topic, and that is the book entitled *Al-Masa’id allatee khaalafa feehaa Rasoolullaabi* (ﷺ) *Ahl al-Jaahiliyyah* (*Aspects in which the Messenger of Allaah* (ﷺ) *Opposed the People of Ignorance*), written by the reformer, Shaykh al-Islaam, Muḥammad ibn ‘Abdil-Wahhaab (ﷺ). All Muslims should learn from this book, and that is why the author wrote in his introduction, “These are aspects in which the Messenger of Allaah opposed the people of ignorance, whether people of the scripture or otherwise, and every Muslim must know about them.” May Allaah reward him well and bring about benefit by his knowledge and sincere advice; and may Allaah protect us from the channels of ignorance, and the paths followed by people of deviation and misguidance. He (ﷺ) is the best of those entreated.

<sup>1</sup> *Saḥeeḥ al-Bukhaaree* (6882).

#### 4. Kind Treatment of Women

Among the topics addressed by the sermon of the Prophet (ﷺ) on the Day of ‘Arafah was his counsel to treat women kindly, give them their rights, deal with them well, and live with them in a respectable and gracious manner. He (ﷺ) said,

فَاتَّقُوا اللَّهَ فِي النِّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ، وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئَنَّ فُرُوشَكُمْ أَحَدًا تَكَرَّهُوهُنَّ، فَإِنْ فَعَلْنَ ذَلِكَ فَاصْرَبُوهُنَّ صَرْبًا غَيْرَ مُبْرِحٍ، وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ.

“Have *Taqwaa* of Allaah concerning women! You have indeed taken them as a trust from Allaah, and intimacy with them has been made lawful to you by the word of Allaah. Your right upon them is that they not allow anyone whom you disapprove of to sit or step on your furnishings. If they do so, you may chastise them, but in a manner that does not cause injury or leave a mark. Their right upon you is that you must provide for them and clothe them in a gracious manner.”<sup>1</sup>

This is a truly remarkable counsel pertaining to women. Giving it due consideration and fulfilling it is from *Taqwaa*, as he said, “Have *Taqwaa* of Allaah concerning women! You have indeed taken them as a trust from Allaah.” This means that they have protection and are not to be harmed. They must remain safe with you as a trust from Allaah.

“And intimacy with them has been made lawful to you by the word of Allaah” refers to the permission and legislation of Allaah in His saying,

﴿فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾

“Then marry those who are pleasing to you among women.” [Soorah an-Nisaa’ (4):3]. Thus, a Muslim woman can feel delighted and consoled by being entitled to such fine treatment, respect, care, and kindness. The Prophet (ﷺ) made specific mention of treating women well in his counsel on this momentous occasion, during this magnificent sermon at the Farewell Hajj. Not only that, but he (ﷺ) made specific mention of dealing well with women at other times as well, and one such instance is reported in the two *Saheeh*

<sup>1</sup> A portion from the lengthy *Hadeeth* of Jaabir in *Saheeh Muslim* (1218).

collections where Aboo Hurayrah (رضي الله عنه) narrated that the Messenger of Allaah (ﷺ) said,

اسْتَوْصُوا بِالنِّسَاءِ فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلْعٍ وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلْعِ أَعْلَاهُ، فَإِنْ ذَهَبَتْ تَقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكَتَهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ.

“Take good care of women and treat them kindly, because a woman has been created from a rib, and the most curved portion of the rib is its upper portion. If you try to straighten it you will break it, and if you leave it alone it remains crooked. Take good care of women and treat them kindly.”<sup>1</sup>

At this point, a Muslim woman must remember that under the shade of Islaam she lives a life of respect, comfort, modesty, and possessing her lawful rights which Allaah has prescribed for her. This is in contrast to how women lived during the Days of Ignorance.

Anyone who examines the condition of the Muslim woman as found in the noble teachings of Islaam and its lofty directives shall find that Islaam rescues women from the claws of depravity, and the sludge of immorality. Within the folds of Islaam, a woman leads a life of purity, chastity, and modesty; secure and respected. Anyone who compares her state in light of Islaam versus her condition in the Days of Ignorance would discover an enormous disparity in terms of marriage and treatment.

Al-Bukhaaree reported in his *Saheeh* collection<sup>2</sup> that ‘Urwah ibn az-Zubayr narrated the following account from ‘Aa’ishah (رضي الله عنها), wife of the Prophet (ﷺ):

أَنَّ النِّكَاحَ فِي الْجَاهِلِيَّةِ كَانَ عَلَى أَرْبَعَةِ أَنْحَاءٍ: فَنِكَاحٌ مِنْهَا نِكَاحُ النَّاسِ الْيَوْمَ: يَخْطُبُ الرَّجُلُ إِلَى الرَّجُلِ وَلَيْتَهُ أَوْ ابْنَتَهُ فَيُضِدُّهَا ثُمَّ يَنْكِحُهَا، وَنِكَاحٌ آخَرٌ: كَانَ الرَّجُلُ يَقُولُ لِامْرَأَتِهِ إِذَا طَهَّرْتَ مِنْ طَمَثِهَا: أَرْسِلِي إِلَى فُلَانٍ فَاسْتَبْضِعِي مِنْهُ، وَيَعْتَرِلُهَا زَوْجَهَا وَلَا يَمَسُّهَا أَبَدًا حَتَّى يَتَبَيَّنَ حَمْلُهَا مِنْ ذَلِكَ الرَّجُلِ الَّذِي تَسْتَبْضِعُ مِنْهُ، فَإِذَا تَبَيَّنَ حَمْلُهَا أَصَابَهَا زَوْجُهَا إِذَا أَحَبَّ، وَإِنَّمَا يَفْعَلُ ذَلِكَ رَغْبَةً فِي نَجَابَةِ الْوَلَدِ، فَكَانَ هَذَا النِّكَاحُ نِكَاحَ الْإِسْتِبْضَاعِ، وَنِكَاحٌ آخَرٌ:

<sup>1</sup> *Saheeh al-Bukhaaree* (3331), *Saheeh Muslim* (1468).

<sup>2</sup> *Saheeh al-Bukhaaree* (5127).

يَجْتَمِعُ الرَّهْطُ مَا دُونَ الْعَشْرَةِ فَيَدْخُلُونَ عَلَى الْمَرْأَةِ كُلُّهُمْ يُصِيبُهَا، فَإِذَا حَمَلَتْ وَوَضَعَتْ  
 وَمَرَّ عَلَيْهَا لَيَالٍ بَعْدَ أَنْ تَضَعَ حَمْلَهَا أَرْسَلَتْ إِلَيْهِمْ، فَلَمْ يَسْتَطِعْ رَجُلٌ مِنْهُمْ أَنْ يَمْتَنِعَ حَتَّى  
 يَجْتَمِعُوا عِنْدَهَا، تَقُولُ لَهُمْ: قَدْ عَرَفْتُمُ الَّذِي كَانَ مِنْ أَمْرِكُمْ، وَقَدْ وُلِدْتُ فَهُوَ ابْنُكَ يَا فُلَانُ،  
 تُسَمِّي مَنْ أَحَبَّتْ بِاسْمِهِ فَيَلْحَقُ بِهِ وَلَدَهَا، لَا يَسْتَطِيعُ أَنْ يَمْتَنِعَ بِهِ الرَّجُلُ، وَنِكَاحُ الرَّابِعِ:  
 يَجْتَمِعُ النَّاسُ الْكَثِيرُ فَيَدْخُلُونَ عَلَى الْمَرْأَةِ لَا تَمْتَنِعُ مِمَّنْ جَاءَهَا وَهِنَّ الْبَغَايَا، كُنَّ يَنْصِبْنَ  
 عَلَى أَبْوَابِهِنَّ رَايَاتٍ تَكُونُ عَلَمًا، فَمَنْ أَرَادَهُنَّ دَخَلَ عَلَيْهِنَّ، فَإِذَا حَمَلَتْ إِحْدَاهُنَّ وَوَضَعَتْ  
 حَمْلَهَا، جُمِعُوا لَهَا وَدَعُوا لَهُمُ الْقَافَةَ، ثُمَّ أَلْحَقُوا وَلَدَهَا بِالَّذِي يَرُونَ فَالْتَأَطَ بِهِ، وَدَعِيَ ابْنَهُ لَا  
 يَمْتَنِعُ مِنْ ذَلِكَ، فَلَمَّا بُعِثَ مُحَمَّدٌ (ﷺ) بِالْحَقِّ هَدَمَ نِكَاحَ الْجَاهِلِيَّةِ كُلَّهُ إِلَّا نِكَاحَ النَّاسِ  
 الْيَوْمِ.

“There were four types of marriage during the pre-Islamic period of ignorance. One type was similar to that of the present day, where a man asked another man for the hand of a girl under his guardianship, or for his daughter’s hand, gave the dowry to her, and then married her. Another type of marriage was where a man would say to his wife, once she had become clean from her menses, “Send for so-and-so and have intercourse with him.” Her husband would then keep away from her and not have intercourse with her at all until she got pregnant from the other man with whom she was sleeping. When it was clear that she was pregnant, her husband would sleep with her if he wished. Her husband did all this hoping to have a child of noble descent. Such a marriage was called *al-Istibdaa’*. Another type of marriage was where a group of less than ten men would gather, go to a woman, and all have intercourse with her. If she became pregnant and gave birth, she would send for all of them some days after her delivery, and none of them could refuse. When they all gathered before her, she would say to them, “You all know what you have done, and now I have given birth to a child. It is your son, so-and-so!” naming whoever she wished. Her child would then be attributed to him, and the man could not refuse to take him. The fourth type of marriage was where many men would go to a woman who would never refuse anyone who came to her. Those were the prostitutes who used to affix flags at their doors



as signs for anyone who wished to have intercourse with them. When any of them became pregnant and delivered, all of those men would be gathered for her. They would also call for persons skilled in discerning the resemblance of a child, and who would link the child to the man they presumed to be the father. The woman would then let her child be ascribed to him and be called his son, and the man could not refuse at all. However, when Muḥammad (ﷺ) was sent with the truth, he abolished all types of marriages observed in the pre-Islamic period of ignorance except the type of marriage which people recognize today.”

In the Days of Ignorance, a woman was purchased and sold like an animal or commodity, and was forced into marriage and prostitution. Others would inherit from her while she inherited from none. She was owned, but could own no property. In most cases, the men who owned a woman would deny her from using what she herself possessed unless she had the man’s approval. However, they deemed it a husband’s right to spend a woman’s wealth without her consent. There were many other forms of oppression and abuse from which women bitterly suffered. However, Allaah rescued them with Islaam.

The pure code of living found in Islaam, with its sound directives and wise guidance, cultivated the Muslim woman and preserved her esteem and nobility. It was responsible for bringing about her honor and happiness. It provided for her the means to a comfortable life, far from sources of aspersion, disturbance, evil, and corruption. The guidance and teachings of Islaam are like a safety valve not just for women, but for society at large. It serves to curb evils, ills, and afflictions. When the guidelines of Islaam pertaining to women are missing from society, this leads to destruction and the onset of various evils and ills in succession, one after the other. History is one of the strongest evidences of that, since when one examines the vast annals of history, he finds that among the prime factors leading to the collapse of civilizations, disintegration of societies, degeneration of morals, spreading of depravity, corruption of values, and prevalence of crimes is separating the woman from the teachings of the upright religion and its wise, blessed guidance.

It is a must for the Muslim woman to accept all the teachings of Islaam with an open heart, without misgivings. She must inculcate and embody them in the best way possible, so that she can live a satisfying life and succeed in attaining the pleasure of her Lord, as well as happiness in this world and the Hereafter. Anyone in charge of women’s affairs must take good care of them,

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instill in them the morals and teachings of Islaam, protect their rights, respect them, and treat them well. This must all be done in obedience to Allaah, seeking His reward, and truly observing *Taqwaa* of Him. Allaah alone is the One whose aid we seek. There is no Lord but Him, and there is no might or power except by Him.

## 5. Sanctity of Blood, Property, and Honor

There are narrations in the two *Saheeh* collections, as well as other sources, which establish that the Prophet (ﷺ) addressed the people on the Day of Sacrifice and the issue he emphasized most was the sanctity and inviolability of blood, property and honor of all Muslims. There are several narrations regarding this from a number of Companions (رضي الله عنهم). One of them is the narration of Ibn ‘Abbaas (رضي الله عنهما) where he reported that the Messenger of Allaah (ﷺ) delivered a sermon on the Day of Sacrifice and said,

يَا أَيُّهَا النَّاسُ، أَيُّ يَوْمٍ هَذَا؟ قَالُوا: يَوْمٌ حَرَامٌ. قَالَ: فَأَيُّ بَلَدٍ هَذَا؟ قَالُوا: بَلَدٌ حَرَامٌ. قَالَ: فَأَيُّ شَهْرٍ هَذَا؟ قَالُوا: شَهْرٌ حَرَامٌ. قَالَ: فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فَأَعَادَهَا مِرَارًا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: اللَّهُمَّ هَلْ بَلَغْتُ؟ اللَّهُمَّ هَلْ بَلَغْتُ؟ - قَالَ ابْنُ عَبَّاسٍ (رضي الله عنهما) فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَوَصِيَّتُهُ إِلَى أُمَّتِهِ - فَلْيَبْلُغِ الشَّاهِدُ الْغَائِبَ، لَا تَرْجِعُوا بَعْدِي كُفْرًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.

“O people! What day is this?” They replied, “A sacred day.” He then asked, “What land is this?” They replied, “A sanctified land.” He then asked, “What month is this?” They replied, “An inviolable month.” He continued, “Verily, your blood, properties, and honor are sacred and inviolable to one another, just as the sanctity of this day of yours, in this land of yours, in this month of yours,” and he repeated his statement several times. Afterwards, he raised his head and said, “O Allaah! Have I conveyed? O Allaah! Have I conveyed?” – Ibn ‘Abbaas (رضي الله عنهما) added, “By Him in whose Hand is my soul, that was the bequest which the Prophet (ﷺ) left for his followers – Those present must convey to those not in attendance. Do not return to disbelief after me, striking the necks of each other.”<sup>1</sup>

There is also the narration from Aboo Bakrah, Nufay‘ ibn al-Haarith ath-Thaqafee (رضي الله عنهما), who narrated that the Prophet (ﷺ) delivered a sermon to them on the Day of Sacrifice where he said,

<sup>1</sup> *Saheeh al-Bukhaaree* (1739).

أَتَدْرُونَ أَيُّ يَوْمٍ هَذَا؟ قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: أَلَيْسَ يَوْمَ النَّحْرِ؟ قُلْنَا: بَلَى. قَالَ: أَيُّ شَهْرٍ هَذَا؟ قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، فَقَالَ: أَلَيْسَ ذُو الْحِجَّةِ؟ قُلْنَا: بَلَى. قَالَ: أَيُّ بَلَدٍ هَذَا؟ قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: أَلَيْسَتْ بِالْبَلَدَةِ الْحَرَامِ؟ قُلْنَا: بَلَى. قَالَ: فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا إِلَى يَوْمِ تَلْقَوْنَ رَبَّكُمْ، أَلَا هَلْ بَلَّغْتُمْ؟ قَالُوا: نَعَمْ. قَالَ: اللَّهُمَّ اشْهَدْ، فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَرُبَّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ، فَلَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.

“Do you know what day this is?” We replied, “Allaah and His Messenger know best.” He remained silent until we thought he might give it another name, and he then said, “Is it not the Day of Sacrifice?” We said, “Yes, it is.” He further asked, “Which month is this?” We responded, “Allaah and His Messenger know best.” He remained silent until we thought he might give it another name, and he then said, “Is it not the month of *Thul-Hijjah*?” We responded: “Yes, it is.” He further asked, “What land is this?” We responded, “Allaah and His Messenger know best.” He remained silent until we thought he might give it another name, and he then said, “Is it not the sanctified land?” We replied, “Yes, it is.” He continued, “Verily, your blood and properties are inviolable to one another, just as the sanctity of this day of yours, in this month of yours, in this land of yours, till the day you meet your Lord. Have I conveyed?” They replied, “Yes.” He said, “O Allaah! Be witness! Those present must convey to those not in attendance; perhaps one to whom it is conveyed may comprehend it better than one who heard it. Do not return to disbelief after me, striking the necks of each other.”<sup>1</sup>

Also among them is the narration of ‘Abdullaah ibn ‘Umar (رضي الله عنه) who reported that while at Minaa the Prophet (ﷺ) said,

أَتَدْرُونَ أَيُّ يَوْمٍ هَذَا؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَقَالَ: فَإِنَّ هَذَا يَوْمٌ حَرَامٌ، أَفَتَدْرُونَ أَيُّ بَلَدٍ

<sup>1</sup> *Saheeh al-Bukhaaree* (1741), *Saheeh Muslim* (1679).

هَذَا؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: بَلَدٌ حَرَامٌ، أَفْتَدْرُونَ أَيُّ شَهْرٍ هَذَا؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: شَهْرٌ حَرَامٌ، قَالَ: فَإِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا.

“Do you know which day this is?” The people replied, “Allaah and His Messenger know best.” He said, “It is a sacred day. Do you know which land this is?” They replied, “Allaah and His Messenger know best.” He said, “It is a sanctified land. Do you know which month this is?” They replied, “Allaah and His Messenger know best.” He said, “It is an inviolable month. Thus, Allaah has indeed made your blood, properties, and honor sacred and inviolable to one another like the sanctity of this day of yours, in this month of yours, in this land of yours.”<sup>1</sup>

There is also the narration from Jareer ibn ‘Abdillaah al-Bajalee (رضي الله عنه) where he recollected that the Prophet (ﷺ) said to him during the Farewell Hajj,

اسْتَنْصِتِ النَّاسَ، فَقَالَ: لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.

“Tell the people to listen attentively,” after which he addressed them saying, “Do not return to disbelief after me, striking the necks of each other.”<sup>2</sup> In addition to these, there are many other narrations pertaining to the topic.

This magnificent sermon and its momentous words show how sacred and inviolable the blood, property, and honor of Muslims truly are, as well as the fact that it is impermissible to transgress upon them in any way.

Shaykh al-Islam, Ibn Taymiyyah (رحمته الله عليه), said

The default which applies to the blood, property, and honor of Muslims is that they are sacred and inviolable to each other. It is not lawful to take anything from them without the permission of Allaah and His Messenger. The Prophet (ﷺ) said in his sermon during the Farewell Hajj,

إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا.

“Verily, your blood and your properties are sacred and inviolable to one another, just as the sanctity of this day of yours, in this month of yours, in this land of yours.”<sup>3</sup> And he said,

<sup>1</sup> *Saheeh al-Bukhaaree* (1742).

<sup>2</sup> *Saheeh al-Bukhaaree* (121), *Saheeh Muslim* (65).

<sup>3</sup> *Saheeh al-Bukhaaree* (1741), *Saheeh Muslim* (1679); from Aboo Bakrah (رضي الله عنه).

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ.

“All of a Muslim is inviolable to another Muslim: his blood, property, and honor.”<sup>1</sup> And he said,

مَنْ صَلَّى صَلَاتِنَا وَاسْتَقْبَلَ قِبْلَتَنَا وَأَكَلَ ذَبِيحَتَنَا فَذَلِكَ الْمُسْلِمُ الَّذِي لَهُ ذِمَّةُ اللَّهِ وَرَسُولِهِ.

“Whoever performs our prayer, faces our *Qiblah*, and eats of our sacrifice, he is a Muslim; he has the protection of Allaah and His Messenger.”<sup>2</sup> He also said,

إِذَا التَّقَى الْمُسْلِمَانِ بَسِيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ

قِيلَ: يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: إِنَّهُ أَرَادَ قَتْلَ صَاحِبِهِ.

“If two Muslims confront each other with their swords drawn, the assassin and the victim will both be in the Fire.” He was asked, “This applies to the assassin, but what about the victim?” He replied, “He eagerly desired to kill his companion.”<sup>3</sup> He additionally said,

لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.

“Do not return to disbelief after me, striking the necks of each other.”<sup>4</sup> And he further said,

إِذَا قَالَ الْمُسْلِمُ لِأَخِيهِ يَا كَافِرُ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا.

“If a Muslim says to his brother, ‘O *Kaafir*,’ it shall apply to one of them.”<sup>5</sup> All of these narrations are in the *Saheeh* collections.<sup>6</sup>

The Prophet (ﷺ) placed very strong emphasis upon the sanctity of these three things – blood, property, and honor – and he went to great lengths to stress their inviolable nature. He likened their sanctity to that of the sacred day, in the inviolable month, in the sanctified land. He repeated that to them, taking advantage of the occasion, and also due to the gravity of the matter itself. He ordered those present to convey the message to others who were not in attendance. He seized their attention by asking them about the day, month, and land, and he subsequently reminded them of their sanctity which was a fact

<sup>1</sup> *Saheeh Muslim* (2564); from Aboo Hurayrah (رضي الله عنه).

<sup>2</sup> *Saheeh al-Bukhaaree* (391).

<sup>3</sup> *Saheeh al-Bukhaaree* (31), *Saheeh Muslim* (2888); from Aboo Bakrah (رضي الله عنه).

<sup>4</sup> *Saheeh al-Bukhaaree* (121), *Saheeh Muslim* (65); from Jarer ibn ‘Abdillaah (رضي الله عنه).

<sup>5</sup> *Saheeh al-Bukhaaree* (6104), *Saheeh Muslim* (60); from ibn ‘Umar (رضي الله عنه) with slight variation in wording.

<sup>6</sup> *Majmoo‘ al-Fataawaa* (3/283).

deeply rooted within them all. This was done as a precursor to clarifying the inviolability of the blood, property, and honor of a Muslim.

Al-Haafith Ibn Hajar (رحمته الله) stated

He only compared the sanctity of blood, honor, and property to that of the day, month and land because the audience considered it wrong to violate those things and destroy their sanctity. In fact, they would strongly rebuke anyone who did so. Furthermore, he only posed the initial questions to remind everyone of their sanctity, affirming what they already knew, so as to build upon that what he wanted to establish in a more emphatic way.<sup>1</sup>

The Prophet (ﷺ) gave another stern warning pertaining to the sanctity of blood by saying,

لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.

“Do not return to disbelief after me, striking the necks of each other.”<sup>2</sup>

This is a very stern warning because “he qualified those who strike the necks of one another without any right to do so as *Kuffaar*, and he called this act *Kufr*.”<sup>3</sup> However, this is not a type of *Kufr* which puts one out of Islam. It is actually a degree less than full-fledged *Kufr*. Nonetheless, this shows that such an act is among the branches of *Kufr* and is one of its blameworthy and repugnant traits. Islam came warning against it and prohibiting it in order to achieve harmony, unite hearts, and protect blood from being spilled in vain without any right or reason. To this effect, the Prophet (ﷺ) said,

سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ.

“Insulting a Muslim is an evil action, and fighting him is *Kufr*.”<sup>4</sup>

All Muslims must beware of perpetrating such a blatant and disastrous sin: transgressing upon the blood, property, or honor of another Muslim.

A man wrote to Ibn ‘Umar (رضي الله عنهما): “Compile all knowledge for me.” So he wrote back:

“Verily, knowledge is much. However, if you are able to meet Allaah not bearing the burden of having transgressed on the blood of the people; with a stomach not having consumed wealth misappropriated from them; having

<sup>1</sup> *Fath al-Baaree* (3/576).

<sup>2</sup> *Saheeh al-Bukhaaree* (1741), *Saheeh Muslim* (1679).

<sup>3</sup> *Majmo‘ al-Fataawaa* (7/355).

<sup>4</sup> *Saheeh al-Bukhaaree* (48), *Saheeh Muslim* (64); from ‘Abdullaah ibn Mas‘ood (رضي الله عنه).

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withheld your tongue from their honor; and while striving to adhere to their general body; then do so.”<sup>1</sup>

What incredibly deep words of advice and comprehensive wisdom! And all success lies with Allaah.

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<sup>1</sup> *Siyar A'laam an-Nubalaa'* (3/222).



## 6. Five Traits that Lead to *Jannah*

In the *Hadeeth* reported from Aboo Umaamah al-Baahilee (رضي الله عنه), he narrated that he heard the Messenger of Allaah (ﷺ) say in his sermon during the Farewell Hajj,

اتَّقُوا اللَّهَ رَبَّكُمْ، وَصَلُّوا خَمْسَكُمْ، وَصُومُوا شَهْرَكُمْ، وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ، وَأَطِيعُوا إِذَا أَمَرَكُمْ،  
تَدْخُلُوا جَنَّةَ رَبِّكُمْ.

“Observe *Taqwaa* of Allaah, your Lord, pray your five, fast your month, pay the *Zakaah* due on your wealth, obey those in authority over you, and you shall enter the *Jannah* of your Lord.”<sup>1</sup> At-Tirmithi said, “This is a *hasan saheeh Hadeeth*.” It was also collected by Ahmad and al-Haakim with the wording,

أَعْبُدُوا رَبَّكُمْ

“Worship your lord.”<sup>2</sup> This is a comprehensive counsel about factors which contribute to entering *Jannah*, and successfully attaining its bounty and joy. It is the abode Allaah has prepared for His obedient servants and righteous *Anbiyaa*. He has placed in it enormous favor and incredible reward which no eye has ever seen, no ear has ever heard, and no human has conceived.

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾

“And no soul knows what joy has been hidden for them as reward for what they used to do.” [Soorah as-Sajdah (32):17].

The statement in the *Hadeeth* “And you shall enter the *Jannah* of your Lord” is an attribution showing that *Jannah* belongs to Allaah, and this increases it in honor, splendor, and prestige. The Prophet (ﷺ) outlined five brilliant factors which lead one to enter *Jannah* and attain the rewards and bounty within it:

1. “Observe *Taqwaa* of Allaah, your Lord” by fulfilling His commands and avoiding His prohibitions. The basis of *Taqwaa* is for a person to place a protective barrier between himself and whatever he fears. As it relates to

<sup>1</sup> *Jaami’ at-Tirmithi* (616); graded *saheeh* by al-Albaanee in *Saheeh Sunan at-Tirmithi* (1/337).

<sup>2</sup> *Musnad Ahmad* (5/251), *Mustadrak al-Haakim* (1/9); graded *saheeh* by al-Albaanee in *as-Saheehah* (867).

Allaah, *Taqwaa* is to place a protective barrier between oneself and the wrath, anger and punishment which he fears from his Lord. That is accomplished by acting in His obedience and not disobeying Him. Talq ibn Habeeb (رضي الله عنه) said, “*Taqwaa* is to act in obedience to Allaah, upon light from Allaah, hoping for the reward of Allaah; and to avoid disobeying Allaah, upon light from Allaah, fearing the punishment of Allaah.”<sup>1</sup> Hence, *Taqwaa* of Allaah (ﷻ) entails striving and exerting oneself, and sincerity of one’s soul to obey Allaah and draw nearer to Him by doing what He loves; especially by fulfilling the obligatory deeds and abstaining from sins and wrongdoing.

Part of observing *Taqwaa* of Allaah is to have *Eemaan* in the foundations of this religion and its sound ‘*Aqeedah* (system of beliefs), and to carry out the deeds prescribed by Islaam and all its acts of worship. These are all part of *Taqwaa* and qualities of its people, as Allaah has said,

﴿لَيْسَ الْبِرَّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ وَءَاتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ  
بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا  
وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

“Righteousness is not in turning your faces to the East or West. Rather, righteous is he who believes in Allaah, the Last Day, the angels, the Book, and the Prophets; and gives wealth, in spite of love for it, to relatives, orphans, the needy, the stranded traveler, those who ask, and for freeing slaves; and establishes *Salaah* and gives *Zakaah*; and those who fulfill their promise when they make it; and those who patiently persevere throughout extreme poverty, hardship, and at the time of battle. Those are the ones who have been sincere, and it is those who have *Taqwaa*.” [Soorah al-Baqarah (2):177].

2. “Pray your five” is a command to be consistent and observant of *Salaah* five times each day, because performing them leads to *Jannah*, whereas

<sup>1</sup> Reported by Ibn al-Mubaarak in *az-Zuhd* (1343), Hannaad ibn as-Saree in *az-Zuhd* (532); graded *sahih* by al-Albaanee in his checking of *Kitaab al-Eemaan* by Ibn Abee Shaybah (pg. 39).

neglecting them leads to the Hellfire. *Salaah* is the main support of the religion and the most emphasized of its pillars following the declaration of faith. It is the connection between the servant and his Lord, and the first thing one will be called to account for on the Day of Reckoning. If it is sound then so will be the remainder of one's actions, but if it is corrupt then the remainder of one's deeds will be corrupt as well. It is what distinguishes between the Muslim and the *Kaafir* since its establishment is *Eemaan* and neglecting it is *Kufr*. There is no share of *Islaam* for someone who abandons *Salaah*.

In *al-Musnad*, and other sources, 'Abdullaah ibn 'Amr ibn al-'Aas (رضي الله عنه) narrated that the Prophet (ﷺ) spoke about *Salaah* one day and said,

مَنْ حَافِظَ عَلَيْهَا كَانَتْ لَهُ نُورًا وَبُرْهَانًا وَنَجَاةً يَوْمَ الْقِيَامَةِ، وَمَنْ لَمْ يَحَافِظْ عَلَيْهَا لَمْ يَكُنْ لَهُ نُورٌ وَلَا بُرْهَانٌ وَلَا نَجَاةٌ، وَكَانَ يَوْمَ الْقِيَامَةِ مَعَ قَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَأُبَيِّ بْنِ خَلْفٍ.

“Whoever consistently observes and safeguards it, then it shall be a light, proof, and salvation for him on the Day of Resurrection. Whoever did not do so, then he shall have no light, proof, or salvation, and on the Day of Resurrection he shall be with Qaaroon, Fir‘awn, Haamaan, and Ubayy ibn Khalaf.”<sup>1</sup>

3. “Fast your month” refers to the blessed month of Ramaḍaan, doing so by abstaining during the day from food, drink, and all else which nullifies the fast. It is one month which recurs each year, and in which Allaah has prescribed fasting upon His servants.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ أَيَّامًا مَّعْدُودَاتٍ ﴿١٨٤﴾﴾

“O you who have *Eemaan*! Fasting has been prescribed for you, as it was prescribed for those before you, that you may attain *Taqwaa*; fasting for a fixed number of days.” [*Soorah al-Baqarah* (2):183, 184]. They are only a few days, and fasting for that duration can be done with utmost ease. All Muslims fulfill this act of obedience at the same time, abstaining from their intrinsic desire for food, drink, and intimacy. Then, out of His favor and

<sup>1</sup> *Musnad Ahmad* (2/169), *Sabeeh Ibn Hibbaan* (1467). Al-Haythamee said in *Majma' az-Zawaa'id* (1/292): “the narrators of *Ahmad* are all trustworthy.” Ash-Shaykh 'Abdul-'Azeez ibn Baaz graded it *hasan* in his *Majmoos al-Fataawaa* (10/278).

bounty, Allaah recompenses them by allowing them to fulfill their religious duty, increase in perfection, and earn His immense reward and all-encompassing favor. In addition, there is an entrance to *Jannah* called “*ar-Rayyaan*” which none will enter except those who fast.

4. “**Pay the *Zakaah* due on your wealth**” which Allaah has obligated upon you and designated as a right due on all wealth. It is not obligatory upon the poor who do not possess the *Nisaa*b (minimal amount). Rather, it is only required of those with sufficient wealth, so as to complete their implementation of Islaam, increase their wealth, refine their conduct, rid themselves and their properties of tribulations, purify them from sins, and console the poor and needy. These all show the comprehensiveness of this act of worship and the magnitude of its benefit.

5. “**Obey those in authority over you**” is an order to listen and comply with the Muslim leaders, as long as that does not entail disobedience to Allaah; being sincere to them, not rebelling against them or being disloyal to them. Allaah has said,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾

“**O you who have *Eemaan*, obey Allaah, and obey the Messenger, and those in authority among you.**” [*Soorah an-Nisaa*’ (4):59].

The Prophet (ﷺ) stressed this point in the Farewell Hajj, as collected in *Saheeh Muslim*, where Yahyaa ibn Husayn narrated from his grandmother that she had heard the Prophet (ﷺ) delivering a sermon at the Farewell Hajj in which he said,

وَلَوْ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ يَقُودُكُمْ بِكِتَابِ اللَّهِ فَاسْمَعُوا لَهُ وَأَطِيعُوا.

“**If a slave is appointed over you and he conducts your affairs according to the Book of Allaah, you must listen to him and obey his orders.**”<sup>1</sup>

Hence, it is obligatory to accept that as part of the religion, and as a deed by which nearness to Allaah (ﷻ) can be sought. The One who prescribed obedience to those in authority is the same One who prescribed *Salaah*, fasting and *Zakaah*; and they all lead to entering *Jannah* and earning the pleasure of Allaah (ﷻ).

<sup>1</sup> *Saheeh Muslim* (1838).

These five qualities in the *Hadeeth* were attributed to the people of *Eemaan* as traits only they possess, and ones which lead them to perfection.

At-Teebee (ﷺ) said

The wisdom behind attributing these qualities, and what follows them, to [the people of *Eemaan*] is to make it clear to them that these deeds, if done in the proper manner, distinguish them from other nations. It also encourages them to hasten in carrying out these deeds by reminding them of how they were addressed. It reminds them that for this ascription related to actions, there is a corresponding ascription related to virtue which is even higher and better than it – namely, *Jannah* which is tied to the Lord, and this gives the feeling of additional care for them as well as their reward, and it results from what distinguishes them from all other peoples.<sup>1</sup>

O Allaah we ask you to bless us with entering *Jannah*, the abode of eternal comfort and happiness; and to assist us in accomplishing all that will lead us there. Verily, You hear all and respond.

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<sup>1</sup> *Tuhfat al-Ahwathee* (3/238).

## 7. Defining the *Mu'min*, *Muslim*, *Mujaahid* and *Muhaajir*

Al-Imaam Ahmad reported in his *Musnad* that Fadaalah ibn 'Ubayd narrated that the Messenger of Allaah (ﷺ) said during the Farewell Hajj,

أَلَا أُخْبِرُكُمْ بِالْمُؤْمِنِ؟ مَنْ أَمِنَهُ النَّاسُ عَلَى أَمْوَالِهِمْ وَأَنْفُسِهِمْ، وَالْمُسْلِمِ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُجَاهِدِ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللَّهِ، وَالْمُهَاجِرِ مَنْ هَجَرَ الْخَطَايَا وَالذُّنُوبَ.

“Shall I not inform you about the *Mu'min*? He is the one whom people trust with their wealth and lives. The *Muslim* is he from whose tongue and hand the people are safe. The *Mujaahid* is he who struggles with his own soul to obey Allaah. The *Muhaajir* is he who abandons misdeeds and sins.”<sup>1</sup>

This *Hadeeth*, which is part of the Prophet's (ﷺ) bequest and instruction to his *Ummah* imparted during the Farewell Hajj, explains the perfection of these concepts: *Eemaan*, *Islaam*, *Jihaad*, and *Hijrah*. It also explains who rightfully deserves to be described by these traits, upon which rests happiness in this world and the Hereafter. Additionally, it gives comprehensive definitions of them.

1. The *Mu'min* is he whom people trust with their lives and property. Once *Eemaan* settles firmly and fills the heart, it demands of a person to fulfill the duties of *Eemaan*, among the most important of which are: taking care of trusts, dealing with others honestly, and making sure to not oppress others with respect to their lives and property. When someone consistently does these things, people know him to be that way, and they place confidence in him and trust him with their lives and wealth because they know that he protects what he is entrusted with. This is one of the foremost things dictated by *Eemaan* as the Prophet (ﷺ) said,

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ.

“There is no *Eemaan* for one who cannot be trusted.”<sup>2</sup>

<sup>1</sup> *Musnad Ahmad* (6/21); graded *sahih* by al-Albaanee in *as-Sahihah* (549).

<sup>2</sup> *Musnad Ahmad* (3/135), Ibn Hibbaan (194); from Anas ibn Maalik (رضي الله عنه). Graded *sahih li-ghayrihi* by al-Albaanee in *Sahih Mawaarid ath-Tham'aa* (42).

2. The *Muslim* is he from whose tongue and hand the Muslims are safe. That is because true Islaam is submission to Allaah, complete servitude devoted to Him, and giving the Muslims their rights. One's Islaam cannot be complete until he loves for the Muslims what he loves for himself. This can only come about when they are safe from any harm emanating from his tongue and hand, and such forms the very root of this obligation. If others are subject to harm from his tongue and hand, how can he be fulfilling his obligation to his Muslim brothers? How could someone who extends his hand and tongue with harm and enmity against the Muslims possibly be truly practicing Islaam? Thus, their being safe from his verbal or physical harm forms the very essence of completing his Islaam.

This also implies that the *Mu'min* is a level higher than the *Muslim* because if someone is trusted with the lives and wealth of others, then the Muslims would obviously be protected from his tongue and hand. Had they not been safe from him to begin with, they would not have trusted him. However, just because they feel safe from him does not mean that they necessarily trust him. He may not harm them, yet they do not place full confidence in him, fearing that he may have withheld his harm due to some ulterior motive or fear, and not due to having *Eemaan* in his heart.

Thus, the Prophet (ﷺ) defined the *Muslim* with an outward quality, namely, others being safe from him, whereas he defined the *Mu'min* with an inner quality, namely, that others trust him with their lives and wealth, and the latter trait is superior to the former.

3. The *Mujaahid* is he who struggles with his own soul to obey Allaah. That is because the soul is greatly inclined to being lazy about performing good deeds, constantly influencing one with evil, and quick to be affected at times of difficulty. It requires *sabr* (patient perseverance) and *jibaad* (struggle) in order to make it consistently obedient to Allaah, prevent it from disobeying Him, and maintain its composure in times of distress. These comprise all acts of obedience: fulfilling the commands, avoiding the prohibitions, and patient perseverance in dealing with what has been decreed. Thus, the real *Mujaahid* is he who struggles with his soul to accomplish these things in order for it play its proper role.

Ibn al-Qayyim (رحمته) mentioned that *Jihaad* against the soul is of four levels:<sup>1</sup>

First: Struggling with it in learning guidance and the religion of truth without which it can have no success or happiness, neither in this life nor the Hereafter. If it does not acquire this knowledge, it will be miserable in both abodes.

Second: Struggling with it in implementing that knowledge after attaining it, since mere knowledge without implementation will not yield any benefit, and it may even cause harm.

Third: Struggling with it in calling to that knowledge and teaching others who are ignorant of it. Otherwise, he would be one of those who conceals what Allaah has revealed, and his knowledge will not avail him nor save him from the punishment of Allaah.

Fourth: Struggling with it to patiently persevere throughout the difficulties faced in calling to Allaah and the harms ensuing from others. He should tolerate all of that for Allaah.

It is also established that the Prophet (ﷺ) said,

أَفْضَلُ الْجِهَادِ أَنْ يُجَاهِدَ الرَّجُلُ نَفْسَهُ وَهَوَاهُ.

“The best *Jihaad* is for a person to struggle against his own soul and its base desires.”<sup>2</sup>

If the Muslims neglect this *Jihaad* against their souls they would not be able to endure struggling against their enemies, and this would allow their enemies to be victorious over them.

Shaykh al-Islam, Ibn Taymiyyah (رحمته), said, “And if the *Kuffaar* are victorious, this results from the sins of the Muslims which diminished their *Eemaan*. However, if they repent by completing their *Eemaan*, then Allaah would aid them.”<sup>3</sup>

4. The *Muhaajir* is he who abandons sins and misdeeds, and this type of *Hijrah* (migration) is obligatory upon each and every Muslim. It always applies to any legally responsible person under all circumstances, because Allaah has certainly forbidden His servants from doing prohibited deeds and committing sins. He has ordered them to earnestly obey Him and follow His Messenger (ﷺ). It is a *Hijrah* which includes a “from” and “to”. As such, he migrates with his heart *from* loving other than Allaah *to* loving Him; *from* worshipping other

<sup>1</sup> *Zaad al-Ma'ad* (3/6).

<sup>2</sup> Reported by Ibn an-Najjaar from Aboo Tharr (رحمته); graded *sabeeh* by al-Albaanee in *Sabeeh al-Jaami'* (1099).

<sup>3</sup> *Al-Jawaab as-Sabeeh liman Baddala Deen al-Maseeh* (6/450).



than Allaah *to* worshipping Him; *from* fearing, placing hope and reliance in other than Allaah, *to* placing those things in Him; *from* supplicating, entreating, and humbling oneself for other than Allaah *to* directing all of those things to Him; *from* being immersed in committing sins and wrongdoing *to* repentance from them, and turning to Allaah alone in fear, hope, submission, and humility. It is reported in *Saheeh al-Bukhaaree* that the Prophet (ﷺ) said,

المُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ.

“The *Muhaajir* is he who abandons what Allaah has prohibited.”<sup>1</sup> Allaah has prohibited *Shirk*, following base desires, disobedience to Him, and committing sins. Thus, the true *Muhaajir* is he who abandons these things and turns himself sincerely to Allaah alone, follows the guidance of His Prophet (ﷺ), and remains far away from sins.

In short, if one fulfilled the directives of this *Hadeeth*, he would have established all aspects of the religion. If an individual embodied these traits such that the Muslims are safe from his tongue and hand; people trust him with their lives and wealth; he abandons what Allaah has prohibited; and he struggles with his soul to obey Allaah; then there would not remain anything good in religious or worldly affairs, outward or inward, except that he does it, and no evil except that he avoids it. And Allaah alone grants all success.<sup>2</sup>

<sup>1</sup> *Saheeh al-Bukhaaree* (10), from ‘Abdullaah ibn ‘Amr (رضي الله عنه).

<sup>2</sup> See *Bahjah Quloob al-Abraar* by Ibn Sa‘dee (17-19).

## 8. Radiance for Carriers of the *Sunnah*

Among the sermons of the Prophet (ﷺ) during the Farewell Hajj was the one mentioned in the *Hadeeth* of Jubayr ibn Muṭ‘im (رضي الله عنه) where he narrated that the Messenger of Allaah (ﷺ) stood at *al-Khayf* in Minaa and said,

نَضَّرَ اللهُ امْرَأً سَمِعَ مَقَالَتِي فَوَعَاها ثُمَّ أَدَّأها إِلَيَّ مَنْ لَمْ يَسْمَعِها، فَرَبَّ حَامِلٍ فَفِهُ لَا فِقْهَ لَهُ،  
وَرَبَّ حَامِلٍ فَفِهُ إِلَيَّ مَنْ هُوَ أَفْقَهُ مِنْهُ، ثَلَاثٌ لَا يَغِلُّ عَلَيْهِنَّ قَلْبُ الْمُؤْمِنِ: إِخْلَاصُ الْعَمَلِ،  
وَالنَّصِيحَةُ لِوَلِيِّ الْأَمْرِ، وَلُزُومُ الْجَمَاعَةِ، فَإِنَّ دَعْوَتَهُمْ تَكُونُ مِنْ وَرَائِهِمْ.

“May Allaah make radiant the one who heard my statement, memorized it, and then conveyed it to others who did not hear it. Perhaps someone who carries *fiqh* (understanding) might not comprehend it at all, and perhaps he may convey it to someone else who comprehends it better than himself. There are three towards which the heart of the *Mu‘min* finds no aversion: sincerity of action; loyalty and sincere advice to the leader; and adhering to the general body, because their call and supplication include all who are among them.”<sup>1</sup>

‘Abdullaah ibn Mas‘ood (رضي الله عنه) narrated that the Prophet (ﷺ) said,

نَضَّرَ اللهُ امْرَأً سَمِعَ مَقَالَتِي فَوَعَاها وَحَفَظَها وَبَلَّغَها، فَرَبَّ حَامِلٍ فَفِهُ إِلَيَّ مَنْ هُوَ أَفْقَهُ مِنْهُ،  
ثَلَاثٌ لَا يَغِلُّ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ: إِخْلَاصُ الْعَمَلِ لِلَّهِ، وَالنَّصِيحَةُ لِأَيِّمَةِ الْمُسْلِمِينَ، وَلُزُومُ  
جَمَاعَتِهِمْ، فَإِنَّ الدَّعْوَةَ تُحِيطُ مِنْ وَرَائِهِمْ.

“May Allaah make radiant the one who heard my statement, then memorized, preserved, and conveyed it. Perhaps someone who carries *fiqh* may convey it to someone else who comprehends it better than himself. There are three towards which the heart of a Muslim finds no aversion: sincerity of action for Allaah; loyalty and sincere advice to the Muslim leaders; and adhering to their general body, because their call and supplication encompass all who are among them.”<sup>2</sup> Aboo Nu‘aym

<sup>1</sup> Collected by Ahmad (16738), Ibn Maajah (3056), ad-Daarimee (228), al-Haakim (1/86-87); graded *sahheeh* by al-Albaanee in *Sahheeh al-Jaami‘* (6766).

<sup>2</sup> Collected by Ahmad (1/437), at-Tirmithee (2658), Ibn Maajah (232), Ibn Hibbaan (66); graded *sahheeh* by al-Albaanee in *Sahheeh Sunan at-Tirmithee* (3/61).

also reported that ‘Abdullaah ibn Mas‘ood (رضي الله عنه) said, “The Messenger of Allaah (ﷺ) delivered a sermon in this *Masjid* – *Masjid al-Khayf* – and he said...” then he mentioned the same narration.<sup>1</sup>

Zayd ibn Thaabit narrated that he heard the Messenger of Allaah (ﷺ) saying,

نَضَرَ اللهُ امْرَأً سَمِعَ مِنَّا حَدِيثًا فَحَفِظَهُ حَتَّى يُبَلِّغَهُ غَيْرَهُ، فَإِنَّهُ رَبُّ حَامِلٍ فَقِهِ لَيْسَ بِفَقِيهِ، وَرَبُّ حَامِلٍ فَقِهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ، ثَلَاثُ خِصَالٍ لَا يَغُلُّ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ أَبَدًا: إِخْلَاصُ الْعَمَلِ لِلَّهِ، وَمُنَاصَحَةُ وِلَاةِ الْأَمْرِ، وَلُزُومُ الْجَمَاعَةِ، فَإِنَّ دَعْوَتَهُمْ تُحِيطُ مِنْ وَرَائِهِمْ. وَقَالَ: مَنْ كَانَ هَمُّهُ الْآخِرَةَ جَمَعَ اللهُ شَمْلَهُ، وَجَعَلَ غِنَاهُ فِي قَلْبِهِ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ، وَمَنْ كَانَ نِيَّتُهُ الدُّنْيَا، فَزَقَّ اللهُ عَلَيْهِ ضَيْعَتَهُ، وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ.

“May Allaah make radiant the one who heard a *Hadeeth* from us, then memorized it and conveyed it to others. Perhaps someone who carries *fiqh* might not actually comprehend it, and perhaps he may convey it to someone else who comprehends better than himself. There are three qualities towards which the heart of a Muslim would never find aversion: sincerity of action for Allaah; loyalty and sincere advice to those in authority; and adhering to the general body, because their call and supplication encompass all those among them.” He continued, “Whoever makes the Hereafter his primary objective, Allaah will keep him focused, place contentment in his heart, and the affairs of this world shall be compelled to fall into place for him. But, whoever makes the life of this world his goal and intent, Allaah will shatter his affairs, place poverty between his two eyes, and nothing will come to him of this world except what was written for him.”<sup>2</sup>

More than twenty Companions narrated this *Hadeeth*. With the exception of those who preceded, they include: Mu‘aath ibn Jabal, Abud-Dardaa’, Anas ibn Maalik, an-Nu‘maan ibn Basheer, Aboo Sa‘eed al-Khudree, Aboo Hurayrah, ‘Abdullaah ibn ‘Umar, and Jaabir ibn ‘Abdillaah (رضي الله عنه). Consequently, many of the scholars consider it to be among the *mutawaatir* reports from the

<sup>1</sup> Collected by Aboo Nu‘aym in *Akhbaar Ashbahaan* (2/90).

<sup>2</sup> Collected by Ahmad (5/183), ad-Daarimee (229), Ibn Hibbaan (67); graded *sahih* by al-Albaanee in *Sahih Mawaarid ath-Tham’aan* (63).

Messenger of Allaah (ﷺ). One factor contributing to the multitude of narrators is that the Prophet (ﷺ) addressed the masses at *Masjid al-Khayf* in Minaa.

The word *al-Khayf* signifies ground that is raised above the area where torrent flows, and slopes away from the ruggedness of a mountain. The *Masjid* in Minaa is called *Masjid al-Khayf* due to it being at the foot of a mountain. Presently, it is an enormous *Masjid* which accommodates thousands of worshippers, and is supplied with all necessary services. The country's government – may Allaah protect it and grant it success – was responsible for its construction and maintenance. In it, many classes are offered during the days of Hajj, and there are designated locations specified for answering questions and offering guidance.

Indeed, the Prophet (ﷺ) addressed the people at Minaa to ensure that the massive audience who witnessed his Hajj could learn the teachings of the religion from him, and then spread what they heard to the ends of the Earth.

The Hadeeth, when all its various routes are combined, contains four main sections:

First: A prayer for those who hear the Hadeeth and convey it to others.

Second: The benefit produced by conveying the Hadeeth, specifically the *fiqh* that can be derived from it.

Third: Beginning with his saying, **“There are three towards which the heart of a Muslim finds no aversion...”**

Fourth: Beginning with his saying, **“Whoever makes the Hereafter his primary objective, Allaah will keep him focused...”**

The Prophet (ﷺ) began his address with a blessed supplication, and he did so specifically for the one who heard his Hadeeth, memorized it, and conveyed it as he heard it. If there was no other Hadeeth about the virtue of knowledge and explanation of its prestige, this one would suffice. This blessed, magnificent, prophetic prayer encompasses both inner and outer beauty. The word “*nadrab*” refers to the radiance and good appearance which adorns the face and emanates from *Eemaan*, as well as the internal happiness *Eemaan* produces, and the delight and joy which the heart finds with it. Such joy and delight radiate visibly on the face, and this is why Allaah combined delight, joy, and radiance in His saying,

﴿فَوَقَّعَهُمُ اللَّهُ سَرَ ذَلِكَ الْيَوْمِ وَلَقَّعَهُمْ نَضْرَةً وَسُرُورًا﴾

“So Allaah protected them from the evil of that day and granted them radiance and joy.” [*Soorah al-Insaan* (76):11]. Hence, the radiance is on their faces and the joy is in their hearts. Thereafter, the delight and reward they shall receive will produce radiance upon their faces as Allaah has said,

﴿ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴾

“You will recognize in their faces the radiance of delight.” [*Soorah al-Mutaffifeen* (83):24].

There is no doubt that this blessed supplication for radiance to adorn those who carry the *Sunnah* and convey it to the *Ummah* gives glad tidings to the individuals who dedicate themselves and their efforts to serve and convey the *Sunnah*. This motivates and encourages diligence, persistence, patience, perseverance, and expending one’s efforts to achieve that objective.

The *Hadeeth* indicates that the knowledge whose carriers deserve such glad tidings is of four levels:

First and second: hearing and retention. If one hears it and memorizes it by heart, this is similar to how something settles into a container which holds it and doesn’t spill out. Furthermore, the mind is similar to the rope used for tying the feet of a camel, or any other animal, to prevent it from running away.

Third: maintaining and preserving it, so it is not forgotten and lost.

Fourth: conveying it to the *Ummah* and spreading it so as to achieve its intended fruit and purpose. It is like a treasure buried in the Earth from which nothing has been spent, and it is subject to being lost. Similarly, knowledge from which none is spent or taught is on the verge of being lost. However, if it is spent from then it grows and flourishes.

He (ﷺ) prayed for the one who heard and conveyed the *Sunnah* to have *nadaarah* (radiance) as a reward in accordance to his spreading it, preserving its freshness, and striving to radiate that knowledge and give life to the *Sunnah*. Thus, he rewarded him with a prayer that suits his efforts. Sufyaan ibn ‘Uyaynah (رضي الله عنه) said, “No one seeks *Hadeeth* except that radiance is seen on his face.”<sup>1</sup>

<sup>1</sup> *Sharaf Ashaab al-Hadeeth* of al-Khateeb al-Baghdaadee (28).

## 9. Three Towards which the Heart of a Muslim Finds no Aversion

Previous mention was made of the Prophet's (ﷺ) sermon at *Masjid al-Khayf* in Minaa, and about how it contains four main sections. Discussion of the first section has preceded, which was about the prayer for someone who heard the *Hadeeth* of the Prophet (ﷺ), memorized it, preserved it, and conveyed it just as he heard it.

The second section explains the objective of conveying *Hadeeth* of the Prophet (ﷺ), which is to let it reach others who may be better able to memorize and understand it. This is found in his saying,

فَرُبَّ حَامِلٍ فِقْهٍ لَا فِقْهَ لَهُ، وَرُبَّ حَامِلٍ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ.

“Perhaps someone who carries *fiqh* (understanding) might not comprehend it at all, and perhaps he may convey it to someone else who comprehends it better than himself,” and in another version,

رُبَّ حَامِلٍ فِقْهٍ لَيْسَ بِفِقِيهِ، وَرُبَّ حَامِلٍ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ.

“Perhaps someone who carries *fiqh* might not actually comprehend it, and perhaps he may convey it to someone else who comprehends better than himself.” This means that someone may memorize something but not comprehend it, or he may comprehend it while someone else understands better than him. A person who memorizes without comprehension is rewarded for preserving and conveying the *Sunnah*, while the one who memorizes with comprehension is better and he is rewarded for preserving, conveying, and deriving from the *Hadeeth* whatever is within his ability and then conveying it to others. It may well be that the person whom he conveys it to might comprehend it even better and, as a result, derive something which the carrier did not.

The third section is his (ﷺ) saying,

ثَلَاثٌ لَا يَغِلُّ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ: إِخْلَاصُ الْعَمَلِ لِلَّهِ، وَالنُّصْحُ لِأُمَّةِ الْمُسْلِمِينَ،  
وَلُزُومُ جَمَاعَتِهِمْ، فَإِنَّ دَعْوَتَهُمْ تُحِيطُ مِنْ وَرَائِهِمْ.

“There are three towards which the heart of a Muslim finds no aversion: sincerity of action for Allaah; loyalty and sincere advice to the Muslim

leaders; and adhering to their general body, because their call and supplication include all who are among them.” It comprises these splendid qualities which the heart of a Muslim does not turn away from. He (ﷺ) outlined these traits after supplicating for the one who heard, memorized, preserved, and conveyed the *Sunnah* to have radiance and joy. This is most appropriate to be said here because although the person who conveys the *Sunnah* receives this great reward, he still requires sincerity of intention for Allaah, just like any other deed, as well as having a firm resolve to be sincere towards the Muslims and remain with their general body. As a result, he (ﷺ) followed his blessed supplication for those who spread his *Sunnah* by highlighting how crucial it is to have sincerity to Allaah in all deeds, as well as sincerity towards all Muslims, and adherence to their main body, as he said, “**There are three towards which the heart of a Muslim finds no aversion: sincerity of action for Allaah; loyalty and sincere advice to the Muslim leaders; and adhering to their general body.**” By these three qualities, hearts are rectified and souls are refined. When a Muslim is filled with these feelings and always keeps them in his heart, he is entitled to the generous reward defined in the *Hadeeth*. The statement “**There are three towards which the heart of a Muslim finds no aversion**” shows that a Muslim’s heart must not harbor malice or deception because possessing the three traits mentioned in the *Hadeeth* eliminates deception from the heart.

When an individual is sincere to Allaah, his sincerity inhibits his heart from harboring malice, and completely removes and eliminates it because the desires of his heart are all directed to pleasing his Lord and attaining His rewards. No spot remains in it for malice and dishonesty, as Allaah has said,

﴿كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ﴾

“And thus it was that We averted evil and immorality from him. Indeed, he was of Our chosen, sincere servants.” [*Soorah Yusuf* (12):24]. Since he was sincere to his Lord, He averted the precursors to evil and immorality from him. Furthermore, when *Iblees* knew he had no authority over those people of sincerity, he exempted them from his promise of misguidance and destruction.

﴿قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ﴾

“He said, ‘By Your Might, I will surely mislead them all, except Your chosen, sincere servants among them.’” [*Soorah Saad* (38):82, 83]. Allaah

(ﷺ) also said,

﴿ قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٤٠﴾ قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴾

“[Iblees] said, ‘My Lord! Because You misled me, I shall indeed adorn the path of error for them on the Earth and I shall mislead them all, except Your chosen, sincere servants among them.’ [Allaah] said, ‘This is the straight path which leads to Me. You shall most certainly have no authority over My servants, except the ones who follow you and go astray.’” [Soorah al-Hijr (15):39-42].

“Loyalty and sincere advice to the Muslim leaders” is also a factor which eliminates malice and dishonesty, because loyalty and sincerity to the leader cannot coexist with malice, as the two are opposites and contradictory. Hence, one who is sincere and loyal to the leaders and general public cannot harbor malice towards them. Sincerity and loyalty for the Muslim leaders can only come about by listening to and obeying them, whether eagerly or not, and regardless of whether they are righteous or corrupt. However, such obedience to them is only in all good, lawful things. If they order that something be done which involves disobedience to Allaah, then there is to be no obedience to any created being if that entails disobedience to the Creator. Sincerity and loyalty to them also come about by advising and encouraging them to do what is right; cautioning and discouraging them from wrong; praying for their good and protection; and not praying against them due to the inherent contradiction in doing so, as the essence of *Naseebah* is the concern in one’s heart for the one he directs his sincerity and sincere advice to, whoever it may be.

“Adhering to their general body” is also a factor which purifies the heart and rids it from malice and dishonesty. If one adheres to the general body, it implies that he loves for them what he loves for himself, and dislikes for them what he dislikes for himself. What hurts them hurts him, and whatever brings them joy brings him joy. Along with that, he conforms with them in beliefs and actions, and is cautious of removing himself from their ranks so as to not get snatched by the *Shayaateen* who are more dangerous to a person than wolves are to a lone sheep which strayed from the flock.



His saying “**Because their call and supplication include all who are among them**” is one of the best, concise statements with deep meaning. He compared the call of the Muslims, which is the call of Islaam, to a wall or fence encircling and encompassing them all, barring their enemies from entry. Hence, the Prophet (ﷺ) stated that for anyone who adheres to the general body of Muslims, the call of Islaam will encompass him just as it encompasses them. This call unites the *Ummah*, puts it in order, encompasses it, and embraces all who enter its main body. In addition, the Muslim who adheres to the community of Muslims will have a share in their righteous supplications which they make as individuals for all of them.

The fourth section of the *Hadeeth* says,

مَنْ كَانَ هَمُّهُ الْآخِرَةَ جَمَعَ اللَّهُ شَمْلَهُ وَجَعَلَ غِنَاهُ فِي قَلْبِهِ وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ، وَمَنْ كَانَتْ  
نِيَّتُهُ الدُّنْيَا فَرَّقَ اللَّهُ عَلَيْهِ ضَيْعَتَهُ وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ.

“Whoever makes the Hereafter his primary objective, Allaah will keep him focused, place contentment in his heart, and the affairs of this world shall be compelled to fall into place for him. But, whoever makes the life of this world his goal and intent, Allaah will shatter his affairs, place poverty between his two eyes, and nothing will come to him of this world except what was written for him.” This all returns back to the first trait: sincerity of action for Allaah. Anyone who makes his intention sincerely for Allaah and desires the Hereafter, then Allaah will fill his heart with contentment and enrich him, keep poverty away from him, set his affairs in order, and organize the affairs of this world for him in ways he may expect, and in ways he never anticipated. However, for one who is not sincere to Allaah in action and his main focus is the life of this world, Allaah will penalize him in this world with the aforementioned punishments: depriving him of contentment and richness in his heart; barring him from comfort, and leaving him beset by distress and worries; replacing the contentment removed from his heart by placing poverty right before his two eyes, always before him, never leaving him; and being encircled by disaster from every direction.<sup>1</sup>

<sup>1</sup> See *Dirasah Hadeeth Nadjarallaahu Imra'an Sami'a Maqaalatee* [translated under the title *Study of the Hadeeth: May Allaah Make Radiant the One Who Heard My Statement*] by my father, the esteemed Shaykh, ‘Abdul-Muhsin ibn Hamad al-‘Abbaad al-Badr, may Allaah preserve him.

## 10. The Most Honorable to Allaah are those with the Most *Taqwaa*

One of the themes which the Messenger of Allaah (ﷺ) gave great importance in the Farewell Hajj was observing *Taqwaa* of Allaah and eagerly aspiring to achieve lofty goals by making the necessary effort, and not by arrogantly boasting about lineage or status. We are all the children of Aadam, and Aadam was made from clay. No Arab has any special virtue over any non-Arab, nor vice versa, except by *Taqwaa* of Allaah (ﷺ).

Al-Imaam Ahmad collected in his *Musnad*, from Aboo Nadrah that he was told by those in attendance at the sermon delivered by the Messenger of Allaah (ﷺ) in the middle of the days of *Tashreeq* that he said,

يَا أَيُّهَا النَّاسُ أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ أَبَاكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ، وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ، وَلَا لِأَسْوَدَ عَلَى أَحْمَرَ إِلَّا بِالتَّقْوَى، أَلَبَلَّغْتُ؟  
قَالُوا: بَلَّغَ رَسُولُ اللَّهِ (ﷺ).

“O people! Your Lord is certainly One; and your father is certainly one. Truly, no Arab has any virtue over a non-Arab, or a non-Arab over an Arab, or a white person over a black person, or a black over a white, except by *Taqwaa*. Have I conveyed?” They replied, “The Messenger of Allaah (ﷺ) has conveyed.”<sup>1</sup>

In this tremendous sermon, he (ﷺ) profoundly established and explained that having virtue over anyone else, and attaining virtue itself, only comes about by *Taqwaa* of Allaah, and not by anything else. This is as Allaah (ﷻ) said,

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا  
إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفُسُكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

“O mankind, We have certainly created you from male and female, and made you into peoples and tribes so you may know one another. Indeed, the most honorable of you with Allaah is the one who observes *Taqwaa* most. Verily, Allaah is All-Knowing and Acquainted with all

<sup>1</sup> *Al-Musnad* (5/411). Ibn Taymiyyah said in *al-Iqtidaa'* (1/412), “[it has] a *sahheeh* chain of narration,” and it was graded *sahheeh* by al-Albaanee in *as-Sahheehah* (6/450).

things.” [Soorah al-Hujuraat (49):13]. Hence, the most noble of people to Allaah are those with the most *Taqwaa* of Him. In other words, they are the people who consistently obey Him and avoid his disobedience, since *Taqwaa* is to act in obedience to Allaah, upon light from Allaah, hoping for the reward of Allaah; and to avoid disobedience to Allaah, upon light from Allaah, fearing the punishment of Allaah. One’s position with Allaah is based upon on how much *Taqwaa* he has, and Allaah knows all and is aware of everything. He knows who observes *Taqwaa* of Him outwardly and inwardly apart from those who do not, and He shall reward each with what he deserves.

Al-Bukhaaree reported from Aboo Hurayrah (رضي الله عنه) that he said,

سُئِلَ رَسُولُ اللَّهِ (ﷺ): أَيُّ النَّاسِ أَكْرَمُ؟ قَالَ: أَكْرَمُهُمْ عِنْدَ اللَّهِ اتَّقَاهُمْ، قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ، قَالَ: فَأَكْرَمُ النَّاسِ يُوسُفُ نَبِيُّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنِ خَلِيلِ اللَّهِ، قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ، قَالَ: فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي؟ قَالُوا: نَعَمْ، قَالَ: فَخِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي الْإِسْلَامِ إِذَا فَفَهُوا.

“The Messenger of Allaah (ﷺ) was asked, ‘Which of the people is most noble?’ He said, ‘Those with the most *Taqwaa*.’ They said, ‘This is not what we are asking about,’ so he then said, ‘The most noble of people is Yoosuf, the Prophet of Allaah, who was the son of a Prophet of Allaah, who was also the son of a Prophet of Allaah, who was the son of the *Khaleel* of Allaah.’ They said, ‘This is not what we are asking about,’ so he said, ‘Is it then about the descendants of the Arabs which you are inquiring?’ They replied, ‘Yes.’ He continued, ‘The best of you in the Days of Ignorance will be the best of you in Islaam, provided that you understand it well.’<sup>1</sup>

In *Saheeh Muslim*, there is a *Hadeeth* from Aboo Hurayrah (رضي الله عنه) where the Messenger of Allaah (ﷺ) said,

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ.

“Allaah does not look to your physical appearances and your property; rather He looks to your hearts and your deeds.”<sup>2</sup>

In the *Musnad* of al-Imaam Ahmad, Aboo Tharr al-Ghifaaree (رضي الله عنه) narrated that the Prophet (ﷺ) said,

<sup>1</sup> *Saheeh al-Bukhaaree* (4689), *Saheeh Muslim* (2378).

<sup>2</sup> *Saheeh Muslim* (2564).

انظُرْ، فَإِنَّكَ لَسْتَ بِخَيْرٍ مِنْ أَحْمَرَ وَلَا أَسْوَدَ إِلَّا أَنْ تَفْضُلَهُ بِتَقْوَى.

“Look! You are no better than a white person or a black person, unless you exceed him in having *Taqwaa*.”<sup>1</sup> There are many *Hadeeth* to this effect, and people vary in their standing with Allaah based on *Taqwaa*, and not based on social status, lineage, looks, or wealth. Allaah made attaining His reward dependent on having *Taqwaa* and establishing His obedience. This is what makes the scales of good deeds heavy and raises one’s standing.

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ﴾

“So, when the horn is blown, there will be no kinship between them on that day, and they shall not ask of each another. Then, those whose scales are heavy, they will be the successful; and those whose scales are light, they are the ones who lost their own souls, and they shall be in Hell abiding eternally.” [Soorah al-Mu’minoona (23):101-103].

Furthermore, the Prophet (ﷺ) stated,

وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ.

“And whoever is slowed down by his deeds, he will not get ahead by his lineage.”<sup>2</sup> This means that deeds are what allow him to attain high standing in the Hereafter as Allaah said,

﴿وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا﴾

“For everyone are degrees according to what they have done.” [Soorah al-An’aam (6):132]. So, whoever has been held back by his deeds from achieving those lofty degrees with Allaah, his lineage will not avail him in reaching them because Allaah has based rewards on deeds and not on ancestry. Allaah has also ordered us to hasten in seeking His forgiveness and mercy by doing deeds, as He said,

<sup>1</sup> *Musnad Ahmad* (5/158); graded *hasan* by al-Albaanee in *Saheeh al-Jaami’* (1505).

<sup>2</sup> *Saheeh Muslim* (2699).

﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبِيرِ وَالضَّرَّاءِ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

“And hasten to forgiveness from your Lord, and *Jannah* as expansive as the heavens and the Earth, prepared for those who have *Taqwaa* – those who spend in prosperity and adversity, suppress anger, and pardon others; and Allaah loves those who do good.” [Soorah Aali-Imraan (3):133, 134]. Allaah also said,

﴿إِنَّ الَّذِينَ هُمْ مِّنْ خَشْيَةِ رَبِّهِمْ مُّشْفِقُونَ ﴿٥٧﴾ وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾ وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾ أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ﴾

“Indeed, those who are apprehensive out of fear of their Lord; those who have *Eemaan* in the signs and verses of their Lord; those who do not ascribe partners to their Lord; and those who give what they give while their hearts are fearful because they are sure to return to their Lord; it is they who hasten to good deeds, and are foremost in them.” [Soorah al-Mu'minoon (23):57-61]. These verses, and many others like them in the *Qur'aan*, show that success in attaining the pleasure of Allaah and being foremost in attaining high standing only comes about by doing good deeds, seeking nearness to Allaah by doing whatever He loves, and obeying Him and obeying His Messenger (ﷺ); not by depending on social status, lineage, wealth, influence, or anything else.

Shaykh al-Islam, Ibn Taymiyyah (رحمته الله عليه), wrote

True excellence lies in following, inwardly and outwardly, the *Eemaan* and knowledge with which Allaah sent Muhammad (ﷺ). The more one does so, the more excellence he possesses. Such nobility is always characterized with praiseworthy names in the *Qur'aan* and *Sunnah* such as *Islaam*, *Eemaan*, *Birr*, *Taqwaa*, knowledge, righteous deeds, *Ihsaan*, etc. It does not come about merely by a person being an Arab or non-Arab; black or white; from the city or from a rural area.<sup>1</sup>

<sup>1</sup> *Iqtidaa as-Siraat al-Mustaqeem* (pg. 415).

To this effect, a poet has also written,

لَعْمُرُكَ مَا الْإِنْسَانُ إِلَّا بِدِينِهِ      فَلَا تَتْرُكِ التَّقْوَى اتِّكَالًا عَلَى النَّسَبِ  
فَقَدْ رَفَعَ الْإِسْلَامُ سَلْمَانَ فَارِسٍ      وَقَدْ وَضَعَ الشِّرْكَ النَّسِيبَ أَبَا لَهَبٍ

A human is truly worthless, except on account of his religion.

Thus, do not leave *Taqwaa*, relying on your lineage.

Embracing Islaam dignified Salmaan, a Persian,

while *Shirk* degraded one of noble descent – Aboo Lahab.

All of this is supported by the *Hadeeth* in the two *Saheeh* collections from ‘Amr ibn al-‘Aas (رضي الله عنه) where he heard the Prophet (ﷺ) saying,

إِنَّ آلَ أَبِي - يَعْنِي فُلَانًا - لَيْسُوا لِي بِأَوْلِيَاءَ، إِنَّمَا وَلِيِّيَ اللَّهُ وَصَالِحِ الْمُؤْمِنِينَ.

“The family of... – a person was named – are not my close allies. Rather my allies are only Allaah and the righteous believers.”<sup>1</sup>

He (ﷺ) spoke about his very own kindred saying that they were not his close allies merely based on their lineage. Rather, only Allaah and the righteous believers of all backgrounds are his close allies, and such alliance is not obtained by kinship, no matter how close the ties might be. It is, in fact, only achieved by *Eemaan* and righteous deeds. The more complete one’s *Eemaan* and deeds, the stronger his alliance to the Messenger of Allaah (ﷺ).

We ask Allaah, the Most Noble and Generous, to adorn us with the beauty of *Eemaan*; make us rightly guided ourselves, as well as guides for others; direct us to His obedience; and place us among His servants who have *Taqwaa*.

<sup>1</sup> *Saheeh al-Bukhaaree* (5990), *Saheeh Muslim* (215).

## 11. Warning Against the Major Sins

Among the things which the Prophet (ﷺ) took great care to accomplish during the Farewell Hajj was to warn from destructive sins and prohibit grievous crimes, especially committing *Shirk* with Allaah, murdering an innocent soul, adultery, and theft.

Salamah ibn Qays al-Ashja'ee (رضي الله عنه) reported that the Messenger of Allaah (ﷺ) said in the Farewell Hajj,

أَلَا إِنَّمَا هُنَّ أَرْبَعٌ: أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ،  
وَلَا تَزْنُوا، وَلَا تَسْرِقُوا.

**“They are indeed four: do not ascribe anything as a partner with Allaah; do not kill the soul which Allaah has forbidden, except with due right; do not commit adultery; and do not steal.”<sup>1</sup>**

He (ﷺ) warned against and prohibited these grave and destructive sins by saying, **“They are indeed four.”** This brought to light the enormous danger of these four destructive sins and that they are the gravest of major sins.

Sins can be classified as either major or minor. A major sin is every sin that is mentioned with a promise of either curse, wrath, or Hellfire; necessitates a specific punishment in this world; carries a threat relating to the Hereafter, such as being barred from entering *Jannah* or even smelling its scent; dictates *Eemaan* be negated from one who commits it; or falls under a statement like “whoever does that is not one of us” or that he is sinful. All of those qualify as major sins<sup>2</sup> and they include: *Shirk*, murder, adultery, theft, black magic, defaming chaste believing women, usurping the property of orphans, dealing in usury, disrespect towards parents, lying after having taken an oath, false testimony, consuming intoxicants, dishonesty, backbiting, slander, and others – all of which are established in the *Qur’aan* and *Sunnah* as major sins.

At several places in the *Qur’aan*, Allaah praised and commended those who avoid the major sins, and promised them a generous reward, and an honorable abode and destination. Allaah (ﷻ) stated,

<sup>1</sup> Collected by Ahmad (4/339), at-Tabaraanee (6317), al-Haakim (4/351); graded *sahheeh* by al-Albaanee in *as-Silsilah as-Sahheehah* (1759). Also see the *Hadeeth* of ‘Ubaadah ibn as-Saamit (رضي الله عنه), in *Sahheeh al-Bukhaaree* (18) and *Sahheeh Muslim* (1709), recounting the pledge taken by the Prophet (ﷺ) from his Companions to not commit these four.

<sup>2</sup> See *Majmoo’ al-Fataawaa* of Ibn Taymiyyah (11/650-652).

﴿الَّذِينَ يَحْتَبُونَ كِبِيرَ الْإِثْمِ وَالْفَوَاحِشِ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ﴾

“Those who avoid the major sins and immoralities, except for slight faults. Certainly, your Lord is vast in forgiveness,” [Soorah an-Najm (53):32] as well as,

﴿وَالَّذِينَ يَحْتَبُونَ كِبِيرَ الْإِثْمِ وَالْفَوَاحِشِ وَإِذَا مَا عَضِبُوا هُمْ يَغْفِرُونَ﴾

“And those who avoid the major sins and immoralities, and when angry, they forgive,” [Soorah ash-Shoora (42):37] and He also said,

﴿إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ

وَنُدْخِلْكُمْ مَدْخَلًا كَرِيمًا﴾

“If you avoid the major sins from which you are forbidden, We shall remove from you your lesser sins and admit you to a noble entrance.” [Soorah an-Nisaa’ (4):31].

Allaah has also told us that He keeps track of everything His servants commit and, no matter how big or small, it is all precisely recorded and each person will find it presented before him on the Day of Resurrection. Allaah will recompense those who did evil with evil, and those who did good with good.

﴿وَيَقُولُونَ يَوْمَئِذٍ مَا لَ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا﴾

﴿وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

“And they will say, ‘Woe to us! What sort of book is this that leaves neither a small nor a big thing except that it has recorded it?’ And they shall find all that they did placed before them, and your Lord is not unjust to anyone.” [Soorah al-Kahf (18):49].

﴿وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ﴾

“And everything, small and big, is recorded.” [Soorah al-Qamar (54):53]. Allaah also threatened them very sternly about committing any of these things; the worse the sin, the more severe the punishment, as He stated,



﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾﴾

“And those who do not invoke any other deity along with Allaah; and do not kill the soul which Allaah has forbidden, except with due right; and do not commit adultery. And whoever does that will receive a penalty. The punishment will be multiplied for him on the Day of Resurrection, and he will abide therein humiliated.” [Soorah al-Furqaan (25):68-69].

Major sins vary in their severity and gravity. They also vary by how persistently and repeatedly they are committed, as well as if they are compounded with other sins too. The severest of them are four, explicitly mentioned by the Prophet (ﷺ) in the aforementioned *Hadeeth* where he brought them to the attention of the audience at the Farewell Hajj. He emphatically warned against them and drew attention to their enormous dangers and harm, both in this world and the Hereafter, for anyone who commits them.

The gravest of the four is committing *Shirk* with Allaah (ﷻ), and there is no sin worse than it. Consequently, the Prophet (ﷺ) began with it, highlighting that it is the severest and most major of sins. On the Day of Judgment it degrades one who commits it and casts him headlong into the Hellfire to dwell in it eternally. There, neither will he die, nor will the punishment be alleviated for him. He will be barred from entering *Jannah*, and he will not smell its scent or taste any of its enjoyment.

﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ﴾

﴿وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

“Indeed, whoever associates others with Allaah – for him Allaah has certainly forbidden *Jannah*. The Fire will be his abode, and those who do evil shall have no helpers.” [Soorah al-Maa'idah (5):72].

For every sin less than *Shirk*, one who commits it may be forgiven. Even though Allaah may punish him in the Fire on the Day of Judgment, he will not be sentenced there forever. However, for someone who commits *Shirk*, there is no forgiveness hoped for him, and no channel by which he can be pardoned or rescued from eternal punishment in the Hellfire. The Prophet (ﷺ) said,

أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيُونَ، وَلَكِنْ نَاسٌ أَصَابَتْهُمْ النَّارُ بِذُنُوبِهِمْ فَأَمَاتَتْهُمْ إِمَاتَةً حَتَّى إِذَا كَانُوا فَحْمًا أُذِنَ بِالشَّفَاعَةِ فَحِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرٍ فَبُثُّوا عَلَى أَنهَارِ الْجَنَّةِ، ثُمَّ قِيلَ: يَا أَهْلَ الْجَنَّةِ أفيضوا عليهم، فَيَبْتُونَ نَبَاتَ الْحَبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ.

“As for the inhabitants of the Fire who will dwell there eternally, they shall not die therein nor shall they live comfortably. However, as for the people whom the Fire would afflict temporarily, on account of their sins, Allaah will cause them to die a kind of death, and when they have turned into charcoal, permission will be granted for intercession. They will then be brought, group after group, and spread along the rivers of *Jannah*. It will then be said, ‘O inhabitants of *Jannah*, pour water over them,’ and they will sprout forth just like a seed sprouts in silt carried by a torrent.”<sup>1</sup> Furthermore, this is indicated in the statement of Allaah (ﷻ),

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

﴿وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا﴾

“Verily, Allaah does not forgive that partners be ascribed to Him, but He forgives what is less than that for whom He wills. And anyone who ascribes others to Allaah has certainly gone far astray.” [*Soorah an-Nisaa* (4):116].

It is completely astonishing that someone could commit *Shirk* when it is Allaah, the Lord of all creation, who creates him, yet that individual still worships something else, be it a stone, tree, grave, or anything else which cannot bestow, withhold, cause any harm, or bring about any benefit for itself, let alone do so for anyone else! Consequently, when the Prophet (ﷺ) was asked which sin is most grave, he replied,

أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ.

“That you ascribe any partner to Allaah, while He is the One who created you.”<sup>2</sup>

<sup>1</sup> *Saheeh Muslim* (185), from Aboo Sa‘eed (رضي الله عنه).

<sup>2</sup> *Saheeh al-Bukhaaree* (4477), *Saheeh Muslim* (86); from ‘Abdullaah ibn Mas‘ood (رضي الله عنه).

What sin could be greater, and crime more obscene, than to place any deficient, weak created being as a partner to the Magnificent Lord and Creator? This is why Allaah (ﷻ) described the *Mushrikoon* as not having given Allaah His due right in three places in the *Qur'aan*. How could someone who ascribes a partner, associate, or rival to Allaah possibly give Him His due right? Allaah is far exalted from all they associate as partners with Him.

Following *Shirk*, in order of severity, come the three others mentioned in the *Hadeeth*: murder of an innocent soul, adultery, and theft. All of them entail transgressing on the rights of creation, whereas *Shirk* is transgression upon the right of the Creator (ﷻ).

Killing a soul which Allaah has prohibited is transgression upon innocent blood; adultery is transgression upon dignity which is preserved; theft is transgression upon property which is protected; and it is impermissible to do any of those things. As has preceded, the Prophet (ﷺ) said in his sermon at 'Arafah, and also at Minaa,

أَلَا إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ  
كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا.

“Verily, your blood, properties, and honor are sacred and inviolable to one another, just as the sanctity of this day of yours, in this month of yours, in this land of yours.”<sup>1</sup> There, he explained their sanctity, whereas here, he warned against transgressing upon them.

It must also be borne in mind that for anyone who repents from any sin whatsoever, Allaah will accept his repentance. *Tawbah* wipes away what occurred prior to it, as Allaah (ﷻ) has said,

﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ  
إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

“Say: O My servants who have transgressed against themselves, do not despair of the mercy of Allaah. Indeed, Allaah forgives all sins. He is truly the Most Forgiving, the Most Merciful.” [*Soorah az-Zumar* (39):53].

<sup>1</sup> *Saheeh al-Bukhaaree* (1741), *Saheeh Muslim* (1679); from Aboo Bakrah (رضي الله عنه).

## 12. None Shall Enter *Jannah* except a *Mu'min*

The most essential point established by the Messenger of Allaah (ﷺ) over the course of his enlightening words and deep admonitions during the Farewell Hajj was explaining the rank which *Eemaan* holds. It is the key to happiness and success in this world and the Hereafter. Furthermore, *Jannah* is the abode of enjoyment and delight, and none shall enter it except the people of *Eemaan*. Anyone who is not a *Mu'min* shall be barred from entering it, and he shall not even smell its fragrance. On the contrary, his abode shall be the fire of Hell, dwelling therein eternally.

In the *Musnad* of al-Imaam Ahmad (رحمته الله), Bishr ibn Suhaym (رضي الله عنه) reported that the Messenger of Allaah (ﷺ) delivered a sermon during the days of *Tashreeq* and said,

لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُ.

“None shall enter *Jannah* except a *Mu'min*.”<sup>1</sup>

He also sent some of his Companions to announce and explain this to the masses, in order to fulfill his obligation to Allaah and establish proof upon the servants of Allaah. It is also collected in the *Musnad* from Bishr (رضي الله عنه) that the Messenger of Allaah (ﷺ) ordered that it be announced during the days of *Tashreeq* that

لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُ.

“None shall enter *Jannah* except a *Mu'min*.”<sup>2</sup> In some narrations he (ﷺ) sent Bishr ibn Suhaym (رضي الله عنه) and told him to announce,

أَلَا إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُ.

“Most surely, none shall enter *Jannah* except a *Mu'min*.” Additionally, Muslim collected in his *Saheeh*, from Ka'b ibn Maalik (رضي الله عنه), that the Messenger of Allaah (ﷺ) sent him along with Aws ibn al-Hadathaan during the days of *Tashreeq* to call out,

لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُ.

<sup>1</sup> *Musnad Ahmad* (3/415, and 4/335); graded *saheeh* by al-Albaanee in *Irwaa' al-Ghaleel* (4/129).

<sup>2</sup> *ibid.*

“None shall enter *Jannah* except a *Mu'min*.”<sup>1</sup>

The Prophet (ﷺ) also sent ‘Alee (رضي الله عنه) to Makkah the previous year with the same announcement, as collected in the *Musnad* from Muḥarrar ibn Abee Hurayrah, from his father, Aboo Hurayrah (رضي الله عنه), who said,

كُنْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ حِينَ بَعَثَهُ رَسُولُ اللَّهِ (ﷺ) إِلَى أَهْلِ مَكَّةَ بِرَاءَةً فَقَالَ: مَا كُنْتُمْ تُنَادُونَ؟ قَالَ: كُنَّا نُنَادِي أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ... فَكُنْتُ أَنْادِي حَتَّى صَحِلَ صَوْتِي.

“I was with ‘Alee ibn Abee Taalib when the Messenger of Allaah (ﷺ) sent him to the people of Makkah with *Baraa’ah* (i.e. *Soorah at-Tawbah*).” He asked, “What did you announce?” and he replied, “We called out that ‘None shall enter *Jannah* except a *Mu'min*’...and I did so until my voice became hoarse.”<sup>2</sup> There were also other prior occasions when the Prophet (ﷺ) ordered for this announcement to be made.

In *Saḥeeḥ Muslim* it is reported that on the day of Khaybar the Messenger of Allaah (ﷺ) said to ‘Umar (رضي الله عنه),

يَا ابْنَ الْخَطَّابِ اذْهَبْ فَتَادِ فِي النَّاسِ إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ. قَالَ: فَخَرَجْتُ فَتَادَيْتُ  
إِلَّا إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ.

“O son of al-Khattaab! Go out and announce to the people that none shall enter *Jannah* except the *Mu'minoon*.” ‘Umar ibn al-Khattaab said, “So I went out and announced, “Most surely, none shall enter *Jannah* except the *Mu'minoon*.”<sup>3</sup> The Messenger of Allaah (ﷺ) also said to Bilaal (رضي الله عنه),

يَا بِلَالُ قُمْ فَادِّنْ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ.

“O Bilaal! Stand and call out that none shall enter *Jannah* except a *Mu'min*.”<sup>4</sup>

There are numerous narrations to this effect, made out of sincere advice to the masses; fulfilling the duty to Allaah and establishing the proof; clarifying the rank and status which *Eemaan* holds; and making it clear that blessings, rewards, and pleasure of Allaah are not attained except by *Eemaan*. Hence, the

<sup>1</sup> *Saḥeeḥ Muslim* (1142).

<sup>2</sup> *Musnad Ahmad* (2/299), *Sunan an-Nasaa’ee* (2958); graded *saḥeeḥ* by al-Albaanee in *Saḥeeḥ Sunan an-Nasaa’ee* (2/329).

<sup>3</sup> *Saḥeeḥ Muslim* (114), from ‘Umar ibn al-Khattaab (رضي الله عنه).

<sup>4</sup> *Saḥeeḥ al-Bukhaaree* (6606) with this wording, *Saḥeeḥ Muslim* (111); from Aboo Hurayrah (رضي الله عنه).

*Mu'minoon* are those who shall earn the blessings, rewards, and *Jannah* of Allaah. No one else can have any expectation of such joy or path to such success, and they shall have no share in the Hereafter.

If the proof of Allaah is established against anyone, and the call of the Messengers reached him yet he refused to accept it, or belied the Messengers, or was too arrogant to obey the Lord of all creation, then on the Day of Reckoning he shall have nothing but the Hellfire as his destination, and an evil one it is. Allaah has said,

﴿ إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا نُفْتِحُ لَهُمُ أَبْوَابَ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤٠﴾ لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٤٢﴾ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولَنَا بِالْحَقِّ وَنُودُوا أَنْ تِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾ ﴾

“Verily, those who deny Our verses and disdain them arrogantly, for them the gates of the Heavens will not be opened, and they will not enter *Jannah* until a camel goes through the eye of a needle; and thus do We recompense the criminals. They will have from Hell a bed and coverings of fire over them; and thus do We recompense the wrongdoers. However, as for those who have *Eemaan* and do righteous deeds, We assign no soul more than it can bear. They are the inhabitants of *Jannah*, and they will reside there eternally. We shall remove whatever animosity they may have had, and rivers will be flowing beneath them. And they will say, ‘All praise is due to Allaah, who guided us to this, and we would have never found guidance had Allaah not guided us. The Messengers of our Lord certainly came with the truth.’ And it will be called out to them, ‘This is *Jannah* which you have inherited for what you used to do.’” [Soorah al-A‘raaf (7):40-43].

*Jannah* is the final destination for the people of *Eemaan* who obeyed *ar-Rahmaan* (the Most Merciful). All others – regardless of whether they are atheists who do not believe in Allaah, or *Kuffaar* who belie Allaah and His

Messengers, or *Mushrikoon* who worship others along with Allaah, or *Munaafiqoon* who make an outward display of *Eemaan* but inwardly conceal *Kufr* – shall be among the inhabitants of Hell and shall be fuel for the Fire. Allaah will sentence them to dwell there forever and none can rescue them, nor shall they die, nor shall the punishment be alleviated, but it will only increase. Allaah (ﷻ) said,

﴿فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا﴾

**“So taste the punishment you earned for yourselves; We shall increase you in nothing except torment.”** [*Soorah an-Naba’* (78):30].<sup>1</sup>

On the other hand, the people of *Eemaan* will be entered into *Jannah*, delighted with its joy and blessings. They will have all that their souls desire and everything which brings them happiness, and they shall remain there forever.

This serves to clarify the lofty and elevated position held by *Eemaan*. It is the best aim, most noble ambition, and most venerable objective since, by it, one attains happiness in this world and the next, achieves the highest of all aspirations, and succeeds in attaining *Jannah* and its joys. At the same time, he is saved from the Fire and wrath of *al-Jabbaar* (the Almighty Compeller), having attained the pleasure of his Lord who will never be angry with him, and he finds delight in looking at His Noble Face and seeing it without any difficulty or harm. The good and blessings bestowed on the people of *Eemaan* are innumerable and, in short, every good comes about as a result of *Eemaan*, whereas every type of destruction and evil results from its loss or deficiency.

When a person’s *Eemaan* is complete, this means he has fulfilled all obligations and avoided all prohibitions. Consequently, he will be saved from entering the Fire, and he will enter *Jannah* instead, without being held to account or experiencing any punishment. However, if his *Eemaan* is deficient due to him neglecting obligations or engaging in anything prohibited, he shall not dwell in the Fire eternally. It is established in many narrations from the Prophet (ﷺ) that anyone with even the least amount of *Eemaan* in his heart

<sup>1</sup> In his *Tafseer*, ash-Shaykh ‘Abdur-Rahmaan ibn Sa’dee wrote that “this verse is the most stern of all in terms of how severely the inhabitants of the Fire will be punished. May Allaah protect us from it.”

shall not remain in the Hellfire forever<sup>1</sup> and his eventual destination shall be *Jannah*, after he is purified by the Fire from the scum of his sins and filthy residue of his disobedience.

The ranks of people in the Hereafter will be determined only based on their share of *Eemaan*, great or small, and its presence or absence. All success lies in the hand of Allaah alone and, all favor belongs to Him (ﷻ).

﴿بَلِ اللَّهِ يُمْنٌ عَلَيْكُمْ أَنْ هَدَيْنَاكُمْ لِلْإِيمَانِ إِن كُنْتُمْ صَادِقِينَ﴾

“Rather, Allaah has conferred favor upon you by having guided you to *Eemaan*, if you are indeed truthful.” [Soorah al-Hujuraat (49):17]. Consequently, when the people of *Eemaan* enter *Jannah* and settle into their dwellings there, they will acknowledge the favor and blessing of Allaah (ﷻ),

﴿وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولَنَا بِالْحَقِّ

﴿وَنُودُوا أَنْ تِلْكَ الْجَنَّةُ أَوْرِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ﴾

“And they will say, ‘All praise is due to Allaah, who guided us to this; and we would have never found guidance had Allaah not guided us. The Messengers of our Lord certainly came with the truth.’ And it will be called out to them, ‘This is *Jannah* which you have inherited for what you used to do.’” [Soorah al-A'raaf (7):43]. In this verse, Allaah informed us about their acknowledgement and praise for His favor, namely that He granted them these abodes, and also outlined the reason behind them being granted such a favor, that being *Eemaan* and the deeds it requires of a person. We ask Allaah to bless us with true *Eemaan*, beautify us with its adornment, and bless us to be rightly guided, and be guides to others.

<sup>1</sup> *Saheeh al-Bukhaaree* (44) and *Saheeh Muslim* (193), from Anas (رضي الله عنه) who reported that the Prophet (ﷺ) said, “Whoever said ‘*laa ilaaha illallaah*’ (none has the right to be worshipped except Allaah) and had a barley grain’s weight of goodness in his heart will be taken out of the Fire. And whoever said, ‘*laa ilaaha illallaah*’ and had a wheat grain’s weight of good in his heart will be taken out of the Fire. And whoever said, ‘*laa ilaaha illallaah*’ and had an atom’s weight of good in his heart will be taken out of the Fire.”



### 13. Comprehensive Admonitions on Various Topics

The Prophet (ﷺ) addressed quite a variety of things in his various sermons and admonitions throughout the Farewell Hajj. The people were in dire need of all those things to nurture their relationship with their Lord, rectify their own selves, and foster a healthy relationship with those around them. Details of them all cannot be mentioned here, but I will cite some of them briefly.

Among the things he (ﷺ) stressed in his admonitions while performing Hajj were the necessity of adhering to his *Sunnah*, following his guidance, and adhering to the path he charted; as well as being on guard against reprehensible innovations and desires, attributing statements to him without knowledge, deliberately lying upon him, and abandoning his guidance. Al-Imaam Ahmad reported from ‘Amr ibn Murrah, who said he heard Murrah say that one of the Companions of the Prophet (ﷺ) told him, “The Prophet (ﷺ) stood up among us on a red she-camel which had the ends of its ears cut and inquired, ‘Do you know which day of yours this is?’ and in the course of the *Hadeeth* he said,

أَلَا وَإِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ أَنْظَرُكُمْ، وَإِنِّي مُكَاتِرٌ بِكُمْ الْأُمَمَ فَلَا تُسَوِّدُوا وَجْهِي، أَلَا وَقَدْ رَأَيْتُمُونِي وَسَمِعْتُمْ مِنِّي، وَسْتَسْأَلُونَ عَنِّي، فَمَنْ كَذَبَ عَلَيَّ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ، أَلَا وَإِنِّي مُسْتَنْقِذٌ رَجَالًا - أَوْ نَاسًا - وَمُسْتَنْقِذٌ مِنِّي آخَرُونَ، فَأَقُولُ: يَا رَبِّ أَصْحَابِي، فَيَقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحَدْتُمَا بَعْدَكَ.

“I shall precede you to the *Hawd* and wait for you. I will proudly outnumber the other nations by you, so do not bring shame to me. All of you have most certainly seen me and heard from me, and you shall be asked about me. Thus, whoever deliberately lies about me, then let him take his seat in the Fire. I will be able to rescue some people, but I will be barred from others, so I will say, ‘My Lord, they are my people,’ but I will be told, ‘You do not know what they innovated after you.’”<sup>1</sup> This is a stern warning from innovations, desires, and introducing new matters into the religion. It is also a warning against lying about him (ﷺ) and attributing

<sup>1</sup> *Musnad Ahmad* (5/412), and the editors said it has a *sahih* chain of narration (38/482). It is also in *Sunan Ibn Maajah* (3057) from ‘Abdullaah ibn Mas‘ood (رضي الله عنه); graded *sahih* by al-Albaanee in *Sahih Sunan Ibn Maajah* (2499).

statements to him without knowledge, because doing so is a major sin which leads one to the Hellfire.

Other topics he (ﷺ) spoke about in the Farewell Hajj dealt with promoting kind treatment, honor and respect of parents; maintaining the ties of kinship; and cautioning against transgression upon the rights of others, disparaging their honor, and slandering them. At-Tabaraanee collected that Usaamah ibn Shareek (رضي الله عنه) narrated that he heard the Messenger of Allaah (ﷺ) saying during the Farewell Hajj,

أُمَّكَ وَأَبَاكَ، وَأُخْتِكَ وَأَخَاكَ، ثُمَّ أَدْنَاكَ، قَالَ: فَجَاءَ قَوْمٌ فَقَالُوا: يَا رَسُولَ اللَّهِ، قَتَلْنَا بَنُو يَرْبُوعٍ؟ فَقَالَ: لَا تَجْنِي نَفْسٌ عَلَيَّ أُخْرَى، ثُمَّ سَأَلَهُ رَجُلٌ نَسِيَّ أَنْ يَرْمِيَ الْجِمَارَ؟ قَالَ: إِرْمِ وَلَا حَرَجَ، ثُمَّ أَتَاهُ آخَرٌ فَقَالَ: يَا رَسُولَ اللَّهِ نَسَيْتُ الطَّوَّافَ، فَقَالَ: طُفْ وَلَا حَرَجَ، ثُمَّ أَتَاهُ آخَرٌ حَلَقَ قَبْلَ أَنْ يَذْبَحَ، قَالَ: إِذْبَحْ وَلَا حَرَجَ، قَالَ: فَمَا سَأَلُوهُ يَوْمَئِذٍ عَنْ شَيْءٍ إِلَّا قَالَ: لَا حَرَجَ وَلَا حَرَجَ، ثُمَّ قَالَ: أَذْهَبَ اللَّهُ (ﷺ) الْحَرَجَ إِلَّا رَجُلٌ اقْتَرَضَ مُسْلِمًا فَذَلِكَ الَّذِي حَرَجَ وَهَلَكَ، وَقَالَ: مَا أَنْزَلَ اللَّهُ (ﷻ) دَاءً إِلَّا أَنْزَلَ لَهُ دَوَاءً إِلَّا الْهَرَمَ.

“[Spend upon] your mother, your father, your sister, your brother, and then the nearest to you.” A group of people came and said, “The tribe of Yarboo‘ killed some of our people,” to which he responded, “**No soul should be punished for the crime of another.**” Then a man who forgot to stone the pillars asked what he should do, and the Prophet (ﷺ) replied, “**Stone them, there is no problem with doing so.**” Then someone else came and asked, “O Messenger of Allaah, I forgot to make *Tawaaf*,” and he replied “**Perform *Tawaaf*, there is no problem with doing so.**” Someone who shaved his head prior to sacrificing his animal also inquired, and the Prophet (ﷺ) told him, “**Sacrifice, there is no problem with doing so.**” On that day, they did not ask him about anything except that he responded saying, “**There is no problem with doing so at all.**” He continued, “**Allaah has removed difficulty except from a man who slandered a Muslim; there will be difficulty and destruction for him.**” He also said, “**Allaah has not sent down any ailment without also sending down a cure for it, except old age.**”<sup>2</sup>

<sup>2</sup> *Al-Mu'jam al-Kabeer* (484); graded *hasan* by al-Albaanee in *Saheeh al-Jaami'* (1400).

Something else the Messenger of Allaah (ﷺ) warned about was committing crimes against others and that the penalty of a crime, in terms of sin and retribution, returns only to the perpetrator. He also warned about *Shaytaan* and his plotting, and that when he sees the might of *Tawbeed* and *Eemaan* he despairs of *Shirk* existing among those who perform *Salaah*. However, this despair does not necessitate a complete disappearance of *Shirk*. The Prophet (ﷺ) informed us that *Shaytaan* will have followers who obey him in whatever he instructs them to do. The Prophet (ﷺ) also warned against usury and oppression. Ibn Maajah collected from ‘Amr ibn al-Ahwas (رضي الله عنه) that during the Farewell Hajj he heard the Messenger of Allaah (ﷺ) saying,

يَا أَيُّهَا النَّاسُ أَلَا أَيُّ يَوْمٍ أَحْرَمٌ؟ ثَلَاثَ مَرَّاتٍ، قَالُوا: يَوْمُ الْحَجِّ الْأَكْبَرِ، قَالَ: فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا، أَلَا لَا يَجْنِي جَانٍ إِلَّا عَلَى نَفْسِهِ، وَلَا يَجْنِي وَالِدٌ عَلَى وَلَدِهِ، وَلَا مَوْلُودٌ عَلَى وَالِدِهِ، أَلَا إِنَّ الشَّيْطَانَ قَدْ آسَسَ أَنْ يُعْبَدَ فِي بَلَدِكُمْ هَذَا أَبَدًا، وَلَكِنْ سَيَكُونُ لَهُ طَاعَةٌ فِي بَعْضِ مَا تَحْتَقِرُونَ مِنْ أَعْمَالِكُمْ، فَيَرْضَى بِهَا، أَلَا وَكُلُّ دَمٍ مِنْ دِمَائِ الْجَاهِلِيَّةِ مَوْضُوعٌ، وَأَوَّلُ مَا أَضْعُ مِنْهَا دَمُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ، كَانَ مُسْتَرْضِعًا فِي بَيْتِ لَيْثٍ فَقَتَلَتْهُ هَذِيْلٌ، أَلَا وَإِنَّ كُلَّ رَبٍّ مِنْ رَبِّ الْجَاهِلِيَّةِ مَوْضُوعٌ، لَكُمْ رُؤُوسُ أَمْوَالِكُمْ، لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ، أَلَا يَا أُمَّتَاهُ، هَلْ بَلَغْتُ؟ ثَلَاثَ مَرَّاتٍ، قَالُوا: نَعَمْ، قَالَ: اللَّهُمَّ اشْهَدْ ثَلَاثَ مَرَّاتٍ.

“O people! Which day is most sacred?” three times. They said, ‘The greatest day of Hajj.’ He said, “Verily, your blood, properties, and honor are sacred and inviolable to one another, just as the sanctity of this day of yours, in this month of yours, in this land of yours. Verily, no one commits any crime except against himself, and no child is to be punished for the crime of his father, nor is any father to be punished for the crime of his child. Verily, *Shaytaan* has most certainly despaired of ever being worshipped in this land of yours. However, he will be obeyed in certain deeds which, despite seeming trivial to you, shall be pleasing to him. Indeed, the blood feuds from the Days of Ignorance are abolished, and the first of them which I abolish is over the son of al-Haarith ibn ‘Abdil-Muttalib, who was nursed among the tribe of Layth

and killed by Huthayl. Verily, all usury from the Days of Ignorance is now abolished. The principal of your wealth belongs to you, and you are to not wrong others, nor shall you be wronged. O my *Ummah!* Have I conveyed?” He said that three times and they said, “Yes.” He then said thrice, “O Allaah, be witness.”<sup>1</sup>

Another item discussed was that Allaah apportioned inheritance in His Book, and gave each person the portion to which they are entitled. He also mentioned that a child belongs to the owner of the bed, and the stone is for the adulterer. He then warned about someone falsely attributing himself to other than his real father. In the *Musnad*, ‘Amr ibn Khaarijah said, “The Messenger of Allaah (ﷺ) addressed us at Minaa on his camel while it was chewing on its cud and its saliva was trickling down between my shoulders, and he said,

إِنَّ اللَّهَ قَسَمَ لِكُلِّ إِنْسَانٍ نَصِيبَهُ مِنَ الْمِيرَاثِ، فَلَا تَجُوزُ لِرِوَاثٍ وَصِيَّةٌ، الْوَلَدُ لِلْفِرَاشِ، وَلِلْعَاهِرِ الْحَجَرُ، أَلَا وَمَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ، أَوْ تَوَلَّى غَيْرَ مَوَالِيهِ رَغْبَةً عَنْهُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، وَلَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ.

“Allaah has most certainly apportioned for each person his share of inheritance. Hence, it is not permissible to leave a will dividing it differently among inheritors. The child belongs to the bed, and the stone is for the adulterer. Verily, anyone who claims lineage to other than his real father, or ascribes himself to other than those who emancipated him, and does so out of disdain for them, then upon him is the curse of Allaah, His angels, and all of the people, and no obligatory or voluntary deed will be accepted from him.”<sup>2</sup>

He (ﷺ) further explained the brevity of this world and the swiftness with which it will pass, and he cautioned about being deceived by it, when he addressed the people before sunset while still at ‘Arafah.

أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَبْقَ مِنْ دُنْيَاكُمْ فِيمَا مَضَى مِنْهَا إِلَّا كَمَا بَقِيَ مِنْ يَوْمِكُمْ هَذَا فِيمَا مَضَى مِنْهُ.

<sup>1</sup> Collected by Ibn Maajah (3055); graded *sahēeh* by al-Albaanee in *Sahēeh Sunan Ibn Maajah* (2497).

<sup>2</sup> *Musnad Ahmad* (17664), *Sunan Ibn Maajah* (2712); graded *sahēeh* by al-Albaanee in *Sahēeh al-Jaami’* (1794).

“O people! Nothing remains of this world relative to how much of it has elapsed, except what remains of this day of yours relative to how much of it has already elapsed.”<sup>1</sup>

He (ﷺ) encouraged the people to remain composed and gentle without pushing each other around. When leaving ‘Arafah he said,

يَا أَيُّهَا النَّاسُ عَلَيْكُمْ بِالسَّكِينَةِ وَالْوَقَارِ.

“O people! Remain tranquil and composed.”<sup>2</sup> Also, when the people crowded and became congested at the *Jamaraat*, he (ﷺ) said,

يَا أَيُّهَا النَّاسُ لَا يَقْتُلْ بَعْضُكُمْ بَعْضًا، وَإِذَا رَمَيْتُمْ فَارْمُوا بِمِثْلِ حَصَى الْحَذْفِ.

“O people! Do not kill one another! When you stone the pillars, do so with small pebbles.”<sup>3</sup>

He also warned his *Ummah* about the affliction of the *Dajjaal* and he described him as well. In the two *Saheeh* collections<sup>4</sup> there is a *Hadeeth* from ‘Abdullaah ibn ‘Umar (رضي الله عنه) where he said, “We were talking about the Farewell Hajj while the Prophet (ﷺ) was amongst us, and we did not know what the Farewell Hajj signified. The Messenger of Allaah (ﷺ) praised Allaah and then mentioned *al-Maseeh ad-Dajjal* and described him extensively, saying,

مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلَّا أَنْذَرَ أُمَّتَهُ، أَنْذَرَهُ نُوحٌ وَالنَّبِيُّونَ مِنْ بَعْدِهِ، وَإِنَّهُ يَخْرُجُ فِيكُمْ، فَمَا خَفِيَ عَلَيْكُمْ مِنْ شَأْنِهِ فَلَيْسَ يَخْفَى عَلَيْكُمْ أَنْ رَبُّكُمْ لَيْسَ عَلَى مَا يَخْفَى عَلَيْكُمْ - ثَلَاثًا - إِنَّ رَبُّكُمْ لَيْسَ بِأَعْوَرَ، وَإِنَّهُ أَعْوَرٌ عَيْنِ الْيُمْنَى كَأَنَّ عَيْنَهُ عَيْنَةُ طَافِيَةٍ.

“Allaah did not send any Prophet except the he warned his people about the *Dajjaal*. Nooh and the Prophets who came afterwards all warned about him. He will appear amongst you, and if it happens that his description may be hidden from you, then realize that your Lord’s description is clear and not hidden from you.” He said that thrice and

<sup>1</sup> *Musnad Ahmad* (2/133), from ‘Abdullaah ibn ‘Umar (رضي الله عنه); graded *saheeh li-ghayrihi* by the editors (10/314).

<sup>2</sup> *Sunan an-Nasaa’ee* (3018), from Usaamah ibn Zayd (رضي الله عنه); graded *saheeh* by al-Albaanee in *Saheeh Sunan an-Nasaa’ee* (2/346).

<sup>3</sup> *Musnad Ahmad* (6/376), *Sunan Abee Daawood* (1966); from Umm Jundub al-Azdiyyah (رضي الله عنها). Graded *hasan* by al-Albaanee in *Saheeh al-Jaami’* (7890).

<sup>4</sup> *Saheeh al-Bukhaaree* (4402) with the above wording, and *Saheeh Muslim* (169).

continued, “**Verily, your Lord is not blind in one eye. However, the *Dajjaal* is blind in the right eye which looks like a protruding grape.**”<sup>1</sup>

In addition to the above, there were other profound, poignant, and sound pieces of advice and guidance bequeathed by the Messenger of Allaah (ﷺ), all done out of sincerity and advice to the *Ummah*, as well as an exposition and clarification of the religion. May Allaah reward him with the best and most complete reward on behalf of his *Ummah*; and may Allaah send *salaah* and *salaam* upon him, and may the angels and righteous servants invoke further increase of *salaah* and *salaam* upon him as well.

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<sup>1</sup> See *Fath al-Baaree* of Ibn Hajar (8/107).





















