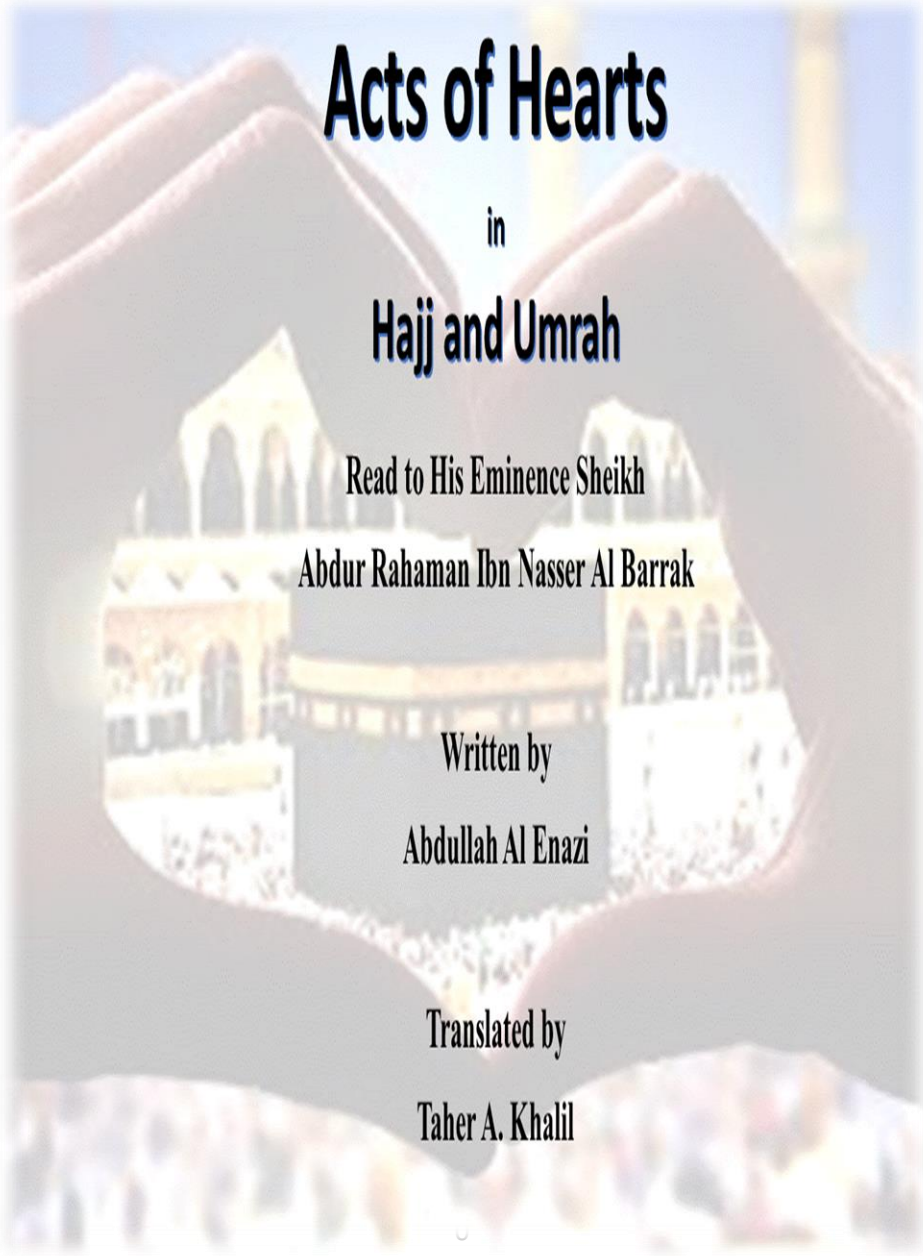




Acts of Hearts

in

Hajj and Umrah

Read to His Eminence Sheikh

Abdur Rahaman Ibn Nasser Al Barrak

Written by

Abdullah Al Enazi

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Introduction

All praise is due to Allah, the Lord of the worlds and peace and blessings be upon the most honored of the prophets and messengers our Prophet Muhammad, his family and all his companions.

Hajj and Umrah are great acts of worship. Hearts benefit from these acts as they include the most important heart acts of worship such as Monotheism of Allah, glorifying Him, loving Him, longing for Him, fearing Him, good expectation from Him and other heart acts of worship.

Such heart acts of worship are the spirit and base of the acts of the body parts. Spiritless acts of worship are exactly like a spiritless body.

Allah, the Exalted and Glorified, orders the pilgrims to take two kinds of provision. One is physical which takes them to Makkah and helps them fulfil their Hajj. The other is spiritual which takes them to their Lord in order to accept their Hajj and it also takes them out of their sins in order to help them become pure as they were on the day their mothers gave birth to them. The second

provision is the fear of Allah which is the best provision.

قال الله تعالى: "وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ"
(البقرة: 197)

Allah, the Most High, says, “*And take provisions, but indeed, the best provision is fear of Allāh. And fear Me, O you of understanding.*” (The Holy Qur’an: 2/197).

The essence of fear of Allah (At-Taqlwa) is heart acts.

The Prophet, may Allah grant him peace and blessings, says, “*Piety is here, (and he pointed to his chest three times).*”⁽¹⁾

And he, may Allah grant him peace and blessings, says, “*Learn your rites,...*”⁽²⁾

The Prophet, may peace and blessings of Allah be upon him, orders his honored companions to learn their physical and spiritual rites from him.

1 -Narrated by Muslim (2564).

2 -Narrated by Muslim (1297).

In the same way he taught them how to perform *tawaf* (circumambulation) around the Ka'bah, *sa'i* and other rites. He taught them how to do such rites with love to their Lord, submissiveness, humility, weeping and the like of other heart acts of worship.

When reading the hadiths (Prophetic traditions and sayings) of the Prophet, we find the companions describing the Prophet's physical and spiritual Hajj.

One of these narrations is narrated by Jabir, may Allah be pleased with him, describing the way of the Prophet in *tawaf* saying, "*Then he started with the (Black) Stone to touch it with his eyes overflowing with tears.*"⁽³⁾

He, may Allah be pleased with him, also described how the Prophet proceeded from 'Arafat saying, "*The Messenger of Allah departed (From Arafat) in a tranquil manner,...*"⁽⁴⁾

3 -Narrated by Al Bihaqqi in (As-Sunanul Qubera) (5/74) and Ibn Kathir said in (As-Sirah An-Nabawiah) (4/317): "This is a good chain of narration.

4 -An-Nasa'i (3024) and it was verified by Al Albani in (Sahihu Sunanin-Nasa'i) no. (2827).

The sign of the accepted Hajj and Umrah, which are rewarded with paradise and which make the sins of a pilgrim forgiven as the day his mother gave birth to him, is that the pilgrim performs the rites with loyalty to Allah, the Exalted and Glorified, accordingly with the way of the Prophet, may Allah grant him peace and blessings. This can be achieved through two things:

- 1) Doing the seen deeds such as *ihram* (sacred state), *tawaf*, *sa'i*, staying at 'Arafah and the other things.
- 2) Doing the unseen deeds which are those heart deeds related to each rite of Hajj and Umrah such as loving Allah, Glorifying Him, Exalting Him, being submissive to Him, putting trust on Him, surrendering to Him and the like.

Any negligence in these two previous things weakens the efficacy of Hajj and Umrah on the soul and lessens the reward.

Realizing that the acts of the heart are of such importance, I decided to write this book under the title of "The Acts of Hearts in Hajj and Umrah" to remind this who may have forgotten and to urge the heedless to consider these heart acts in Hajj and Umrah which are one of the reasons for their acceptance and getting the due rewards.

Allah, the Exalted and Glorified, made it easy for me, out of His Generosity, Grace and Favor, to mention the rites of Hajj in order and to mention the heart acts related to them as many as possible though I don't claim that I have mentioned all.

Allah, the Exalted and Glorified, also made it easy for me to read this book aloud to my virtuous Sheikh Abdur Rahaman Ibn Nasser Al Barrak, may Allah protect him. He guided me by correcting any mistakes found. He sometimes asked me to add or delete so I ask Allah to reward him the best reward for that.

I ask Allah, the Exalted and Glorified, to accept this book, make it beneficial for the writer, my Sheikh (teacher) Abdur Rahaman Ibn Nasser Al Barrak and its reader. I ask Him, the Exalted and Glorified, to make it a sincere work for the sake of His Gracious Face as He is the Most Generous and the Most Obliging.

May Allah send His peace and blessings upon our Prophet Muhammad, his family and all his companions!

Chapter One

- **(Preparing for Hajj and Umrah)**
- **The Importance of the Heart Acts in Hajj and Umrah.**

- **Preparing and Getting Ready for the Journey before Hajj and Umrah.**
- **Longing for Hajj and Umrah.**

The Importance of the Heart Acts in Hajj and Umrah

Some kinds of people think that the acts of hearts such as love, fear, hope, sincerity, devotion,

surrender, submissiveness and others are some of good deeds that are preferable. They think that if a Muslim practices them, he will be rewarded and if he doesn't practice any of them or practices them improperly, no blame will reach him.

The full reward, as they think, which is built upon any kind of worship is related only to the acts of the body parts and once a servant does these acts of worship practically, he has done his duty and gained the full reward. On the other hand, heart acts, related to these acts of worship, as they think, are optional and the servant receives the reward if he does them but if he doesn't do them, he misses nothing. Of course, this is not true. That is because every act of worship has two sides; a physical one related to the body parts and a spiritual one related to the heart. Both sides should be included in acts of worship as both of them are reasons for reward.

If there is any failure or insufficiency in any of these two sides, it leads to the same failure and insufficiency in the act of worship itself. Yet, the insufficiency in heart acts may affect the reward negatively more than in that of body parts as the heart acts are the basis and they are more

substantial than the other side related to the body parts.

The importance of heart acts in Hajj and Umrah

1-The sincerity in worshipping Allah through heart acts in Hajj and Umrah stimulates the determination of the pilgrim. This helps him fulfil the pillars, obligatory acts and Sunnah (preferable) acts perfectly. It also helps him avoid the forbidden acts of ihram such as sexual relations, disobedience and disputing during hajj. The spiritual acts of worship are supporters to the physical ones.

If the pilgrim does both the physical and the spiritual acts of worship, this, Allah willing, is a way that leads to the acceptance of Hajj and Umrah and receiving the due rewards and Divine gifts.

2-The sincerity in worshipping Allah through heart acts in Hajj and Umrah is a way, through Allah's Help, to the change of the condition of the performer of Hajj and Umrah into a better state of faith. There are a lot who used to be negligent but they become good (after Hajj or Umrah) and there are a lot of good people who become better. Thanks to Allah's Grace first and to considering the acts of hearts in the rites such improvement is gained.

On the contrary, there are some people who fulfil their Hajj or Umrah without feeling any change into being better. This is, Allah knows, because of not considering the acts of hearts in the due way.

Some examples that indicate the good effect of Hajj and Umrah on the lives of the pilgrims are those many good books written or completed by Ibnul Qayyem during his stay in Makkah. In the introduction of one of them, “*Muftahu Daris Sa’dah*” (The Key to the House of Delight) he wrote, “As these are some of the entertainment and gifts which Allah has given me on freeing myself for worshipping Him next to His House, humiliating myself, standing in humbleness, showing need, asking for His favors in His House and around it day and night. Therefore, none of those who ask Him for providing them with their needs, have good expectations from Him, stay at His Door and become a resident in His Sanctuary will fail or lose.”⁽⁵⁾

When the reformer Imam Muhammad Ibn Abdul Wahab, may Allah have mercy upon him, went on Hajj to the House of Allah, he stopped at Almultazam (The area between the Black Stone and the door of the Ka’bah) and asked Allah to make the religion prevail through his mission and to give him people’s acceptance.⁽⁶⁾

Thanks to Allah, there are many others and this shows the Mercy and Grace of Allah which can never be confined to limits or hindered by anything.

3-The sincerity in worshipping Allah through heart acts in Hajj and Umrah-which are the spirit for the physical

5 -“Muftahu Daris Sa’dah” (1/126) Darul Fawaed Publications.

6 -See (Aduraru As-Sanyah) (12/8).

acts- makes the pilgrim find the taste of faith, cheerfulness, tranquility, delight and serenity in Hajj and Umrah.

There is no doubt that people are different in this. That is, the more they achieve the heart acts of worship in their Hajj and Umrah, the more they find the taste of faith, cheerfulness, tranquility, delight and serenity in their rites.

Preparing and Getting Ready for the Journey Before Hajj and Umrah.

Getting ready for acts of worship is a Sharia requirement being either physical such as prayers, *sahour* (pre-dawn meal in Ramadan), *ihram* for Hajj and Umrah or spiritual such as remembrance, asking forgiveness, repentance, initiating an intention, loyalty and others.

This preparation used to be the tradition of righteous people of Allah and the faithful elite. Some examples for that are as follows:

1-When Allah, the Exalted and Glorified, wanted to reveal the Torah to Moses, may peace be upon him, after the death of Pharaoh and his people, He appointed thirty nights and added (to the period) ten (more) “so the appointment with his Lord was complete in forty nights”. It is said that he, may peace be upon him, fasted those days

and practiced acts of worship during them⁽⁷⁾ to prepare himself for speaking to Allah.

Sheikh Abdur Rahaman Ibn Nasser Asa'di, may Allah have mercy upon him, says, "So it became forty days in order that Moses would get ready for the appointment of Allah."⁽⁸⁾

2-The breast of the Prophet, may Allah grant him peace and blessings, was opened and Gabriel, may peace be upon him, took a blood-clot out saying, "That was the part of Satan in thee." And then he washed it with the water of Zamzam in a golden basin Anas said, "*I myself saw the marks of needle on his breast.*"⁽⁹⁾

His chest was opened again during the night of the Night Journey and the Ascension into Heavens and Gabriel washed it with the water of Zamzam. Then he brought a golden tray full of Wisdom and Belief and poured it in his chest.⁽¹⁰⁾

After mentioning the proof for the existence of the chest opening for three times when the Prophet was young in Bani Sa'd and at the beginning of his mission during the Night Journey and the Ascension into Heavens, Ibn Hajar, may

7 -See (Ma'alimut-Tanzeel) by Albaghawy (2/146) and (Tafsirul Qur'anil Atheem) by Ibn Kathir (2/572).

8 -(Taysirul Karimir Rahman fi Tafsiri Kalamil Mannan) by Abdur-Rahman As-Sa'di (702), Mu'sasatur Resala Publication.

9 -Narrated by Muslim (261).

10 -Narrated by Al Bukhari (3887) and Muslim (163-164).

Allah have mercy upon him, says, “*Each time has its wise purpose for it. Then his chest was opened before the Ascension into Heavens as a preparation for speaking to Allah.*”⁽¹¹⁾

As Hajj and Umrah are great acts of worship in the field of great good deeds, a pilgrim should prepare and get ready before setting off on the journey through some preparations such as:

1-True repentance which meets the conditions and much remembrance. The conditions are:

First: What is related to Allah, the Glorified in Majesty:

- a) to stop doing the wrong deed,
- b) to regret one’s past evil deeds,
- c) and to make a firm resolve of avoiding such sins in the future.

Second: What is related to the rights of other people:

To give back any seized rights to their owners. Whatever wrong he has done to others and whatever they are; money, fame, backbiting, slandering.....etc.

2-Bringing to mind the great reward of Hajj and Umrah. This strengthens the determination and hope.

11 -Fatehul Bari (7/205).

3-Directing oneself to keep the heart away from distractions and bad thoughts and keeping the body parts away from sins and wrong deeds, before Hajj and Umrah, during them and after them. That is, at the beginning of most acts of worship such as Hajj, Umrah, prayers and fasting, the heart is happy and tranquil but with the time passing, this happiness and tranquility fade out because of distractions and bad thoughts that may disturb the heart before and during performing such acts of worship. We seek Allah's Assistance!

Returning again to the beginning of speaking about the preparation for Hajj and Umrah as it should be, it would be better-seeking Allah's Assistance- to consider the heart acts of worship related to every rite of Hajj and Umrah. A pilgrim should also do them perfectly enjoying the taste of these acts of worship and tranquility.

Longing for Hajj and Umrah

Longing for Allah, His Majesty be Glorified, is an act of the heart which reflects love.⁽¹²⁾ The more the servant loves his Lord, the more he finds longing for Him in his heart and the weaker this

12 -See (Madarij as-Salikin) (3/512).

love becomes because of sins, the less longing he finds in his heart.

Loving Allah and longing for Him are instinctive in the hearts of the believers but they increase through faith and good deeds and decrease through sins and wrong deeds.

Ibnul Qayyem, may Allah, the Almighty, have mercy upon him, says, "Every believer finds love for Allah in his heart, ease once he remembers Him, enjoyment in knowing about Him, enjoyment and delight in remembering Him, longing for meeting Him, amiability in His nearness. If he doesn't perceive Him because of having his heart occupied with others and being taken away from Him by others, this doesn't mean that He doesn't exist as the existence of something doesn't mainly mean to feel or perceive it. This becomes strong or weak and it increases or decreases according to the strength or weakness of faith and the plenty or lack of it."⁽¹³⁾

Thus, people are different in longing for Allah, the Exalted and Glorified, according to the amount of faith and love they have for Allah.

13 -(Ighathatul lahfan) (2/948) Dar Dar Ilmul Fawaed Publications.

Longing for Allah is one of the highest status of a servant and it has two divisions:

- 1) Longing for Allah, the Sublime in Sovereignty, through longing for meeting Him in the hereafter. The Prophet, may Allah grant him peace and blessings, says, *“I ask You for the longing to meet You in a manner that entails neither a calamity that will bring about harm nor a trial that will cause deviation.”*⁽¹⁴⁾
- 2) Longing for (seeing) Allah, the Exalted and Glorified, through longing for being near to Him and hastening towards the acts of worship with longing for and being happy with meeting his Lord and being near to Him. The Prophet, may Allah’s peace and blessings be upon him, say about *salat* (prayers), *“O Bilal, make us find ease through it (salat).”*⁽¹⁵⁾ He, may peace and blessings be upon him, says, *“My comfort has been provided in prayer.”*⁽¹⁶⁾

About *jihad* (fighting in the Cause of Allah), he, may peace and blessings be upon him, says, *“By Him in whose hand my soul is, were it not that*

14 -Narrated by Ahmed (18325) and An-Nasa'i (1229) and it was verified by Al Albani in (Sahih Sunani Nasa'i) no. (1237).

15 - Narrated by Ahmed (3/128-129) and An-Nasa'i (7/61) and it was verified by Al Albani in (Sahih Sunani Nasa'i) no. (3680).

16 -Narrated by Abu Dawood (4985-4986) and it was verified by Al Albani in (Sahih Sunani Abi Dawood) no. (4171-4172).

some men among the believers would not like to stay behind when I went out (to fight), and I could not find any mounts for them, I would not stay behind when an expedition goes out in God's path. By Him in whose hand my soul is, I wish I could be killed in God's path and brought to life, then be killed and brought to life, then be killed and brought to life, then be killed.”⁽¹⁷⁾

The longing of believers for Hajj and Umrah is included in this second division. The hearts and souls of the believers long for (visiting) the House of Allah and other blessed areas around it although they are in (a barren valley) where there are no fabulous atmospheres and no trees to attract them. This makes their intention and sincerity clear for the sake of Allah alone as Hajj and Umrah are a faith journey, not a worldly excursion. There are rites and feelings in the areas of this journey, benefaction and grace, Divine Mercy and faith significances which can never be gathered in one place except in this blessed area.

Longing for the Sacred House of Allah and yearning for these blessed areas are something

17 -Narrated by Al Bukhari (2797).

innate in the hearts of the believers for some reasons such as:

- 1) Allah, the Exalted and Glorified, attributes this House to His Divine Self as in His saying,

قال الله تعالى: "وَطَهَّرَ بَيْتِي" الحج (26) .

“... *and sanctify My House.*”

Ibnul Qayyem mentions the signs of love and its evidences and he, then, says, “*And of them (evidences of love) is loving the house of the loved one as it is the place where the loved one stays. This is the secret behind the love which the believers have for Ka’bah, the Sacred House.*” Then he, may Allah have mercy upon him, says, “*One secret of this love is that the Lord, the Exalted, attributes it to Himself saying, “....and sanctify My House.”*” (The Holy Qur’an: 22/26).⁽¹⁸⁾

- 2) Allah has made His House (a place of return for people) where they revisit it. Every time they leave it, they long for it so they return to it again. Allah, the Most High says,

قال الله تعالى "وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ" البقرة (125).

“*And when We made the House a repeatedly-visited place for people.*” (The Holy Qur’an: 2/125). “It means that it was made as a returning place where people return to gain religious and

worldly benefits. They revisit it many times but never satisfy their longing for it.”⁽¹⁹⁾

- 3) The prayer of Abraham, our Father, may peace and blessings be upon him, when Allah, the Exalted and Glorified, tells us about his saying

قال الله تعالى: "فَاجْعَلْ أَفْنَدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ" إبراهيم (37).

“So fill some hearts among people with love towards them.” (The Holy Qur’an: 14/37).

Al Baghawi, may Allah have mercy upon him, says, “Mujahid said, *“Had he said, “The hearts of people”, then the Persians, the Romans, the Turkish and the Indians would have squeezed in with you.”* Said Ibn Jubair said, *“The Jews, the Christians and the Pagans would have performed Hajj but He said, “some hearts among people” who are only Muslims.”*”⁽²⁰⁾

This innate longing in the hearts of the believers has some benefits:

- a) It relieves the difficulties and tiredness that the pilgrims may find in going to Makkah for Hajj and Umrah or during performing the rites of Hajj and Umrah going from one place to another.
- b) The longing for Hajj and Umrah is one of the reasons for feeling tranquility and enjoyment in the

19 - (Taysirul Karimir Rahman fi Tafsiri Kalamil Mannan) (65).

20 - (Ma’limut Tanzeel) (2/565).

acts of Hajj and Umrah. The one whose state is like this becomes full of longing for Allah. He sets off towards Him with love and glorification even with the fear and hope he finds in his heart.

Chapter 2

(The Acts of Hearts in Hajj and Umrah)

- **Miqats (fixed places for each direction out of pilgrimage boundary).**

- **Ihram at the miqat (entering in the state of ritual consecration).**
- **"labyka Allahuma labyk"**
- **The secret behind considering those who perform Hajj and Umrah visitors and guests of Allah, the Exalted and Glorified.**
- **The secret of "Allahu Akbar" in Hajj and Umrah.**
- **Forbidden acts during Ihram.**
- **The Ancient House, its sacredness and the circumambulation around it.**
- **The Black Stone.**
- **The Station of Abraham, may peace and blessings be upon him, and praying behind it.**
- **Sa'i Between As-Safah and Al-Marwah.**

Miqats (fixed places for each direction out of pilgrimage boundary).

Allah, the Exalted and Glorified has made these fixed places as a fence for the Haram (Sanctuary) and the Ancient House. As if the Ka'bah were a well-protected pearl and the Haram

is its shell and the Haram is protected in the fences of the *miqats*. Those who are performing Hajj or Umrah must not pass into them before initiating their intention of entering into the state of ihram (sacred state).

It is Allah's Mercy that He has made the *miqats* to surround the Haram from all the directions to be easy for pilgrims coming from all the directions to make *ihram*.

They are five *miqats*. Four of them are mentioned in the narration of Ibn Abbas, may Allah be blessed with him, who says, "*Allah's Messenger, may Allah grant him peace and blessings, had fixed Dhul Hulaifa as the Miqat for the people of Medina; Al-Juhfa for the people of Sham; and Qarn Ul-Manazil for the people of Najd; and Yalamlam for the people of Yemen. So, these (above mentioned) are the Miqats for all those living at those places, and besides them for those who come through those places with the intention of performing Hajj and `Umra and whoever lives within these places should assume Ihram from his dwelling place, and similarly the*

people of Mecca can assume Ihram from Mecca”.⁽²¹⁾

The fifth is mentioned in the narration of Ibn Omar, *“The people of Iraq came to Omar and said, “O the Chief of the faithful believers! The Prophet, may Allah grant him peace and blessings, fixed Qarn as the Miqat for the people of Najd, it is beyond our way and it is difficult for us to pass through it.” He said, “Take as your Miqat a place situated opposite to Qarn on your usual way. So, he fixed Dhatu-Irq (as their Miqat).”*⁽²²⁾

The pilgrims find great significances in Hajj and Umrah such as:

- 1) What the pilgrims do at those *miqats* as they have showers, clean, enter ihram, celebrate the remembrance and say talbyyah in order that the hearts of the pilgrims would get ready and prepare for such a great act of worship.
- 2) Arousing the love for Allah, the Exalted and Glorified, and longing for Him once and more as the pilgrim come from every distant pathway with love and longing which encourage them and stimulate their determination every time they feel

21 - Al Bukhari (1524) and Muslim (1181).

22 - Al Bukhari (1531).

tired. To renew the love and longing and recharge the hearts as well, they are provided with the field for that; the *miqats*. The *miqats* are marks which show that the pilgrim has become nearer to the Haram and to the Ancient House.

- 3) Sublimity, dignity and greatness are deep meanings of faith which pilgrim feel once they come near to the *Haram* and the Ancient House.

You can imagine that it is just a distance of shortening prayers (before reaching the *Ka'bah*) so the hearts of the pilgrims are filled with the meanings of love, longing, sublimity, dignity and greatness. Love and longing stir them and sublimity, dignity and greatness fill them. Then, you can't estimate the amount of delight, happiness, tranquility and nearness that are mixed with submissiveness and tears once the pilgrims arrive at the *Haram* and see the Ancient House. This is another indescribable state which no meanings and no terms can express.

A writer describes his journey to Makkah saying, “*All the pilgrims on the deck of the steamer entered ihram and their loud voices from all direction repeated, “Labbayka Allahumma Labbayk, labbayka la shareeka laka labbayk. Inna al-hamd wa'l-ni'mata laka wa'l-mulk, laa*

shareeka lak.” (Here I am at Your service, O Allah, ever at Your service. Ever at Your Service, You have no partner, ever at Your service. Verily all praise, blessings and dominions are Yours. You have no partner). Then people felt submissiveness on hearing such voices which touch the innermost, deepen in the hearts and prevail in the souls.”⁽²³⁾

Ihram at the *miqat* (entering in the state of ritual)

Ihram at the *miqat* is one of the special Hajj and Umrah rites which is to enter into the sacred state of starting the rites. It is obligatory that you take off your clothes and put on two seamless clean white ihram garments for men (one wrapping around one’s waist and the other over his shoulders). There is no particular dress for a woman in *ihram*, but she wears whatever clothing that adequately covers her body of any color, as long as it is not conspicuously decorative.

Wearing these two seamless white garments is something which makes Hajj and Umrah distinguished among other acts of worship as other

23 -From (Ash-Shawque walhaneen elal Haramin) by Muhammad Musa Ash-Sharif, pages (25-26).

acts of worship don't have special clothing. This particularity has some meanings such as:

- a) Taking the clothes that are tailored to fit the body or part of it off and wearing the two seamless garments brings to mind the moment when the shroud is put on after death which takes the person out the glitter of this worldly life and makes him forget about his occupation, social rank and pedigree and return alone to his Lord, the Exalted and Glorified.

Once the pilgrim feels such meanings in his heart, they increase the faith and belief in death and its stupor and the punishment and bliss of the grave. It also brings to mind what will be seen of horrors and calamities on the hereafter. Allah, the Most High, says,

قال الله تعالى: "يَوْمَ تَرَوْنها تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ. (الحج:2)

“The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah.” (The Holy Qur'an: 22/2).

- b) Also he brings to mind what he will endure; the balances of justice, the records of deeds will be spread open, passing over the sirat (the bridge over

hell) and finally either entering paradise or hell. We ask Allah for safety.

The Prophet, may Allah grant him peace and blessings, says, *“Paradise is nearer to any of you than the shirak (leather strap) of his shoe, and so is the (Hell) Fire.”*⁽²⁴⁾

The more the belief of a servant in what he will receive increases, the quicker he reaches the state of certainty. His belief in the unseen becomes as strong as his belief in the seen as Hanthalah Al Alasadi, may Allah be blessed with him, said, *“When we are in the company of Messenger of Allah, may Allah grant him peace and blessings, and he reminds us of Hell-fire and Jannah, we feel as if we are seeing them with our very eyes.”*⁽²⁵⁾

If he doesn't see paradise and hell-fire with the eyes of his head, he sees them with the eyes of his heart. Certainty is an act of the heart acts which a believer should practice and try to improve.

Sufyyanuth Thawri, may Allah have mercy upon him, says, “If certainty is settled in the heart

24 -Al Bukhari (6488).

25 -Narrated by Muslim (2750).

as required, it flies both with ecstasy, sorrow, longing for paradise and fear of hell-fire.”⁽²⁶⁾

So “certainty” is the spirit for the acts of the heart and the acts of the heart are the spirit for the acts of the body parts. They are the essence of being among the loyal people of truth and they are also the basis for this issue.

When certainty settles in one’s heart, it becomes full of light and illumination. It gets rid of doubt, uncertainty and dissatisfaction. Then it becomes filled with the love for Allah and fear of Him and it becomes satisfied with Him, thankful to Him, depending on Him, repentant to Him. Certainty is the essence and supporter of all these previous states.⁽²⁷⁾

Certainty becomes weak in the servant’s heart because of being heedless of what he faces in the future. Then he continues to be inattentive, oblivious, indulged in and busy with the worldly affairs. Hence, he hardly gives his religion due care and he doesn’t give but little time to it. This

26 -Helyatul ‘Awlyya’ (7/17).

27 - See (Madarij as-Salikin) by Ibn Al Qayyem (3/220) (summarized).

is the case of many Muslims! We seek refuge with Allah from heedlessness.

It becomes worse if the heedlessness is accompanied by suspicion to the extent that many find it easy and familiar to do evil deeds. If you warn him against his negligence in the right of Allah, the Exalted and Glorified, remind him of the retribution he will receive and tell him that these are facts that will be experienced by every human being, man or woman, believer or disbeliever, he, then, tries to find an excuse for himself through the misconception of saying, *“I have good expectations from Allah and so I expect that He will forgive me).*

He doesn't know that having good expectations and hope from Allah must be accompanied by doing good deeds. Allah, the Most High says,

قال الله تعالى: "مَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا." الكهف (110).

“So whoever hopes for the meeting with his Lord, let him do righteous deeds and associate none in the worship of his Lord.” (The Holy Qur'an: 18/110). And He, the Most High, says,

قال الله تعالى: "وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۖ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ"
الأعراف (156).

“My mercy encompasses all things.” So I will decree it [especially] for those who fear Me” (The Holy Qur’an: 7/156).

A good servant does good deeds and hopes that they will be accepted. If he commits any mistakes or slips, he repents and asks his Lord to forgive him and accept his repentance.

“labyka Allahuma labyk”

Talbiyah is the slogan of Hajj and its mark that shows monotheism of Allah, the Exalted and Glorified. Monotheism is the essence spirit for Hajj and its ultimate goal. Furthermore, it is the spirit for all acts of worship and its goal.

An indication for that is what Jabir Ibn Abdullah, may Allah be pleased with him, say about *talbyyah*, *“The Prophet, may Allah grant him peace and blessings, initiated with oneness; (Labbayka Allāhumma Labayaka. Labbayk Lā Sharīka Laka Labbayk. Inna l-Ḥamda, Wa n-Ni‘mata, Laka wal Mulk, Lā Sharīka Lak) which*

means "Here I am at Thy service. O Lord, here I am. Here I am at Thy service and Thou hast no partners. Thine alone is All Praise and All Bounty, and Thine alone is The Sovereignty. Thou hast no partners."⁽²⁸⁾

Sheikh Muhammad Raheed Reda. May Allah have mercy upon him says, *"This talbyyah fills the heart of this who meditates on it with faith and oneness, helps him get rid of whims and fancies and prepares him for visiting the House of Allah and circumambulating it after being in his best condition and highest preparation."*⁽²⁹⁾

The Essence of *Talbyyah*

When the pilgrim say *talbyyah*, "*Labbayka Allāhumma Labayaka*" he is answering the call of Allah to His servants to perform Hajj and Umrah in His honorable Houes.

When Allah, the Exalted and Glorified, ordered Abraham, our father, saying,

28 -Narrated by Muslim (1218).

29 -(Rehlatul Higaz) quoting from (Ash-Shawque wal Hanin ela Alharmin) by Muhammad Musa Ash-Sharif (37).

قال الله تعالى : "وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ" الحج (27).

“And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj)”. (The Holy Qur’an: 22/27).

Imam Mujahid Ibn Jabr , may Allah have mercy upon him, says, *“On Allah’s saying, “And proclaim to mankind the Hajj (pilgrimage).” Abraham stood in his station and said, “Oh, people, answer the caller of your Lord, then they said, “Labbayka Allāhumma Labayaka” so everyone who is performing Hajj today, was among those who answered Abraham on that day.”*⁽³⁰⁾

Skeikh Abdur Rahaman Asa’di, may Allah have mercy upon him, says,” *It means: Let them know about it, call them to it and tell the nearest and the farthest of them because when you do so,*

30 -(Tafsirut Tabari) (26/516). Dar Alamul Kutob publications.

they will come to you performing Hajj and Umrah.”⁽³¹⁾

There are some deep meanings in *talbyyah* that a pilgrim should contemplate such as:

1-When the Prophet, may Allah grant him peace and blessings, put on his *ihram* garments in the *hajatul wada'* (farewell Hajj) intending to enter into the rites, he called his Lord, the Exalted and Glorified, saying, “O Allah, help me perform a Hajj in which there is no showing off nor reputation sought.”

In this hadith, the Prophet, may Allah grant him peace and blessings, indicates the importance of sincerity in Hajj and Umrah and that a pilgrim should renew the intention of sincerity when starting Hajj or Umrah. He also should avoid all that may opposes sincerity or weakens it in the heart asking Allah, the Almighty, for helping him do it. This makes Hajj and Umrah performed only for the sake of Allah, the Exalted and Glorified and it also makes *talbyyah* loyal and true. Allah, the Almighty, says,

31 -(Taysirul Karimir Rahman fi Tafsiri Kalamil Mannan) page (537).

قال تعالى : "وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ" البقرة (196).

“And Complete Hajj and ‘Umrah for Allah..”

Ash-Sheikh Abdur Rahman Ad-Dossari, may Allah have mercy upon him, says, *“It shows the direct order from Allah to Muslims to be sincere in fulfilling Hajj and Umrah in the perfect way.”*⁽³²⁾

Sincerity is one of the most important heart acts and even it is considered the pillar of them and the basis for the goodness of the innermost as most of the heart acts that Allah, the Exalted and Glorified, loves are built upon sincerity.⁽³³⁾

The importance of sincerity is reflected in many issues such as:

a) Being sincere to Allah, the Exalted and Glorified, and following the way of the Prophet, may Allah grant him peace and blessings, are the two conditions of accepting the servant’s deeds. If the servant neglects any of these two conditions, his deeds are not accepted. Allah, the Almighty, says,

قال تعالى : "الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيُبْلُوكُمُ أَيُّكُمْ أَحْسَنُ عَمَلًا" الملك (1)

32 -(Hajj: Rulings-Secrets-Benefits) by Sheikh Abdur-Rahman Muhamad Adosari. Page (43).

33 -See, (Yawma Tobla As-Saraer) (On the Day when all secrets will be disclosed) by Sheikh Abdul Aziz Al Jiliyl, page (62).

“Who has created death and life that He may test you which of you is best in deed.” (The Holy Qur’an: 67/2). Al-Fudayl ibn ‘Iyaadh said: *“This (best in deed) is he who makes it most sincere and most correct.”* They said: *O Abu ‘Ali, “What is meant by making it sincere and correct?”* He replied: *‘If a deed is done sincerely but not correctly, it will not be accepted. And if it is done correctly but not sincerely, it will not be accepted—until it is done both sincerely and correctly.’* He then read the verse,

قال تعالى: "فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا." الكهف (110).

“So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (The Holy Qur’an: 18/110).

b) The rank of a slave in the eyes of Allah, the Exalted and Glorified and the reward for it are the same amount of sincerity and its amount achieved in the deeds.

Sheikhul Islam Ibn Taymiyah, may Allah have mercy upon him, said, *“The superiority and degree of deeds are related to the amount of faith and sincerity in the heart to the extent that you can find two men in the same row (of prayers) with the difference between them being like that between the heavens and the earth.”*⁽³⁴⁾

c) Sincerity multiplies the reward of the deeds even if they are little. Allah, the Almighty, says,

34 -(Menhajus Sunnah Ana Bawia) (6/221-222).

قال تعالى : "وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا" النساء (40)

“And if it is a good deed, He will multiply it.” (The Holy Qur’an: 4/40).

Sheikh Abdur Rahaman Asa’di, may Allah have mercy upon him, says commenting on this verse, *“It means (it is multiplied) up to ten times and even more according to its case, benefits and the sincerity, love and perfection of the doer.”*⁽³⁵⁾

d) If sincerity is achieved in the deed, even if it is small, it is then a reason for atonement for major sins and for entering the paradise as well.

Sheikhul Islam Ibn Taymiyah, may Allah have mercy upon him, said about this issue, *“The same kind of deeds may be done by a person in a way in which his sincerity and worship to Allah are perfect and so Allah, then, forgives his major sins. That is (mentioned) in what At-Tarmithi and Ibn Majah and others narrated on the authority of Abdullah Ibn Umro Ibnul A’as that the Prophet, may Allah grant him peace and blessings, said, “A man from my nation will be called before all of creation on the Day of Resurrection, and ninety-nine scrolls will be spread out for him, each one*

35 --(Taysirul Karimir Rahman fi Tafsiri Kalamil Mannan) page (179). Mu’sasatur Resala Publication.

extending as far as the eye can see. Then Allah will say: "Do you deny anything of this?" He will say: "No, O Lord." He will say: "Have My recording scribes been unfair to you?" Then He will say: "Apart from that, do you have any good deeds?" The man will be terrified and will say: "No." (Allah) will say: "Indeed, you have good deeds with Us, and you will not be treated unjustly this Day." Then a card will be brought out on which is written Ash-hadu an la ilaha illallah wa anna Muhammadan 'abduhu wa rasuluhu (I bear witness that none has the right to be worshipped but Allah, and that Muhammad is His slave and Messenger). He will say: "O Lord, what is this card compared with these scrolls?" He will say: "You will not be treated unjustly." Then the scrolls will be placed in one side of the Balance and the card in the other. The scrolls will go up (i.e., be light) and the card will go down (i.e., will weigh heavily)."⁽³⁶⁾

This is the reward for this who says it faithfully and sincerely as this person mentioned

36 -Narrated by At-Tarmithi (4/123-124) and Imam Ahamed (11/197-200). Sheikh Ahmed Shaker said, "It's chain of narrators are authenticated."

in the previous hadith. All the doers of major sins say, “la ilaha illallah” but their saying so isn’t heavier than their wrong deeds unlike the man of the card mentioned in the hadith.”⁽³⁷⁾

Then Ibn Taymiyah mentioned the hadith of the prostitute who gave water to a thirsty dog to drink and so Allah forgave her. He also mentioned the man who found a thorny branch of a tree there on the way and removed it and so Allah forgave him. Then he said, *“That woman gave water to the dog out of the sincere faith in her heart so Allah forgave her as it is not the case with every prostitute who gives water to a dog that she is forgiven. And it is the same with that man who removed the thorny branch of a tree away as he did it out of sincere faith with his heart full of loyalty so he was forgiven. Therefore, deeds are measured according to what is in the heart of faith and sincerity.”*⁽³⁸⁾

2) A pilgrim should bring to mind what the heart should have of sincerity to Allah, the Exalted and Glorified, on uttering *talbyyah* in order that

37 -(Menhajus Sunnah Ana Bawia) (6/218-219).

38-(Menhajus Sunnah Ana Bawia) (6/221).

talbyyah is not turned into mere words on the tongue with no reflection on the behavior or life. So a pilgrim should recognize the reality of *talbyyah* as a response to the call of Allah, the Exalted and Glorified, through submission and surrender to His Wisdom, obeying his orders all the times for ever.

A likeness to that –and Allah has no co-equal– is that if a king asks one of his national subjects to visit him in his palace to give him gifts and presents and the servant answers him saying, “*labyaka*” and then he comes with his face and heart turned away from the king, what do think the king will do to him then?!!

Ibn Rajab, may Allah have mercy upon him, says, “*If he says it (labyka) and then he practically does something else, his actions falsify his words and so he deserves to be answered in the same way the one who uses illegal money for performing Hajj is answered, “No response and no pleasure for you.”*”⁽³⁹⁾

39 -(Majmo’rasaelil Hafizi Ibn Rajab Al Hanbali (1/101) Studied and authenticated by Abi Mosab Tala’t Ibn Fawaed Al Halawani. Published by Modern Al Farouk for Printing and Publishing.

Being true to Allah is one of the greatest and most considerable acts of the heart.

Ibnul Qayyem, may Allah, the Most High, have mercy upon him, says, *“The basis of faith is being true and that of hypocrisy is being untrue. No lying and faith are gathered together without fighting each other.*

Allah, the Exalted, told us that on the Day of Judgment nothing benefits the slave or saves him from the torment except his being true. Allah, the Almighty, says,

قال تعالى : " قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ " المائدة (119).

“Allah (God) said: "This is a day when their truthfulness will benefit the truthful: they shall have gardens through which rivers flow, to live in ever and ever." Allah (God) approves of them, while they are pleased with Him; that will be the supreme Achievement.” (The Holy Qur'an:5/119). And He, the Most High, says,

قال تعالى : "وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ"
الزمر (33)

“And the one who came with the truth and believed in it – it is they who are the righteous.” (The Holy Qur’an: 39/33). This who came with the truth is the one whose habit is to be true in his words, his affairs and actions.)⁽⁴⁰⁾

About the divisions of truthfulness, Ibnu Qudamah, may Allah have mercy upon him, says that they are divided into divisions such as:

- a) Truthfulness in words: Every slave should pay due intention to his words and never say anything but the truth. He should also give due care to the truthfulness in the words he uses to speak to his Lord as in the saying, *“I have turned my face as a hanif (true believer) towards Him who created the heavens and the earth”* but if he says so with his heart turning away from Allah being busy with the worldly desires, he is then a liar.
- b) Sincerity in actions which leads to being equal secretly and openly.
- c) Trustfulness in all the practices of the religion being at the highest level such as being true in fearing, hoping, accepting, loving and trusting.⁽⁴¹⁾

3) Once the pilgrim starts his rites and says, *“Labbayka Allāhumma Labayaka”* he is answered

40 - Madarij as-Salikin (3/7).

41 -(Mukhtasar Menhajul Qasidin) page (395-396) in brief.

either positively and it is said to him, “*Labbayka wasa’dyk*” (Responding to you, at your pleasure) or negatively by saying, “*la labbayka wala sa’dyk*” (No response and no pleasure), we ask Allah to save us from that. Each one of the two cases depends on the condition of the pilgrim.

Ibnu Qudamah, may Allah have mercy upon him, says, “If he starts *talbyyah*, he should put in mind that he is answering Allah, the Almighty, as He says, “*Proclaim the Pilgrimage among mankind*.”. He should also hope that his pilgrimage will be accepted and fear that it may be rejected.

This makes the pilgrims mix between fear and hope; hope of receiving the response (Responding to you, at your pleasure) and fear of receiving the response (No response and no pleasure). As *talbyyah* is the start of a great act of worship, whatever response a pilgrim receives decides what coming after of being accepted or rejected.

So our good ancestors, in spite of being good and righteous, used to fear that their *talbyyah* would be rejected.

It was narrated that Ali Ibn Alhussien (Zainula'bidin) performed haj and when he put on ihram garments and rode his camel, his face became pale, he started to tremble and couldn't start *talbyyah*. He was asked, "*Why don't you start talbyyah?*" He answered, "*I fear that He may say to me, 'No response and no pleasure.'*"⁽⁴²⁾

Some of the *tabi'on* (The second generation after the companions of the Prophet) said, "*It is probable that some pilgrims say 'Labbayka Allāhumma Labayaka' and Allah says to them, 'You aren't welcome and you have no pleasure. Your Hajj is thrown back to you.'*"⁽⁴³⁾

As this issue (the Hajj being accepted) is so important to such extent, a pilgrim should prepare true repentance from seen and unseen sins, use *halal* (legitimate) money, and prepare his heart with submission, humility and glorification of Allah. Also his *talbyyah* should be out of truthfulness and loyalty. If this is achieved, it is then expected that he will be answered, (*Responding to you, at your pleasure*) as Allah is

42 -See (Alkera Lekasidi Umul Quorah) by Muhibud Din At Tabari page (178).

43 -(Lataeful Ma'arif) by Ibn Rajab, page (264).

the Most Generous, Most Courteous and Most Appreciative.

It was said to Ibn Omar, “*What great number of pilgrims there are!*” He then said, “*They are few in reality.*” And then he added, “*The people who are present are many but the true pilgrims are few.*”⁽⁴⁴⁾

Ibn Rajab said, “Avoid sins as they prevent forgiveness in the seasons of mercy.”⁽⁴⁵⁾

4) A pilgrim should bring to mind the meaning and stature of *talbyyah* as this causes him to say it more with submissiveness and contemplation. The Prophet, may Allah bless him and grant him peace, said, “*No Muslim raises his voice in the talbyyah without all on his right and left; stones, trees, or clods, doing the same till the earth is traversed on both sides,*”⁽⁴⁶⁾

The Secret Behind Considering Those Who Perform Hajj and Umrah as visitors and Guests of Allah, the Exalted and Glorified

44 -(Lataeful Ma’arif) by Ibn Rajab, page (73).

45 - Ibid.

46 -Narrated by Tirmithi (757) and it was verified by Al Albani in (Sahihul Jamea’) no. (5770).

The Prophet, may Allah bless him and grant him peace, said, *“The pilgrims performing Hajj and Umrah are a delegation to Allah. If they call upon Him, He will answer them; and if they ask for His forgiveness, He will forgive them.”*⁽⁴⁷⁾

The secret in it is that when Allah, the Exalted and Glorified, called them to visit His House through His friend Abraham, may peace and blessings be upon him, they answered that call saying, *“Labbayka Allāhumma Labayaka”* so they are the guests of Allah and the delegation to Him.

Sheikh Abdur Rahaman Asa’di, may Allah have mercy upon him, says, *“If there is no significance in it but that the essence of Hajj is that call of Allah to his loved people to visit Him and that He brought them to gain His Benevolence and Bounty in order to shower them with indescribable bliss, grace and endowments, then it is enough.”*⁽⁴⁸⁾

47 -Narrated by Al Bazzar (1153) and others and Al Albani said that it is a good Hadith (accepted) in (Saheehul Jamea’) (3173).

48 -Majmoa’l Fawaed and Iqtinasul ‘Awabid) page (263).

In case a pilgrim brings to his mind that he is a guest in the delegation to Allah, then it has some significances such as:

1-When a pilgrim puts in his mind that he is a guest in the delegation to Allah, the Exalted and Glorified, he then finds the sweetness of faith prevailing in his heart, ecstasy and serenity filling his chest and he feels delight and pleasure in speaking to Him as he is a guest of the King of kings, the Most Merciful, the Most Gracious, the Most Generous, the Most Benevolent.

If there is a king -Allah has no coequal- who is known with generosity and benevolence, what would he do on receiving guests who came without being invited (just for showing submission)?!

There is no doubt that he would receive them, entertain them and award them. How would it be like if he has already invited them? Wouldn't his entertainment be better and greater then?!!

Allah, the Exalted and Glorified, is greater and more generous to those guests who answered His invitation than that king to his guests.

2-When a pilgrim consider such entertainment, he feels that he is near to his Lord as he is His guest. Then hope and good expectation that He will forgive his sins, guide him and accept his prayers become stronger.

3-When a pilgrim consider such entertainment, he becomes shy, being a guest of his Lord, of neglecting His orders and of doing what He forbids. This helps the pilgrim to apply what Allah says,

قال تعالى : "فَمَنْ قَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ" البقرة (197).

“....so whoever has made hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during hajj.” (The Holy Qur’an: 2/197), and a performer of Umrah also, in this very way, receives the reward of his Umrah.

Allah has no comparable unto Him but don’t you see that a guest respects the owner of the house and never does anything hateful to him?! This is, undoubtedly, out of good manners and good attitudes when being done by men, then what if they are done by Allah, the Supreme in Sovereignty?!

Being modesty to Allah, the Exalted and Glorified, is one of the heart acts as (*Indeed modesty is a branch of faith.*)⁽⁴⁹⁾ The Prophet, may Allah bless him and grant him peace, ordered us to be modest to Allah, the Supreme in Sovereignty, saying, “*Have Haya' (be modest) for Allah as is His due.*” We said: “*O Prophet of Allah! We have Haya', and all praise is due to Allah.*” He said: “*Not that, but having Haya' for Allah which He is due is to protect the head and what it contains and to protect the belly and what it includes, and to remember death and the trial, and whoever desires the Hereafter, he leaves the adornments of the world. So whoever does that, then he has indeed fulfilled the meaning of Haya' which Allah is due.*”⁽⁵⁰⁾

Ibnul Qayyem, may Allah have mercy upon him, says about the rank of modesty, “*As much as the heart is alive, the modesty is strong in it. The lack of modesty is a result of the death of the heart and soul. The more alive the heart is, the more perfect the modesty is.*” Until he said, “*It’s essence is that it’s a manner which urges a believer to avoid immoralities and prevents the neglect of*

49 -Narrated by Al Bukhari (9) and Muslim (35).

50 - Narrated by At-Tirmithi (2458) and Al Albani said that it is a good Hadith (accepted) in (Saheehul Jamea') (935).

fulfilling the due rights to the owner of the rights.”⁽⁵¹⁾

The secret of “Allahu Akbar” in Hajj and Umrah

At-takbeer (saying: Allahu Akbar) is one the remembrance forms which makes a slave near to his Lord, the Exalted and Glorified, as it shows the glorification and magnification of Allah, the Exalted and Most High.

It is also one of the supplications which a pilgrim should keep saying in his Hajj and Umrah. So what is the meaning and secret of *at-takbeer*?!

Ibnul Qayyem, may Allah have mercy upon him, says about the meaning of *at-takbeer*, “*Allah, the Exalted is the greatest thing in identity, rank, glory, sublimity, attributes and actions.*”⁽⁵²⁾

Sheikhul Islam Ibn Taymiyah, may Allah have mercy upon him, says about the secret of *at-takbeer* in such a great situations when crowds of people gather, “*All these indicate that celebrating takbeer is preferable in such great situations where people are many and the act of worship and the situation are great. This leads to the result that*

51 -Madarij as-Salikin (2/601).

52 -(As-Sawaequl Morsalah) (4/1379).

Allah is the Most Great to the extent that His Greatness in the hearts dominates all these great issues. Then the religion (worship) will all be for Allah Alone and all the servants glorify Him. Then two things are achieved: The goal of worship which is to celebrate takbeer of Allah and seeking refuge through being fully submissive to His Supremacy.”⁽⁵³⁾

The expected fruit of *at-takbeer*: “*The expected fruit of this great supplication is what the heart finds on starting such supplication of magnification, glorification, love, fear, hope and trusting Allah Alone, the Glorified. It brings to mind His Magnification, Greatness, Power and Subjugation. All these makes the slave turn with his heart and soul to his Great Lord who is greater than all other things. A slave then becomes shy of turning away to anything else other than Him.*”⁽⁵⁴⁾

One of the Hajj and Umrah aims is glorifying Allah, the Exalted and Glorified, and exalting Him so no rite in Hajj is free from *at-takbeer* which shows the Sublimity, Greatness and Magnification of Allah.

53 - (Majmoua'lfatawi) (4/229).

54 -(Manaratun fita Reeque) by Sheikh Abdul Aziz Nasser Al Jeliel.
Page (239).

Glorifying Allah, the Supreme in Sovereignty, is one of the great heart acts of worship.

This who performs Hajj and Umrah should bring to his heart the Supremacy, Sublimity and Greatness of Allah as well as the meanings of faith every time he glorifies Allah through saying *takbeer*.

Ibnul Qayyem, may Allah have mercy upon him, says about the rank of glorification, *“This rank is a subsequent to knowledge. The more knowledge he has, the more glorification of his Lord his heart contains. People with the most knowledge are the people with the most glorification and magnification. Allah, the Most High, criticizes those who don’t give Him the due glorification, those who don’t have the due knowledge of Him, those who don’t mention Him with His due attributes and those who do the like. Allah, the Most High says,*

قال تعالى: "مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا" نوح (13).

“What is [the matter] with you that you do not attribute to Allāh [due] grandeur.” (The Holy Qur’an: 71/13).

Ibn Abbas and Mujahid say, *“You don’t attribute greatness to Allah.... . The spirit of*

worship is magnification and love. If one of them is missing, it is invalid. If they are accompanied by glorification of the Loved and Glorified, it is then the true praise. Allah, the Almighty, knows best."⁽⁵⁵⁾

Forbidden acts during *Ihram*.

The forbidden acts of *Ihram* are acts which are originally lawful but once the pilgrim starts *ihram*, they become forbidden until he finishes his *Hajj* and *Umrah* or *Hajj* only and releases from *ihram* the first release or the second according to the rules.

Forbidden acts during *Ihram* are: Shaving or cutting one's hair, cutting or trimming one's nails, applying perfumes, making a proposal of marriage, killing game (hunting), intercourse and all what agitates intimate relations (touching, kissing...), wearing sewn clothes (for men), covering the head (for men) and wearing the *niqab* (face cover) and gloves (for women). Yet, a woman must cover her face in the presence of *non-mahram* men; rather she must cover her face with something other than the *niqab* or *burqa*. The ruling for that comes from what 'Aisha narrated,

55 - Madarij as-Salikin (3/379-380).

“Riders would pass us when we were performing the rites of pilgrimage along with God’s messenger, and when they came by us one of us would let down her outer garment from her head over her face, and when they had passed on we would uncover our faces.”⁽⁵⁶⁾

A clue for that is also what is narrated by Fatimah Bintul Monthir as she said, *“We used to cover our faces during ihram while Asma’ Bintu Abi Bakr was with us.”⁽⁵⁷⁾*

A woman should cover her hands with something else other than the gloves.⁽⁵⁸⁾

Forbidding these acts has some aims

1-What Allah, the Exalted and Glorified, mentions about the killing game (hunting) which is one of the forbidden acts of ihram when the companions, may Allah be blessed with them, were in ihram the year of *Hudayybeyah*. Allah, the Most High, says,

56 -Narrated by Abo Dawood (1833) and Al Albani said that its chain of narrators is a good (accepted) one. See (Mishkatul Masabeeh) (2/823).

57 -Nattated by Malik in Almuatta’ (718) and Al Albani in (Irwa’ul Ghalil) (4/212) said, “This is an authentic chain of narrator.”

58 -See (Alkafi) by Ibn Qudamah (2/347-348) authenticated by Dr. Abdullah At-Turki.

قال تعالى: "يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ" المائدة (94).

“You who believe, Allah (God) will test you by means of some of the game which your hands and spears have caught, so that Allah (God) may know who fears Him even though [He is] Unseen.” (The Holy Qur’an: 5/94).

Such forbidden acts awaken the fear of Allah, the Exalted and Glorified, in the heart of a pilgrim. It (fear) is one of the greatest and most beneficial heart acts of worship. It is a must for everyone. Allah, the Most High, says, *“Do not fear them, but fear Me, if you are [true] believers.”* (The Holy Qur’an: 3/175).

If fear dwells in the heart, it burns up the positions of lusts in the heart and drives the love of worldly things out.

If fear settles in the heart of the pilgrim, it results in the trepidation of doing evil things.

2-The fear of Allah is one of the great heart acts. When it settles in the heart, it takes the pilgrim to the rank of *ihsan*, the highest rank of Islam which means (*worshipping Allah as though you see Him*

and being certain that if you don't see Him, He sees you.)⁽⁵⁹⁾

Ibnul Qayyem, may Allah, the Almighty, have mercy upon him, says, *“Fearing Allah is the everlasting knowledge and certainty of the slave that Allah, the Exalted and Glorified, knows the slave’s seen and unseen. This continuous knowledge and certainty lead to “fear” which makes the slave certain that Allah is watching over him, seeing him, hearing him and seeing his deeds every moment with every breath and eye blink.*”⁽⁶⁰⁾

Some fruits of the fear are:

1-Fearing Allah, the Magnificent in Sovereignty, privately and openly.

Sheikh Omar Al Ashkar, may Allah have mercy upon him, says, *“If the meaning of Allah’s name (Watcher over) is perceived by the slave’s heart to the extent that it controls him, he then gains fear and watching over himself in order not to be seen where it is prohibited to be or missing when he should be there.”*⁽⁶¹⁾

59 -Al Bukhari (50) and Muslim (6).

60 - Madarij as-Salikin (2/268-269).

61 -(Al Asma’ul Hosna) (The Most Beautiful Names) by Dr. Omar Al Ashkar, page (171-172).

Another fruit of fearing Allah, the Exalted and Glorified, for the performers of Hajj or Umrah is avoiding the forbidden actions and honoring the rituals of Allah by doing what is obligatory of them.

Allah, the Most High, says,

قال تعالى: "ذَلِكَ وَمَنْ يُعَظِّمْ حُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ"
الحج (30)

“Whoever honors the sacred rituals of Allah, it is best for him with his Lord.” (The Holy Qur’an: 22/30).

After the following verse, He, the Sublime in Glory, also says,

قال الله تعالى: "ذَلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ"
الحج (32).

“This is so. And whoever honors the rituals of Allah, it is from the piety of the hearts.” (The Holy Qur’an: 22/32).

b) The slave’s fear of Allah makes him feel being near to Him. This results in happiness, ecstasy and serenity with Him, the Highly-Praised, and this has great effect on the slave. It urges him to continue doing good deeds and to be steadfast in religion.

Ibnul Qayyem, may Allah, the Almighty, have mercy upon him, says about the meaning of that in (The Rank of Fear). *“It is delight and glorification which a slave finds in the state of nearness. The heart, being happy and delighted with Allah and the delight of the eye with Him, never has any equal comparable worldly pleasure. It is a case of the cases of heavens to the extent that some of the devout believers say, “I experience sometimes when I say, “If the people of paradise are experiencing the same, then they are enjoying great pleasures.*

There is no doubt that such aspiration urges him to continue the journey towards Allah, the Exalted and Glorified, to exert every effort in that and to seek His satisfaction. This who doesn’t find such delight or some of it should check his faith quality. Faith has pleasure and if a slave doesn’t find such pleasure, he should go back and seek light to use it to find the pleasure of faith.”⁽⁶²⁾

When a pilgrim fears Allah, the Exalted and Glorified, it makes him very cautious about committing any forbidden acts of *ihram*.

62 - Madarij as-Salikin (2/272).

The performers of Hajj and Umrah, in whose hearts the forbidden acts of *ihram* have awakened the fear of Allah, are two kinds:

- a) Those in whose hearts the forbidden acts of *ihram* awaken the fear of Allah, the Exalted and Glorified, in all this affairs so they not only avoid the forbidden acts of *ihram* but they also avoid all what is forbidden and all that is suspicious. So it becomes a practical lesson in the great school of Hajj that urges them to be righteous after Hajj and Umrah. Congratulations to this whose case is like this and how delighted the one who succeeds in that is!
- b) Those who fear Allah, the Exalted and Glorified, and avoid the forbidden acts of *ihram* but they are careless about some other acts such as avoiding backbiting, slandering, smoking, gazing at what is forbidden, lowering the garment under the ankles (for men), shaving the beards after the release and other forbidden things.

Although those people, may Allah forgive and guide them, fear Allah and avoid the forbidden acts of *ihram* which is something they deserve to be praised for, they may commit something that lessens the reward of the Hajj and Umrah. Allah, the Exalted and Glorified, says,

قال تعالى: "الْحَجُّ أَشْهَرُ مَعْلُومَاتٍ ۚ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفْتٌ وَلَا فُسُوقٌ وَلَا جِدَالَ فِي الْحَجِّ" البقرة (197).

“Pilgrimage falls during specific months. Anyone who undertakes the Pilgrimage during them should not indulge in amorous intercourse, nor any immorality nor wrangling during the Pilgrimage,” (The Holy Qur’an: 2/197).

The Prophet, may Allah bless him and grant him peace, says, *“Whoever performs Hajj to this Ka`ba and does not approach his wife for sexual relations nor commit sins (while performing Hajj), he will come out as sinless as a newborn child, (just delivered by his mother).”*⁽⁶³⁾

But as the second kind of people commit sins, we hope that Allah will save us by accepting our repentance, forgiving us and having mercy upon us.

The Ancient House, its Sacredness and the Circumambulation Around it

The Ancient House (*Alka’bah*) is the face direction of Muslims (in prayers), their inclination and the returning place. Every time they leave it, they ever yearn for revisiting it. Their hearts are full of love, longing, veneration, reverence and glorification for it.

63 -Narrated by Al Bukhari (1449) and Muslim (1350).

The Glorification and Sanctity of the Ancient House

Allah describes His Ancient House with some descriptions that show its greatness, its sanctity, its honor and status. Allah, the Almighty, say,

قال تعالى: "إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى
لِّلْعَالَمِينَ (96) فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ^{عَلَيْهِ السَّلَامُ} وَمَنْ دَخَلَهُ كَانَ
آمِنًا...(97)" آل عمران

“96. Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al- ‘Ālamîn (mankind and jinn). 97. In it are clear signs [such as] the standing place of Abraham. And whoever enters it [i.e., the Hāram] shall be safe.” (The Holy Qur’an: 3).

Commenting on this verse, Ibnul Qayyem, may Allah, the Almighty, have mercy upon him, says, *“He describes it with five descriptions:*

- 1. It has been there before any other houses of worship on earth.*
- 2. It is full of blessings which are the abundance and continuity of grace. There is no house of worship in the world which is more blessing, more beneficial and more bountiful than it.*
- 3. It is a guidance.*

4. *What it has of the clear signs which are more than forty.*
5. *Safety and security for the one who is inside its borders.*”⁽⁶⁴⁾

A sign of honoring Allah’s House by Allah, the Exalted and Glorified is that He has made it an asylum of security. Their worldly and religious benefits are dependent on the glorifying and the maintenance of this Ancient House through Hajj and Umrah. Allah, the Most High, says,

قال تعالى: "جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ" المائدة (97).

“Allah has made the Ka ‘bah, the Sacred House, an asylum of security and benefits (e.g.Hajj and ‘Umrah) for mankind.” (The Holy Qur’an: 5/97).

Commenting on this verse, Ibnul Qayyem, may Allah, the Almighty, have mercy upon him, says, *“Allah has made His Sacred House an asylum of security and benefits as it is one of the pillars upon which the world is built. If all people left Hajj one year, the heavens would fall on the earth as it was said by the Qur’an interpreter, Ibn Abbas, may Allah be pleased with him. The Sacred*

64 -(Badea’il Fawaed) (2/461) , the publication of Dar Alamul Fawaed.

House is an asylum of security and benefits to people as long as it is gone to for Hajj.”⁽⁶⁵⁾

Glorifying the House of Allah comes from Glorifying Allah, the Exalted and Glorified, and it is a sign of fearing him as *Alka’bah* is the greatest Symbols of Allah, the Exalted and Glorified. Allah, the Almighty, says,

قال تعالى: "ذَلِكَ وَمَنْ يُعِظْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ"
الحج (32).

“Whosoever honors the Symbols of Allah, then it is truly from the piety of the hearts.” (The Holy Qur’an: 22/32).

Honoring those Symbols of Allah means to do all the acts of worship which Allah, the Exalted and Most High, orders to be done perfectly and to avoid all sins and evil doings in the *ka’bah* and its borders.

The Prophet, may Allah bless him and grant him peace, glorified the *Ka’bah* in words and actions. He did so in words when he once saw the *ka’bah* and said, “*How great you are!*”⁽⁶⁶⁾ And he ordered his *Ummah* (nation) to glorify *Alka’bah*

65 - Muftahu Daris Sa’dah” (1/126) Dar Alamul Fawaed Publications

66 - Narrated by At-Tirmithi (2032) and Al Albani said “it is a good authenticated hadith.”

by taking it as *qiblah* (face direction) in prayers wherever they are and urged them to maintain it through *Hajj*, *Umrah* and *tawaf*.

As for his action, he purified *Alka'bah* from the impurity of the idols and taught his *Ummah* how to circumambulate it as he, may Allah bless him and grant him peace, said, "*Learn your rites (from me)*"⁽⁶⁷⁾ He also clarified what to be kissed and what to be touched with hands, arms and chest.⁽⁶⁸⁾ However all other untraditional acts such as seeking blessings from *ka'bah* and wiping its walls are invented actions which are not from the religion.

Sheikhul Islam Ibn Tayymiah (May Allah bestow His Mercy upon him) said, "*...and what Allah has endowed the Ka'bah, the Sacred House, with of dignity, elegance and hearts filled with love towards it since Abraham built it. It has been realized through history that scarcely do kings and others build palaces and forts when these buildings start to corrode and be degraded. But*

67 -Narrated by Muslim (1297).

68 -Al Multazam or Al Hattaym (the place to be touched with hands, arms and chest during making dua') is what is between the black stone and the door of the ka'bah and the scholars have different opinions concerning touching it and making dua' therein. This will be mentioned soon insha' Allah.

although the Ka'bah is built of black stones in a not cultivated bare valley, having no gardens, orchards, waters from which ye can have satisfaction or soldiers to protect it from enemies- instead you can suffer from fatigue, thirst and hunger on the way to it-, Allah has filled the hearts of believers with love towards it. Great kings and rulers go there in humbleness and submissiveness being equal to ordinary people although its builder died thousands of years ago. Such a case can't be established by the humans as it is out of their ordinary bodily and mental strength.”⁽⁶⁹⁾

Muhammed Raheed Reda, may Allah the Exalted have mercy upon him, describes the scene of seeing the honored *ka'bah* saying, “*Until his eyes is delighted by seeing the honored ka'bah and his heart is struck by its sublimity and greatness, he then remembers that it is the first house (of worship) appointed for mankind as a guidance for mankind and jinn. Allah has honored it with the clear signs which have remained through days and years.*”⁽⁷⁰⁾

69 -(As-Safadiah) by Ibn Tayymiah (1/220).

70 - Quoted from (Ash-Shawque Ela Alharamin) by Muhammad Musa Ash-Sharif p (32-33).

The Ancient House, and Circumambulating it (*tawaf*)

When the Prophet, may Allah's peace and blessings be upon him, started *tawaf* around the Ancient House, (*Then he started with the (Black) Stone to touch it with his eyes overflowing with tears.*)⁽⁷¹⁾ May my mother and father be a ransom for him!

This great situation combines love, longing, glorification, magnification, submissiveness, humility, neediness, subjection and dependence.

Sheikh Abdur-Rahman Muhamad Ad-Dosari, may Allah have mercy upon him, says about *tawaf* around the Sacred House, "*The pilgrims circumambulating the Ka'bah are like the angels surrounding the Throne (of Allah) from all round, glorifying the praises of their Lord (Allah) and never slacken. This uplifts the soul indescribably. It also shows the fear of Allah and satisfies the spiritual hunger of a Muslim for his Lord immeasurably.*"⁽⁷²⁾

71 - Narrated by Al Bihaqqi in (As-Sunanul Qubera) (5/74) and Ibn Kathir said in (As-Sirah An-Nabawiah) (4/317), "This is a good chain of narrators."

72 - (Hajj: Rulings-Secrets-Benefits) by Sheikh Abdur-Rahman Muhamad Ad-Dosari. Page (76).

Sheikh Muhammed Raheed Reda, may Allah the Exalted have mercy upon him, says, *“Once he (a pilgrim) comes nearer to the place of revelation and the place of the circumambulation of the angels, the prophets, the steadfast affirmers of truth, the martyrs and the righteous, don’t be amazed then at (seeing) the overflowing tears, the restless ribs, the humble heads and the compliant hearts. Don’t be amazed also at the sentiment of faith which enlightens the hearts and overflows over the tongue to move it with what brings the praise, the prophetic supplications he feels he is in need of and the authentic forms of remembrance. Don’t be amazed, reader, at these things or others which you see during the Hajj rites as the one who tastes knows and the one who is deprived becomes depraved. The Great Supreme Lord, who deserves the utmost glorification and love, can never be grasped by power of vision although He grasps all vision and His slaves can’t see Him in this world. So, He, out of mercy for the loving believers, appointed this House for those who circumambulate it and those who are secluded at devotions. He also attributed it to Himself in order to make glorifying Him a glorification to it....”*⁽⁷³⁾

73 - Quoted from (Ash-Shawque Ela Alharamin) by Muhammad Musa Ash-Sharif p (33-34).

At-Tawaf around the Sacred House arouses some great meanings in the heart of a pilgrim such as:

1-Loving Allah and longing for him as the pilgrim circumambulates the House of his Lord, the Exalted and Glorified.

Ibnul Qayyem, may Allah, the Almighty, have mercy upon him, says about the *Ka'bah*, the Sacred House, *"If there is no honoring for it but being added to Allah's Name, as Allah, the Almighty, says,*

قال الله تعالى: "وَطَهَّرُ بَيْتِي لِلطَّائِفِينَ" الحج (26).

"And sanctify My House for those who circumambulate it." then it is enough of honor and greatness. Such addition is the reason for making the hearts and souls of the men and the jinn love and long for seeing it."⁽⁷⁴⁾

Loving Allah, the Exalted and Glorified is the most particular heart act of worship as hearts are naturally ready for it. Yet it increases through good deeds, decreases through bad deeds and it is destroyed by blasphemy as in the case of the Jews, the Christians, the Pagans and the like.

74 - Badae'ul Fawaed (2/461), Dar "Alamul Fawaed Publications.

Sheikhul Islam Ibn Taymiyah, may Allah have mercy upon him, said, “And the heart is created for the Love of Allah, the Almighty, and this is the *Fitrah* of Allah (the pattern on which He has made mankind) as in the saying of the Prophet, may Allah bless him and grant him peace, *“Everyone is born on the fitrah (being a Muslim), but his parents make him a Jew, a Christian, or a Magian”*”(75)(76)

Loving Allah is also one of the strongest motivations which drives the hearts towards Allah, the Exalted and Glorified.

Sheikhul Islam Ibn Taymiyah, may Allah have mercy upon him affirms this point saying, *“Know that the motivations of hearts towards Allah, the Exalted and Glorified, are three; love, fear and hope. The strongest one is love which is meant for itself because it is meant in this world and in the hereafter while fear disappears in the hereafter.”*”(77)

About the rank of love, Ibnul Qayyem, may Allah, the Almighty, have mercy upon him, says, *“It is the position for which the competitors*

75 - Narrated by Al Bukhari (1358) and Muslim (2658).

76 - Majmoua'lfatawi (10/134).

77 - Majmoua'lfatawi (1/95).

compete, the striving people strive, the ancestors attempted strenuously and the lovers dedicate themselves. The worshippers smell its aroma as it is the nutrition of the heart and souls and the delight of the eyes. It is the life that if someone is deprived of, he is then among the dead. It is the light that if someone misses, he is then in the seas of darkness. It is the cure that if someone loses, all heart diseases strike his heart. It is the pleasure that if someone doesn't gain, his life is full of worries and pains. It is the spirit of faith and actions. All the situations and conditions which endure the absence of it are like a lifeless body.”⁽⁷⁸⁾

Pleasure, delight of the eye and serenity become the same amount of the love and longing for Allah, the Exalted and Glorified, in the hearts of those circumambulating the *Ka'bah*.

2-*At-tawaf* around the *Ka'bah* is a magnificent scene which awakens the glorification and magnification of Allah, the Exalted and Glorified, in the heart of the pilgrim and this results in him showing submission, humility, humbleness, neediness and invocation.

78 - Madarij as-Salikin (2/429-430).

There is no doubt that people are different in this. The more they bring to mind and heart the Greatness and Sublimity of Allah, the more they feel submission, humility, humbleness, neediness in their hearts and body parts.

Ibnul Qayyem, may Allah, the Almighty, have mercy upon him, says, *“It is the scene of showing humility, humbleness and neediness to the Lord, the Sublime in Glory. This state can’t be described by words when it reaches the heart but it is just felt when there is a special incomparable transition.”* Then he, may Allah have mercy upon him said, *“How near the compensation is to this broken heart! An amount equal to the weight of an atom and even one breath of this is better than a mountain weight of good deeds done by the boastful and conceited people. The most beloved hearts to Allah are those humble and submissive ones. You can see those with such hearts lowering their heads in front of their Lord without raising them as a sign of showing shyness and modesty to Allah.”*⁽⁷⁹⁾

3- *At-tawaf* around the Sacred House makes the performer of Hajj or Umrah feel that he is near to his Lord, the Exalted and Glorified. This

79 - Madarij as-Salikin (1/735).

strengthens his love for Allah, hope and good expectations. This also drives him to celebrate the remembrance of Allah more. The Prophet, may Allah bless him and grant him peace, says, *“Going round the House (the Ka'bah) and running between as- Safah and al Al-Marwah are meant for the remembrance of Allah.”*⁽⁸⁰⁾

This remembrance includes praising and glorifying Allah, the Exalted and glorified. It also includes supplication and asking for forgiveness. Allah, the Almighty, explains such kind of supplication which is praising and glorifying in His saying,

قال تعالى: "وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ
مِنَ الْقَوْلِ" الأعراف (205).

“And remember your Lord within yourself, humbly and with fear and without loudness in words.” And He shows how the remembrance and the supplication should be done in His saying,

80 -Narrated by Abi Dawood (1888) and At-Tirmithi (902) and he said, “It is a good authenticated hadith”. It was verified by Ibn Khuzaimah (2882, 2970) and Al ‘Arna’oot said that it is a good hadith in (Jama’ul Ossol) (1505).

قال تعالى "ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ"
الأعراف (55)

“Invoke your Lord with humility and in secret. He likes not the aggressors.”

The praising supplications has two spirits and a manner. The two spirits are submissiveness and fear and the manner is His saying, “without loudness in words”. The more submissiveness and fear the heart has and the more sticking to the manner is, the more effective it becomes.

Prayer has a spirit and a manner. The spirit is submissiveness and the manner is being in secret without loudness. If it is done openly, it is likely to have showing off and admiration. The more submissiveness there in the heart and the more sticking to the manner, the better answer the servant receives.

Submissiveness and fear are heart acts which the pilgrim should consider letting the heart practice them when supplicating.⁽⁸¹⁾

81 - I will mention (Supplication) in (The Day of ‘Arafah) and the (Remembrance) in (Spending the Night in Muzdalifah) and the related heart acts so that the reverent reader would refer to gaining full benefit with the help of Allah.

At the end of this topic, there is something that should be pointed out in order that *at-tawaf* would be fruitful giving ripe fruit and plenty of shadow. This thing is getting ready for this great situation on one side and keeping the heart away from whisperings and obsessions especially during *tawaf* on the other side.

One of the most troubling things in Hajj is the unlawful gazing of men to women or of women to men. The more the heart is busy with the sight arrows, the less it becomes filled with love, hope, longing, submissiveness, subjection for his Lord.

Ibnul Jawzi, may Allah have mercy upon him, says, *“Know that lowering the gaze away from what is forbidden is a must. When fully released, the gaze brings about endless troubles especially during ihram when women uncover their faces.”*⁽⁸²⁾ *So any one who fears Allah should control his desire away from that in such a venerable situation. Many spoil their reward by releasing their gaze there.”*⁽⁸³⁾

82 - Yet, a woman must cover her face in the presence of non-mahram men. We spoke about it in (The Forbidden Acts of Ihram). Page (50)

83 -(Mutheerul Azmis Sakin ela Ashrafil ‘Amakin) by Ibnul Jawzy (1/407). Daror Rayah Publications.

This matter (releasing gaze) causes the slave to commit two sins:

1. Disobeying Allah by gazing at what Allah has forbidden in the most sanctified place on Earth where the sin receives redoubled penalty.
2. This forbidden gazing affects the heart of a pilgrim badly and weakens humbleness, delight, pleasure and serenity in the heart as much as he releases his gaze towards what is forbidden.

The Black Stone

The Black Stone is the starting point of *tawaf* around the House and it is also the ending point. For a pilgrim, it is the starting point of returning towards Allah, the Exalted and Glorified, standing at His Door glorifying Him, showing love for Him and aspiring to what is in His Hands.

The Prophet has declared the stature of the Black Stone as he, may Allah bless him and grant him peace, said, “*The Black Stone descended from the Paradise.*”⁽⁸⁴⁾

He, may peace and blessings be upon him, also says, “*This Stone will come on the Day of Judgment having two eyes to see with and a tongue*

84 -Narrated by Ahmed (4/284) and it was verified by Ahmed Shaker and Al Albani in (Sahihul Jamea') no. (3175).

to speak with in order to witness for all those who kiss or point to it in the right way.”⁽⁸⁵⁾

And he, may peace and blessings be upon him, says, *“Touching the Black Stone and the Yemini Corner completely wipes out the sins.”⁽⁸⁶⁾*

The Prophet, may Allah bless him and grant him peace, honored the black stone, kissed it, touched it with his eyes overflowing with tears.

Jabir, may Allah be pleased with him, described the *tawaf* of the prophet, may Allah bless him and grant him peace saying, *“Then he started with the (Black) Stone to touch it with his eyes overflowing with tears.”⁽⁸⁷⁾*

Suwaid Ibn Ghafala reported saying, *“I saw Umar (may Allah be pleased with him) kissing the*

85 -Narrated by At-Tirmithi (961) and he said that it is a “good” accepted hadith and Al Albani verified it in (Sahihu Sunnanut Tirmithi) (961).

86 -Narrated by Ibni Khuzaimah (4/2729) and its authenticator, “Its chain of narrators is good.” And it was also authenticated by Albaghawi in (Sharhus Sunnah) (7/1916) and he said, “A good hadith). Al Albani verified it in (Sahihul Jamea’) no. (2194).

87 - Narrated by Al Bihaqqi in (As-Sunanul Qubera) (5/74) and Ibn Kathir said in (As-Sirah An-Nabawiah) (4/317) saying, “Its chain of narrators is good.”

Stone and clinging to it and saying: I saw Allah's Messenger having great love for you.”(88)

The Black Stone has some meanings in our hearts such as:

1. The Black Stone descended from Paradise. There is nothing else on earth that is from the paradise that we can kiss or touch except the Black Stone. It reminds us of the paradise which we long for. So the pilgrim should love it following the way of the prophet, Muhammad, may Allah bless him and grant him peace.
2. Surrendering to the Legislator in kissing the Black Stone, touching it knowing the purpose or not.

Omar Ibnul Khattab, may Allah be pleased with him, said when he was kissing the Black Stone, *“No doubt, I know that you are a stone which can neither benefit anyone nor harm anyone. Had I not seen Allah’s Apostle kissing you I would not have kissed you.”*⁽⁸⁹⁾

Surrendering is one of the heart acts which the slave should worship Allah with.

Ibn Okaiel, may Allah, the Exalted and Glorified, have mercy upon him, said, *“The good ancestors used to be faithful surrendering slaves*

88 -Narrated by Muslim (1271).

89 -Narrated by Al Bakhari (1494).

applying the rules of the religion and working hard in doing good deeds.”⁽⁹⁰⁾

Surrender is five divisions which should be:

- a) Not opposing what Allah, the Exalted and Glorified, ordered or what the Prophet, may Allah bless him and grant him peace, told of the unseen issues such as His Names, His Attributes, His Actions, the hereafter and the other things. This shouldn't be opposed due to any misunderstanding but a slave should surrender.
- b) Not opposing, due to whims and desires, what Allah, the Exalted and Glorified, ordered or what the Prophet, may Allah bless him and grant him peace, ordered.
- c) Not opposing the sincerity which Allah, the Exalted and Glorified, wants from us. It shouldn't be done for the sake of anyone other than Allah. It shouldn't be done for fame, showing off, worldly purposes or the like.
- d) Not opposing the Willing of Allah or seeing that reasoning is in conflict with the legislations set by Allah, the Almighty. A slave should accept Allah's Willing.
- e) Not rejecting what Allah does or being displeased with predestination. He should accept and surrender.

90 -Quoted by Ibn Tayyiah in (Dar'u ta'rudul Akli ma'a An Nakl) (8/65).

Accordingly, it is clear now that surrender is one of the highest ranks of faith and the greatest way of the elite. It is mere trustfulness which comes after the rank of prophethood. The more perfect in surrender people are, the more trustful they become.⁽⁹¹⁾

3-Following the way of the Prophet, may Allah bless him and grant him peace, of kissing, wiping and touching the Black Stone as well as the *Ar-Ruknul Yamani* (the Yamani Corner) as he did nothing more than that. Concerning the area between the door of the *ka'bah* and the Black Stone which is called *Almultazam* or *Ahatyym*, the scholars differ whether it should be touched or not. Some say that it should be touched with the chest and belly stuck to the wall and the arms stretched over it with the right hand to the direction of the door and the left hand to the direction of the Black Stone.⁽⁹²⁾

So these are three positions; two agreed upon which are the Black Stone and the Yamani Corner and another disagreed upon which is *Almultazam*. As for other positions such as the wall of the

91 - Madarij as-Salikin (412-413).

92 -If you want, refer to (Al Bayanul Muhkam fi Hukmil Multazam) by Dr. Abdur Rahman Ibn Othman Al Jal'ood.

Ka'bah, its curtains, the station of Abraham, *As-Safah* and *Al-Marwah* and other positions in the Sacred Mosque, *Ar-Rahmah* Mountain, nothing was narrated that the Prophet, may Allah bless him and grant him peace, or his companions kissed, touched or asked blessings from.

A performer of Hajj and Umrah should follow the way of the Prophet in this. Anyone who kisses or touches anything that the Prophet, may Allah's blessings and peace be upon him, didn't do is inventing a rejected innovation. The Prophet, may peace and blessings be upon him, said, "*He who does something contrary to our way (i.e., Islam) will have it rejected.*"⁽⁹³⁾ So deeds aren't accepted unless they meet two conditions; doing them for the sake of Allah, the Exalted and Glorified and following the way of the Prophet, may peace and blessings be upon him. If one condition is disturbed, the deeds are not accepted whatever great they are.

The innovations and invented ways which are against the traditions of the Prophet, may peace and blessings be upon him, may be the cause of a rejected *Umrah* or unaccepted *Hajj*. They may also hinder the pilgrim from getting rid of his sins

93 -Narrated by Muslim (1718).

as the day his mother delivered him. That is because the innovator has committed a big defiance which means opposing the orders of Allah, the Exalted and Glorified and that of His Prophet, may Allah bless him and grant him peace. He invents what the Prophet, may Allah bless him and grant him peace, never did or ordered. He, may Allah bless him and grant him peace, said, *“Whoever performs Hajj (pilgrimage) and does not have sexual relations (with his wife), nor commits sin, nor disputes unjustly (during Hajj), then he returns from Hajj as pure and free from sins as on the day on which his mother gave birth to him.”*⁽⁹⁴⁾

3-The Prophet, may Allah bless him and grant him peace, said, *“The black stone descended from paradise whiter than milk, but the sins of the descendants of Adam made it black.”*⁽⁹⁵⁾

On kissing or touching the black stone, the performer of *Hajj* or *Umrah* should remember that it was whiter than milk but it was affected by the sins of the descendants of Adam which made it black. They should learn the lesson and take

94 -Narrated by Al Bukhari (1449-1723-1724) and Muslim (1350).

95 -Narrated by At-Tirmithi (878) and he said that it is a good authenticated hadith.

warning against sins and evil deeds as they lead to bad results. The sins affected the solid Black Stone, so their effect on hearts would be even worse. We ask Allah for safety and soundness.

About the Black Stone, Muhid-Dinit Tabari says, *“Its remaining blackness is-Allah knows best- for learning the lesson that when the sins affect the stone, their effect on hearts would be worse.”*⁽⁹⁶⁾

**The Station (Maqam)of Abraham, may peace
and blessings be upon him, and Praying
Behind it**

Allah, the Almighty, says,
قال الله تعالى: "إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى
لِّلْعَالَمِينَ (96) فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ... (97)" آل عمران.
“96. Verily, the first House (of worship) appointed
for mankind was that at Bakkah (Makkah), full of
blessing, and a guidance for Al-‘Âlamîn (mankind
and jinn). 97. In it are clear signs [such as] the
standing place of Abraham...” (The Holy
Qur’an:3).

And the Almighty says,

قال الله تعالى: "وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ" البقرة (125).

96 - See (Alkera Lekasidi Umul Quorah) by Muhibud Din At Tabari
page (295).

“[O believers], take the Station of Abraham as a place for prayer.” (The Holy Qur’an:2/125).

Jabir, may Allah be pleased with him, said, *“When the Messenger of Allah came to Makkah he entered the Masjid and touched the Stone, then he moved to his right and walked rapidly for three (rounds) and then walked (at a regular pace) for four. Then he came to the Maqam and said: “And take you (people) the Maqam (standing place) of Ibrahim as a place of prayer and prayed two Rakahs (units of prayers)....”⁽⁹⁷⁾*

The standing place of Abraham, peace be upon him, which is one of the clear signs has some significances in our hearts such as:

1. The Prophet, peace be upon him, took the standing place of Abraham as a place for prayer as Allah had ordered him to do. He did nothing more. He didn't kiss it, touch it or ask it for blessings. So anyone who does so invents rejected innovation through which he opposes the way and tradition of the Prophet, peace and blessings be upon him.
2. The standing place of Abraham and what is thereon of his honorable foot prints is a good commemoration of this reverent prophet as Allah, the Exalted and Glorified, has answered his prayers when he said,

97 -Narrated by Muslim (1218).

قال الله تعالى: "وَأَجْعَلْ لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ"
الشعراء (84).

"...and grant me an honorable mention among the later generations." (The Holy Qur'an:26/84).

Accordingly, every time the station of Abraham, peace be upon him, passes through the memory of the believer and every time those who perform *tawaf*, those who are standing (in worship) and those who perform Hajj or Umrah see it, they remember Abraham, peace be upon him, and his great actions such as calling to monotheism. They also remember his patience and persistence against afflictions and hardships, his surrender to Allah, his building of the House and other great actions which are -by Allah's assistance- a reason for gaining the rank of being the "*close friend of Allah*" and

قال الله تعالى: "إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً" النحل (120).

"Indeed, Abraham was a [comprehensive] leader." (The Holy Qur'an:16/120).

قال الله تعالى: "قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا" البقرة (124).

"Verily, I am going to make you an Imâm (a leader) for mankind (to follow you)." (The Holy Qur'an:2/124)

Such a good biography motivates the soul of a believer towards achieving high goals, elevating one's soul, gaining the honor of Allah's Love for His slave and winning the rank of leadership in religion as it is Abraham's prayers for his descendants in the saying of Allah, the Almighty, قال الله تعالى: "وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِنْ ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ" البقرة (124).

"And (remember) when the Lord of Ibrâhîm (Abraham) [i.e., Allah] tried him with (certain) Commands which he fulfilled. He (Allah) said (to him), "Verily, I am going to make you an Imam (a leader) for mankind (to follow you)." [Ibrâhîm (Abraham)] said, "And of my offspring (to make leaders)." (Allah) said, "My Covenant (Prophethood) includes not Zalimûn (polytheists and wrong-doers)." (The Holy Qur'an:2/124)

When Abraham, peace be upon him, fulfilled the commands Allah tried him with, Allah made him an *imam* for mankind. When he asked that some of his offspring would be made *imams*, Allah answered him that *Zalimûn* are never included in the Covenant of Allah.

So whosoever wants to achieve the rank of being an *imam* and of being with winners due to

Abraham's prayers, he must fulfil what Allah commands secretly and publically, avoid the secret and public prohibitions following the way of the two of Allah's close friends; Abraham and Muhammad, peace be upon them both.

The rank of being an *imam* (leader) in religion can't be gained without perseverance and certainty. Sheikhul Islam Ibn Taymiah, may Allah have mercy upon him, says, "*With patience and certainty the rank of being an imam in religion is gained.*" He then recited the Almighty's saying,

قال الله تعالى: "وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا" ^ط
وَكَانُوا بِآيَاتِنَا يُوْقِنُونَ " السجدة (24).

"And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs." (The Holy Qur'an:32/24)

Perseverance and certainty are two heart acts of worship and when they are gathered in the heart, it gains a lot of good attributes. With them, the high unique rank of *imamah* (leadership) in religion is gained.

I talked enough about certainty so there is no need to repeat it.⁽⁹⁸⁾

“Perseverance means to restrain oneself from impatience and dissatisfaction, to restrain one’s tongue from complaining and to restrain the body parts from confusion”.⁽⁹⁹⁾ “It’s a half of faith as faith is two halves; the half of perseverance and the other half of gratefulness.”⁽¹⁰⁰⁾

About perseverance, Inbul Qayyem, may Allah have mercy upon him, says, *“Perseverance is related to the ranks of Islam as Allah, the Almighty, relates it to certainty, faith, righteousness, trust, gratitude, good deeds and mercy.*

So perseverance for faith is like the head for the body. As the body is useless without the head, faith is also useless without perseverance. Omar Ibn Al Khattab said, “We lead a happy life with perseverance.” And the Prophet, may Allah bless him and grant him peace, said, “Perseverance is illumination.”⁽¹⁰¹⁾ He also said, “Whoever tries to

98 -Refer to (Ihram at the Miqat) page (26).

99 - Madarij as-Salikin (2/426).

100 -The same previous reference (2/420).

101 -Narrated by Muslim (223).

be patient, Allah will give him patience”.⁽¹⁰²⁾⁽¹⁰³⁾
 He (Inbul Qayyem), may Allah have mercy upon him, also said in another place, “Allah has made perseverance resemble a horse that does not slumber or stumble, a sword that doesn’t rust, a soldier who can’t be defeated and a fortress that can’t be devastated. It is the counterpart of victory. It is like the victory which comes with patience, the relief which comes with affliction, and the ease which comes with hardship. It supports this who has it more than men can support even if it has no equipment or gatherings. It (perseverance) for victory is like the head for the body.

The Most Reliable and Most Trustworthy has assured his servants that He will reward them with no measure. He also has told them that He is with them through His guidance, mighty support and manifest victory saying,

قال الله تعالى: "وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ" الأنفال (46).

“.... And be steadfast—indeed Allah is with those who are steadfast.” (The Holy Qur’an:8/46) So

102 -Narrated by Al Bukhari (1469) and Muslim (1053).

103 - Madarij as-Salikin (2/242).

Those patient people have always won such nearness as well as His seen and unseen grace”.⁽¹⁰⁴⁾

Praying Behind the Station of Abraham, may peace and blessings be upon him

Once the performer of Hajj or Umrah finishes *at-tawaf* around the House, he goes to *Maqam Ibraheem* (the Station of Abraham) reciting, قال الله تعالى: "وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى" البقرة (125).
“*And take, [O believers], from the standing place of Abraham a place of prayer.*” (The Holy Qur’an:2/125). There, he prayers two *raka’hs* behind it reading *Alfatihah* and *Suratul Kafiroom* in the first *raka’h* and *Alfatihah* and *Alikhlas* in the second *raka’h* following the way of the Prophet, may Allah bless him and grant him peace. It is something rational to choose those two *surahs* (chapters) as they are called the two *surahs* of Oneness; *Suratul Kafiroom*

"قُلْ يَا أَيُّهَا الْكَافِرُونَ" الكافرون (1).

“*Say, "O disbelievers,"* is the *surah* of practical oneness and *Suratu Alikhlas*

104- (Odatus Sabireen wathakhirtush Shakireen) page (5-6). Daru ‘Alamu Fawaed Publications.

"قُلْ هُوَ اللَّهُ أَحَدٌ" الإخلاص (1).

"Say, *He is Allāh, [who is] One,*" is the surah of belief in oneness.

Jabir bin Abdullah narrated: "During the two Rak'ahs of Tawaf, the Messenger of Allah recited both *Surat of Ikhlas* (Oneness), "*Say: O you disbelievers!*" and: "*Say: He is Allah, (the) One.*"

The performer of Hajj or Umrah doesn't feel the pleasure of these two *raka'ahs*, although being near the Sacred House of Allah, unless he performs them in humility, submissiveness turning to Allah, the Exalted and Glorified.

Humility is to stand in front of your Lord in full submission, humility and attentiveness.

Submissiveness is the spirit and life of payers. Praying with no submissiveness is like a spiritless body. When a believer stands in front of his Lord considering that He is the Most Great, that He is in the direction of his face hearing his recitation, supplication and prayers, his heart becomes submissive and humble with love, sublimity and glorification. Then, his soul ascends high to the

High Dominion becoming near to his Lord and his Lord becoming near to him as in His saying,

قال الله تعالى: "وَأَسْجُدْ وَاقْتَرِبْ" العلق (19).

"But prostrate and draw near [to Allah]." (The Holy Qur'an:96/19) and as in the saying of the Prophet, may Allah bless him and grant him peace, *"The state in which a slave is closest to his Lord is when he is prostrating,..."*⁽¹⁰⁵⁾ Such ascending and nearness is as equal as his submissiveness. In such a state, he gains the nearness of *Ar-Rahman* (the Most Merciful), the Grace of the Benefactor and the delightfulness of faith. Then, he enters the paradise of this world before that of the hereafter. The paradise of this world is the blissfulness he finds in the nearness to Allah and in the seclusion of supplicating Allah. All these strengthen his heart and make him get rid of the tiredness, distress, disorder and the dust of this world.

Sheikhul Islam Ibn Taymiah, may Allah have mercy upon him, says, *"The performer of dua'(supplication) or prostration directs his soul towards Allah. The soul has its own due ascending. It comes near to Allah as much as it*

105 -Narrated by Muslim (482).

gets rid of defects. Then accordingly, Allah comes near to it.”(106)

This –Allah knows best– may be a clarification of prescribing *Asalah* (prayers) upon the Prophet, may Allah bless him and grant him peace, at the night of the Night Journey and Ascension unlike other pillars of Islam. There, his Lord spoke to him directly without a translator and prescribed the five various times of the day and night. This is to make the heart of a slave connected to his Lord ascending to Him five times a day or more for those who keep the voluntary prayers. Nothing can keep him away from his Lord and there is no intercessors or translators between him and his Lord. He stands in humbleness in front of his Lord every time something distresses him or when a suffering befalls him.

All praises and thanks be to Allah for His great graces and His tremendous favors of which prayers are the greatest and the most magnificent.

Sa’i Between As-Safah and Al-Marwah

Allah, the Almighty, says,

106 - Majmoua’lfatawi (5/241).

قال الله تعالى: "إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ
أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا" البقرة (158).

“Indeed, as-Ṣafa and al-Al-Marwah are among the symbols of Allah. So whoever makes Hajj [pilgrimage] to the House or performs Umrah - there is no blame upon him for walking between them.” (The Holy Qur’an:2/158)

Sheikh Abdur-Rahman As-Sa’di, may Allah have mercy on him, said, *“The Almighty tells us that walking between As-Safah and Al- Marwah are from the symbols of Allah which means that they are the clear marks which Allah has ordered his servants to use in worship. They are among the symbols of Allah which Allah orders to be honored,*

قال الله تعالى: "ذَلِكَ وَمَنْ يُعِظْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ"
الحج (32).

“That [is so]. And whoever honors the symbols [i.e., rites] of Allah - indeed, it is from the piety of hearts.” (The Holy Qur’an:22/32) So it has become true through the two verses that they are from the symbols of Allah and that honoring the

symbols of Allah is from the piety of the hearts.”⁽¹⁰⁷⁾

Being from the great symbols of Allah, As-Safah and Al-Marwah have some deep meanings to be considered by the person on walking between them such as:

1-The person who walks between As-Safah and Al-Marwah is following the way of the Prophet, may Allah bless him and grant him peace. They are rites of the rites of our Father Abraham, peace be upon him which was assured by the Prophet, may Allah bless him and grant him peace. When the Prophet mentioned *Sa’i* of our Mother Hagar, he didn’t mean that we walk in *Sa’i* just because she did but he meant that she was the first to do that then Allah, the Exalted and Glorified, ordained walking between *Al-Safah* and *Al-Marwah* for purposes which He knows. One of these purposes may be to remember the story of our Mother Hagar and her son Ishmael and to consider the lessons we learn from it.

2-The person walking between *Al-Safah* and *Al-Marwah* should remember his Father Abraham,

107 -(Taysirul Karimir Rahman fi Tafsiri Kalamil Mannan) (76).

may peace be upon him, and take him as a role model of fully submitting to Allah, the Exalted and Glorified. That is when he was ordered by Allah, the Exalted and Glorified, to take his wife Hagar and her baby Ishmael to Makkah, he left them alone in the barren valley where there are no people, no supporters and no food or drink but a bag of dates and a bottle of water which would be used up very soon. Yet, he surrendered without the least hesitation.

Then his wife said to him, “*Has Allah ordered you to do so?*” “Yes”, he replied.

There is no wonder in this as he was the imam (leader) of submission and a role model for Muslims. He kept surrendering once and more until he went back to his Lord.

His beginning was,

قال الله تعالى: "إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمِ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ"
البقرة (131).

“When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the ‘Alamin (mankind, jinn and all that exists)." (The Holy Qur’an: 2/131)

And when he was thrown by catapult (into the fire), the happy ending came,

قال الله تعالى: "قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ"
الأنبياء (69).

"We said, "Fire, be cool and safe for Abraham!"
(The Holy Qur'an: 21/69) He then emigrated with his wife Sarah and his nephew Lot for the sake of his Lord leaving his relatives and kinship so Allah gave them refuge in the blessed land.

Then Allah asked him to sacrifice his son Ishmael with his hands and he surrendered to the command of Allah,

قال الله تعالى: "فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ (103) وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ (104) قَدْ صَدَّقْتَ الرُّؤْيَا (105)" الصافات.

"103. When they both submitted [to Allah's command] and Abraham laid him on his forehead. 104. We called out to him: "O Abraham! 105. You have fulfilled the dream!" (The Holy Qur'an: 37)

Allah ordered him to build the Ka'bah with his son Ishmael

قال الله تعالى: "رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ" البقرة (128).

“Our Lord! And make both of us submissive unto You and of our offspring a nation submissive unto You,” (The Holy Qur’an: 2/128) He declared that nothing avails on the Day of Judgment,

قال الله تعالى: "يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ (88) إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ(89)" الشعراء

“88. The Day whereon neither wealth nor sons will avail, 89. Except for someone who comes to Allah (God) with a sound heart (free from polytheism and hypocrisy).” (The Holy Qur’an: 26) So Allah rewarded him and helped him to come with a sound heart,

قال الله تعالى: "وَإِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ (83) إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ (84)" الصافات.

“83. Indeed, Abraham was one of those who followed his way (Noah). 84. When he came to his Lord with a sound heart.” (The Holy Qur’an: 37)

قال الله تعالى: "هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ" الرحمن (60).

“Is there any reward for good other than good?” (The Holy Qur’an: 55/60)

3-This who walks between *As-Safah* and *Al-Marwah* should realize the confidence which

Hagar, our Mother, stuck to when Abraham, our Father, left her with his baby and when she said, "*O Ibrahim! Where are you going, leaving us in this valley where there is neither a person so that we may enjoy his company, nor anything (to enjoy)?*" She repeated that to him many times, but he did not look back at her. Then she asked him: "*Has Allah commanded you to do so?*" He said: "Yes." She said: "*Then He will not neglect us.*"

Her saying, "*Then He will not neglect us.*", indicates some issues such as:

- a) The trustfulness of the submission to the command of Allah and the satisfaction with Allah's Decree and Destiny.
- b) Having good expectation from Allah "*Then He will not neglect us.*" So Allah, the Sublime in Glory, was (with them) as she expected and He didn't neglect her or her baby but He saved them. He caused the well of *Zamzam* to spring (*as food for the hungry and a healing for the sick*), relieved their fear by driving the people of *Jorhom* to dwell in Makkah with them.
- c) Her saying, "*Then He will not neglect us.*", shows that her trust in Allah and her heart dependence on her Creator was true.

Having good expectation from Allah is one of the greatest heart acts. It is great due to its source as it originates in the heart of the believer as a result of the knowledge he has about Allah, his Names, Attributes and Actions. The more knowledge he has of this kind, the more good expectation from his Lord he has. Also, the less he has from it, the weaker his good expectation from his Lord becomes until he despairs of the Mercy of Allah and that may lead to having bad expectation, Allah forbid!

Some fruits of having good expectation from Allah:

- a) Answering the prayers, relieving the suffering, forgiving the slips, accepting the repentance and rewarding for the good deeds.
- b) Steadfastness, certainty, serenity, satisfaction and delight.
- c) Saving the heart from being hopeless of the Mercy of Allah or having bad expectation from Him, the Sublime in Sovereignty.
- d) The strong trust in Allah, determination, courage, good omen and hope.

Although this great dependence is more stable than the steady mountains, Hagar didn't give up taking actions. She walked between *As-Sahah* and

Al-Al-Marwah many times searching for water and help for her and her baby. That made the relief come quickly.

Putting one's trust in Allah is one of the heart acts with which a believer should worship Allah, the Almighty. Allah, the Most High says,

قال الله تعالى: "وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ" المائدة (23).

“And put your trust in Allah if you are really believers.” (The Holy Qur'an: 5/23)

Ibnul Qayyem, may Allah, the Most High, have mercy upon him, says about the meaning of reliance, *“Reliance is mere dependence, trust and confidence in the One who controls everything with the slave being certain that only the Most High True God owns everything and none in the universe but Him owns every atom of this world. This is a reason for strengthening reliance.*

If this is achieved through knowledge and the heart finds it, then it becomes inevitable for the heart to depend on the True (Creator) alone, trust Him and find ease with Him as he knows that all

his needs, necessities and affairs are in His Hands alone.”⁽¹⁰⁸⁾

4-This who is walking between *Al-Safah* and *Al-Marwah* should remember Hagar, our Mother, when she was walking between them. Although she was true in her trust in Allah and that she exploited every means, she didn't confine herself to this act of worship only, even though the true reliance alone is enough for relieving the suffering,

قال الله تعالى: "وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ" الطلاق (3).

“And whosoever puts his trust in Allâh, then He will suffice him.”, (The Holy Qur'an: 65/3). She combined trusting, submissiveness and showing dependence on Allah, the Almighty. This made the relief and the end of suffering come fast.

This reminds us of our Father Abraham, peace be upon him. Although he fully surrendered to the Will of Allah, the Almighty. When he was on the mountain pass being hidden, he turned his face towards the House and said this prayer,

108 - Madarij as-Salikin (2/393).

قال الله تعالى: "رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ" إبراهيم (37).

"O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah)" (The Holy Qur'an: 14/37).

Ibn Kathir, may Allah have mercy upon him, described the state of Hagar when she was walking between *Al-Safah* and *Al-Marwah* in submissiveness and dependence on Allah, the Almighty. He says, *"She kept frequent walking between Al-Safah and Al-Marwah in that honored place showing submissiveness, humility, fear, need and dependence to Allah, the Almighty. So, Allah relieved her suffering, ended her loneliness and caused Zamzam to gush forth from the earth with water which is food for the hungry and healing for the sick. Consequently, this who walks between Al-Safah and Al-Marwah should remember his dependence, humility and need for Allah in guiding his heart, putting his affairs in order and forgiving his sins. He should also seek help from Allah, the Almighty, for removing defects and deficiency, guiding him to the straight path, being steadfast on it until death, turning from*

doing wrong deeds and sins into being forgiven and guided into righteousness as Allah had done with Hagar, may peace be upon her.”⁽¹⁰⁹⁾

Although the dependence on Allah, the Almighty, is generally a very important act of worship in the life of a Muslim it is specifically important for the performer of *Hajj* and *Umrah*. We should explain the meaning of this act of worship and indicate the stature of it:

Showing the need for Allah, the Exalted and Glorified, is a heart act of worship which has a great status and a high rank in religion. It is the spirit of the open and private acts of worship without which the acts are spiritless and unrewarding.

Explaining the position of showing need for Allah, the Exalted and Glorified, in religion, Ibnul Qayem, may Allah have mercy upon him, says, “*It is the essence and spirit of worship*”⁽¹¹⁰⁾

109 -Tafsirul Qur’anil Atheem (1/471-472).

110 - Madarij as-Salikin (2/286).

Through this is an accurate meaning of showing need for Allah, we should see it from two sides:

First: A person can't achieve the essence of worshipping Allah, the Exalted and Glorified, until he shows his need for Allah openly and privately. The more he shows need for Allah, the Sublime in Glory, the higher rank he gains in worshipping Allah and vice versa.

Accordingly, the difference between people in worshipping Allah, the Almighty, is due to the difference between them in showing their need for Allah, the Almighty.

Consequently, the Prophet, may Allah bless him and grant him peace, is the best in worshipping Allah, the Almighty, because he was the best in showing need for Allah, the Exalted and Glorified.

Giving the same meaning, Ibnul Qayyem, may Allah, the Most High, have mercy upon him, says, *"The most perfect people are the most perfect in worship and showing inevitable need for Allah and that they can't be independent even for a blink of an eye. The Prophet used to say in his dua',*

“Correct all of my affairs for me and do not leave me to myself or to any of your creation even for the blinking of an eye.”(111)

He also used to say, “O Controller of the hearts, make my heart steadfast in Your religion”(112)(113)

Second: Showing the need for Allah, the Exalted and Glorified, is the spirit of different acts of worship. The greater it is in the heart, the bigger effect it has on his religious and world affairs.

Showing need for Allah, the Exalted and Glorified, is to bear witness and really feel and practice the meaning that there is no power and no might except by Allah. This means that a slave shouldn't depend on anything in this world even if it is his own self which is in between his two sides. He should need nothing in this world but only Allah, the Almighty, as he is in need for Him and for nothing else.

111 -Narrated by Alhakim and verified by Al Albani and Ath-Thahabi (1/545). See (Sahihut Targheeb wat Tarheeb) by Al Albani (654).

112 -Narrated by Ahmed (14630) and At-Tirmithi (2140) and Ibn Majah (3834) and Al Albani verified it in (Sahih Ibn Majah) (3092).

113 -(Tareequl Hijratini wababus Sa'datini) by Ibnul Qayem (1/16-17).

These witness and feelings should be there all the moments of life and in all the religious and worldly affairs.

The remaining acts of *Umrah* are shaving or shortening and I wrote about them in page (137). I kindly ask the reverent reader to refer to it to gain all the benefit if Allah wills.

Chapter 3

(The Acts of Hearts in Hajj and Umrah)

- **The Day of *At-Tarwiah* (The Eighth Day of Dhulhijjah)**
- **The Day of '*Arafah***

- Spending the Night in *Muzdalifah*
- Throwing the Pebbles
- Slaughtering the Sacrificial Animals (*hadi*)
- Shaving or Shortening One's Hair
- *Tawaf Ilifadah*
- *Ayam*(Days) of *Tashreek*
- (The results of) The Done Deeds, Depend Upon the Last Actions
- Farewell *Tawaf* (*tawaf al-wada'*)
- Standing Firm (in the straight Path) after *Hajj*

The Day of At-Tarwiah

The Day of *At-Tarwiah* is the first day in *Hajj* and it is the eighth day of *Dhul-Hijjah*. It was given this name because on this day, the early pilgrims were instructed to drink a lot of water and

fill their containers in preparation for the long journey ahead as *Minah* and ‘*Arafah* didn’t have water supplies. But now, there are many water supplies so they don’t need to carry water from *Minah*.⁽¹¹⁴⁾

Meditating on this day, one realizes that it is a preparation and planning for the Day of ‘*Arafah*. It includes both physical and spiritual preparation such as:

1. It is a Sunnah act (recommended) for those people of *Makkah* who are performing *Hajj at-Tamattu* (*Umrah then Hajj*) to initiate *Hajj* from their houses in the forenoon of the Day of At-Tarwiah and to avoid the forbidden acts of *ihram*. This has a great and considerable effect on the hearts.⁽¹¹⁵⁾
2. It is Sunnah for a pilgrim to proceed to *Minah* to pray *Dhuhr*, *Asr*, *Maghrib*, *Isha’* and *Fajr* shortening the four-raka’h prayers (into two) without combining. That was the way of the Prophet, may peace and blessings of Allah be upon him.

114- See (Hashyyatul Rawd Almurba’ Alazad Almustaqna’” by Sheikh Abdur Rahaman Bin Kassim (4/126).

115 -See again (Starting *ihram* at the *Miqat*) and (The Forbidden acts during *ihram*) as they have a number of acts related to hearts which a pilgrim should try to feel in order that he might have rest in the heart, his eye might be comforted and he might be prepared for the Day of ‘*Arafah*.

3. *Attalbyyah*, *Attakbeer*, celebrating the remembrance (of Allah), and asking for forgiveness are preferable on that day.

As much as the heart is ready and well prepared on the Day of *At-Tarwiah*, it finds the result of that on the Day of *'Arafah*. This who doesn't prepare himself on the Day of *At-Tarwiah*, may find it difficult to bring the feelings of his heart together and Allah is the One whose help is to be sought in that.

A pilgrim should, hence, prepare his heart in order that Allah might accept his *Hajj* as *Hajj* is *Arafah*.

The Day of *'Arafah*

The Day of *'Arafah* is one of the greatest and most important days of Hajj. The Prophet, may Allah grant him peace and blessings, points out the stature of that day saying, "*Hajj is Arafah*"⁽¹¹⁶⁾

There are many significant meanings in this day which are relevant to the stature of that great day such as:

116 -Narrated by At-Tirmidhi no (889) and verified by Al Albani in "Saheeh At-Tirmidhi" no (705).

1-The Day of ‘*Arafah* is a day of the Days of Allah when a great number of pilgrims gather in the forenoon uncovering their heads, weeping in submission with their hearts being divided between fear and hope. They fear that they might not be accepted because of sins and bad deeds but they have hope because of the abundancy of the Mercy of Allah. This situation reminds us of the gathering on the Day of Mutual Loss and Gain when one is either accepted and forgiven or condemned and punished.

Ibn Qudamah,, may Allah the Exalted be pleased with him, says, “*When staying in ‘Arafah: on seeing the crowd of people with high voices in different languages, remember the scene of the Resurrection Day and people being gathered therein asking for intercession.*”⁽¹¹⁷⁾

Muhammed Raheed Reda, may Allah the Exalted have mercy upon him, says, “*What a true person this who sees it (the Day of ‘Arafah) similar to the Day of Resurrection! The similitude is fully reflected in the afternoon when every believer is busy with himself beseeching his Lord*

117 -Mukhtasar Minhajul Qasideen (54).

in a way that he has never done in his life before. He feels, although people are everywhere around him, that he is secluded with none to disturb him away from his Lord. There is no sanctimony or insincerity to spoil his fidelity, his submissiveness, his shedding tears out of humility or his being happy with silent supplication. It (sanctimony) is even far from being thought of as none there is attentive to others.”⁽¹¹⁸⁾

2-There is even a difference between the Day of Judgment and the Day of ‘*Arafah*. That is because Allah, the Exalted and Glorified, comes on the resurrection for judgment and reckoning:

قال الله تعالى: "وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا" الفجر (22).

“And thy Lord cometh, and His angels, rank upon rank,” (The Holy Qur’an: 89/22). He rewards this who is good for his goodness and punishes this who is bad for his wrongdoings.

But on the Day of ‘*Arafah*, Allah, the Exalted and Glorified, comes down close to His servants in the afternoon of ‘*Arafah*, in a way that is

118 -Quoted from (Ash-Shawque Ela Alharamin) by Muhammad Musa Ash-Sharif p (64-65).

suitable for His Majesty and Magnificence, to forgive their sins, answer their prayers, save them from hellfire and praise them to the angels. The Prophet, may Allah grant him peace and blessings, says, *“There is no day when God sets free more servants from hell than the day of ‘Arafah. He draws near, then praises them (Literally, ‘boasts of them.’) to the angels saying, ‘What do these want?’”*⁽¹¹⁹⁾

If a pilgrim perceives the nearness of Allah, the Exalted and Glorified, his hopeful expectation becomes stronger, his spirit becomes higher and his soul finds ease.

Ibn Almubarak said, *“I went to Suffyan Ath-Thawri in the afternoon of ‘Arafah while he was kneeling down with tears in his eyes. He turned to me and I asked him, ‘Who is the worst person in this crowd?’ He replied, ‘This who thinks that Allah won’t forgive them.’”*

3-Suplications on the Day of ‘Arafah is expected to be answered as they are accompanied by two types of nearness; the nearness of Allah to those in the place (He draws near, then praises them to the

119 -Narrated by Muslim (1348).

angels) and this is a specific kind of nearness and the other nearness is that of the Exalted and Glorified to the supplicants as the Most High says,

قال الله تعالى: "وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ" البقرة (186).

“When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me:” (The Holy Qur’an: 2/186).

If a pilgrim perceives the nearness of Allah and that He is nearer to him than all others, he then finds it convenient to love Him and feel affability, have strong hope, have submissiveness and humility, have solicitation in front of Him and show modesty and need to Him, the Exalted and Most High.

Supplications on the Day of ‘*Arafah* and on other days are two types; supplications for request and those for worship. The supplications of request are like those a Muslim says to gain something good or remove something bad. The supplications of worship are those a Muslim says to celebrate remembrance.

One example of supplications of worship is what Omar, may Allah be pleased with him, said, *“We were along with Allah's Messenger (may peace and blessings of Allah be upon him) in the morning of 'Arafah. Some of us pronounced Takbir (Allahuakbar) and some of us pronounced Tahlil (La ilaha ill-Allah).”*⁽¹²⁰⁾

Sheikhul Islam Ibn Taymiyah, may Allah have mercy upon him, said, *“Allah, the Exalted says,*

قال الله تعالى: "وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً" الأعراف
(205).

“And remember your Lord within yourself, humbly and with fear” (The Holy Qur’an:7/205) so Allah orders his prophet, may Allah’s peace and blessings be upon him, to bring Him to remembrance in his soul. Mujahid and Ibn Juriej said, *“They are asked to bring Him to remembrance in their hearts with humility and in submission without raising their voices or shouting. And look at what He said in the verse of remembrance, “And bring thy Lord to remembrance..” and in the verse of praying, “And*

120 -Narrated by Muslim (1284).

remember your Lord within yourself, humbly and with fear, ” to find that He mentioned the humility in both of them which is submissiveness, modesty and lowliness and those are the essence of celebrating the remembrance and supplications. ”⁽¹²¹⁾

So a pilgrim should perform supplications and celebrate the remembrance (of Allah) as much as he can on this great day following the example of the Prophet, may Allah’s peace and blessings be upon him, and his revered companions, may Allah be pleased with them. He shouldn’t supplicate too much forgetting the remembrance as every one of them is included in the other and the fruits of both of them are the same.

He should also stick firmly to submitting to Allah sincerely and faithfully during supplications and prayers as it is the soul for them. Any supplication or prayer without a soul may not be accepted. It is Allah’s Help only that is sought and in Him alone that we put our trust!

The Prophet, may Allah bless him and grant him peace, used to show humility to Allah, the

121 -Majmoua’lfatawi (15/19-20).

Exalted and Most High, in his supplication, remembrance and prayers. One example of that was his supplication in the afternoon of ‘*Arafah*. He spent that afternoon in showing submissiveness and dedicating himself to supplication to the extent that his companions thought that he was fasting on that day.⁽¹²²⁾ Then Umm al-Fadl, (the mother of al-Fadl, the son of Alabbas, may Allah be pleased with them), sent a cup of milk while he was on his camel. He drank while people were watching. He used to raise his hands in supplication so that the whiteness under his armpits was visible stretching his hands as the needy does when asking for food, bowing in humility and modesty to Allah. He occupied himself in confidential beseeching as if he was racing with the time leaving no moment without devoting it to celebrating the remembrance or saying a payer. Even when his she-camel was perturbed and the halter fell down, he picked it with one hand and kept the other stretched out in praying. He was always devoted to praising Allah

122 -Some companions, may Allah be pleased with them, argued whether the Prophet was fasting on the Day of ‘Arafah or not, some said “Yes” and some others said, “No”. Umm al-Fadl daughter of al-Harith therefore sent him a cup of milk while he was observing the halt at ‘Arafah on his camel, and he drank it. (Narrated by Al Bukhari: 1661).

and thankfulness saying, “*La illaha illa Allah.*”, “*Praise is due to Allah.*”, and “*Labiyya Allahu malabiyya.*”⁽¹²³⁾

Showing humility to Allah is an act of worship related to the heart. It has an impact on the body parts.⁽¹²⁴⁾

Whenever a believer shows humility in his remembrance to Allah, the Exalted and Most High, he tastes the sweetness of faith, delight, tranquility, happiness, strength, harmony and prosperity.

Whenever a believer shows humility in his prayer, he receives comfort, sustenance and support.

Spending the Night in Muzdalifah

After the sun sets on the Day of ‘*Arafah*, pilgrims rush towards *Muzdalifah* repeating at-

123 -Ka’naka Ma’hu (As if you are with him!: The Description of the Prophet’s Pilgrimage as if you are with him) pages (93-95).

124 -Refer to (At-Tawaf Bilbait) page (62) to read about (being subservient and submissive to Allah, the Exalted and Most High) and (Sa’i between Safa and Marwa) page (88) where you read about (Showing Impelling Need for Allah, the Exalted and Most High).

Talbiyyah and *takbeer* in tranquility, dignity and sobriety until they reach *Muzdalifah*.⁽¹²⁵⁾

Allah, the Most High, says,

قال الله تعالى : "فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِّنْ قَبْلِهِ لَمِنَ الضَّالِّينَ"
البقرة (198).

"But as you leave the plains of 'Arafāt, remember Allah at the Sacred Site [of Muzdalifah] and remember Him for having guided you, for you were previously among those who had gone astray." (The Holy Qur'an:2/198).

Albaghawī, may Allah be pleased with him, said, "When Allah, the Most High says, *"Remember Allah"* it means in *talbiyah* and *"at the Sacred Site [of Muzdalifah]."* He refers to what is between the two mountains of *Muzdalifah* from the two narrow mountain routes of 'Arafah to *Almuhasser*.

Tawoos said, "The people of *jahilyyyah* (pre-Islamic period) used to rush from 'Arafah before the sunset and from *Muzdalifah* before the

125 -Mawsua't nadratun-Na'eem, footnote no (7) (4/1536).

sunshine saying, “Let the sun shine on Thabir⁽¹²⁶⁾ so that we may leave quickly” but Allah delayed one and hastened the other.”⁽¹²⁷⁾

Jabir, may Allah be pleased with him narrated, *“....He (The Prophet), may Allah grant him peace and blessings, set off and pulled the nose string of al-Qaswa’ so forcefully that its head touched the saddle (in order to keep her under perfect control). Pointing with his right hand, he advised the people to be moderate (in speed) saying: “O people! Calmness! Calmness!” Whenever he passed over an elevated tract of land, he slightly loosened the nose-string of his camel until she climbed up. This is how he reached al-Muzdalifah. There he led the Maghrib (sunset) and Isha prayers with one Adhan, and two Iqamas, and did not pray any optional prayers in between them. The Messenger of Allah then lay down until dawn and then offered the Fajr (dawn) prayer with an Adhan and an Iqamah when the morning light was clear. He again mounted al-Qaswa’, and when he came to*

126 -A mountain between Makkah and Minah on the right of this who is entering Makkah.

127 -“Ma’limut Tanzeel” by Albaghawī (1/184-185). Dar Taybah Publications.

Al-Mash‘ar Al-Haram (The Sanctuary Landmark, which is a small mountain at al-Muzdalifah) he faced the Qiblah, and supplicated to Allah, Glorified Him, and pronounced His Uniqueness and Oneness. He kept standing until the daylight was very clear. Then he set off quickly before the sun rose,... ”(128)

There is a clarification of the stature of the night of Muzdalifah and what obligatory and preferable rites therein in the previous verse and in the hadith of Jabir. Such rites have fruits related to the heart and faith meanings such as:

1-The pilgrims must spend the night in Muzdalifah till the dawn. Only the weak and the like (old people, women...) can leave for *Minah* after midnight.

Spending the night means to stay in the place during the night but there is another more meaning which is to sleep there after performing the prayers of *Maghrib* and *Isha* '. This is a prophetic tradition as indicated in the hadith of Jabir, may Allah be pleased with him.

128 -Narrated by Muslim (1218).

It is good to point here that most pilgrims, may Allah guide them, neglect such tradition busying themselves with talking to each other about personal affairs at the beginning of the night. However some other people may continue talking to each till the midnight or even later. Leaving the Sunnah for no reason causes a lot of winnings to be lost because all the Sunnah is really good. When any one sticks to the Sunnah and abides by it, he finds felicity and blessing in his wife, children, properties and time.

Abul A'bas Ibn Ata' said, *“This who abides by the etiquettes of the Sunnah, Allah will fill his heart with the light of knowledge. There is no status which is higher than sticking to the orders, morals and traditions of the beloved Prophet.”*⁽¹²⁹⁾

2- Remembering Allah after Fajr prayer at the Sacred Site [of Muzdalifah]- all Muzdalifah is a sacred site- through supplications, tahleel (saying: la illaha el Allah) until the day light is clear. Then leaving for Minah before the sunrise contrasting with what the disbelievers did as they used not to leave before sunrise.

129 -Alheliah (10/302).

The remembrance of Allah's name is the slogan of the loving believers. As much as the believer believes in his Lord, he remembers Him, the Exalted and Most High so Allah orders that His remembrance should be celebrated in many places of Hajj.

Remembrance has two spirits and its fruits never come to fruition without them. They are humility and fear which are acts of worship related to the heart. If the heart lacks them, it becomes desolate and spiritless.

Allah, the Exalted says,

قال الله تعالى: "وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ" الأعراف (205).

“And remember your Lord within yourself in humility and in fear and without loudness in words,”(The Holy Qur'an: 7/205).

3-In the saying of the Exalted and Glorified,

قال الله تعالى: "فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ" البقرة (198).

“....remember Allah at the Sacred Site [of Muzdalifah] and remember Him for having guided

you, for you were previously among those who had gone astray.” (The Holy Qur’an:2/198).

The first remembrance is general and the second remembrance is for being grateful to the Provider.

Alqurtobi, may Allah have mercy upon him, said, “The saying of the Most High, “....*and remember Him for having guided you*” is said to be (explained) like that; the first is a command of remembrance at the Sacred Site and the second is for recognizing the favors of Allah and ordering them to be grateful. Then He reminds them of the previous status of being among those who had gone astray. This is to let them recognize how much the bestowal is, so He says, {*for you were previously among those who had gone astray.*} ”⁽¹³⁰⁾

The favors are never protected, kept and increased better than through thanking the Provider, the Exalted and Most High. Allah, the Exalted, says,

قال الله تعالى: "وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ" إبراهيم (7).

130 -(Aljamea’li ahkamil Qur’an) by Alqurtobi (1/398-399).

“And (remember) when your Lord proclaimed: 'If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings);’” (The Holy Qur’an: 14/7).

And nothing destroys favors or deprives them of all blessing more than ingratitude. Allah, the Exalted says,

قال الله تعالى: "وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ" إبراهيم (7).

“But if ye show ingratitude, truly My punishment is terrible indeed.” (The Holy Qur’an: 14/7).

Ibnul Qayyem described the station of thankfulness saying, *“It is the highest rank which is much higher than the station of “satisfaction” as “satisfaction is included in “thankfulness” and it is impossible to find “thankfulness” without it. It is half of faith which has two halves: a half which is thankfulness and the other which is patience.”*⁽¹³¹⁾

4-‘Amr bin Maimoon said, “I was with Umar Ibn Alkhattab, may Allah be pleased with him, at Jam' (i.e. Muzdalifa) where he stood and said, “The pagans used not to leave Jam' (i.e. Muzdalifa) till

131 -Madarij as-Salikin (2/572).

the sun had risen on Thabir mountain. The Prophet contradicted them by leaving (Muzdalifa) before the sun rose.”⁽¹³²⁾

Contradicting the disbelievers through leaving ‘*Arafah* after the sun sets and moving from *Muzdalifah* after the daylight has become clear and before the sun rises is an aim of *sharia*.

Hajj and its rites are an inheritance left by our father Abraham, may peace be upon him, but the disbelievers changed it by adding to or lessening it. Then the Prophet, may Allah grant him peace and blessings, came and returned *Hajj* and its rites as it was during the days of our father Abraham.

Ibnul Qayyem, may Allah have mercy upon him, said, “*Sharia always aimed at the contradiction of the disbelievers.*”⁽¹³³⁾

Contradicting the disbelievers in *Hajj* and other acts of worship is something which is required for some reasons amongst which are:

- a) To achieve difference between Muslims and disbelievers in *Hajj* and its rites and also between

132 -Narrated by al-Bukhari (1684).

133-Ibnul Qayyem’s Notes on Sunani Abi Dawood (5/146).

Muslims and the Jews as in fasting on the Day of “*Ashoura*’. The Prophet was always contradicting the disbelievers and the people of the Book intentionally.

Not copying the disbelievers is meant to avoid confusion and intervention between Islam and other religions. That may happen when some of the Muslim public and even some disbelievers- who don’t know the essence of Islam, disbelief or polytheism- think that the difference is something simple. The same thing happens with those who try to bridge a gap between Islam and other religions and doctrines of disbelief according to weak misconceptions. The truth is that,

قال الله تعالى: "لَكُمْ دِينُكُمْ وَلِيَ دِينِ" الكافرون (6).

“To you be your religion, and to me my religion.”
(The Holy Qur’an: 109/6).

- b) Such confusion really has a strong impact on the heart and the manners and it may affect, Allah forbids, the faith.

So the outer confusion and intervention leads to the inner impact. It also affects love and unity so Allah, the Exalted and Most High, and His Prophet, may Allah grant him peace and blessings,

order that the disbelievers and the people of the Book be firmly contrasted in both open and hidden aspects.

The difference of the Muslim's integrated Islamic character which is built upon the prophetic way, has a great effect on being steadfast in religion. It helps him never to turn on his heels, flatter or renounce anything in his religion. It also makes him able to face the challenges of whims, misconceptions or the trials of the disbelievers and the hypocrites.

A true Muslim follows the good pattern of conduct of the companions of the Prophet, may Allah grant him peace and blessings. They, may Allah be pleased with them, used to leave their past behind once they became Muslims as if they had been created again.

Allah, the Most High, says,

قال الله تعالى: "أَوْ مَن كَانَ مَيِّتًا فَأُحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا" الأنعام (122).

“Can he who was dead, to whom We gave life, and a light whereby he can walk amongst men, be like

him who is in the depths of darkness, from which he can never come out?" (The Holy Qur'an: 6/122).

So the past life of a companion had been something and his life in Islam became something else. He became completely distinguished- with his faith, worship, relationships and all other life affairs- from the society of ignorance around him although he lived among them and dealt with them in buying and selling. He not only did this, but he also cleared himself of all the idols, false gods, creeds and traditions and ignorance of the pre-Islamic period (*Jahiliyyah*). He did this following the Prophetic model as if his conducts and his tongue were saying to *Jahiliyyah* and its people,

قال الله تعالى: "لَكُمْ دِينُكُمْ وَلِيَ دِينِ" الكافرون (6).

"To you be your religion, and to me my religion." (The Holy Qur'an: 109/6).

His being distinguished and different is due to Allah's guidance which is the reason for having faith, acts of worship and even desires different from that of *Jahiliyyah*. Then those people of *Jahiliyyah*, their temptations, their bargains, their torture and their prison had no effect on his being

a Muslim because he was firm and steady like a high mountain and he never disclaimed anything of his religion.

The lives of the companions, may Allah be pleased with them, were completely distinguished from the very beginning until death. Some examples of them in which being distinguished is clearer are as follows:

1-When Omar Ibnul Khattab, may Allah be pleased with him, became a Muslim, he went to Jameel bin Mu'mar Aljumahy who was the fastest man of Quraysh in spreading the news and told him of his conversion. Jameel called out loudly as much as he could, "*Omar binul Khattab has become Godless.*" Omar was behind him saying, "*He is lying! I have turned to Islam.*" Then they (people of Quraysh) got angry and fought with Omar until the sun was over their heads (the noon). Then Omar became tired and sat down while they were still standing above his head hitting him. Upon that he said, "*Do whatever you want. I swear by Allah that if we were just three hundred men, we would fight you until we leave it (die) or you*

leave it.”⁽¹³⁴⁾ *Allahu Akbar!* The period from his becoming a Muslim to fighting them saying, “*Do whatever you want*” is just a few hours and this is the clear contradiction.

2-When Sa’d Ibn Moadth became a Muslim, he was coming back with Oseid Ibn Hudier after meeting Asa’d Ibn Zurarah and Musa’b Ibn Omier, may Allah be pleased with them all, to the place where people used to gather. Then he stood and said, “*Oh you Banu Abdul-Ashhal(his tribe)! How do you know me to be among you?*” They replied, “*You are our Chief, the most active in our interests, the best in your judgement, and the most fortunate in leadership.*” He then said: “*I will not speak to a man or a woman among you until you believe in Allah and his Apostle.*” As a result every man and woman of *Banu Abdul-Ashhal* joined Islam.”⁽¹³⁵⁾

Throwing the Pebbles

Throwing the pebbles is one of the rites and obligatory acts of *Hajj* as it is a must for the

134 - The Sealed Nectar (Ar Raheeq Al Makhtum) page (120).

135 - Albedia wan Nehaia by Ibn Kathir (4/381)Dar Hajar Puplications.

pilgrim to throw the largest pillar (*jamratul-aqabah*) only on the Slaughtering Day.

On Ayam (Days) of Tashreek (11-12-13 of *Thul-Hijah*), the pilgrim stones the three pillars starting with the minor, then the middle and then the major, after the decline of the sun from its meridian (at noon) and makes dua' after throwing each one except the last and largest one.

Al Bukhari narrated on the authority of Az-Zuhri: *“Whenever Allah's Messenger, may Allah grant him peace and blessings, stoned the Jamra near Mina Mosque, he did rami (stoning) of it with seven small pebbles saying Takbir (Allahu Akbar) on throwing each pebble. Then he went ahead and stood facing the Qiblah with his hands raised, and invoked (Allah) and he sued to stand for a long period. Then he came to the second Jamra (Al-Wusta) and stoned it with seven small stones, reciting Takbir on throwing each stone. Then he stood facing the Qiblah with raised hands to invoke (Allah). Then he would come to the Jamra near the 'Aqaba (Jamrat-ul-'Aqaba) and stoned it with seven small pebbles, reciting Takbir on throwing each stone. He then left directly and did not stay by it.*

Narrated Az-Zuhri: I heard Salim bin 'Abdullah saying that his father narrated that the Prophet, may Allah grant him peace and blessings, did that. And Ibn 'Umar used to do the same."⁽¹³⁶⁾

In this way, the Prophet, may Allah grant him peace and blessings, threw and made *dua* ' and so do the pilgrims following him. Throwing the pebbles isn't stoning the Satan himself in reality but it, significantly, annoys him. Throwing the pebbles is a tradition to be followed and a way to be traced. It is received from our father Ibrahim, may peace and blessings be upon him, who is the great grandfather of our Prophet Muhammad, may Allah grant him peace and blessings.

The origin of the legitimacy of throwing the pebbles is what Allah, the Exalted, has mentioned in the Holy Qur'an,

قال الله تعالى: "فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ" قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ" الصافات (102).

136 -Narrated by Al Bukhari (1753).

“Then, when (the son) reached (the age of) (serious) work with him, he said: "O my son! I see in vision that I offer thee in sacrifice: Now see what is thy view?" (The son) said: "O my father! Do as thou art commanded: thou wilt find me, if Allah so wills, one practicing Patience and Constancy!" (The Holy Qur'an:37/102).

Also Ibn Abbas, may Allah be pleased with him and his father, narrated saying, *“When he [Ibrahim] left Mina and was brought down to (the defile called) al-Aqaba, the Devil appeared to him at Stone-Heap of the Defile. Gabriel (Jibreel) said to him: "Pelt him!" so Ibrahim threw seven stones at him so that he disappeared from him. Then he appeared to him at the Middle Stone-Heap. Gabriel said to him: "Pelt him!" so he pelted him with seven stones so that he disappeared from him. Then he appeared to him at the Little Stone-Heap. Gabriel said to him: "Pelt him!" so he pelted him with seven stones like the little stones used for throwing with a sling. So the Devil withdrew from*

him. So you stone the Devil following the ways of Ibrahim”⁽¹³⁷⁾

This rite of throwing the pebbles is the most repeated practical rites in Hajj. It originally shows surrender to Allah, the Glorified and Most High. It also reflects sticking to the way of the Prophet, may Allah grant him peace and blessings.

Ibn Qudamah Almakdessi, may Allah, the Exalted have mercy upon him, says, *“When you throw the pebbles, put in mind that it is an act of surrender, showing humility, servitude and mere acceptance forgetting the share of one’s self.”*⁽¹³⁸⁾

With submitting to Allah, the Glorified and Most High, and following the way of the Prophet, may Allah grant him peace and blessings, in stoning the pillars, we find some lessons such as:

- 1- Reminding the Muslim of the enmity of Satan and his insistence with no despair on tempting and misleading man.

137 -Narrated by Alhakim in Al Mustadrak (1713) saying, “It is an authentic hadith according to the stipulation of Al Bukhari and Muslim without being narrated by them and Al Albani verified it in (Saheehut-Targheeb wa At-Tarheeb).

138 -Mukhtasar Minhajul Kassedieen (55).

A Muslim, thus, should be certain that devils from mankind and jinn never give up tempting him as long as man is alive. They always use desires, suspicion and many other trap means. A Muslim should, in return, be true in seeking Allah's help and putting his trust on Him. He should be cautious about the trials of the devils from mankind and jinn. He should also strive in the cause of Allah. Allah, the Exalted says,

قال الله تعالى: "وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا" العنكبوت (69).

“And those who strive in Our (cause), - We will certainly guide them to our Paths”. (The Holy Qur'an:29/69).

- 2- After stoning the First Pillar and the Middle Pillar, it's Sunnah to stop and make a long *dua* in humility and submissiveness. Such a case makes the believer feel that he is in a serious need for his Lord, the Exalted and Glorified. When he stones the pillars (*jamarat*), it is as if he stones the devils from mankind and jinn, stones oneself that is prone to evil and stones his desires and whims. Meanwhile, he feels that he is really in need of his Lord so he beseeches Him, prays to Him and seeks His help in stoning all that may separate him from his Lord, the Exalted and Glorified. He also asks

Him to help him be steadfast upon His religion and to help him in doing all what satisfies Him. That is because there's no might nor power except by Allah, the Most High, the Supreme.⁽¹³⁹⁾

Slaughtering the Sacrificial Animals (*hadi*)

The sacrificial animals (*hadi*) is what is slaughtered in the Sacred *Haram* (in Makkah). It is called (*hadi*) (literally: offered) because it is offered to Allah, the Exalted and Glorified.⁽¹⁴⁰⁾

Narrated Ali: *“The Prophet, may Allah’s peace and blessings be upon him, offered one hundred Budn (camels or cows) as Hadi and ordered me to distribute their meat (in charity) and I did so. Then he ordered me to distribute their covering sheets in charity and I did so. Then he ordered me to distribute their skins in charity and I did so.”*⁽¹⁴¹⁾

It was enough for him (the Prophet), may Allah grant him peace and blessings, to slaughter

139 -Refer to (Sa’l between As-Safa and Al-Marwa) to read about (Being in Need of Allah, Exalted and Glorified) and to ‘Arafah Day to read about (Being Submissive to Allah, Exalted and Glorified).

140 -(Hashyyatul Rawd Almurba’ Alazad Almustaqna” by Sheikh Abdur Rahaman Bin Kassim (4/215).

141 -Narrated by Al-Bukhari (1718).

a sheep or share with a seventh of a caw but he offered one hundred *Budn* as a means of glorifying Allah, the Exalted and Glorified.

Slaughtering the animals for *hadi* and *udhiyah* is generally one of the most significant and distinguishing acts of worship. It is a great acts of worship especially financially. It implies many acts of hearts which a Muslim should consider when performing such an act of worship. Some of these heart acts which it implies are:

- 1- Glorifying Allah whose Majesty is glorified. Accordingly, the Name of Allah is mentioned on slaughtering as a sign of glorifying Him, the Exalted and Glorified. Allah, the Above-All, says,
 قال الله تعالى: "فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا" الحج (36).
".... then pronounce the name of Allah over them."
 (The Holy Qur'an:22/36). And He, the Exalted, says,
 قال الله تعالى: "كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ" الحج (37).
"He has thus made them subject to you, that ye may glorify Allah." (The Holy Qur'an:22/37) This means that we are asked to glorify and praise Him.⁽¹⁴²⁾

142 -(Taysirul Karimir Rahman fi Tafsiri Kalamil Mannan) by Abdur-Rahman As-Sa'di (539), Mu'sasatur Resala Publication.

About *hadi* and *udhiyah*, the Exalted and Glorified says,

قال الله تعالى: "ذَلِكَ وَمَنْ يُعْطِمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ" الحج (36).

“The sacrificial camels we have made for you as among the symbols from Allah.” (The Holy Qur’an:22/36). And Allah, the Exalted and Glorified, shows that holding it in honor is a sign of piety of heart which is in reality glorifying Allah, the Exalted and Glorified,

قال الله تعالى: "ذَلِكَ وَمَنْ يُعْطِمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ" الحج (32).

“Such (is his state): and whoever holds in honor the symbols of Allah, (in the sacrifice of animals), such (honor) should come truly from piety of heart.” (The Holy Qur’an:22/32).

2- Being faithful to Allah when slaughtering. Allah, the Almighty, says,

قال الله تعالى: "لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤها وَلَكِنْ يَنَالُهُ التَّقْوَى مِنْكُمْ" الحج (37).

“It is not their meat nor their blood that reaches Allah but it is your piety that reaches Him.” (The Holy Qur’an:22/37).

Abdur Rahaman Ibn Nasser Asa'di, may Allah have mercy upon him, says, *"In this verse, there are encouragement and motivation to be faithful to Allah with doing it for the sake of Allah alone, not for showing or pretending or as just a custom"*.⁽¹⁴³⁾

- 3- A slave feels happy and cheerful when doing such an act of worship for being near to Allah, the Exalted and Glorified, being humble to Him, being true in feeling in need of Him, having good expectations from Him and having strong certainty and serenity towards Him, the Exalted and Glorified.

Sheikhul Islam Ibn Taymiyah, may Allah have mercy upon him, says when commenting on the saying of Allah, the Exalted,

قال الله تعالى: "فَصَلِّ لِرَبِّكَ وَأُحْزِرْ" الكوثر (2).

{*so pray and sacrifice to your Lord alone*}, (The Holy Qur'an:108/2), *"The greatest financial act of worship is slaughtering the sacrificial animals. The greatest physical act of worship is prayers (Salah) because what a slave finds in prayers isn't found in other acts of worship as those with live*

143 -The same reference and page.

hearts and strong determination have recognized. Preferring Allah, good expectation and strong certainty and being sure of what Allah's Hand holds are all gathered in the slaughtering as long as it is accompanied by faith and loyalty. The Prophet, may Allah grant him peace and blessings, acted in accordance with his Lord's order so he performed so many prayers and slaughtered so many animals to the extent that he slaughtered sixty three camels with his own hand in hajatul wada' (farewell pilgrimage). He also slaughtered during eids (festivals) and other occasions.”⁽¹⁴⁴⁾

- 4- The love for Allah, the Exalted and Glorified. Slaughtering animals for *hadi* and *udhiyah* is a sign of preferring what Allah, the Exalted and Glorified, loves to the love of money even if the price is high or it is precious to its owners. Hence, you can see some poor Muslims-apart from the rich-very keen on collecting all the money they own for *udhiyah* (in the Festival of

144 -Majmoua'lfatawi (16/531-532).

Sacrifice) or *hdi* in *Hajj* preferring what Allah loves to their love of money.

This may remind us of the origin of the story of sacrifice about which we mentioned a little on talking about (Stoning the Pillars).⁽¹⁴⁵⁾

Sheikh Abdur Rahaman Ibn Nasser Asa'di, may Allah have mercy upon him, says in his commentary on the story of Abraham and Ishmael, peace be upon them both, in the Almighty's saying, {*This was indeed a revealing test.*} (The Holy Qur'an:37/106), "*Allah's saying, "This was" refers to what Allah tested Abraham with and that it was a revealing test which means that it made Abraham's sincerity, love and friendship clear and obvious. When Ishmael was born, Abraham loved him very much. Abraham, may peace be upon him, was taken by Ar-Rahman (Allah) as an intimate friend. Friendship is the highest level of love to Allah, the Exalted. Allah, the Exalted, wanted to clarify his cordiality and test his friendship-though Allah is All-Knowing and All-Aware- so He told him to slaughter his son with his own hands. When Abraham showed that he*

145 -(Stoning the Pillars) page (128).

loved Allah most and preferred Him to his tendency, there was no need for slaughtering so He said,

قال الله تعالى: "إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ" (106) وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ (107) " الصافات

"106. Verily, this was indeed a revealing test. 107. And We ransomed him with a great sacrifice." (The Holy Qur'an:37)⁽¹⁴⁶⁾

In such a great story and revealing trial, we learn many lessons and morals. The essence of it shows that it is not a defect for a Muslim to love his parents, spouse, children, siblings or any other legal worldly pleasures as long as he doesn't allow these things to surpass or vie with the love for Allah, the Exalted and Glorified, or the love for His messenger in the Muslim's heart.

Whenever these desires oppose the love for Allah, the Exalted and Glorified, and His messenger, may Allah grant him peace and blessings, in the heart of a Muslim, then he is apt that Allah, the Exalted and Glorified, would test

146 -See (Taysirul Karimir Rahman fi Tafsiri Kalamil Mannan) but not literal.

and try him in those whom he loves so that he would prove that his love for Allah, the Exalted and Glorified, and His messenger, may Allah grant him peace and blessings, is true.

So, a believer should give due care to his heart observing it from time to time in order not to allow any of the enjoyments of this worldly life to take him away from his love for Allah, the Exalted and Glorified, and His messenger, may Allah grant him peace and blessings. If he doesn't, he may suffer and be in anguish because of those whom he loves. He then doesn't know where this anguish is coming from. Checking his heart and examining his conscience, he will come to know that it is because of his love for those more than Allah. We ask Allah for forgiveness and safety.

Shaving or Shortening One's Hair

Shaving or shortening one's hair is an obligatory act for men in *Hajj* and *Umrah*. A pilgrim can choose any of them although shaving is better. For a woman, it is shortening only. She cuts a fingertip length of her hair of the whole fringe.

Allah, the Exalted, says,

قال الله تعالى: "وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ" البقرة
(196).

"....and do not shave your heads until the offering reaches the place of sacrifice." (The Holy Qur'an:2/196).

Abdullah Ibn Omar, may Allah be pleased with him, narrated that the Messenger of Allah, may Allah bless him and grant him peace, said, "O Allah, have mercy on those who shave their hair." They said, "And those who shorten (their hair), Messenger of Allah!" He said, "O Allah, have mercy on those who shave." They said, "And those who shorten, Messenger of Allah!" He said, "And those who shorten."⁽¹⁴⁷⁾

Ibn Hajar, may Allah have mercy upon him, said, "It (the previous hadith) indicates that shaving is better than shortening. That is because it is more symbolic of showing humility and lowliness and it is more indicative of faithful intention. This who shortens keeps something (hair) to look handsome. The one who shaves, in

147 -Al Bukhari (1728) and Muslim (1302-1303).

contrast, feels that he does it for the sake of Allah, the Exalted as it is a sign of mere obedience.”⁽¹⁴⁸⁾

In both shaving and shortening, there are a number of lessons which are more obvious in shaving:

1. Showing servitude, submissiveness and humility to Allah, the Exalted and Glorified. A performer of Hajj or Umrah lowers his head for having his hair shaved or shortened in servitude, subservience, obedience to his Lord, the Exalted and Glorified.
2. (Having) solace, gaiety and cheer due to the *dua* of the Prophet for them that they may get mercy and forgiveness.
3. They also show obedience to Allah, the Exalted and Glorified through shaving their hair which is more indicative even though letting hair grow longer and combing it for looking attractive is a desirable habit.

Tawaf Ilifadah (proceeding)

Tawaf Ilifadah is one of the pillars of *Hajj*. It is optional for a pilgrim to do it on *Yawun-nahr* (Slaughtering Day) or delay it to be done on one of the days of *Tashreek* (11th-12th-13th of *Thul-Hijah*).

Allah, the Exalted, says,

148 -Fat-hul Bari (3/564).

قال الله تعالى: "وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ" الحج (29).
".... and (let them) circumambulate the Ancient House." (The Holy Qur'an:22/29).

Ibn Umar said that God's messenger hastened to Mecca on the day of sacrifice, then returned and prayed the noon prayer at Mina.⁽¹⁴⁹⁾

Sufiyan 'Athawri said, *"When I came to Makkah, I found that Abu Abdullah Ja'far Ibn Muhammed- who was known as "Ja'farus-Sadik"-has kneeled his camel down (to halt) at al-Abtah. "Why is the assembly made to be at 'Arafah out of the sacred area, not in Sacred Monument? I asked. He replied, "Alka'bah is the House of Allah, the sacred area is its screen and the assembly is its door. When the visitors proceed to visit it, He stops them at the door to let them supplicate in humility. Once He permits them to enter, He lets them come nearer to the second door which is Muzdalifah. Seeing their submission and diligence, He gives them mercy and orders them to offer their sacrifice. After they offer their sacrifice and complete their rites, they become pure of sins which were a barrier between Him and them. Then He orders them to visit His house after being purified."*⁽¹⁵⁰⁾

149 -Narrated by Muslim (1308) and Abu Dawood (1998) and others.

150 -"Seyar A'lamul Nobala' " by Ath-Thahabi (6/264-265).

I mentioned the acts of hearts in *tawaf*⁽¹⁵¹⁾ but there is something more to mention:

Tawaf Ilifadah which is also called (*tawafuz-ziarah*) is preceded by *twaful qudoom* for *al-Qarin* (combining Hajj with Umrah) and *al-mofrid* (performing Hajj alone) and *twaf* of *Umrah* for *al-motamatea'* (*Umrah* then *Hajj* in alternation). *Tawaful wada'* (Farewell Tawaf) comes after them.

There are three *tawafs*; the first is *tawaful qudoom* (arriving) which is *Sunnah* (preferable), *tawaful ifadah* which is a pillar of Hajj and *Tawaful wada'* which is obligatory.

It is realized here that it is human nature that the repeated thing is done eagerly and enjoyably at first but the more it is repeated, the less enjoyable it becomes. So, a pilgrim should refresh his yearning, consider the acts of hearts in *tawaf* and *sa'i* and try his best to bring them to mind with every rite as if he is doing *tawaf* for the first time. This will help him avoid the effect of repetition on his heart and the fading out of enjoying *tawaf* and acts of the heart related to it.

151 -Refer to (circumambulating the House) page (62).

Also a pilgrim should consider the acts of hearts in *sa'i*⁽¹⁵²⁾ in order not to let repetition cause these acts of worship and their enjoyment fade out.

Ayam(Days) of Tashreek

Ayamut-Tashreek are the 11th, 12th and 13th of Zulhijah. A pilgrim must do two things on these days:

1. Spending the nights of these days in Mina.
2. Stoning the *Jamarat* on these three days except for those who intend to hasten their departure after two days as those should stone the *jamarat* on the 12th day and leave Mina before the sunset.

Allah, the Exalted, says,

قال الله تعالى: "وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ" البقرة (203).

“Celebrate the praises of Allah during the Appointed Days.” (The Holy Qur’an:2/203).

Sheikh Abdur-Rahman As-Sa’di, may Allah have mercy on him, said, *“These appointed days are the three days of tashreek after the Eid (festival) Day which Allah mentions for their stature and distinction. That is because the*

152 -It would be better to refer to (Sa’i between Safa and Marwa) page (92).

fulfillment of the remaining rites are done on these days. People are guests of Allah during them so fasting is forbidden on them. Celebrating the praises of Allah during them is better than on other days so the Prophet, may Allah bless him and grant him peace, says, “The days of at-tashreek are days of eating, drinking and remembrance of Allah.”⁽¹⁵³⁾ The remembrance of Allah includes remembering His name on stoning the jamarat, on offering the sacrifices and the specific remembrance after prayers. Some scholars even say that it is preferable to keep remembering Allah unlimitedly on these days exactly as on the Ten Days and this is a good point of view.”⁽¹⁵⁴⁾ The Prophet, may Allah bless him and grant him peace, said, “The greatest day in God’s sight is the day of sacrifice and next is the day of resting,(Yaum al-qarr, the 11th of Dhul Hijja).”⁽¹⁵⁵⁾

Yaum al-qarr is the day following the day of offering sacrifices which is the first day of at-

153 -Narrated by Muslim (1411).

154 -(Taysirul Karimir Rahman) page (93).

155 -Narrated by At-Tirmidhi (1765) and it was verified by Al Albani in Saheeh (Sunanut Tirmidhi) (1552).

tashreek days. It was called so because the pilgrims rest on it and stay at Mina.

Ayamut-Tashreek are of a great stature in the sight of Allah. We glimpse some significant meanings:

- 1- Celebrating the remembrance of Allah a lot during these days with all kinds of remembrance as remembrance has a more advantage during these days. You can recompense whatever remissness you have done in the past during these blessed days as (the results of) the done deeds, depend upon what is done at last.

In order to let the remembrance affect the soul, feel pleasure in the heart and finish one's Hajj in a good way, one shouldn't neglect the heart acts such as love, beseeching and fear. I already mentioned these heart acts when speaking about, (Spending the Night at *Muzdalifah*)⁽¹⁵⁶⁾ so it would be better to refer to it in order to make the remembrance fruitful so that you would continue doing it without ceasing.

- 2- Ja'farus Sadik, may Allah have mercy upon him, was asked about the reason for the prohibition of fasting during the days of *tashreek* so he replied,

156 -The topic of (Spending the Night at Muzdalifah) page (112).

“Because they are the guests of Allah and the guest shouldn’t fast during being with the one who invited him.”⁽¹⁵⁷⁾

The feeling of a pilgrim that he is a guest of the Most Merciful and that he is His visitor, makes him feel nearness, peace and serenity. Therefore, the pilgrim’s hope becomes strong that Allah will answer his prayers, overlook his evil deeds and forgive his sins. That is because he is a guest of the Most Generous , the Most Benevolent, the Most Merciful and the Most Gracious. There is none who is more generous than Allah, the Elegant in Sovereignty. Such feeling has a great effect that leads to more remembrance and more supplication.

- 3- A lot of pilgrim, may Allah guide them, neglect the remembrance nowadays and busy themselves with entertaining, long futile talks, internet sites and social media. Some others even go beyond this backbiting, watching or listening to illegal things.

Doing such illegal acts have a bad effect on the heart as they contaminate its clearness even if they are permissible! What if they are prohibited?!!! On the other side, such acts affect

157 -“Seyar ‘Alamul Noba’a” by Ath-Thahabi (6/265).

Hajj and prevent it from being accepted. They also hinder returning from Hajj as pure and free from sins as on the day on which one's mother gave birth to him. They even may cause the pilgrim to be deprived of the reward, Allah forbid! We ask Him for saving us from that.

So a pilgrim should engage himself in remembrance during those blessed days and avoid all what is futile and what may nullify his Hajj. Since the (results of) done deeds depend upon the last actions so it would be better for him (the pilgrim) to end his deeds with good ones for My Lord is All-Hearing, All-Responsive.

(The results of) The Done Deeds, Depend Upon the Last Actions

A pilgrim shouldn't spoil his *Hajj* by doing any forbidden acts or neglecting good deeds; seen or unseen. He should also give due care to obligatory acts of worship during the remaining time. That is to build up upon the good deeds he has done in case he has been a good doer and to fix what he has done in case he has mixed an act that was good with another that was evil.

I ask Allah, the Exalted and Most High, to help all fulfil and end their Hajj with good deeds.

Allah orders and urges them to keep doing certain actions such as:

- 1- Much remembrance: Allah, the Most High says,
قال الله تعالى: "فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ
أَشْدَّ ذِكْرًا" البقرة (200).

"When you have completed your rites, remember Allah as you used to remember your forefathers, or with even more." (The Holy Qur'an:2/200).

Ibn Kathir, may Allah have mercy upon him, said, *"Allah, the Exalted, orders that His remembrance should be done so much after finishing the rites of Hajj."*⁽¹⁵⁸⁾

- 2- Supplications: Allah, the Exalted and Glorified, mentions supplications after mentioning the remembrance as He, the Most High, says,

قال الله تعالى: "فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي
الْآخِرَةِ مِنْ خَلَقٍ (200) وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً
وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ (201) أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا
كَسَبُوا ۖ وَاللَّهُ سَرِيعُ الْحِسَابِ (202)." البقرة

"200. There are men who say: "Our Lord! Give us (Thy bounties) in this world!" but they will have no portion in the Hereafter. 2001. And there are men who say: "Our Lord! Give us good in this world and

158 -See (Tafsiul Qura'n'il 'Atheem) (1/557).

good in the Hereafter, and defend us from the torment of the Fire!" 2002. To these will be allotted what they have earned; and Allah is quick in account." (The Holy Qur'an:2).

Ibn Kathir, may Allah have mercy upon him, said, *"Therefore, He, the Most High, directs us to supplicate Him after celebrating much praises of Him as it is then likely that it would be answered. He (Allah) reproaches those who ask him for nothing but the worldly issues whereas they are heedless of the hereafter."*⁽¹⁵⁹⁾

Supplication has some acts of heart worship⁽¹⁶⁰⁾ such as submissiveness, humility, and showing need for Allah, the Exalted and Most High.

- 3- Asking Allah for forgiveness at the end of Hajj has a big effect on compensating any imperfection or deficiency in performing good deeds. Allah, the Most High, says,

قال الله تعالى: "ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَقَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ" البقرة (199).

"Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and

159 -(Tafsiul Qura'n'il 'Atheem) (1/558).

160 -If you want, refer to (The Day of 'Arafah) as it speaks about the acts of the worship of the heart in supplication. Page (103).

ask for Allah's forgiveness. For Allah is Oft-forgiving, Most Merciful.” (The Holy Qur'an:2/199).

Sheikh Abdur-Rahman As-Sa'di says: “As that *Ifadah* (proceeding) is meant for what is mentioned with the remembrance, Allah, the Most High, directs pilgrims to celebrate His remembrance and ask His forgiveness. Asking for forgiveness is for any deficiency or faults made by the slave in performing his acts of worship. Celebrating Allah's remembrance is for Allah's great favor and His help in doing the great acts of worship.

Consequently, pilgrims should ask Allah's forgiveness after finishing acts of worship and thank Him for His Assistance. They shouldn't be like those who finish their acts of worship and regard them as a favor done to Allah or those who do the acts of worship seeking fame and overpraise. Such kind of people deserve hatred and futility while the first kind of people deserve to

have their good deeds accepted and to be helped in doing the coming ones,”⁽¹⁶¹⁾

- 4- Being righteous to Allah, the Exalted and Glorified: Allah, the Exalted and Glorified, orders the pilgrims to fear Allah as a result of their Hajj.

قال الله تعالى: "فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ" البقرة (203).

“Then whoever hastens [his departure] in two days - there is no sin upon him; and whoever delays [until the third] - there is no sin upon him - for him who fears Allah. And fear Allah and know that unto Him you will be gathered.”⁽¹⁶²⁾ (The Holy Qur’an:2/203).

Sheikh Abdur-Rahman Muhamad Adosari, may Allah have mercy upon him, says, “As Hajj is one of the expiations for sins and which is not repeated, Allah advises His servants who perform Hajj to stick to righteousness in all its rites. He orders them to take righteousness as a shield all through the pilgrimage with every act in order to gain the forgiveness of Allah, the Most Generous, and to return with all the previous sins forgiven. It

161 -(Taysirul Karimir Rahman fi Tafsiri Kalamil Mannan) by Abdur-Rahman As-Sa’di (539), Mu’sasatur Resala Publication, page (92-93).

162 -Eghathatul Hafan (1/58).

is known that such forgiveness is conditioned by keeping righteousness without doing any wrongdoings which contaminate their registers or harm their renewed-by-Hajj character.

Accordingly, Allah, the Exalted, ended the verses of Hajj with,

قال الله تعالى: "وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ"

“And fear Allah and know that unto Him you will be gathered.”, as a sign that Allah makes righteousness a must for the pilgrim through the rest of his life. He advises him not to let the false desires and Satan’s whisperings deceive him or make him say, “I will repeat Hajj in order to obtain forgiveness.” He is not sure of making Hajj once again as Allah may cause him to die while he is having lack of righteousness.”⁽¹⁶³⁾

Farewell Tawaf (tawaful-wada')

Tawaful wada' is an obligatory act of Hajj. It is a must for a pilgrim to let it be the last thing he does before leaving Makkah.

163 -(Hajj: Rulings-Secrets-Benefits) by Sheikh Abdur-Rahman Muhamad Adosari. Page (62).

Ibn 'Abbas, may Allah be pleased with him, narrated, '*People were commanded to make the Tawaf round the Ka'bah their last rite.*'⁽¹⁶⁴⁾

Anas, may Allah be pleased with him, said that the Prophet, may Allah grant him peace and blessings, prayed the noon, afternoon, sunset and evening prayers after which he had a sleep, in al-Muhassab. (The valley opening on al-Abtah between Mecca and Mina; called so because of the pebbles in it). He then rode to the House and performed the circumambulation.⁽¹⁶⁵⁾

Tawaful wada' has many great meanings in the pilgrim's heart and it also has some heart acts of worship such as:

- 1- Love and longing: *Tawaful wada'* satisfies the hunger of those who yearn as it is the last rite a pilgrim does. So it has a great share of its name.

Farewell has deep meanings in the life of lovers even with the hope of meeting again. Then what if meeting again is not expected, then sorrow and longing will be the status and weeping will be the pen and ink.

164 -Narrated by Al-Bukhari (1755).

165 - Narrated by Al-Bukhari (1756).

- 2- Fear: On farewell *tawaf*, a pilgrim remembers the right for which he is indebted to Allah. He also remembers his deficiency in his Hajj, then he fears that his Hajj may not be accepted. Such fear drives him to repent, ask forgiveness and have submissiveness and humility.
- 3- Hope: On doing the farewell *tawaf*, a pilgrim remembers that Allah, the Exalted in Sovereignty, has honored him with His worship and allowed him to talk to Him in the most honored place and has made Hajj in the greatest sacred place easy for him while some others are deprived from it. With such Divine Generosity, he yearns that Allah would accept his Hajj and reward him paradise and that he would return as clean from his sins as he was on the day his mother gave birth to him.

He circumambulates the House with hope filling his heart saying with tongue and feeling, *“Oh my Lord, as you honored me with making me a guest among your guests and as you are the Most Generous and Most Bounteous, honor me with accepting my Hajj”*.

- 4- Shyness: A pilgrim performs the farewell *tawaf* with shyness ornamenting him. He declares through his status, *“Oh, my Lord, how can I disobey or neglect Your worship in Your House while You have honored me with making me Your guest so forgive me, oh You, Most Generous!”*

Calling such acts of worship to one's heart on *tawaf* and worshipping Allah truly through them makes a pilgrim more deserving to have his Hajj accepted and his sins forgiven as Allah is the Most Generous, Most Bounteous.

Standing Firm (on the straight Path) after *Hajj*

Standing firm on the straight path is something important in a Muslim's life. Allah, the Almighty, says,

قال الله تعالى: "فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ" هود (112).

“Therefore stand firm (in the straight Path) as thou art commanded,- thou and those who with thee turn (unto Allah.; and transgress not (from the Path): for He seeth well all that ye do.” (The Holy Qur'an:11/112).

Sufyan Ibn ‘Abdallah ath-Thaqafi reported that he said, "*Messenger of God, tell me something about Islam concerning which I shall need to ask*

no one after you are gone.” He said, "Say, ‘I believe in God’, then keep to the straight path.”⁽¹⁶⁶⁾

Standing on the straight path is to stick to the rules of the religion, achieving balance in that; no shortage and no excessiveness, with steadfastness.

Standing on the straight path is achieved through two things:

- 1) Carrying out the orders of Allah, the Exalted and Glorified and the orders of His prophet, may Allah grand him peace and blessings, in secret and in public with no shortage and no excessiveness.
- 2) Sticking to that until death.

A pilgrim should obligate himself to being righteous in his Hajj in order to have his Hajj accepted and to have a practical educational lesson in being righteous. This helps him strengthen his firmness and have a faithful heart and obedient organs.

A pilgrim should also obligate himself to being righteous after Hajj as an act of worship of

166 -Narrated by Muslim (62).

Allah at the first position. He shouldn't lose what he has achieved of reward and forgiveness.

A pilgrim should look at the greatest companions of the prophet, may Allah grant them peace and blessings, especially those who were promised to be in paradise such as those who were clearly promised. He should take the ten paradise-promised and those implicitly promised, such as those of Badr and Ar-Rodwan pledge of allegiance, as role models. Those were diligent in worshipping Allah and quicker in emulating in good works even after they were given the good tidings of being in paradise.

Ibnul Qayyem, may Allah have mercy upon him, pointed out this meaning saying, *“And so is the one whom the Prophet gave the good tidings of being in paradise or told him that his sins were forgiven. He didn't understand that all the sins and wrongdoings are included or that he was allowed to stop doing the obligatory acts of worship. On contrast, he was more diligent, more cautious and more afraid after the good tidings exactly like the ten who were given the good tidings of paradise. They knew that such glad tidings were built on certain conditions and on*

keeping these conditions until death. They also knew that they are conditional on the absence of any nullifiers. None of them understood that they were unconditional or that it was permissible to do whatever deeds they wanted.”⁽¹⁶⁷⁾

This was the way of those who were given the glad tidings of paradise. They were more righteous than before as they were afraid of losing such reward. Accordingly, how about those having lower rank who don't even know if their Hajj is accepted or not? Have they become free from sins as on the day their mothers gave birth to them or not? Isn't it worthier that they follow their way and stick to the right path exactly like their ancestors?

It was said to Alhasan, *“Hajj which is accepted will receive no less a reward than paradise.”* Then he said, *“The sign of it is that he returns (from Hajj) and becomes disinterested in this worldly life. Instead, he becomes interested in the hereafter.”* It was also said to him, *“Forgiveness is the reward for Hajj?”* He then

167 -Al Fawaed (23), Dar “Alamul Fawaed Publications.

replied, “*The sign of it is that he stops doing any bad deeds.*”⁽¹⁶⁸⁾

A slave can’t be disinterested in this worldly life or become interested in the hereafter or leave the previous bad deeds unless he sticks firmly to the religion and to the straight path.

Conclusion

All praise is due to Allah, all good bountiful and blessed praise as much as our Lord loves and pleases. To Him is [all due] praise in the first [life] and the Hereafter, both publicly and privately for making it easy to compile such a great topic, (Acts of Hearts in *Hajj* and *Umrah*), even if it is little.

I also ask Allah, the Exalted and Glorified, to make this book for the sake of His Majestic Face only and to make it beneficial to its writer, my Sheikh Abdur Rahaman Ibn Nasser Al Barrak, and its reader as well. I ask Him to help us and all our brothers and sisters who are performing *Hajj* and *Umrah* with doing these heart acts of worship in the way that makes Him satisfied with us for He is Bounteous and Generous.

168 - (Lataeul Ma’ref) by Ibn Rajab (68).

I ask Him to make our *Hajj* accepted, our exerted efforts recognized and our sins forgiven.

Whatever right therein is from Allah, the Exalted and Glorified and whatever faults therein are from myself and from Satan and I ask the forgiveness of Allah, the Most High, Most Great, and I turn to Him in repentance.

May Allah send His Blessings and Peace upon our Prophet Mohammed, his family and all his companions!