



“And Proclaim to the People the Hajj”

(Translated)

Mus’ab Ibn Sa’d narrated from his father (May Allah be pleased with him) that he said: “I said, ‘O Messenger of Allah, which people are most severely put to trial?’ He said: «الأنبياءُ ثمَّ الأُمَّلُ فالأُمَّلُ؛ يُبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ صَلْبًا اشْتَدَّ بَلَاؤُهُ، وَإِنْ كَانَ فِي دِينِهِ رِقَّةً ابْتَلِيَ عَلَى قَدْرِ دِينِهِ»، **“The Anbiyaa’ (Prophets), then the next best (like them) and then the next. Man will be tried according to his Deen. So if he is firm in his Deen his trial would be more severe and if he has some weakness in his Deen, his trial will then be in accordance to the level of his Deen”**. And I am not aware of trials and tests in the history of man which were greater than those which Khalil Ar-Rahman (‘Alaihi-s-Salaam) was tested with. Ibrahim Al-Khalil was patient for one hundred years waiting until Allah granted him a son. Then when Allah gifted him Isma’eel (‘Alaihi-s-Salaam), He commanded him to depart from him and to leave him in a barren valley with no vegetation, no water in it, no people and no shade to seek shelter. Then when the mother of Isma’eel, Haajar (‘Alaiha-s-Salaam) knew that this command was from Allah, she surrendered to the command of Allah with certain belief that He would never abandon them. If she had been able to be patient within her own self, then how would her affair have been whilst she knew that between her hands lay a newly born baby with her in that barren arid land! Then when his son had grown to health, Allah commanded him (Ibrahim (as)) to slaughter him. So he responded to the command of Allah without hesitation and the mother of Isma’eel, Haajar (‘Alaiha as-Salaam), responded positively to the command of Allah without hesitancy. She stood regarding how Isma’eel (as) had submitted and surrendered to the command of Allah and his father was by his forehead and the knife was about to run across his neck had it not been that Allah had exchanged it for a great sacrifice. That was the matter that Islam has made everlasting through the Eid ul-Adhaa.

And that House – the House of Ibrahim Al-Khalil – the Blessed House (Al-Ka’bah). This blessing was only attained due to the great following of the command of Allah, however difficult it was. Haajar (as) passing between the Safaa and Marwa was worthy of remaining for all time and she was worthy of the blessing of the water of Zamzam that sprung up from between the two legs of her infant (‘Alaihi-s-Salaam). Bukhari related from the Hadeeth of Ibn ‘Abbaas: «وجعلت أم إسماعيل ترضع إسماعيل، وتشرب، أو قال: يتلَبَّطُ، فانتقلت من ذلك الماء، حتى إذا نفذ ما في السقاء عطشت، وعطش ابنها، وجعلت تنظر إليه يتلوى، أو قال: يتلَبَّطُ، فانتقلت كراهية أن تنظر إليه، فوجدت الصفا أقرب جبل في الأرض يليها، فقامت عليه، ثم استقبلت الوادي؛ تنظر هل ترى أحداً، فلم ترَ أحداً؛ فهبطت من الصفا، حتى إذا بلغت الوادي رفعت طرف درعها ثم سعت سعي الإنسان المجهود، حتى جاوزت الوادي، ثم أتت المروة، فقامت عليها، ونظرت هل ترى أحداً، فلم ترَ أحداً؛ ففعلت ذلك سبع مرات» **“Isma’eel’s mother went on suckling Ishmael and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him (i.e. Isma’eel) tossing in agony. She left him, for she could not endure looking at him, and found that the mountain of Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from Safa and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached the Marwa mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Safa and Marwa) seven times.”** Ibn ‘Abbaas (May Allah be pleased with him) said: The

Prophet (saw) said: «فذلك سعي الناس بينهما» **“This is the source of the tradition of the walking of people between them (i.e. Safa and Marwa)”**.

Ibrahim (‘Alaihi-s-Salaam) was deserving and worthy of Allah making His proclamation to the people for the Hajj a call for them to come from every place. Allah taught him the Tawaaf (circumambulation) of the House and the Salah to be performed in it with its standing, bowing and prostration:

﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ * وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ﴾

“And [mention, O Muhammad], when We designated for Abraham the site of the House, [saying], "Do not associate anything with Me and purify My House for those who perform Tawaaf and those who stand [in prayer] and those who bow and prostrate. And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass.” [Al-Hajj: 27-28]

Ibn Khuzaimah narrated in his Saheeh and Al-Haakim in his Mustadrak and classified as Saheeh by Al-Albani in At-Targheeb and At-Tarheeb, from Ibn ‘Abbaas (May Allah be pleased with him) that he said: «لما أتى إبراهيم خليل الله صلوات الله وسلامه المناسك عرض له الشيطان عند جمرة العقبة، فرماه بسبع حصيات حتى ساخ في الأرض، ثم عرض له عند الجمرة الثانية، فرماه بسبع حصيات حتى ساخ في الأرض، ثم عرض له عند الجمرة الثالثة فرماه بسبع حصيات حتى ساخ في الأرض» **“When Ibrahim, Khalilullah (as) approached the rituals (Manaasik) of Hajj Shaytan appeared to him at the Jamrat ul-Aqabah, so he threw seven pebbles until he sunk into the ground. Then he appeared (again) at the second Jamrah, so he threw seven pebbles at him until he sank into the ground. He then showed himself at the third Jamrah and so he (Ibrahim) threw seven pebbles at him until he sank into the ground”**. The Manaasik (rituals) of Hajj are therefore Tawqeefiyah (set) by Allah Ta’Aalaa and none other than Him has the right to change or replace what Allah has legislated. This implants inside the person the truthfulness of the ‘Ibaadah (worship) and its sincerity to Allah ‘Azza Wa Jalla, and the complete submission to His command and that the Shar’a (legislation) is that which Allah has legislated. There is therefore no argument and no discussion left in the matter. So what is the thinking of the nations, when it is said to them to comply and follow the command of Allah that they cling heavily to the ground? And when it is said to them, establish His commands and go beyond the action of the children of Isra’eel when He commanded them to slaughter the cow, when they slaughtered it in the end after much give and take. But what is the thinking of people who go beyond that and do not comply (obey) and innovate by taking the legislation from the East and the West! Al-Khalil (Ibrahim) complied with the command that included the slaughtering of his own son whilst we have not been commanded except with His commands and his intention is the wellbeing of our affair. And so by greater reason we were more worthy to comply, be patient and of making good implementation!

How whilst this Hajj has taught us that Allah Ta’Aalaa did not reveal the Sharee’ah and its commands except that in which our good lies, the one who has known it has known it and the one who has been ignorant of it has been ignorant of it. That is because within the Hajj there is a balance between the remembrance of Allah Ta’Aalaa and His worship, and between the worldly aims of the people which include benefits for them:

﴿لَيْشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ﴾

“That they may witness benefits for themselves and mention the name of Allah on known days” [Al-Hajj: 28].

The same applies in respect to the Deen of Allah; it has not suppressed the desires of the human and it has not let them free without any restriction. Rather, it has regulated and organised them with the best system; it has prohibited Ribaa (usury) and permitted trade, upon that which Ribaa has of harms and upon that which trade has in terms of benefits. That does not mean that the goodness of Islam and its suitability lies in it being a middle path, meaning halfway between good and evil or between the two edges of extravagance and deprivation as some nations have claimed. Rather its middleness lies in its justice and its good manner of taking care of the affairs and the goodness of its Ahkam (rulings) for humanity.

There is no doubt that the Hajj is a global reminder for the Muslims that they are one Ummah to the exclusion of all nations; there is no favour to an Arab over a non-Arab, nor of a white over a black, except by Taqwa. So the gathering of the Muslims together for Hajj is a reminder for them that their concern is one, the aim of their efforts is one and their afflictions are one. And that their following of the Ameer of Hajj, whom the Ameer ul-Mu'mineen appoints, represents a following to the one whom they have given Bai'ah to hear and obey to implement the command of Allah amongst them. The Hajj is a gathering place where the Muslims confer with each other in that which relates to the wellbeing of their affair, and are acquainted with each other's affairs. They embody in that a host of Ahadeeth that explain that the believers in their mutual affection and mercy are like a body, that they are a brotherhood in belief and that they are an Ummah to the exclusion of all nations...

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾

“Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds” [6: 162].

The features of this ritual display the most elevated of what the human is elevated by in terms of the attributes of patience, forbearance, mercy, compassion, altruism and cooperation. These characteristics and others are implanted by many of the acts of Hajj whilst it purges out the ugly, vile and bad characteristics like Allah Ta'Aalaa said:

﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ﴾

“Hajj is [during] well-known months, 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.” [2: 197].

So Hajj is the gathering place in which the Muslims stand out like the vegetation which its sprouts emerge, that strengthen it, thicken it and then rises up upon its stalk so that the best of vegetation comes out from it whilst every filth and vileness is negated which does not befit the believer who comes forth before Allah.

If the one performing Hajj has that then it is for Allah Ta'Aalaa to forgive and respond in return: «الحجاج والعمار وفد الله، إن دعوه أجابهم، وإن استغفروه غفر لهم» **“Those performing Hajj and 'Umrah are visitors of Allah; if they supplicate to Him he answers them and if they seek His forgiveness then he forgives him”** related by An-Nisaa'i, Ibn Majah, Ibn Khuzaimah and Ibn Hibban in their Saheeh and Al-Albani verified it as Saheeh in “Saheeh At-Targheeb and At-Tarheeb”.

Moreover, in the Hajj the person moves from one act of worship to another, gaining closeness to Allah, expending mighty efforts that purifies his *Nafs* (disposition), rooting it upon patient and acts of obedience and to bear the hardships. Then when he has attained the station of closeness to Allah Ta’Aalaa and his sins have been wiped from him, he would make himself used to being removed from the causes of his sins and he would strive against them upon patience upon the hardship of the acts obedience so as to live the sweetness of obedience and then gain closeness to Allah which he is fit for in terms of desire and awe.

In that way the Hajj is the climax that the *Mukallaf* (one held accountable) rises to, carrying with sincerity and removal from the bad speech and acts, gaining closeness to Allah with consecutive acts of obedience, joining together with his brothers in belief, repentant and penitent, desiring to be free from sins and errors, bearing the hardships and returning to the House of Allah in security:

﴿وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا﴾

“And [mention] when We made the House a place of return for the people and [a place of] security” [2: 125].

Following the rituals of Ibrahim Al-Khalil, emulating Muhammad (saw), not innovating, in a state of Ihraam wearing simple clothing dishevelled and dusty, separated from the deceptive adornments of the Dunya, seeking that which is with Allah Ta’Aalaa.

The Hajj is from amongst the pillars of Islam and its structures of the worship of the life, the seal of the matter, and the perfection of Islam, completion of the Deen and in respect to which Allah Ta’Aalaa revealed:

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

“This day I have perfected for you your Deen and completed My favour upon you and have chosen for you Islam as your Deen” [5: 3].

So O Allah, we ask You to facilitate for us an accepted Hajj that has no recompense other than Paradise. It was mentioned in the Hadeeth that he (saw) said: «الحج المبرور ليس له ثواب دون الجنة» **“The accepted (Mabroor) Hajj has no reward other than Jannah”**. It was asked, ‘What is its *Birr*?’ And so he (saw) said: «العج والشج» **“Its ‘Ajj (noise) and its Thajj (flow)”** and the ‘Ajj is the raising of the voice with the Talbiyah and the Thajj is the slaughtering of the camel and other than it where its blood flows. It is therefore upon this is the meaning Al-Mabroor (accepted), that in which its obligations and Sunnah acts have been undertaken. And in the Hadeeth of Jaabir it was said: ‘O Messenger of Allah what is *Birr* ul-Hajj?’ He (saw) said: «إطعام» **“Feeding the food and spreading the Salaam”** and so what is intended is the acts of piety (*Birr*) in the Hajj and it is said that *Mabroor* means *Maqbool* (accepted).

Alhamdu Lillahi Rabbil ‘Aalameen

**Written for the Central Media Office of Hizb ut Tahrir by
Tha’er Salameh**