
Lessons of Creed Acquired From the Hajj - Chapter 12

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

Chapter 12:

Having Sincerity for Allaah During Supplication

Indeed from the great acts of worship the Muslims increase upon and show great concern for during the Hajj is Du'aa, which is the most important form and best type of worship. The Prophet -sallallaahu alayhi wa sallam- described in the authentic hadeeth that Du'aa in itself is worship due to its great status and lofty nature. This is why there are many texts from the Qur'aan and Sunnah showing the great importance and high status of Du'aa.

The texts comprise praise for making Du'aa, encouragement to make Du'aa and inspire different ways to make Du'aa, sometimes with a command to make Du'aa, sometimes explaining its position and status, sometimes praising the people who make Du'aa and sometimes mentioning the great and different types of reward for those who make Du'aa and warning against those who neglect to make Du'aa or refuse to do so out of haughtiness or arrogance.

Allaah Ta'ala says:

[Invoke your Lord with humility and in secret. He likes not the aggressors. And do not do mischief on the earth, after it has been set in order and invoke Him with fear and hope; Surely, Allaah's Mercy is (ever) near unto the good doers.]¹

And He says:

[He is The Ever Living, Laa ilaaha illa Huwa (none has the right to be worshipped but He), so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allaah's sake only, and not to show

¹ [Soorah A'raaf: 55-56]

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off, and not to set up rivals with Him in worship). All the praises and thanks be to Allaah, The Lord of the all that exists]²

And He says:

[And when My slaves ask you concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.]³

And He says:

[And your Lord said: 'Invoke Me, (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me and do not believe in My Oneness,] they will surely enter Hell in humiliation!']⁴

There are many Ayaat with this meaning.

What increases the pilgrims in their concern for Du'aa and strengthens them in it during the Hajj is that they have combined the virtue and honour of the place they are in with the virtue and honour of the time period they are in, along with what descends upon their hearts of gentleness, humility and turning towards Allaah, especially on the Day of 'Arafat which is the greatest and most noble of days.

Shaykh al-Islam Ibn Taymeeyah -Rahimullaah- said:

'Indeed it is known that on the evening of 'Arafat, 'Eemaan, mercy, light and blessings which cannot be expressed descend upon the hearts of the pilgrims.'⁵

It is established on the authority of the Prophet -sallallaahu alayhi wa sallam- regarding the great matter of Du'aa on the Day of 'Arafat and in explanation of its excellence, that he said:

'The best of Du'aa is the Du'aa of the Day of 'Arafat.'⁶

Ibn Abdul Barr -Rahimullaah- said:

'... and from the Fiqh of the previous hadeeth is that the Du'aa of the Day of 'Arafat is better than all other Du'aa. Also, in this hadeeth, is evidence that the Du'aas on the Day of 'Arafat are all, generally, answered.'⁷

² [Soorah Ghafir 40:65]

³ [Soorah al-Baqarah 2:186]

⁴ [Soorah Ghafir 40:60]

⁵ Majmoo'al-Fatwa (5/374)

⁶ Narrated by Tirmidhee in Sunan from the hadeeth of Abdullah bin Amr. It was graded Hassan by the 'Allaamah al-Albaanee in Silsilah as-Saheehah and he said: 'the hadeeth is Thaabit due to the collection of supporting evidences.'

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The Noble Scholar of al-Madeenah

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During Hajj there are specific places at which it is necessary for the Muslim to stop. It is appropriate to make Du'aa at these places emulating the Prophet -sallallaahu alayhi wa sallam-, as it is established that the Prophet -sallallaahu alayhi wa sallam- would stop there, face the Qiblah and supplicate to Allaah Azza wa Jal.

There are six places in particular:

(1) In 'Arafat – as previously mentioned.

(2) In the places of al-Haraam where the Hajj rites take place, as Allaah Ta'ala said:

[Then when you leave 'Arafat, remember Allaah at Mash'ar-il-Haram]⁸

(3,4) On as-Safa and al-Marwa as is established in Saheeh Muslim from the hadeeth of Jaabir -Radhiallaahu anhu- that when the Prophet -sallallaahu alayhi wa sallam- used to stand on as-Safa he would say Allaahu Akbar three times and would say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

'There is none worthy of worship in truth except Allaah Alone, He has no partners, to Him belongs the Dominion and for Him is all praise, and He is capable of all things.'

La ilaha 'illa Allaahu wahdahu la shareeka lahu, la hul mulku wa la hul hamdu wa huwa ala kulli shayin qadeer

He would do that three times and make Du'aa and would do likewise on al-Marwa.⁹

(5,6) After the stoning the two Jamaraat (the small one and medium one) as it is established in Saheeh Bukhaaree:

Abdullaah bin Umar –Radhi Allaahu anhu- used to stone the small Jamaarah with seven small pebbles and used to recite Takbeer on throwing each stone. He then, would proceed further until he reached level ground, where he would stay for a long time, facing the Qiblah to supplicate to Allaah whilst raising his hands. Then he would stone the medium Jamaarah similarly and would go to the left towards the level ground, where he would stand for a long time facing the Qiblah to supplicate to Allaah whilst raising his hands. Then he would stone the big Jamaarah from the middle of the valley but he would not stay by it. Ibn Umar used to say: 'This is what I saw the Messenger of Allaah doing.'¹⁰

⁷ Tamheed (6/41)

⁸ [Soorah al-Baqarah 2:198]

⁹ Saheeh Muslim

¹⁰ Saheeh al-Bukhaaree

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So these are the six places where it is established that the Prophet -sallallaahu alayhi wa sallam- stood, made Du'aa and raised his hands. Du'aa is a great matter and has a high status in Hajj. Generally, Du'aa has an innate nature in all aspects of worship, it is the spirit and essence of worship and it is established from the Prophet -sallallaahu alayhi wa sallam- that he said: **'Du'aa is worship.'**¹¹

If making Du'aa has distinguished status and a high rank then it is obligatory upon the Muslim to have a great concern for the significance of Du'aa. He should understand that he is bound by its conditions and should be refined by its manners. He should be on-guard to avoid any actions that would prevent a Du'aa from being answered and he should be aware of the times when Du'aa is most likely to be answered.

The most important matter in this great act that is necessary for the Muslim to check, is that his Du'aa is solely and sincerely for Allaah – Azza wa Jal. So he does not make Du'aa except to Allaah, he does not seek aid except from Allaah, nor does he request assistance, support and help or cure except from Allaah. This is because Du'aa, as previously mentioned, is worship and directing any act of worship to other than Allaah is Major Shirk which takes a person outside of Islaam. We seek refuge in Allaah.

Allaah Ta'ala said:

[And invoke not besides Allaah any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Zalimoon (polytheists and wrong-doers).

And if Allaah touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes to reach whomsoever of His slaves He will. And He is The Oft-Forgiving, Most Merciful]¹²

[And whoever invokes (or worships), besides Allaah, any other Ilaah (god), for whom he has no proof, then his reckoning is only with his Lord. Surely! the disbelievers will not be successful]¹³

[He is The Ever Living, Laa Ilaah illa Huwa (none has the right to be worshipped but He), so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allaah's sake only, and not to show

¹¹ Narrated by Ahmad and Tirmidhee

¹² [Soorah Yoonus 10:106-107]

¹³ [Soorah al-Muminoon 23:117]

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off, and not to set up rivals with Him in worship). All the praises and thanks be to Allaah, The Lord of the all that exists]¹⁴

[And the mosques are for Allaah (Alone), so invoke not anyone along with Allaah]¹⁵

Again, there are many Ayaat with this meaning.

From the manners of making Du'aa is what Allaah Ta'ala mentioned in His saying:

[Invoke your Lord with humility and in secret. He likes not the aggressors. And do not do mischief on the earth, after it has been set in order and invoke Him with fear and hope; Surely, Allaah's Mercy is (ever) near unto the good-doers]¹⁶

In his Du'aa, the Muslim combines bringing presence of the heart and the feeling of dire need of what is sought with the Du'aa. He does this causing it to coincide with the best times for Du'aa along with Khushoo' (humility) in the heart, subservience to his Lord, submission to Him, imploring Him, having graciousness, having faced the Qiblah in a state of purification, raising his hands to Allaah, beginning with praise and exaltation of Allaah and joining this with prayer upon Muhammad -sallallahu alayhi wa sallam- who is His slave and Messenger. After this, he puts forward, to Allaah, his requests of repentance and forgiveness, then beseeches Allaah, earnestly asking of Him with total subservience to Him, supplicating to Him with fervent desire and dread and seeking closeness to Him with His Names, Attributes and Tawheed. He makes this Du'aa with sincerity and so this Du'aa is not about to ever be rejected. This is especially so if all of this coincides with supplications the Prophet -sallallahu alayhi wa sallam- taught as well as the best times and places for the answering of supplications along with the greatest Name of Allaah, whereby if He is asked He bestows and if He is called with it, He answers the supplication.

From the supplications established in the books of Sunnah is: that the Prophet -sallallahu alayhi wa sallam- heard a man saying: 'O Allaah. I ask of You, whereby I testify that You are Allaah, there is no god except You, The One, The Self-Sufficient, Who is not begotten nor does He beget and there is none that resembles Him.' So the Prophet -sallallahu alayhi wa sallam-- said: '**Indeed you have asked Allaah with His greatest name which if He is asked by, He bestows, and if He is supplicated to with it, He answers.**'¹⁷

¹⁴ [Soorah Ghafir 40:65]

¹⁵ [Soorah al-Jinn 72:18]

¹⁶ [Soorah al-'A'raaf 7:55-56]

¹⁷ Narrated by Aboo Dawood, Tirmidhee, Nasaa'ee in Sunan al-Kubra, Ibn Maajah & Ibn Hibbaan.