
Lessons of Creed Acquired From the Hajj - Chapter 5

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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 5:

An Explanation of a Number of Benefits Gained From The Talbiyah

Indeed the words in the proclamation relate to a very important matter and have a profound explanation. We previously discussed the proof for the words of the Talbiyah containing the implementation of Tawheed and the rejection of Shirk. There is no doubt that these are great words which comprise important meanings with distinguished aims and many benefits. The people of knowledge have pointed out the great significance of these words and the magnitude of what they comprise, of benefits and gains. The Imaam and great scholar Ibn al-Qayyim mentioned a complete section, giving an extended explanation and discussion of this, in his book 'Tahdeeb as-Sunnan'.¹

He said: 'And indeed the words in the Talbiyah consist of great principles and magnificent benefits...' and he mentioned twenty one benefits. Here I will summarise a number of these magnificent benefits extracted from the Talbiyah and from what Ibn al-Qayyim mentioned:

So from these benefits is:

Your saying: '**Labbayk**' (**here I am**). This includes the response to your supplication by The One supplicated to and the response to your call by The One called upon. It is not correct linguistically or intellectually that you call someone who does not speak or that you supplicate to someone who cannot answer you, so in this is the affirmation of the attribute of Allaah's Speech.

¹ 'Tahdeeb as-Sunnan' (2/337-340)

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That the Talbiyaah includes love. ‘**Labbayk**’ (here I am) is not said except to The One who is loved and glorified. This is why it is said of its meaning: ‘I am directing myself towards You with what You love’, and it is said: a woman is beloved. i.e. beloved to her son.

That the Talbiyaah comprises an adherence to a continuous (al-Uboodiyah) worship, so this is why it is said: the Talbiyaah is taken from the word al-Iqamah (establishment), i.e.: I am established on Your obedience.

It includes humility and submissiveness, i.e. humility and more humility, in what they say: I am responding here in front of You, i.e. with humbleness and submissiveness.

It comprises al-Ikhlaas (sincerity), that is, it is said: the Talbiyaah is taken from the word al-Lubb (the core) and it is something pure.

From the benefits of the Talbiyaah are that:

It comprises an affirmation that Allaah, The Lord, hears; since it is impossible that a man will say ‘**Labbayk**’ (here I am) to someone who will not hear his supplication.

It includes coming closer to Allaah, since it is said: that the Talbiyaah is taken from the word al-ilbaab (establishing) and that is seeking nearness.

The Talbiyaah is used as a distinction between moving from one state to another and from one rite to another in Ihraam, just as the Takbeer (saying Allaahu Akbar) in the prayer is a cause for moving from one pillar of the prayer to another. This is why it is the Sunnah to say the Talbiyaah up until the start of the Tawaaf at which point you break off from the Talbiyaah. Then (after that), the pilgrim again begins to say the Talbiyaah until he stands at ‘Arafat, then he breaks off the Talbiyaah. The pilgrim then resumes the Talbiyaah until he stands at Muzdalifah then he breaks off from it. Then he makes the Talbiyaah until he stones the Jamaratul-‘Aqabah (the Large Pillar) then he stops making Talbiyaah. Therefore, the Talbiyaah is a sign of Hajj and a (sign of) change in the actions of its rites. So, when the pilgrim moves from one action to another action he says: ‘Labbayk Allaahumma Labbayk’, just as the one praying says ‘Allaahu Akbar’ when he moves from one act to another. So, when he completes his rites, he breaks off from the Talbiyaah, just as the one praying says the Tasleem (saying salaams at the end of the prayer) which cuts him off from his Takbeer.

The Talbiyaah is a sign of Tawheed and the creed of Ibraheem – alayhis Sallat wa Sallam, which is the spirit of Hajj and its purpose. On the contrary, it is the spirit of all acts of worship and its purpose. This is why the Talbiyaah is the key to this act of worship, wherewith a person enters into the Hajj.

From its benefits is that it contains the key to Paradise and the door of Islaam whereby Paradise and Islaam are entered. It is also the statement of al-Ikhlaas and the testification for Allaah that He has no partners.

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From the benefits of the Talbiyaah is that it includes the fact that all praise (al-Hamd) is for Allaah, which is the most beloved thing whereby a slave comes closer to Allaah. It is the first thing that the people of Paradise will call with and 'al-Hamd' is the opening and completion of the prayer.

From its benefits is that it comprises the acknowledgement that all blessings belong to Allaah and this is why the word an-Ni'ma (النعمة) (the blessing) is in the definite form, meaning that it includes everything i.e. that all blessings are for You [O Allaah] and You are The Lord of blessings and the One who gives blessings.

From its (benefits); the Talbiyaah includes the acknowledgement that all the dominion belongs to Allaah Alone, thus there is, in actuality, no dominion for anyone other than Him.

Also from its benefits: The Talbiyaah includes a notification of the combination of al-Mulk (the dominion), an-Ni'mah (the blessings) and al-Hamd (the praise) and that all of these are for Allaah Azza wa Jal. This is another type of praise for Allaah which is different to the praise which results from (only) one of any of these three, High attributes. So combining the dominion, which constitutes capability, with the blessing- which constitutes the height of benefiting, doing good and mercy-, and the praise – which constitutes a general sublimity and honour which leads to loving Allaah- then this is a different type of praise and in it is a greatness and perfection and a glory which is better suited to Allaah and befitting for Him – Subhanahu. So, when a slave remembers Him and knows about his Lord then his heart is attracted to Allaah and turns towards Him, facing Him, professing all love for Him with that which is the reason for al-Uboodiyaah (worship) and its core.

From its benefits: the Prophet said, **'The best thing which I and the Prophets before me have said is:**

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

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

(There is none worthy of worship except Allaah Alone, He has no partner, He has the Dominion and for Him is the praise and He has the capability over everything.)'

And the Talbiyaah consists of these words exactly and they include the same meaning.

Also from the benefits: That the words in the Talbiyaah contain a refutation of everyone who negates Allaah's Attributes and His Tawheed. So the Talbiyaah nullifies the statements of the Mushrikeen however diverse their sects and statements. The Talbiyaah nullifies the statements of the philosophers and whoever is affected by them, from amongst those who nullify Allaah's Attributes connected to al-Hamd (all praise). The Talbiyaah ends the sayings of the Qadireeyah, who are called the Majoos (fire-worshippers) of this Ummah, those who

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separate the actions of His slaves- from amongst the Angels, Jinn and mankind- from the dominion of The Lord and His capability. They do not affirm that Allaah has power over them, nor do they make Him the Creator of this power over them.

So, whoever comes to know the meaning of the Talbiyaah, testifies to them and truly believes in them, then he will be unlike all the sects of the Muattilah (those who nullify the attributes of Allaah.)

Also, from the benefits of the Talbiyaah is that repetition of the testification (Shahaada) in Allaah, 'that He has no partner', has a benefit which is that Allaah has informed him of the fact that He has no partner after the response to: '**labbayk**' (Here I am), then he repeats it again after saying: '**innal hamda wan-ni'mata laka wal mulka-la shareeka lak**' (Verily all praise is for You, and every bounty is from You, and all dominion is Yours – You have no partner.)

This section of the Talbiyaah consists of the fact that Allaah has no partner in praise, blessing or dominion whereas the first part consists of the fact that Allaah has no partner in His response to this call (i.e. the Talbiyaah).

This is similar to the saying of Allaah Ta'ala:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

[Allaah bears witness that Laa ilaaha illa Huwa (none has the right to be worshipped but He), and the Angels, and those having knowledge (also give this witness); (He is always maintaining His creation in Justice. Laa ilaah illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.]]²

At the beginning of this Ayaah Allaah tells us that there is none worthy of worship in truth except Him, which is incorporated into His testimony (la ilaha illa Allaah) along with the testimony of the Angels and the people of knowledge, this is what has been attested to.

Then Allaah informs us that He maintains with justice and that He is just, then repeats the testification that there is none worthy of worship in truth except Him along with His maintaining everything with justice.

These are just a number of great benefits and the precious harvest acquired from this distinguished statement, the Talbiyaah.

These benefits, without doubt, indicate the importance of concern for understanding the meaning of this statement and that if the slave of Allaah has correct concern for it then this will help him to perform this worship in the best and most correct way.

² [Soorah al-Imraan: 18]