

HAJJ AND HUMILITY

Towards Allāh

by Shaykh
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كاتب الألفاظ والأقوال
للشيخ عبدالرزاق

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الحج
والإحسان لله جل جلاله

HAJJ AND HUMILITY

Towards Allāh



Compiled by

Shaykh ‘Abdur-Razzāq b. ‘Abdul-Muḥsin al-Badr

May Allāh forgive him, his parents, his teachers and all Muslims

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دار إيلان للدعوة الإسلامية

للشؤون والتوزيع

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

INTRODUCTION

All praise belongs to Allāh, Lord of all creation. And may Allāh's praise and peace be conferred onto our Prophet Muḥammad, his family and all of his Companions.

To proceed... Indeed, Hajj to the sacred House of Allāh is a pillar from the great pillars of Islam. It is considered a tremendous schooling filled with profound exhortations and beneficial lessons. And the successful pilgrim, if he* endeavours to carry out his duties and completes them, earns through the fulfilment of this noble act of worship numerous benefits and lessons. It is as Allāh ﷻ said:

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ
ضَامِرٍ يَأْتِينَكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾ لِيَشْهَدُوا مَنَافِعَ
لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا
رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ اللَّهِ
الْفَقِيرِ ﴿٢٨﴾﴾

* Translators' Note: while this translation retains the masculine pronoun throughout, as with the original text in Arabic, the message is relevant to both male and female pilgrims.

Call [all] people to the pilgrimage. They will come to you on foot and on every lean camel from every distant path, so they may obtain the benefits [in store] for them, and pronounce the Name of Allāh on appointed days over the sacrificial animals He has provided for them. So eat from their meat and feed the desperately poor. [Al-Ḥajj (22):27-28]

This was a command from Allāh ﷻ to His Messenger Ibrāhīm, *al-Khalīl* (the Friend of Allāh) ﷺ, that he call and instruct the people to perform the Ḥajj, and invite them to it, in order that they witness the many and various types of benefits of the Ḥajj, both worldly and religious.

Among these benefits: the forgiveness of all sins, due to the saying of the Messenger of Allāh ﷺ:

Whosoever performs Ḥajj for the sake of Allāh and does not have sexual relations (with his wife) nor does he commit reprehensible deeds, he will return (from his pilgrimage) like on the day his mother gave birth to him.¹

And another one of its benefits: the prize of paradise, due to [the Messenger of Allāh's ﷺ] saying:

¹ Recorded by al-Bukhārī in his *Ṣaḥīḥ* (1521) and Muslim in his *Ṣaḥīḥ* (1350).

And the Accepted Ḥajj (al-Ḥajj al-Mabrūr): there is no recompense for it except Paradise.²

And one of its benefits: liberation from the Fires (of Hell), for the Prophet ﷺ has said:

There is not a day in which Allāh liberates more servants from the Fire than the Day of ‘Arafah; indeed He comes close and expresses His pride to the angels...³

And from its benefits also: it is a means of extending provision and repelling poverty, for it has been authenticated from the Prophet ﷺ his saying:

Perform Ḥajj and al-‘Umrah consecutively. Indeed they both eliminate poverty and sins just as the bellows remove the impurities from iron, gold and silver.⁴

These are some of the tremendous benefits which revert with goodness, success and facility to the

² Recorded by al-Bukhārī in his *Ṣaḥīḥ* (1773) and Muslim in his *Ṣaḥīḥ* (1349).

³ Recorded by Muslim in his *Ṣaḥīḥ* (1348).

⁴ Recorded by at-Tirmidhī in his *Jāmi‘* (810) and an-Nasā‘ī in his *Sunan* (2631); al-Albānī graded it authentic (*ṣaḥīḥ*) in *Silsilat aṣ-Ṣaḥīḥah* (1200).

religion of a servant (of Allāh), as well as his faith and heart.

Therefore, it is necessary on whomsoever Allāh honours with carrying out the Ḥajj, that he prepares himself in order to witness and acquire these benefits, and that he strives to complete his Ḥajj and perfect it. This is in order to return from his Ḥajj having gained and achieved much of these tremendous yields; that which will continue to have a positive and long-lasting effect throughout his life and after his death, blessed, glorious, and lofty. This is in accordance with the Most High's saying:

﴿لِيَشْهَدُوا مَنَافِعَ لَهُمْ﴾

So they may obtain the benefits [in store] for them... [Al-Ḥajj (22):28]

And among the great benefits and blessings of Ḥajj on the hearts which foster righteousness and steadfastness, aside from what has preceded: the humility of the hearts during it for the sake of Allāh, by the symbols which Allāh has placed in it which effect the hearts, causing humility, humbleness, meekness, and despondency.

﴿ذَلِكَ وَمَنْ يُعِظْكُمْ شَعْبِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى

الْقُلُوبِ﴾

That is so. And whoever honours the symbols of Allāh, it is certainly out of the piety of the hearts. [Al-Ḥajj (22):32]

And what points to this lies in between the verses related to Ḥajj from Sūrat al-Ḥajj containing the characteristics of the humble and glad tidings given to them in His ﷻ saying:

﴿وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۗ فَإِنَّهُمْ إِلَهُهُمْ وَوَجِلَت قُلُوبُهُمْ ۗ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمُ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۗ وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعْتِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۗ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ ۗ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِعُوا الْقَانِعَ وَالْمُعْتَرَّ ۗ كَذَٰلِكَ سَخَّرْنَاكُمْ لِعَلَّكُمْ تَشْكُرُونَ ۗ لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۗ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ ۗ وَبَشِّرِ الْمُحْسِنِينَ﴾

For every community We appointed a rite of sacrifice so that they may pronounce the Name of Allāh over the sacrificial animals He has provided for them. For your God is

only one God, so submit yourselves to Him [alone]. And give good news [O Prophet] to the humble: those whose hearts tremble at the remembrance of Allāh, who patiently endure whatever may befall them, and who establish prayer and donate from what We have provided for them. We have made sacrificial camels [and cattle] among the symbols of Allāh, in which there is [much] good for you. So pronounce the Name of Allāh over them when they are lined up [for sacrifice]. Once they have fallen [lifeless] on their sides, you may eat from their meat, and feed the needy—those who do not beg, and those who do. In this way We have subjected these [animals] to you so that you may be grateful. Neither their meat nor blood reaches Allāh. Rather, it is your piety that reaches Him. This is how He has subjected them to you so that you may proclaim the greatness of Allāh for what He has guided you to, and give good news to the good-doers. [Al-Ḥajj (22):34-37]

Therefore, the one who ponders the context of the preceding verses finds that Allāh, the Most High, havinh clarified to His servants some of the rulings of the rites (of Ḥajj) in Sūrat al-Ḥajj and its effects on the pilgrim, commanded His Prophet ﷺ during its

course to give glad tidings to His humble servants, then He ﷻ mentioned their attributes.

So then what is the meaning of humility (*al-ikhbāt*)? What are the attributes of the humble? What is the warrant for mentioning them during the verses related to the rites of Ḥajj? And what is the tremendous glad tidings which Allāh has prepared for them?⁵



⁵. The basis of this issue was a lecture I delivered in Minā during the Ḥajj season in the year 1444 AH. It was then transcribed and prepared for publication. I reviewed it and supplemented it with some benefits and quotes connected to the topic. I thank everyone who participated in distributing this treatise and worked on it, in particular, the brothers in Maktab Itqān lit-Taḥqīq wad-Dirāsāt in Kuwait for giving great attention to it.

THE MEANING OF HUMILITY

Humility (*al-ikhbāt*) in the (Arabic) language is taken from *al-khabat*, which is a low, depressed and fertile tract of ground where water gathers, and the goods of the earth grow in it, and great benefit is obtained from it.

As for humility in the sharia, it is from the characteristics of the hearts as He, the Most High, said:

﴿وَلْيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ
فِيؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ
ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

[This is] also so that those gifted with knowledge would know that this [revelation] is the truth from your Lord, so they have faith in it, and so their hearts would submit humbly to it. And Allāh surely guides the believers to the Straight Path. [Al-Ḥajj (22):54]

[Allāh] ascribed humility (in the above verse) to the hearts of the believers.

And the meaning of it returns to the aforementioned linguistic meaning also; thus the *mukhbit* heart is humble, submissive and revering; content in accepting the truth; prepared to gather good and be firm upon it; similar to the condition of the depressed tract of ground.

Due to this, there are numerous meanings expressed by the imams of *tafsīr* (Quranic exegesis) which revolve around the (abovementioned) meanings. Among them are those who explained “*al-mukhbitīn*” as those who are content and humble. And among them are those who described them as the fearful and devout while others described them as those submissive to Allāh ﷻ.⁶

Ibn al-Qayyim رحمته said:

Humility, according to the original meaning in the (Arabic) language is a low place on the ground. Ibn ‘Abbās and Qatādah explained “*al-mukhbitīn*” by saying: “They are the humble ones.”

Mujāhid said: “The humble one is the serene one before Allāh ﷻ.” He (also) said “And *al-khbit* is a serene ground.”

Al-Akhfash said: “(They are) the fearful.”

Ibrāhīm an-Nakhā‘ī said: “(They are) those

⁶. Consult *Tafsīr al-Qur’ān [al-Azīm]* by Ibn Kathīr (5/424).

who perform the prayers; the sincere ones.”

Al-Kalbī said: “They are the ones whose hearts are tender.”

And ‘Amr b. Aws said: “They are the ones who do not oppress and when they are oppressed they do not avenge themselves.”

These opinions revolve around two meanings: submissiveness and tranquillity towards Allāh ﷻ. Due to this, the preposition used here is “*ilā*”, which comprises the meaning of serenity, seeking repentance and peace with Allāh.⁷

And [Ibn al-Qayyim] ﷺ said:

And the humble one is the serene one, for verily *al-khabt* in the earth is what is serene, so water settles in it, and likewise the humble heart has submitted and has become serene like the calm tract in the ground that water runs through.⁸

And one of the things which clarifies and confirms the previous meaning of humility is that Allāh ﷻ first ordered His servants with submission to Him, i.e. submissiveness and compliance. Thereafter [Allāh] gave glad tidings to the humble and said:

⁷. *Madārij as-Sālikīn* (2/209).

⁸. *Kitāb ar-Rūḥ* (2/209).

﴿فَلَهُۥٓ أَسْلَمُوا۟ وَيَشْرُ الْمُخْتَبِينَ﴾ (٣٤)

So submit yourselves to Him [alone]. And give good news [O Prophet] to the humble [Al-Hajj (22):34]

Thus, humility is a great attribute of the heart; it offers noble returns and various blessings for the believer. Allāh greatly praises those characterised by it and mentions for them a noble promise and a magnificent glad tiding of every good in this world and the next. Hence it is deserving that every believing slave is aware of it and that he strives against his soul so that he can be from its people, adorned and characterised with it.

And when the reality of the heart which is humble towards Allāh is clear, then let it be known that there are two types of hearts that oppose this (humble) heart: the hard heart and the heart that has a sickness in it. And Allāh has also gathered these three hearts in His Book in one section in Surat al-Hajj. He ﷻ states:

﴿لِيَجْعَلَ مَا يُلْقَى الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ
وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ
وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ﴾ (٥٣)

فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ
ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾

All that so He may make Shayṭān's influence a trial for those [hypocrites] whose hearts are sick and those [disbelievers] whose hearts are hardened. Surely the wrongdoers are totally engrossed in opposition. [This is] also so that those gifted with knowledge would know that this [revelation] is the truth from your Lord, so they have faith in it, and so their hearts would submit humbly to it. And Allāh surely guides the believers to the Straight Path. [Al-Ḥajj (22):53-54]

Allāh mentions in these verses three kinds of hearts: the hard heart, the heart that has a sickness in it, and the humble heart.

As for the hard heart, then it is a heart hard like stone, it does not soften towards the good or the truth and it does not accept guidance. The realities of faith are not inscribed in it, nor does it comprehend signs and warnings when they are presented to it. Instead, it resorts to rejecting them and being haughty. Consequently, it has become a haven for misguidances, deviations and turmoil. It does not recognise good nor does it denounce wrongdoings just as Allāh said when describing the condition of the Jews:

﴿ثُمَّ فَسَّتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ
فَسْوَةً﴾

Even then your hearts became hardened like a rock or even harder. [Al-Baqarah (2):74]

As for the heart with a sickness in it, then it is a heart that has combined something from the diseases of the hearts which compete with the truth within it. Thus, it is in a struggle and defence between the truth and falsehood that resides within it. So if the owner of this heart repents, returns and strives to purify his heart, then his heart is purified and the diseases and sicknesses are gone. But when he neglects the rectification of his heart, persists in his sin and negligence, and continues like this over a long period of time, then inevitably the fate of his heart is hardness, just as the Mighty and Majestic said:

﴿الَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَنَسِئُونَ﴾

Has the time not yet come for believers' hearts to be humbled at the remembrance of Allāh and what has been revealed of the truth, and not be like those given the Scripture before—[those] who were spoiled for so long

that their hearts became hardened. [Al-Ḥadīd (57):16]

As for the humble heart, then it is the heart of the people of knowledge and faith, those whom Allāh described in His speech:

﴿وَلْيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ
فِيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ﴾

[This is] also so that those gifted with knowledge would know that this [revelation] is the truth from your Lord, so they have faith in it, and so their hearts would submit humbly to it. [Al-Ḥajj (22):54]

Such people, when they ponder the verses of Allāh and concern themselves with contemplation and comprehension of them, their hearts become humbled and at ease by them, and they soften towards the light and guidance contained within them;

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

Those who believe and whose hearts find comfort in the remembrance of Allāh. Surely in the remembrance of Allāh do hearts find comfort. [Ar-Ra'd (13):28]

And from their humility towards Allāh is that when they are reminded of the verses of their Lord, they hasten in acceptance of them and compliance to them, as Allāh, the Most High, said about them:

﴿وَالَّذِينَ إِذَا ذُكِرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوْا عَلَيْهَا صُمًّا
وَعُمْيَانًا﴾

[They are] those who, when reminded of the revelation of their Lord, do not turn a blind eye or a deaf ear to it. [Al-Furqān (25):73]

And humility is a fruit from the fruits of sound faith in the Qur’ān, which is the revelation of Allāh ﷻ. It is His Noble Reminder which inspires and humbles the hearts. So let us reflect upon these two matters. His saying: “so they have faith in it”, i.e. the revelation, “so their hearts would submit humbly to it.” Thus, humble submission is the effect of their good faith in the revelation of Allāh ﷻ.

Ibn Taymiyyah ﷺ said:

Allāh made the hearts into three categories: hard, possessing sickness, and believing and humble. That is because either they will be dry and solid, not softening towards the truth knowingly or submissively, or they will not be dry and solid.

The first is the hard one. It is solid and dry like a rock. Faith cannot be written or imprinted

into it, and knowledge does not manifest itself in it because that calls for a soft, accepting place.

And the second is the one that is never void; either the truth is firmly established in it and remains within it due to its strength along with malleability, or it will be soft along with weakness and degeneration. Thus, the latter is the one which has a sickness in it and the former is the one which is strong yet fragile. And this heart is like any of the limbs of the body, like the hand, for example. Either it will be firm and hard and does not bend, nor does it strike, or it strikes with force and this is like the heard heart. Or it may be frail, unwell and incapable due to its weakness and sickness, and that is like the heart with a sickness in it. Or it strikes with strength and malleability and hence it is like the knowledgeable, merciful heart.

Thus, through mercy it departs from hardness and through knowledge it departs from sickness, for verily sickness occurs from doubts and unclear matters. And due to this, those who turn away from them are described with knowledge, faith and humility.⁹

And [Ibn Taymiyyah] ﷺ also said:

⁹. *Majmū' al-Fatāwā* (13/270).

Surat al-Ḥajj has Makkan and Madinan (verses) in it. It has verses relating to the night, day, travelling, being stationary, winter, and summer. It contains the degrees of journeying to Allāh such that there is no level or division that separates from it. Mention of the four types of hearts is found in it: [i] the blind; [ii] the sick; [iii] the hard; [iv] the humble, living, at ease with Allāh. In it is also *Tawḥīd* (the belief in the uniqueness and oneness of Allāh), wisdoms, and admonitions regardless of their brevity, clear to whoever ponders upon them. It also contains within it mention of all the obligatory duties and supererogatory ones, mentioning *Tawḥīd*, prayer, zakat, Ḥajj and fasting.¹⁰

Thus, if the believer endeavours with his heart towards this attribute (of humility), striving to purify his soul and raising it to the level of the devout and the degrees of the obedient and humble ones to Allāh, then he obtains and succeeds with great glad tidings that Allāh has ordered His Prophet Muḥammad ﷺ to give to the humble ones from His slaves. And whosoever wishes to know the value of this characteristic and its elevated status, then let him reflect upon the saying of Allāh:

¹⁰. *Majmū' al-Fatāwā* (15/266).

﴿وَبَشِّرِ الْمُخْتَلِينَ﴾

And give glad tidings to the humble ones.

[Al-Ḥajj (22):34]

There is a maxim amongst the scholars: when the connected thing is [in this context, the object of the glad tidings) omitted from it, then it includes every good and virtuous thing in this world and the afterlife.

Then contemplate on the greatness of [the humble's] reward with Allāh in His saying:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ
أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ﴾ (٢٣)

Surely those who believe, do good, and humble themselves before their Lord will be the residents of Paradise. They will be there forever. [Hūd (11):23]

Meaning: they submit and humble themselves to His greatness, lower themselves to His authority, and repent to Him out of love, fear and hope in Him, and they pray humbly to Him.

And mentioning humility following faith and righteous actions, even though it is within it, indicates the greatness of the matter of humility, the greatness

of the position of the humble ones with Allāh, and the greatness of their reward.

Due to this, when the Prophet ﷺ asked Allāh to help him with the various types of righteous actions, one of the things he asked Allāh for was that He make [the Prophet] among those who are submissive and humble to Him, as is mentioned in the ḥadīth of Ibn ‘Abbās ؓ, that the Prophet ﷺ said in supplication:

*My Lord, aid me and do not aid against me; help me and do not give help against me; plot for me and do not plot against me; guide me and make guidance easy for me; give me victory over those who oppress me. My Lord! Make me to You one who is oft-grateful, oft-remembering, oft-devout, and oft-obedient; humble towards You, seeking shelter with and repentant to You. My Lord! Accept my repentance, purify my sins, answer my supplications, guide my heart, direct my tongue, fix firmly my evidence, and draw out the ill will from my heart.*¹¹

This supplication contains more than 20 requests, all of which are great appeals. Contained within it is his saying ﷺ: “humble towards you” and in another

¹¹ Recorded by Abū Dāwūd in his *Sunan* (1510), at-Tirmidhi in his *Jāmi‘* (3551), and Ibn Mājah in his *Sunan* (3830); al-Albānī graded it authentic (*ṣaḥīḥ*) in *Ṣaḥīḥ al-Jāmi‘* (3485).

narration, “*humble for you*” as in the two verses: “**their hearts submit humbly**” [al-Ḥajj (22):54] and: “**humbled themselves before their lord.**” [Hūd (11):23]

Therefore, there is humility *towards* Allāh and humility *for* (the sake of) Allāh ﷻ.

Indeed, whomsoever Allāh gives from among His servants the ability to cling to this supplication, and consistently asking for these lofty requests, then he will obtain great virtue and glad tidings which the Lord of all creation has promised. And al-Ḥāfiẓ Abū Ḥafṣ ‘Umar b. ‘Alī al-Bazzār mentioned in his biography of Shaykh al-Islam Ibn Taymiyyah, that this supplication was the one with which he ﷻ supplicated most often.¹²



¹². *Al-A‘lām al-‘Aliyyah fī Manāqib Shaykh al-Islām Ibn Taymiyyah* (pg. 37).

ḤAJJ AND HUMILITY TOWARDS ALLĀH

Indeed the successful believer, when he knows what has preceded about the great station of humility towards Allāh, what He has prepared for the humble, and given them glad tidings of, he aspires in every way to use whatever contributing factors lead to this lofty level and great trait.

Among these factors: what has preceded about the necessity of supplication, and asking Allāh ﷻ to make one humble and repenting to Him.

And among the helpful factors for the heart to achieve humility towards Allāh: reflecting on the speech of Allāh ﷻ, consistently reciting it, seeking its guidance, showing reverence when reciting, and implementing its rulings and directives, just as [Allāh] ﷻ said:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴾

The [true] believers are only those whose hearts tremble at the remembrance of Allāh, whose faith increases when His revelations are recited to them, and who put their trust in their Lord. [Al-Anfāl (8):2]

And among these factors also: what Allāh ﷻ has mentioned in His saying:

﴿وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۗ فَإِلَهُكُمْ إِلَهٌُ وَاحِدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٤﴾ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمُ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٥﴾﴾

For every community We appointed a rite of sacrifice so that they may pronounce the Name of Allāh over the sacrificial animals He has provided for them. For your God is only one God, so submit yourselves to Him [alone]. And give good news [O Prophet] to the humble: those whose hearts tremble at the remembrance of Allāh, who patiently endure whatever may befall them, and who establish prayer and donate from what We have provided for them. [Al-Ḥajj (22):34-35]

Here [Allāh] mentioned the comprehensive attributes of the humble which, if found and combined in a servant, confirms the truthfulness of his humility towards Allāh.

And there are four attributes of the humble:

The first [attribute]: the trembling of the heart upon remembering Allāh ﷻ, and trembling (*al-wajal*) is as the ulema have defined: fear along with love and veneration. This is the description of the humble heart towards Allāh ﷻ: when Allāh is remembered before him, his heart trembles. This trembling of his heart stems from his good understanding of his Lord, just as Allāh ﷻ states:

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴾

Only the knowledgeable [of His might] are [truly] in awe of Him. [Fāṭir (35):28]

Meaning: those who have knowledge of Allāh.

The second attribute: patience with the decree of Allāh which causes pain. And there is not a servant except that he is trialled by various afflictions during the life of this world. [Allāh] ﷻ states:

﴿ وَنَبْلُونَكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ ﴾

وَالْأَنْفُسِ وَالشَّمْرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure... [Al-Baqarah (2):155]

The third attribute: performing the prayer properly on time (*iqāmat aṣ-ṣalāt*), observing it (and never missing it), and carrying it out by fulfilling its pillars, conditions and obligations, out of humility, concentration and seeking nearness to Allāh ﷻ in a good manner.

The fourth attribute: exerting wealth and spending in the way of Allāh in all the different good causes and various places, be it obligatory or recommended, and doing so with purity of soul, hope in the promise of Allāh and His great reward.

Ibn al-Qayyim ﷺ states:

[Allāh] mentioned about the humble four signs: [i] the trembling of their hearts upon remembering Him, and this trembling is out of fear coupled with veneration and love; [ii] their patience with His decree; [iii] their carrying out the prayer and observing the pillars, outwardly and inwardly; [iv] their good treatment of His servants by spending from what they have been given. And these [signs] only result from a humble heart.

And the intended meaning is that the humble heart is opposite to the [hearts which are] hard or sick. [Allāh] ﷻ is the one who makes some hearts humble towards Him, some of them sick and some of them hard. And He made for the hardheartedness effects, and for the humble effects.

From the effects of hardheartedness: altering words from their intended meanings, and this results from a poor understanding and bad intention, both of which cause hardheartedness of the heart.

And from the [effects]: forgetting what he has been reminded of, which is forsaking what he has been commanded with, in terms of knowledge or action.

And from the effects of humility: the trembling of the hearts upon remembering [Allāh] ﷻ, patience with His decree, sincerity in servitude to Him, and good treatment of His creation.¹³

And among the greatest contributing factors which lead to this lofty station: performing the rites of Ḥajj and aspiring to complete and perfect it. It has already been mentioned that when Allāh ﷻ clarified a number of rulings related to Ḥajj in His Noble Book, in Sūrat al-Ḥajj, He commanded His Prophet

¹³ *Shifā' al-'Ilīl* (1/348-349).

Muḥammad ﷺ to give glad tidings to the humble among His servants, and He ﷻ said:

﴿وَبَشِّرِ الْمُحْسِنِينَ﴾

And give glad tidings to the humble ones.

[Al-Ḥajj (22):34]

This indicates that performing the rites of Ḥajj is from the greatest factors of correcting the heart and showing humility towards Allāh ﷻ.

Indeed the Ḥajj has a tremendous effect in achieving this humility from its inception until the pilgrim completes his rites. And this is clarified and understood by mentioning some of the aspects of humility demonstrated during the rites of Ḥajj:

✽ The first thing which the pilgrim begins this journey with is at the *miqāt*, where he demonstrates humility, humbleness and meekness towards Allāh ﷻ. Indeed, before he enters *iḥrām* he attends to his clothes which he has acquired and prepared, and he dresses in them in order to look smart while in his country. Then he frees himself from all of it, and he takes a ritual bath and wears perfume, then he exchanges [his clothes] with a clean and white pair of *izār* and *ridā'*, out of obedience, humility and humbleness towards Allāh ﷻ. And this dress (the

iḥrām) makes everyone equal, be they old or young, free or under captivity, a leader or a subject, rich or poor: all of them take one and the same appearance.

✽ Then the pilgrim uncovers his head, and he removes whatever he wore on his head which is customary in his land, be it a turban (*imāmah*) or scarf (*ghutraḥ*) or other than them, out of humbleness and meekness towards Allāh ﷻ.

✽ After this, it is legislated for the pilgrim to recite the *talbiyyah* from the point at which he wears the *iḥrām* at the *mīqāt* until he reaches the magnificent House of Allāh: “(I am) at Your service, O Allāh, at Your service! (I am) at Your service. You have no partner. (I am) at Your service. Indeed all praises and graces are for You, as well as the dominion. You have no partner!” And he continues to repeat this great *talbiyyah* during the time he performs the rites of Ḥajj, raising his voice on many occasions, in compliance and out of meekness, humbleness and obedience towards Allāh ﷻ. And this spectacle is considered one of the great lessons which expresses the manifestation of humility towards Allāh ﷻ.

✽ Then when he reaches the Sacred House of Allāh, and he begins circumambulating the Kaʿbah (i.e. *ṭawāf*), he briskly walks during the first three times, and walks (normally) during the remaining

four. Then he heads to (mount) aṣ-Ṣafā and (mount) al-Marwah in order to go between them a total of seven times and runs between the two signposts. And he remains patient when any difficulty which presents itself to him and he endures, seeking Allāh's reward out of humbleness, humility, and submissiveness to al-Bārī (the originator of all living things) ﷻ, remembering Him much and conversing with Him secretly.

And regarding this, the Mother of the Believers, 'Ā'ishah aṣ-Ṣiddīqah ﷺ said:

*Indeed the circumambulation of the House and walking between aṣ-Ṣafā and al-Marwah is only in order to establish the remembrance of Allāh.*¹⁴

☀ Then, on the Day of 'Arafah, people from every side and corner of the world gather at the plateau of 'Arafah, with their various languages, skin tones, and many countries of origin, during one day, at one place and at one time. And the one who gathered them like this is the Lord of all creation.

And this is after every single pilgrim was in his home among his children, or busy with his trade or interest. They turn away from all of this in order

¹⁴ Recorded by Ibn Abī Shaybah in his *Muṣannaf* (15333).

to stand on the evening of ‘Arafah on a single plateau, out of submissiveness and humility, seeking forgiveness from the Lord of all creation.

☀ Then the pilgrims proceed to Muzdalifah and this is a sacred station (*al-mash‘ar ul-ḥarām*) and this occurs after the sun sets on the evening of the Day of ‘Arafah. The [people] gather during this night and settle there (for the night), far away from their homes and beds, out of obedience and humility towards Allāh ﷻ. Then when they wake up, they perform the Fajr prayer there. They stand, facing the Qiblah, remembering Allāh ﷻ, supplicating to Him, besieging Him with requests, until they reach the time of departure. Then they move to Minā before the sun rises.

☀ Then they head to Minā in order to throw stones at the big *jamarat al-‘aqabah* on the day of ‘Eid, and this is the Great Day of Ḥajj, the 10th of Dhūl-Ḥijjah. And after this, they prepare to slaughter sacrificial animals on this tremendous day, just as [Allāh] the Most High states:

﴿وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ ۖ فَإِذَا وَجَبَتْ جُنُوبَهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ

لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾ لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَآؤَهَا
 وَلَكِنَّ يَنَالُهُ النُّقُوىٰ مِنكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ
 لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾

We have made sacrificial camels [and cattle] among the symbols of Allāh, in which there is [much] good for you. So pronounce the Name of Allāh over them when they are lined up [for sacrifice]. Once they have fallen [lifeless] on their sides, you may eat from their meat, and feed the needy—those who do not beg, and those who do. In this way We have subjected these [animals] to you so that you may be grateful. Neither their meat nor blood reaches Allāh. Rather, it is your piety that reaches Him. This is how He has subjected them to you so that you may proclaim the greatness of Allāh for what He has guided you to, and give good news to the good-doers. [Al-Ḥajj (22):37]

[The pilgrims] exert their wealth in order to purchase these sacrificial animals and then slaughter them. Then they eat from their meat, and feed *al-qāni'* and *al-mu'tarra*, i.e. the needy one who does not beg out of modesty and virtue, and the needy one who begs, as an offering to the Lord of all creation ﷻ, and in seeking His pleasure alone, without partners.

✽ Then each of them attends to his hair, and shaves it all or shortens it, and grooms himself, and this refers to removing the nuisances which he encountered while being in a state of *ihrām* by trimming his moustache, cutting his nails and removing pubic hairs if necessary. Then they prepare themselves and wear perfumes in preparation for the circumambulation of the Ancient House (*al-Bait al-‘Atīq*), just as [Allāh] the Most High stated:

﴿ثُمَّ لِيَقْضُوا تَفَنَّهُمْ وَلِيُوفُوا نَذْرَهُمْ وَلِيَطُوفُوا
بِالْبَيْتِ الْعَتِيقِ﴾

Then let them groom themselves, fulfil their vows, and circumambulate the Ancient House. [Al-Ḥajj (22):29]


They carry out all of this with reverence and humbleness, and nothing more except for seeking the pleasure of Allāh and His forgiveness; until they complete the remaining acts of their Ḥajj, out of humility and seeking repentance to Allāh in order to reach the glad tidings which the Lord of all creation mentioned in His saying:

﴿وَبَشِّرِ الْمُخْتَلِينَ﴾

And give glad tidings to the humble ones. [Al-Ḥajj (22):34]

Abū Ḥayyān al-Andalūsī  states:

And the purpose of giving glad tidings to the one described as humble here is because the actions of Ḥajj, including removing (ordinary) clothes, removing anything which is sown or covers the head and frequenting these locations containing dusty quarries and being drawn into exhausting actions: no one knows their meanings except Allāh the Most High. They call for pure submission and extreme humility whereby a person leaves off what is conventional in order to carry out strange acts. Due to this, [Allāh] described them with humility, trembling upon remembering Allāh the Most High, being patient with whatsoever difficulties afflict them, observing the prayers during times when none establish them except select believers, and spending from what they have been provided, among which are the sacrificial animals which they magnify.¹⁵

And Şiddīq [Ḥasan] Khān  states:

And it is no secret that the wonderful expression referring to the humble here is because the occurrence of humility is appropriate for the pilgrims for they exhibit the attributes of the humble such as removing (ordinary) clothes,

¹⁵. *Al-Baḥr al-Muḥīṭ fī-t-Tafsīr* (7/508).

uncovering their heads, and being distant from home-countries.¹⁶

Therefore, it is an obligation on the pilgrim who wishes good for himself to recall these noble meanings, and that he watches over his heart and feelings for these tremendous stations and levels while performing the rites (of Ḥajj). And he should consider if the Ḥajj has effected his heart with humility and humbleness towards Allāh ﷻ?

Indeed among the signs of the Ḥajj being accepted (by Allāh) and achieving its benefits is that the Ḥajj has an effect on the pilgrim, and that the condition of the Muslim after Ḥajj is better than his prior condition, just as [Allāh] ﷻ states:

﴿ وَمَنْ يَفْرَفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا ۖ إِنَّ اللَّهَ عَفُورٌ
شَكُورٌ ﴾

Whoever earns a good deed, We will increase it in goodness for them. [Ash-Shūrā (42):23]

¹⁶ *Fath al-Bayān fī Maqāṣid al-Qurʾān* (9/49-50). And the following [ulema] have pointed to this meaning in reference to the glad tidings which are mentioned in the verses of the rites in Sūrat al-Ḥajj: al-Alūsī in *Rūḥ al-Maʿānī* (9/147) and ash-Shihāb in his notes to *Tafsīr al-Bayḍāwī* (6/296-297).

And [Allāh] ﷻ states:

﴿ وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ﴾

And Allāh increases in guidance those who are [rightly] guided. [Maryam (19):76]

And this humility of the heart must undeniably manifest itself on the limbs. ‘Abdullāh b. Mas‘ūd ﷺ would say, when he would see ar-Rabī‘ b. Khuthaim: **“And give good news to the humble” [Al-Ḥajj (22):34].**¹⁷ This was due to him seeing the effect of humility in [ar-Rabī‘’s] manner and condition.

And in one report, Ibn Mas‘ūd ﷺ said to [ar-Rabī‘]: “O Abū Yazīd! Had the Messenger of Allāh ﷺ seen you, he would have loved you, and I do not see you except that I remember the humble.”¹⁸

And Maḥmūd b. Khālid said: “I heard my father saying: ‘I do not recite this verse, **“And give good news to the humble” [Al-Ḥajj (22):34]** except that I remember Sa‘īd b. Jubair.”¹⁹


Humility has an ascent; it is sought from the servant that he strives until his soul lodges and enjoys in its descent the station of the humble. This

¹⁷. Recorded by Ibn al-Mubārak in *az-Zuhd* (176).

¹⁸. Recorded by aṭ-Ṭabarānī in *al-Mu‘jam al-Kabīr* (10286).

¹⁹. Recorded by Ibn al-Muqri‘ in his *Mu‘jam* (1188).

is why Ibn al-Qayyim  stated:

The soul has a large and difficult mountain in the journey to Allāh , and for each traveller there is no path except on this mountain. Therefore it is necessary to reach its final summit. However, among (the travellers) is one who experiences hardship in doing so and among them is one for whom it is easy. And it is only easy for those whom Allāh makes it easy for.

And on this mountain, there are valleys and passes, obstacles and chasms, prickles and thorns, brambles and shredders, and thieves who block the path of those who traverse it, especially those who do so during the night. If they are not equipped with faith and lanterns of certainty burning with the oil of humility, then such obstacles will befall them, and such hazards will cleave onto them, and separate them from their journey.

The majority of travellers fall back on their heels when they are prevented by its cut-off points and barriers. And Shayṭān is at the upper part, warning people from climbing (the mountain) and travelling up it and putting fear in them about it. Then the following corresponds: the difficulty of climbing (the mountain), the one instilling fear sitting at the upper point, and the weak resolve of the traveller and his intention. This results in stopping short and returning. But the safeguarded one is whomsoever Allāh protects.

Whensoever the traveller climbs higher upon this mountain, the cries of the one trying to cut him off gets worse, as does his warnings and scare tactics. But if he continues and reaches the summit, the fears turn into security; here on, the journey becomes easy, the impediments disappear as does the difficulty of the hazards; he gazes upon a wide and safe path which leads to the final station and fountain. And upon this (mountain) are flags and stopping points prepared for the caravan of ar-Raḥmān (the All-Merciful).

Therefore, between the servant and happiness and success is having a strong resolve, patience for an hour, bravery of the soul, and a firm heart. And favour is in the Hand of Allāh, He gives it to whosoever He wishes, and Allāh is the possessor of the tremendous favour.²⁰

The pilgrim should know that the greatest thing by which the heart will achieve the level of the humble towards Allāh ﷻ is (believing in the) *Tawḥīd* (uniqueness and oneness) of Allāh during the fulfilment of the rites of Ḥajj. Indeed the Ḥajj -rather, the entire religion (of Islam)- is based on the *Tawḥīd* of Allāh ﷻ, and sincerity of worship to Him, just as He, the Most High, states:

²⁰. *Madārij as-Sālikīn* (2/215).

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا
الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ﴾

They were only commanded to worship Allāh [alone] with sincere devotion to Him in all uprightness, establish prayer, and pay zakat. That is the upright Way. [Al-Bayinnah (98):5]

But the mere *talbiyyah* with which the pilgrim begins his rites is not sufficient in (affirming this *Tawhīd*) when saying: “(I am) at Your service, O Allāh, at Your service! (I am) at Your service. You have no partner. (I am) at Your service. Indeed all praises and graces are for You, as well as the dominion. You have no partner!” For indeed its meaning (which must be realised) is: I am respondent and obedient to Your command, and compliant of Your Law, our Lord!

And the intended meaning of repeating, “(I am) at Your service, O Allāh!” is responding, followed by responding; compliance, followed by compliance; obedience, followed by obedience.

And this tremendous *talbiyyah* comprises of the two aspects of *Tawhīd*, in knowledge and action, for indeed, the (required) *Tawhīd* which Allāh created the creation for its purpose, and brought them into existence in order to actualise it, is of two kinds:

❁ *Tawhīd ‘Ilmī* (the belief in Allāh’s uniqueness and oneness) which is based on the Most High’s saying:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ
بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ
شَيْءٍ عِلْمًا﴾ (١٢)

Allāh is the One Who created seven heavens [in layers], and likewise for the earth. The [divine] command descends between them so you may know that Allāh is Most Capable of everything and that Allāh certainly encompasses all things in [His] knowledge. [At-Ṭallāq (65):12]

❁ *Tawhīd ‘Amalī* (the implementation of the belief in Allāh’s oneness) which is based on the saying of Allāh ﷻ:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ (٥٦)

I did not create jinn and humans except to worship Me. [Adh-Dhāriyāt (51):56]

So the saying of the pilgrim who utters the *talbiyyah*, “(I am) at Your service, O Allāh, at Your service! (I am) at Your service. You have no partner” comprises of *Tawhīd ‘Amalī*.

And his saying, “Indeed all praises and graces are for You, as well as the dominion. You have no partner!”

comprises of *Tawḥīd ‘Ilmī*.

As such, the Noble Companion Jābir b. ‘Abdullāh al-Anṣārī ﷺ, when describing the *talbiyyah* of the Messenger of Allāh ﷺ, said:

*Then, he would hail (the words of) Tawḥīd: “(I am) at Your service, O Allāh, at Your service! (I am) at Your service. You have no partner. (I am) at Your service. Indeed all praises and graces are for You, as well as the dominion. You have no partner!”*²¹

Thus, whenever the fortune of the pilgrim’s Ḥajj is strengthened in actualising *Tawḥīd* and submission to Allāh ﷻ, his fortune is strengthened in displaying humility towards Allāh ﷻ.

We ask Allāh, the Most High, to make us among those who praise Him, thank Him, and are humble and repentant towards Him. And (we ask) that He guide us, and makes the guidance easy for us and every believer.

And that He makes the Ḥajj easy for the pilgrims to the Sacred House of Allāh, and that He aids them in fulfilling (its rites) in a way which is pleasing to Him, and that He accepts (this deed) from them by

²¹ Recorded by Muslim in his *Ṣaḥīḥ* (1218).

His grace and kindness. Indeed He is All-Hearing, Always Responding, Ever-Near and Aware.

And may the praise of Allāh and peace be conferred on our Prophet Muḥammad, his family and his Companions.

