

Advice to the Hujjāj to the House of Allāh

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبَاءِ وَالْمُرْسَلِينَ وَ
عَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ وَمَنْ تَبِعَهُ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ

As to proceed: So we warmly welcome the noble *Hujjāj* (pilgrims), the *Hujjāj* to the sacred house of Allāh, and those who came to visit the *Masjid* of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and I ask Allāh (تَبَارَكَ وَتَعَالَى) to make them and us from those who hear the word (i.e. good advice etc.) and follow the best thereof. So I first advise myself and then all of you with the *Taqwā* of Allāh (تَبَارَكَ وَتَعَالَى) and being conscience of Him in times of hardship, times of ease, and at all times.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾﴾

“O You who believe, fear Allāh as He should be feared and do not die except as Muslims.” [3:102]

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾﴾

“O you who believe, fear Allāh and say a word which is correct. He will rectify for you your deeds and forgive you of your sins. And whoever obeys Allāh and His Messenger has indeed achieved a great achievement.” [33:70-71]

Having *Taqwā* of Allāh and *al-Qawl al-Sadīd* (a word which is correct), this means one always clings to truthfulness, to speak the truth, to refute falsehood, and doing so brings about great fruits; He will rectify for you your deeds; meaning you will have your deeds accept with Allāh, O youth. And forgive you of your sins. And whoever obeys Allāh, meaning those who fear Allāh and follows the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in all of his statements, actions, advices, his creed, and his methodology. Whoever obeys Allāh and His messenger has indeed achieved a great achievement. Place this ayah as your point of focus, and be those who act, and do not

be those who just talk but do not act. Make sure your actions and statements conform to one another; make them conform to the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in all circumstances. And you all are now going to Ḥajj, so study the Ḥajj of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and make Ḥajj like his Ḥajj. Follow his footsteps, (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). You have the book “The Description of the Rites of Ḥajj” by Shaykh Ibn Bāz (d.1420H) and “The Description of the Ḥajj of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)” by Shaykh al-Albānī (d.1420H). Study them, understand what is in them and fully comprehend them. May Allāh bless you. And I will give you a very brief summary, because speaking is difficult for me right now.

Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾

“And for Allāh (binding upon the people) is to make Ḥajj to the house of Allāh for those capable of doing so. And whoever disbelieves, then Allāh in free of need from the creation.”

Allāh enjoined the Ḥajj during the ninth year of the *Hijrah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Abu Bakr made Ḥajj in the ninth year, and the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made Ḥajj in the tenth year. In the tenth year when the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made the Ḥajj, he left from his home and proceeded to Dhū al-Ḥulayfah, he rested there and prayed at the *Masjid* of Dhū al-Ḥulayfah. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) woke up in the morning he mounted his riding beast and said:

Labbayk Allāhuma Labbayk, Labbayka Lā Sharīka Laka Labbayk, Inn al-Ḥamda Wa al-Ni'mata Laka Wa al-Mulk, Lā Sharīka Laka.

Do as the he did (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Be diligent in saying this and do not be negligent. This *Talbiyah* is something great and its affair is great with Allāh (عَزَّوَجَلَّ). *Labayk*, meaning I'm here answering Your call, over and over, and I'm remaining and residing upon your obedience, over and over, that's the (meaning) of the word *Labbayk*. *Lā Sharīka Laka*, this is in all affairs, no one has a share along with Allāh, not in 'ibādah (worship), so no one should ever be worshipped besides Him. May Allāh bless you. No partners should be set up with Him in 'ibādah. And He has no partners in creating (the creation) (سُبْحَانَهُ وَتَعَالَى). And He has no partners in His (lofty) attributes (سُبْحَانَهُ وَتَعَالَى). In *Inn al-Ḥamda Wa al-Ni'mata Laka Wa al-Mulk, Lā Sharīka Laka; Allāhu Akbar*, all praise is completely for Allāh (عَزَّوَجَلَّ), all favors are from Allāh (عَزَّوَجَلَّ). This is the meaning of this *Talbiyah*. So he and his companions went making the *Takbīr*, saying the *Tahlīl* (*Lā ilāha illa Allāh*), and saying the *Talbiyah*. They did not cease saying the *Talbiyah* until they reached Makkah. When the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) reached the house (i.e. the *Ka'bah*), he

(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) began by making a signal towards the (black) stone. Then he began to make *Tawāf*, making the *Tawāf* seven circuits. Three from those, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) walked a fast pace. The reason behind walking at this fast pace is that is because the disbelievers of Quraysh, and this fast walking he actually began during the 'Umrah of al Hudaybiyyah, before the conquest of Makkah. They did this because they (the disbelievers of Quraysh) said, the companions of Muḥammad are weak, and the fever circulating in Yathrib (i.e. al-Madīnah) caused them weakness. Therefore, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) wanted to show them the strength of his companions, so he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) commanded them to walk a fast pace (*al-Raml*) for the first three (circuits), as to enrage the polytheists and to humiliate them by showing the strength of his companions and that they were tough and patient. At any rate, they walked this face pace during the first three, and they walked as normal for the remaining four. When he finished making *Tawāf*, he went to the Maqām Ibrāhīm, and this was as to implement the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

“And take the station of Ibrāhīm as a place of Prayer.” [2:125]

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) prayed behind it two *Rak'ahs*, reciting in the first, Sūrah al-Kāfirūn, and in the second, *Qul Huwa Allāhu Aḥad* (Sūrah al-Ikhlāṣ). When he finished praying, he returned to the black stone and touched it. Afterwards, he proceeded to al-Safā and al-Marwah to walk in between them. When he reached al-Safā, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) faced the *Ka'bah* and said:

Lā ilāha illā Allāhu Waḥdahu Lā Sharīka Lahu, Lahu al-Mulku Wa Lahu al-Ḥamdu Wa Huwa alā Kulli Shay'in Qadīr, Lā ilāha illā Allāh Waḥdahu, Naṣara 'Abdahu, Wa A'azza Jundahu Wa Hazama al-Aḥzāb Waḥdahu

(None deserves the right to be worshipped in truth but Allāh, He has no partners whatsoever, to Him belongs the Dominion, to Him belongs all Praise, and He is capable of doing all things. None deserves the right to be worshipped in truth but Allāh alone, it is He who aided his slave (Muḥammad), and gave victory to His army, and defeated the confederates alone).

He said this out of thankfulness to Allāh (عَزَّ وَجَلَّ). He said this three times, and would supplicate in between. Saying this *du'a'*, then his own supplication, saying this *du'a'*, and then his own supplication, and saying this *du'a'* again, and then his own supplication. So know this and implement it, may Allāh bless you. Then he descended (from al-Safā) proceeding towards al Marwah, and when he reached the bottom of the *wādī* (between the two mountains) he ran fast, or a light jog until he passed the *wādī*, then he began to walk again until he reached al Marwah and did upon it the same as he did upon al-Safā. Saying: *Lā ilāha illā Allāhu Waḥdahu Lā Sharīka Lahu*, three times. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) implemented the statement of Allāh:

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ
بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

“Indeed al-Safā and al Marwah is from the signs of Allāh, so whoever makes the Ḥajj or ‘Umrah, there is no sin that they walk between them. and whoever does good voluntarily, then Allāh is Thankful and All Knowing.” [2:158]

Then he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to his companions: if I was faced with this opportunity again, I wouldn't have carried along with me a *hady* (sacrificial animal), and I would have made ‘*Umrah*. So he commanded those who didn't bring along with them a *hady* from those who made their intentions for Ḥajj, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) commanded them to make their intentions for ‘*Umrah*. Those who carried along with them a *hady*, he commanded them to remain (in their Ihram garments), until the *hady* reaches its place of sacrifice (the 10th day of Dhū al-Ḥijjah). Those who didn't bring with them a *hady*, the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) commanded them and emphasized to them over and over until they made *al-Tahallul* (i.e. finished ‘*Umrah* and removed their Ihram garments), may Allāh bless you. Meaning, those who were apprehensive, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) strongly emphasized this to them until they made *al-Tahallul* until the time of Ḥajj, as they didn't bring along with them a *hady*, may Allāh bless you. So this is permissible for the one who doesn't bring along a *hady*, they make their intentions for ‘*Umrah*, then when the time for Ḥajj begins, Yawm al-Tarwiyah, they make their intentions for Ḥajj (i.e. Ḥajj al Tamattu'). Also, if one wants they can make (Ḥajj) *Qirān*, (i.e. Ḥajj and ‘*Umrah* together without making *al-Tahallul*) and this is permissible. However, the guidance of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is that a person firsts performs the ‘*Umrah* (removes the Ihram clothing where all matters become permissible again), then when the eighth day (of Dhū al-Ḥijjah) comes they make their intentions for the Ḥajj.

So the eighth day, the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) went with his companions to Minā. He prayed there *Zuhr*, ‘*Aṣr*, *Maghrib*, ‘*Ishā*’ and *Fajr*. This is the *Sunnah* of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). On the eighth day you go to Minā and pray *Zuhr* and the rest of the prayers there, ‘*Aṣr*, *Maghrib*, ‘*Ishā*’ and *Fajr*. The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) prayed these prayers and after he prayed *Fajr* and after the sun rose, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) proceeded to ‘*Arafah*. He commanded them to pitch their tents at al-‘*Urānah*, which is right outside of ‘*Arafah*, close to ‘*Arafah*. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) entered his tent at Namirah until the time of *Zuhr* came, and the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stood there at al-‘*Urānah* and delivered amongst them a tremendous *Khuṭbah* and then he prayed. From that which this *Khuṭbah* entailed was his statement (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) “Indeed your blood, your wealth, and your honor is sacred upon you, such as the sacredness

of this day of yours, in this month of yours, in this land of yours.” Then he pointed his finger towards the sky saying “Have I not conveyed to you all”. They said yes. He (ﷺ) said “O Allāh bear witness”. Then after this, he (ﷺ) went to ‘Arafah and put the Mt. ‘Arafah between him and the *Qiblah* and he faced the *Qiblah* and began to supplicate. He said “The whole of Mt. ‘Arafah is a place of standing”. So for those whom it is easy for they can stand at Mt. ‘Arafah, and for those who it is not easy for, then all of the plains of ‘Arafah is a place of standing, as he (ﷺ) said “I’ve stood right here, but all of ‘Arafah is a place of standing”. Likewise, Minā, all of it is a place of standing, may Allāh bless you. He remained there until the sun set, then he (ﷺ) and his companions departed. He began to walk and proclaimed to the people “*al-Sakīnah, al-Sakīnah*” (Be tranquil, be tranquil). He tightly grabbed the reins of his camel so it would not hasten. He proceeded until he reach al-Muzdalifah (ﷺ). He (ﷺ) slept at al Muzdalifah and prayed there *Maghrib* and *‘Ishā’*. He slept there until morning and he (ﷺ) prayed *al-Subḥ (Fajr)*, at its earliest time (ﷺ). Then he remained at al-Muzdalifah until right before the sun rose then he departed towards Minā. He (ﷺ) and his companions took the most middle path up until they came upon the Jamarah al-‘Aqabah, which is the largest stoning pillar on the side of the western mountain and he (ﷺ) stoned it with seven pebbles. He showed his companions and said throw the like of these (size pebbles) and beware of *al-Ghuluww* (going to extremes). Look at this *tarbiyah* (rearing) from the Messenger (ﷺ). He prohibited us from *al-Ghuluww*, even in throwing these pebbles. In all of our affairs we stay away from *al-Ghuluww*. There should be no *Ghuluww* (going overboard) and no *Taqṣīr* (negligence), but rather take the middle course, may Allāh bless you. Then he (ﷺ) went to the *Ka’bah* and prayed *Zuḥr* there, made the *Ṭawāf* of *Hajj* (i.e. *Ṭawāf al-Ifādah*) (ﷺ), then afterwards he returned to Minā in order to reside there for three days (ﷺ). So he stayed there for three days. During the daytime he would go to the pillars and stone the three pillars, stoning each pillar with seven pebbles and then would return and stay the night. And it is not for anyone to leave off staying the night on Minā, except for an excuse. He (ﷺ) permitted the camel herders to go give water to the camels and then they would make up the stoning they missed on the second and third day, may Allāh bless you. May Allāh give everyone the success to what He loves and is pleased with.

Along with this, I advise everyone with the fear of Allāh once again, and I advise them with brotherhood and to stick closely together, to the point they are like one body. And to stay away from the reasons that cause differing, because many of those who love leadership split the *Salafīs*. So humble yourselves for the sake of Allāh, and show gentleness to your brothers, and be like one body. And beware of splitting because splitting is evil.

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِعَابًا لَسْتَ مِنْهُمْ فِي شَيْءٍ﴾

“Verily those who split up their religion and became schisms, you have nothing to do with them.” [6:159]

By Allāh, those who split the *Salafīs*, Allāh said:

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَأَنتَ مِنْهُمْ فِي شَيْءٍ﴾

“Verily those who split up their religion and became schisms, you have nothing to do with them.” [6:159]

Allāh freed His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) from these people. So fear Allāh O brothers, and be brothers, may Allāh bless you, and have mercy amongst one another and have compassion to one another, and be like one body. And beware, then beware, then beware of splitting, because a number of those who love leadership have split the *Salafīs* here and there, in the Arab lands and other lands. All of this due to love of leadership, and steering for the *Shayṭān*. So fear Allāh, be humble, and be gentle as it relates to your brothers. Lower your wing to the believers, may Allāh bless you, and (at the same time) speak the word of truth.

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْ لَهُم بِالَّتِي هِيَ أَحْسَنُ﴾

“Call to the way of your Lord with wisdom and a good admonition and debate them in a way that is better.” [16:125]

If you stick together and become together and your word is united, *Salafiyyah* will prevail and reign and will be strong. And if you split and disunite, *Salafiyyah* will become weak, and it will be deemed irrelevant amongst the people. So fear Allāh (عَزَّ وَجَلَّ), may Allāh bless you. Likewise, the old should show mercy to the young, and the young should respect the elders, and the one who makes a mistake should be corrected with gentleness and wisdom. And do not be hasty in splitting.

(Allāh says):

﴿وَلَا تَنزَعُوا أَعْيُنَكُمْ عَنْ الَّتِي كُنتُمْ عَلَيْهَا فَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْيُنًا مَلُومًا﴾

“And do not dispute amongst yourselves, lest you fail and your lose strength.” [8:46]

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) warned from splitting, and these verses are sufficient. The one who truthfully looks into the *Qurʿān*, these censuring verses suffices him.

May Allāh give everyone success to what He loves and is pleased with.

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه وسلم

والسلام عليكم ورحمة الله وبركاته