



The Greatest Objective of Hajj



Introduction:

Worshipping Allaah The Almighty alone, making one's heart Allaah-conscious, having tongues oft-remembering of Allaah, having the body's organs preoccupied with fulfilling the rituals of *Hajj* and spending effort and wealth in every aspect drawing the person nearer to Allaah are the greatest goals behind the great *Hajj*.

This is a novel arrangement of worship that affects the individual's heart, soul, mind, words and deeds as well as affecting the entire *Ummah* (Muslim nation) during the process of performing these rituals and glorifying these holy sites. This is an immense matter that is deserving of our attention because it is connected to annulling the foul practices of the pre-Islamic era, refuting its falsities, and putting an end to its discrimination and racism.

It is an amazing scene that deserves reflection and contemplation. It is the very process of remolding the Muslim during Hajj - remolding him within the Islamic Sharee'ah and the guidance of the Prophet Muhammad ﷺ.

***Tawheed* through the ages:**

Tawheed (monotheism) dates back to the start of creation on the day when *Aadam* (Adam) ﷺ obeyed his Lord whereas Satan refused to obey Allaah The Almighty. Hence, the believing person was distinguished by his worshipping Allaah alone and avoiding the way of Satan in terms of ungratefulness, arrogance and haughtiness, and then in avoiding Satan's whispers and seductions.

When we look into our deep-rootedness in history that dates back to the father of the Prophets, *Ibraaheem* (Abraham) ﷺ we will find the first mark and sign of Tawheed. Allaah The Almighty Says (what means):

- *{And [mention, O Muhammad], when We designated for Ibraaheem the site of the House, [saying], "Do not associate anything with Me and purify My House for those who perform Tawaaf [circumambulation] and those who stand [in prayer] and those who bow and prostrate.}* [Quran 22:26]

This is so that it would be the foremost landmark of *Tawheed* since the establishment of the House of Allaah. Also:




- *{And We charged Ibraaheem and Ismaa'eel (Ishmael), [saying], "Purify My House for those who perform Tawaaf and those who are staying [there] for worship and those who bow and prostrate [in prayer].}* [Quran 2:125] Such purification is meant to eradicate any violation or infringement of *Tawheed* or of attachment to anything other than Allaah The Almighty.




Hajj and Tawheed:


In light of this *Tawheed*, we reflect upon Hajj and the guidance of the Prophet ﷺ when he came to *Makkah* for 'Umrat Al-Qadhaa' (the compensatory lesser-Hajj) following the *Al-Hudaybiyah* treaty. He headed for the House of Allaah, glorifying it and without paying any attention to the idols and false gods erected around the *Ka'bah* that contradicted monotheism and worshipping Allaah alone. However, when he entered *Makkah* as a conqueror, he struck the three-hundred and sixty

idols around the *Ka'bah* with his crook and stick, bringing them down to the ground by the hand of *Tawheed* while reciting the verse (which means): **{And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart."}** [Quran 17:81] The Prophet ﷺ dismounted from his riding animal and refused to enter the House. *Ibn 'Abbaas* رضي الله عنه narrated, "When the Prophet ﷺ entered *Makkah*, he refused to enter the House with the idols therein. He ordered them to be taken out. There was an image depicting *Ibraaheem* and *Ismaa'eel* عليهما السلام holding divining arrows in their hands like the polytheists. The Prophet ﷺ said: **'May Allaah kill them (the polytheists)! They know that they (Ibraaheem and Ismaa'eel) never used divining arrows.'** Then, he entered the House declaring *Takbeer* (Allaah is the greatest) in its corners and went out without praying." [Al-Bukhaari]

The next year, when the Prophet ﷺ was in total control of *Makkah*, he did not leave for *Hajj* and sent *Abu Bakr* رضي الله عنه leading a small group of the Companions. *Abu Hurayrah* رضي الله عنه said, "Abu Bakr sent me - in the ninth year when he led people in *Hajj* - along with other announcers on the day of sacrifice to announce publicly that, 'No polytheist is allowed to perform *Hajj* after this year and no naked person is allowed to perform the *Tawaaf* around the *Ka'bah*...'" [Al-Bukhaari] This abolished all the signs and foul customs of *Shirk* (polytheism). Polytheists claimed that they made *Tawaaf* around the *Ka'bah* naked in order not to wear the clothes that they had committed sins and transgressed in. Allaah The Almighty Says (what means): **{And their prayer at the House was not except whistling and handclapping. So taste the punishment for what you disbelieved.}** [Quran 8:35] The Prophet ﷺ wanted to nullify all these practices. The Hadeeth of Abu

Hurayrah  continues, “...Then he (the Messenger of Allaah) sent ‘Ali to read out Surat Baraa’ah (Chapter At-Tawbah) before people on the day of the greater Hajj.” [Al-Bukhaari] This announced that Allaah The Almighty and His Messenger  are disassociated from the polytheists. It was a declaration of *Tawheed* indicating disassociation from everything that contradicts it and annulling the practices of *Jaahiliyyah* (pre-Islamic ignorance). All of this was confirmed in every move made during the Hajj of *Abu Bakr* and the Prophet .

Jaabir  narrated that, “When the Prophet  assumed *Ihraam* (ritual consecration for Hajj), he pronounced the *Talbiyyah* that confirms the Oneness of Allaah (saying): ***'Labbayka Allaahumma labbayk; labbayk la shareeka laka labbayk; inna al-Hamda wa-n-i'mata laka wal-mulk; la shareeka lak (Here I am at Your service, O Allaah! You have no partner. Here I am at Your service, O Allaah. Indeed, all the praise, grace and sovereignty belong to You. You have no partner.)'***” By doing so, the Prophet  abolished what the polytheists would do during the days of *Jaahiliyyah*. They would associate a partner with Allaah saying, “You have no partners except a partner whom You own and whatever he owns.” Allaah The Almighty Says (what means): ***{And most of them believe not in Allaah except while they associate others with Him.}*** [Quran 12:106]

The Prophet  nullified this foul practice of *Jaahiliyyah* and said upon intending Hajj: ***“O Allaah, I intend to perform Hajj free from ostentation and seeking fame.”*** [Ibn Maajah] He intended to make *Hajj* free from ostentation and free from seeking fame or privileges as the people of *Quraysh* in the pre-Islamic era would have distinct privileges over all other Arabs therein.

According to the *Hadeeth* of Jaabir رضي الله عنه when the Prophet ﷺ wanted to make *Tawaaf*, “He first mounted (Mount) *As-Safa* until he saw the House, and facing the *Qiblah* (prayer direction), he declared the Oneness of Allaah and glorified Him, and said: ***'Laa ilaaha illa Allaahu wahdahu la shareeka lahu, lahul mulku wa lahul hamdu, wa huwa 'alaa qulli shay'in qadeer. Laa ilaaha illa Allaahu wahdahu, anjaza wa'dahu, wa nasara 'abdahu, wa hazamal ahzaaba wahdahu (None is truly worthy of worship but Allaah alone, who has no partner. To Him belongs the dominion, to Him belongs all praise, and He has power over everything. He fulfilled His promise, gave victory to His servant, and defeated the confederates Alone.)'***” [Al-Bukhaari]

The Prophet ﷺ declared and confirmed *Tawheed* because there were symbols of polytheism in these places. Allaah The Almighty revealed (what means): ***{Indeed, As-Safa and Al-Marwah are among the symbols of Allaah. So whoever makes Hajj to the House or performs 'Umrah - there is no blame upon him for walking between them.}*** [Quran 2:158] ‘*Urwah* رضي الله عنه asked his maternal aunt ‘*Aa'ishah* رضي الله عنها “There is no blame upon a person for not walking between them (as if he understood from this verse that there is no blame if one does not perform *Tawaaf* between *Safa* and *Marwah*).” ‘*Aa'ishah* رضي الله عنها said, “O my nephew, it is not that! The *Ansaar* (*Madeenan* helpers) would intend *Tawaaf* for an idol called *Manaaf* which they used to glorify (before they embraced Islam), so when they were about to perform *Tawaaf* with the Messenger of Allaah ﷺ they were embarrassed lest they would be glorifying what they used to glorify before Islam. Therefore, Allaah The Almighty lifted the blame and the Prophet ﷺ declared that their *Tawaaf* and *Sa'y* were for the sake of Allaah alone and a nullification of all aspects of

polytheism and attachment to other than Allaah. Hence, the Prophet ﷺ said: 'Indeed, Tawaaf around the House and (Sa'y) between As-Safa and Al-Marwah and casting the pebbles were all established for the remembrance of Allaah The Almighty.'"

These are apparent matters that are done jointly by the heart, tongue and acts of all other bodily organs. *Takbeer* (saying, 'Allaahu akbar') is evident in *Hajj* because the Prophet ﷺ said so and did so often. Upon casting the pebbles, he would say: "Bismillaah wa Allaahu akbar (In the Name of Allaah, and Allaah is the Greatest)." He would pronounce *Takbeer* upon slaughtering the sacrificial animal saying: "Bismillaah wa Allaahu Akbar. Allaahumma hatha minka wa ilayak (In the name of Allaah, and Allaah is the Greatest. O Allaah, this is from You (Your bounty) and for Your sake.)" Also, it is a well-known *Sunnah* to declare *Takbeer* during 'Eed and the Days of *Tashreeq* (the three days that follow 'Eed).

Opposing the polytheists during the *Hajj* rituals:

The Prophet ﷺ very obviously did not follow the way of the polytheists. His actions were a proclamation that establishing *Tawheed* is the sought way of life, the essence of Islam and the salvation of Muslims in this worldly life and in the Hereafter.

The Prophet ﷺ wanted to implant and establish this principle. At that time the polytheists and those new to Islam were keen to closely watch and follow the acts of the Prophet ﷺ. When the Prophet ﷺ proceeded to Mount 'Arafah, they wanted him to stay where the tribe of *Quraysh* would do as he descended from the

noblest family of *Quraysh*. However, he moved on and stayed in another place where a tent was pitched for him at *Namirah*. People of *Quraysh* used to proceed from *'Arafah* before sunset; but the Prophet ﷺ refused to proceed until the sun had set. The Prophet ﷺ would state and stipulate his own guidance and *Sunnah* in every ritual of *Hajj*. He ﷺ said: **“Learn your Hajj rituals from me.”** His guidance clearly opposed the way of *Jaahiliyyah*. For example, he speeded up his pace at *Waadi Muhassir* and ordered others to do so as well because it was a place where disobedience to Allaah was once committed and where collective punishment struck the disobeyers. The Prophet ﷺ emphasized this in many places and situations, and even when he offered two *Rak'ahs* (units of prayer) at *Al-Maqaam* (the Station of *Ibraaheem*), he recited Chapter *Al-Kaafiroon* and Chapter *Al-Ikhlaas* in the first and the second *Rak'ah* after Chapter *Al-Faatihah* respectively. He chose those two chapters in particular because the first clearly affirms *Tawheed* and the second affirms disassociation from the disbelievers.

Hence, our faith and *Tawheed* must be purely for Allaah in compliance with the guidance and *Sunnah* of the Prophet ﷺ; we must not accept or approve of anything that contradicts this. A violation of *Tawheed* is not necessarily committed by worshipping entities, but rather, by any inclination of the heart to other than Allaah. *Tawheed* is not necessarily achieved by prostrating and submitting, but, rather, with every action that we perform to draw closer to Allaah. Many are the attachments of the heart and the perceptions of the mind that are not based on *Tawheed* and not connected with the remembrance of Allaah. The remembrance of Allaah is the motto of *Hajj* in every motion and every rite, not only for the individual but for all those large crowds; not spoken in secret, but rather in an explicit declaration. It is a motto that links the *Ummah* of Islam to Allaah. Thus, it

fears none but Allaah, hopes in none but Allaah, relies on none but Allaah, returns to none but Allaah and seeks none but Allaah The Almighty. It worships Him alone, following the steps of the Messenger of Allaah ﷺ .

The Purpose of *Hajj*:

In this light, we recognize the significance of the command to mention Allaah's name in *Hajj*. Allaah The Almighty Says (what means): *{That they may witness benefits for themselves and mention the name of Allaah on known days.}* [Quran 22:28] Allaah The Almighty orders us to mention His name on known days. Indeed, the purpose of all the rituals and rites of *Hajj* is to mention the name of Allaah and glorify Him.

The Prophet ﷺ very evidently stressed this great meaning in the *Khutbah* (sermon) of the Farewell *Hajj* as well as all his other *Khutbahs*. He said:

"Everything pertaining to Jaahiliyyah is under my feet, completely abolished. Abolished also are the blood-revenges of Jaahiliyyah. The first claim of ours on blood-revenge which I abolish is that of the son of Rabee'ah Ibn Al-Haarith. The Ribaa (usury/interest) of Jaahiliyyah is (also) abolished, and the first of our Ribaa I abolish is that of Al-'Abbaas Ibn 'Abdul-Muttalib, for it is all abolished. Fear Allaah concerning women! Indeed, you have taken them under Allaah's trust, and intercourse with them has been made lawful to you by the words of Allaah."

He ascertained in public before an audience made up of his great companions and all the pilgrims who came to perform *Hajj* with them from every distance that every act of *Jaahiliyyah* that contradicts Islamic teachings was under his feet. He settled this rule starting with his own family to confirm that faith does not recognize courtesies, and to emphasize that the way of Islam is clear and totally opposite to the deviant practices of *Jaahiliyyah*. Islam does not adopt rulings from here or there, and when it approves the guidance of Ibraaheem عليه السلام it is simply because Ibraaheem is the father of Islam and Muslims and the leader of the upright religion. This is confirmed in the crystal clear words of the Prophet ﷺ: *“Allaah has removed from you haughtiness and boasting (over one another) because of ancestry that prevailed during the pre-Islamic days: (the people are divided into) pious believers and wretched disbelievers. All people belong to ‘Aadam and ‘Aadam was created from dust.”* [Abu Daawood & At-Tirmithi: Hasan (Sound)]

Abolished aspects of *Jaahiliyyah*:

The Prophet ﷺ did not only abolish all the acts and deeds relevant to polytheism and customs, but he also abolished racism and boasting over one another because all people are equal slaves before Allaah. This great meaning was expressed by the best and noblest human when he said: *“I am among you the one who worships Allaah the most and the most fearing of Him among you.”* The great honor of the Prophet ﷺ lies in his servitude to Allaah. By servitude to Allaah, the Prophet ﷺ reached the most sublime and highest rank in the night of *Al-Israa’* and *Al-Mi’raaj* (The Prophet's night journey to *Al-Aqsa* mosque and ascent to the upper heavens). This rank was not reached by any other sent prophet or close angel.

Allaah The Almighty Says (what means): *{Exalted is He who took His Servant by night from Al-Masjid Al-Haraam [in Makkah] to Al-Masjid Al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.}* [Quran 17:1] Allaah The Almighty referred to the Prophet ﷺ in this verse as His servant and not His prophet or His Messenger because the greatest honor of the Prophet ﷺ is that he was the most worshipping servant of Allaah there was. We can see him in the *Hadeeth* of Jaabir رضي الله عنه while he was beseeching and supplicating to Allaah, humbly prostrating to him, casting the pebbles while declaring the glorification of Allaah, making *Tawaaf* around the *Ka'bah*, glorifying Allaah and walking fast between Mounts *As-Safa* and *Al-Marwah*. He is the slave and Messenger of Allaah who represented the ultimate *Tawheed* that annuls anything else. When he was asked about the supplication of Day of 'Arafah, he answered: *"The best words that I and the prophets before me said are: 'Laa ilaaha illa Allaahu wadahu la shareeka lahu, lahul mulku wa lahul hamdu, yuhyee wa yumeet wa huwa 'ala qulli shay'in qadeer.'* (None is truly worthy of worship but Allaah alone, who has no partner. To Him belongs the dominion, to Him belongs all praise, He gives life and causes death and He has power over everything.)" Such *Tawheed* that abolishes every aspect of *Jaahiliyyah* is a great matter and the main goal of *Hajj*. It is the foremost and greatest goal of the Islamic *Sharee'ah* that is manifested in this ritual. It should be noted that this is a radical comprehensive change, not a superficial partial one. It starts with the first throb of the heart towards the intention of performing *Hajj*. Allaah The Almighty Says (what means): *{And [due] to Allaah from the people is a pilgrimage to the House - for whoever is able to find thereto a way.}* [Quran 3:97] In this verse the dedication of this worship solely to Allaah is clear by starting the sentence with *"And [due] to Allaah."* Hence, the intention must be for

Allaah alone from the first move or thought about performing *Hajj*. Hearts full of hoping for Allaah, worshipping Him alone and devotion to Him; tongues repeat *Talbiyah* and *Takbeer* and feet walk in the places where Allaah commands His slaves to go.

The Impact of *Hajj*:

Therefore, this is a real alteration in formatting and molding the human in every aspect relevant to thought, mind, heart, soul, words and deeds. Then, this change will be reflected upon the entire *Ummah*, as Allaah The Almighty Says about us and as the Prophet ﷺ taught us that we are the *Ummah* of *Tawheed* whose hearts are attached only to Allaah, who spend their wealth only in the cause of Allaah, who earn their money through lawful means and who lead their lives and have customs in conformity with the religion of Allaah. Are we like this? We are in dire need nowadays to think deeply about the answer to this question. Yes, we do not worship idols as we have been spared that form of polytheism. However, we need to think about other forms that may occupy our hearts and minds and compete with such absolute sincerity and devotion to Allaah The Almighty and disassociation from whatever contradicts the religion of Allaah.

Without doubt, the Prophet ﷺ taught us in many situations that an act of *Jaahiliyyah* is whatever contradicts the creed, worship, laws, customs and social etiquettes of Islam. When *Abu Tharr* رضي الله عنه said to someone – and it was narrated in a collection of *Hadeeth* other than *Al-Bukhaari* that this person was *Bilal* رضي الله عنه - “*O son of a black woman*”; the Prophet ﷺ said to *Abu Tharr*: **“*You are a person*”**

who (still) has a bad trait of Jaahiliyyah.” In his commentary on this *Hadeeth*, Ibn Hajar رحمته said, “*It indicates that sins pertain to Jaahiliyyah.*”

We notice this, when the Prophet ﷺ warned us against a mistake that we have already made. He said: “*Do not return disbelievers (in actions) after my death by killing each other.*” He also warned us during the incident when the Jews and other enemies of Islam stirred up the grudges and hatred among the tribes of *Al-Aws* and *Al-Khazraj* who were tribes that had fought one another before they embraced Islam. The Prophet ﷺ vehemently stated: “*Quit it (that call)! It is a detestable thing. Quit it! It is a detestable thing! Do not return disbelievers (in actions) after me by killing each other.*” Such bigotry and conflict have emerged and are still fueled either by our enemies, or we may fuel it ourselves unconsciously resulting in disagreement and disunity among us. The Prophet ﷺ warned us against disagreement and disunity even in understanding the Quran. The Messenger of Allaah ﷺ said: “*Recite the Quran as long as your hearts agree about its interpretation, but if you have any difference of opinion (as regards to its interpretation and meaning) then get up! (stop reciting it (for the time being.))*” So, how about in other affairs of life? When the Prophet ﷺ heard disagreement and dispute among his companions, he angrily went out to them and his face turned so red that it was as if pomegranate seeds had burst on his face, and he then said to them the aforementioned *Hadeeth*.


Establishing *Tawheed* attaches the hearts to Allaah. Such an establishment is represented in following and adhering to the *Sunnah* of the Prophet ﷺ. *Tawheed* is a nullification of any form of polytheism and a acknowledgement that all people should partake in the worship of Allaah. It also indicates that there is no difference

or discrimination among people. At the mosques, the houses of Allaah, all differences and privileges are eradicated where all people modestly worship Allaah. On the Day of *'Arafah*, you can see the ruler and the ruled, the rich and the poor, and the strong and the weak discard their usual clothes, leave the worldly life behind their backs, their eyes tearful and their hearts humble, raising their hands supplicating to Allaah. All of them there are servants who seek the mercy and forgiveness of Allaah. *Tawheed* is the greatest declaration of equality and the strongest pickaxe to demolish all types of racism, prejudices and disputes that cut off ties, disperse the rows and divide the *Ummah* into disagreeing parties.

When we have the chance to perform these acts of worship and rituals, they reform us and take us back to the fundamentals of the true and pure Islam which are embedded in the Quran and *Sunnah*. The Prophet ﷺ confirmed this by pronouncing the slogan of *Tawheed* in every scene. He greatly emphasized this when he said that these rituals are meant for remembering Allaah The Almighty. He stated this meaning in every place. He proclaimed that all practices of *Jaahiliyyah* were under his feet; meaning, abolished. He never said that in any previous situation. He declared this in the Farewell *Hajj* after he purified hearts from *Jaahiliyyah* and washed off their foul customs. This was so deeply- rooted to the extent that it was the Abyssinian *Bilal* ﷺ who ascended the *Ka'bah* on the day of the conquest of *Makkah* to raise the *Athaan* (call to prayer). This situation stunned the masters of *Quraysh* as they could not imagine how a lowly Abyssinian slave could ascend the roof of the *Ka'bah* simply because he was a Muslim following the Prophet ﷺ. In this way, Islam abolished the pre-Islamic foul practices by the clear signs during the season of *Hajj* that preceded the Farewell Hajj when Allaah The Almighty Revealed (what means): ***{O you who have believed, indeed the polytheists are unclean, so let them not approach Al-Masjid***

Al-Haraam after this, their [final] year. [Quran 9:28] The Prophet ﷺ decided to form the *Ummah* in a way making it connected to Allaah and following its Messenger and not attached to anything that would contradict this in terms of economics, politics, and society. It accepts and follows the Quran, the authentic *Sunnah* and the great mental treasures of our scholars who exerted their utmost in extracting rules from the Quran and *Sunnah*. This is a radical comprehensive formation for the *Ummah* on the individual as well as the group level. Allaah The Almighty Says (what means): *{Indeed this, your religion, is one religion, and I am your Lord, so worship Me.}* [Quran 21:92] This is a vital arrangement and molding.

Conclusion:

Nowadays, we must scrutinize our customs and traditions, and the means that we have invented to discriminate between people and races. We have forgotten that the Abyssinian *Bilal*, the Roman *Suhayb*, the Persian *Salmaan*, the 'Adawian 'Umar and the Taymian Abu Bakr  all gathered under the flag of the Prophet ﷺ during the Farewell *Hajj*. They put on their *Ihraam*, repeated the *Talbiyah*, and declared the testimony of faith and the glorification of Allaah together. They sent a message to humanity that the religion of Allaah and the greatness of Islam and the bond of *Tawheed* are the best means to remove differences and reconcile disagreements.

We should rejoice due to this favor. We should do our best to achieve it in our hearts, words, and deeds whether during *Hajj* or during any other times and in all our behaviors and all the traditions of our societies.