256895 - Wisdoms of Actions of Hajj and `Umrah

the question

I want to find out about the wisdom behind all the actions of Hajj and `Umrah. What is the wisdom behind them, and what is the wisdom behind the order in which they are done?

I want to do `Umrah and Hajj, but I want to prepare first before doing these blessed actions so that I can do them with full focus and understanding.

Summary of answer

1. The actions of Hajj and `Umrah are among the things prescribed which is difficult to comprehend the wisdom behind them, and they were prescribed in this manner as a test to see to what extent people will obey their Lord, for Allah tests His slaves with whatever He wills.
2. The pilgrim who is doing Hajj or `Umrah should not leave any time during his Hajj or `Umrah to be wasted with that which is of no benefit; rather he should strive to remember Allah, may He be exalted, as much as he can, and honour the symbols of Allah as they should be honoured.

Detailed answer

Praise be to Allah.

General wisdom of Hajj and `Umrah

The religious texts point to the general wisdom behind the prescription of Hajj and `Umrah , including what is summed up in the verses in which Allah, may He be exalted, says (interpretation of the meaning):

{And proclaim to the people the hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass, That they may witness benefits for themselves and

mention the name of Allah on known days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor, Then let them end their untidiness and fulfill their vows and perform Tawaf around the ancient House. That [has been commanded], and whoever honors the sacred ordinances of Allah - it is best for him in the sight of his Lord. And permitted to you are the grazing livestock, except what is recited to you. So avoid the uncleanliness of idols and avoid false statements and shun all words of falsehood.} [Al-Hajj 22:27-30]

In Hajj and `Umrah and in the rituals thereof there is clear affirmation of the oneness of Allah, may He be exalted, as all words of falsehood are avoided, which includes shirk in all its manifestations, forms and levels, as Hajj and `Umrah are completed for Allah Alone.

Allah, may He be exalted, says (interpretation of the meaning):

{And complete the hajj and ‘umrah for Allah.} [Al-Baqarah 2:196]

It was narrated from Jabir ibn ‘Abdillah, in his description of the Hajj of the Prophet (blessings and peace of Allah be upon him): … and he started by proclaiming the Oneness of Allah (Tawhid), saying: “*Labbayka Allahumma labbayk, labbayka la sharika laka labbayk. Inna al-hamda wa’n-ni‘mata laka wa’l-mulk, la sharika lak* (Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner) (Narrated by Muslim,1218)

Ibn Al-Qayyim (may Allah have mercy on him) said:

“As for Hajj, it is a different matter altogether; no one could truly understand it except devoted monotheists who have great love for Allah. It is of such great importance that it cannot be put into words. It is something unique to this great religion, to the extent that it was said that the words {Inclining [only] to Allah.} [Al-Hajj 22:31] refers to the pilgrims.

Allah has made His sacred House a source of stability [and well-being] for humankind, so it is the pillar of the world on which the entire world rests. If all people stayed away from Hajj for one year,

the sky would collapse onto the earth. This was stated by the interpreter of the Quran, Ibn `Abbas. Thus the Sacred House is a source of stability [and well-being] for humankind, and this world will remain stable so long as this House is still frequented by the pilgrims.

Hajj is something unique to monotheism, for it is based on pure Tawhid (affirmation of Allah's oneness) and pure love." (*Miftah Dar As-Sa'adah* 2/869)

Shaykh 'Abd Al-'Aziz ibn Baz (may Allah have mercy on him) said:

"Hajj in its entirety is a call to affirm Allah's oneness, to adhere to His religion and to be steadfast in following that with which He sent His Messenger Muhammad (blessings and peace of Allah be upon him). The greatest of its aims is to direct people to affirm Allah's oneness, be devoted only to Him and to follow His Messenger (blessings and peace of Allah be upon him) in the truth and guidance with which Allah sent him, during Hajj and otherwise.

The Talbiyah is the first thing done by the pilgrim who is doing Hajj or `Umrah , as he says: "Labbayka Allahumma labbayk, labbayka la sharika laka labbayk (Here I am, O Allah, here I am. Here I am, You have no partner, here I am)." Thus he proclaims his affirmation of Allah's oneness (Tawhid) and his sincere devotion to Allah, and he proclaims that Allah, may He be glorified, has no partner. Similarly, in his tawaf, he remembers Allah, venerates Him and worships Him Alone by circumambulating His House. And he worships Him Alone by doing sa'i, to the exclusion of all others. The same applies to shaving his head or cutting his hair, and to slaughtering the sacrificial animals. All of that is done for Allah Alone. And in the adhkar that he recites in 'Arafat, in Muzdalifah and in Mina, there is remembrance of Allah Alone, affirmation of His oneness, and calling people to truth and guidance, telling them that what is required of them is to worship Allah Alone and to cooperate in that and to help one another and encourage one another to do that." (*Majmu' Fatawa Ibn Baz* 16/186-187]

Doing Hajj establishes the remembrance of Allah, may He be exalted. In every ritual there is remembrance of Allah, may He be exalted, as this verse instructs us to remember Allah and mention His name: {and mention the name of Allah on known days.} [Al-Hajj 22:27]

And Allah, may He be exalted, says (interpretation of the meaning):

{Then depart from the place from where [all] the people depart and ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful.

And when you have completed your rites, remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance.} [Al-Baqarah 2:199-200]

Ibn Al-Qayyim (may Allah have mercy on him) said:

“In fact it – meaning dhikr – is the soul of Hajj, its core and purpose, as the Prophet (blessings and peace of Allah be upon him) said: “Circumambulation of the House (tawaf), going back and forth between as-Safa and al-Marwah (sa‘i) and stoning the Jamarat have only been ordained to establish the remembrance of Allah.”(*Madarij As-Salikin* 4/2537)

Shaykh ‘Abd Al-‘Aziz ibn Baz (may Allah have mercy on him) said:

“Dhikr is one of the benefits referred to in the verse in which Allah, may He be exalted, says (interpretation of the meaning): {That they may witness benefits for themselves and mention the name of Allah on known days.} [Al-Hajj 22:27] This dhikr is mentioned after the benefits by way of mentioning something specific after something general in order to highlight it. It is soundly narrated from the Prophet (blessings and peace of Allah be upon him) that he said: “Circumambulation of the House (tawaf), going back and forth between as-Safa and al-Marwah (sa‘i) and stoning the Jamarat have only been ordained to establish the remembrance of Allah.”

It is prescribed for people – as is mentioned in the Book of Allah – to remember Allah and mention His name when slaughtering animals, and it is prescribed for them to remember Allah and mention His name when stoning the Jamarat. Thus all types of rituals during Hajj involve remembering Allah in word and deed. Hajj, with all its actions and words, is remembrance of Allah, may He be glorified and exalted." (*Majmu‘ Fatawa wa Maqalat Ibn Baz* 16/185-186]

The rituals of Hajj and `Umrah bring about many benefits both spiritual and worldly for the pilgrims, and for the people and residents of the Haram (sanctuary). This purpose is referred to in

the verse {That they may witness benefits for themselves.} [Al-Hajj 22:27]

Shaykh ‘Abd ar-Rahman As-Sa‘di (may Allah have mercy on him) said:

“That is, so that by virtue of the House of Allah they may attain spiritual benefits such as doing virtuous acts of worship and some specific acts of worship that can only be done in that place, and worldly benefits such as doing business and making worldly gains. All of that is something that we see and everyone knows it." (*Tafsir As-Sa‘di* p. 536)

One of these benefits is the gathering of Muslims from all parts of the world, so that they get to know one another and benefit from one another in terms of knowledge, trade and other kinds of benefits, and the feeling of unity increases as they share the same experience, outward appearance and goal in this journey of theirs.

The Muslims appear in the same clothing, at the same time, in the same place, doing the same actions, all looking the same, all halting in the holy places at the same time, doing the same acts of worship, all dressed in the izar (lower garment) and rida’ (upper garment), all humbling themselves before Allah, may He be glorified and exalted.

The offering of sacrifices, both obligatory and recommended, is part of honouring the sacred ordinances of Allah, and the pilgrims find joy in that, by eating the meat, giving it as gifts and giving it in charity to the poor. (See: *Majmu‘ Fatawa wa Rasa’il Al-‘Uthaymin,* 24/241)

Wisdom behind the order of actions of Hajj and `Umrah

Regarding the wisdom behind the order in which the actions of Hajj and `Umrah are done, the wisdom behind that is clear:

- It begins with entering ihram and reciting the Talbiyah, by doing which the Muslim declares that he is commencing the rituals of Hajj or `Umrah, and is committing himself to adhere to the rulings thereon. He starts by doing tawaf when he arrives in Makkah, because the Ka‘bah is the greatest thing in the Haram, and tawaf is one of the most important essential parts of

Hajj and `Umrah. Therefore it is appropriate to start with that and nothing else. After completing the actions having to do with the Ka‘bah, it is appropriate to move on to the other actions, namely going back and forth between as-Safa and al-Marwah (sa`i), because they are closest to the Ka‘bah. That is followed by staying overnight in Mina, because that is preparation for the most important essential part of the Hajj, which is standing in `Arafah. Then the pilgrim stays overnight in Muzdalifah, because it is the route to the remaining rituals after moving on from `Arafah. Thus it is appropriate for the pilgrim to rest there, in preparation for doing the actions of the Day of Sacrifice. Then comes the stoning of the Jamrah, because it is in Mina, which is next to Muzdalifah. It is also appropriate to shave one’s head and offer the sacrifice on this date, because it is the day of ‘Eid. Then comes circumambulation of the Ka‘bah, as an act of gratitude for having completed the most important actions of Hajj. That is followed by staying overnight in Mina – which is the place where it was the practice of the Prophet (blessings and peace of Allah be upon him) to slaughter the sacrificial animals of Hajj, therefore it is appropriate for the pilgrim to stay there during the days of at-tashriq, to remember Allah, may He be exalted, and to slaughter the sacrificial animals, eat them and distribute their meat.

It was narrated that Nubayshah Al-Hudhali said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “The days of at-tashriq are days of eating and drinking” and he added in one report: “and remembrance of Allah.” Narrated by Muslim,1141).

Hence it is prohibited to fast during these days, except for one who could not afford a sacrificial animal.

It was narrated from ‘Urwah, from `Aishah, and from Salim, from Ibn ‘Umar (may Allah be pleased with them) that they [`Aishah and Ibn ‘Umar] said: No concession was granted allowing people to fast during the days of at-tashriq except for one who could not afford a sacrificial animal. Narrated by Al-Bukhari (1997).

- Then the pilgrim goes down to Makkah for the farewell tawaf and departure from Makkah.

Ibn al-Qayyim (may Allah have mercy on him) said:

As for the wisdom behind this act of worship, which includes entering ihram, keeping away from regular habits, baring the head, removing one's regular clothing, tawaf, standing in `Arafah, stoning the Jamarat, and all the other rituals of Hajj, it is something of which people of sound reason and sound nature testify to its beauty, for they realise that there is no wisdom greater than the wisdom of the One Who prescribed it."(*Miftah Dar As-Sa'adah* 2/869).

Wisdom of actions of Hajj and `Umrah

Some of the scholars tried to work out in detail the wisdom behind some of the actions of Hajj and `Umrah.

Among the things that were said in that regard was:

The wisdom behind not wearing tailored clothing

The Permanent Committee for Academic Research and Ifta' was asked:

Why has Allah forbidden the pilgrims to wear tailored clothing, and what is the wisdom behind that?

They replied:

- 'Firstly: Allah has enjoined Hajj on those accountable people who are able to do it, once in a lifetime, and He has made it one of the pillars of Islam, as is well known. So the Muslim must do what Allah has enjoined on him, seeking Allah's pleasure and in obedience to His command, hoping for His reward and fearing His punishment, whilst trusting that Allah, may He be exalted, is wise in what He prescribes and in all that He does, most merciful towards His slaves. Therefore He does not prescribe for them anything but that which is in their best interests, and will bring them great benefits in this world and the Hereafter, for our Lord, the Sovereign, the Most Wise, may He be glorified, has the authority to prescribe and people are

required to comply and submit.

- Secondly: there are many reasons behind the requirement to not wear tailored clothing during Hajj and `Umrah. These include reminding people of how it will be on the Day of Resurrection, for they will be raised on the Day of Resurrection barefoot and naked, then they will be clothed, and in reminding people of the Hereafter there is exhortation and a lesson. Another benefit is suppressing the nafs, and reminding oneself of the obligation to be humble and cleanse oneself of the taint of pride.

Another reason is making oneself live in an environment of equality and asceticism, far removed from the luxury that is disapproved of, and offering comfort and consolation to the poor and destitute… And there are other aims of doing Hajj in the manner that Allah has prescribed and as was explained by His Messenger (blessings and peace of Allah be upon him).” (Permanent Committee for Academic Research and Ifta’, ‘Abdullah ibn Qa‘ud, ‘Abdullah ibn Ghadyan, ‘Abd Al-‘Aziz ‘Afifi, ‘Abd Al-‘Aziz ibn ‘Abdillah ibn Baz."(*Fatawa al-Lajnah Ad-Da’imah* 11/179-180)

The wisdom behind tawaf and kissing the Black Stone

Shaykh Ibn ‘Uthaymin (may Allah have mercy on him) said:

“The Prophet (blessings and peace of Allah be upon him) explained the wisdom behind tawaf when he said: “Circumambulation of the House (tawaf), going back and forth between as-Safa and al-Marwah (sa`i) and stoning the Jamarat have only been ordained to establish the remembrance of Allah.” The one who circumambulates the House of Allah, may He be exalted, establishes in his heart veneration of Allah, may He be exalted, which makes him remember Allah, may He be exalted. His movements, walking, kissing the Black Stone and touching it and the Yemeni Corner, and pointing to the Stone, are all actions of remembrance of Allah, may He be exalted, because they are acts of worship, and all acts of worship are remembrance of Allah, may He be exalted, in a general sense. As for the words of takbir , dhikr and du`a that he utters, they obviously come under the heading of remembering Allah, may He be exalted.

As for kissing the Black Stone, it is also an act of worship, as the individual is kissing a stone to

which he has no connection apart from worshipping Allah, may He be exalted, by venerating it and following the Messenger of Allah (blessings and peace of Allah be upon him) in doing so. It is proven that Amir al-Mu'minin 'Umar ibn Al-Khattab (may Allah be pleased with him) said when he kissed the Black Stone: "I know that you are a stone, and you have no power to harm or benefit. Were it not that I saw the Messenger of Allah kiss you, I would not have kissed you."

As for what some ignorant people think, that the purpose of doing that is to seek blessing (barakah) from it, there is no basis for that, so it is false." (*Majmu' Fatawa wa Rasa'il Ash-Shaykh Ibn 'Uthaymin* 2/318-319)

Al-Hafiz Ibn Hajar (may Allah have mercy on him) said:

'Al-Muhallab said: … The only reason why it is prescribed to kiss it – namely the Black Stone – is as a test, so that it may be demonstrated visibly who will obey. This is like the story of Iblis when he was commanded to prostrate to Adam … And in the story of 'Umar we see this submission to the Lawgiver in matters of religion, following and complying even when one does not see the wisdom behind it.

This is an important principle when it comes to following the Prophet (blessings and peace of Allah be upon him) in what he did, even if the wisdom behind it is not known." (*Fath Al-Bari* 3/463)

It was narrated that Ibn 'Abbas said: The Messenger of Allah (blessings and peace of Allah be upon him) said regarding the Black Stone: "Allah will surely resurrect it on the Day of Resurrection with two eyes with which to see and a tongue with which to speak, and it will testify for those who touched it in the right manner." Narrated by At-Tirmidhi (961), who said: This is a hasan hadith. It was classed as sahih by Al-Albani in *Sahih Sunan At-Tirmidhi* (1/493).

Wisdom behind going back and forth between as-Safa and al-Marwah (Sa`i)

Shaykh Muhammad Al-Amin Ash-Shinqiti (may Allah have mercy on him) said:

‘As for the wisdom behind sa‘i, the sahih religious texts explain it. It was narrated by Al-Bukhari in his *Sahih* from Ibn ‘Abbas (may Allah be pleased with him), regarding the story of Ibrahim leaving Hajar and Isma‘il in Makkah, that he left with them a sack containing dates and a skin full of water. In the sahih hadith referred to, it says: The mother of Isma‘il breastfed Isma‘il, drinking from that water, until what was in the waterskin ran out, then she became thirsty and her son also became thirsty. She looked at him, writhing in agony – or kicking with his feet – then she moved away, because she could not stand to look at him. She found that as-Safa was the closest mountain to her in that land, so she stood on it and started looking keenly at the valley to see if she could see anyone, but she did not see anyone. Then she came down from as-Safa and, when she reached the valley, she lifted up the hem of her chemise and ran like a person in distress, until she had crossed the valley. Then she came to al-Marwah and stood on it and started looking keenly at the valley to see if she could see anyone, but she did not see anyone. And she did that seven times. Ibn ‘Abbas said: The Prophet (blessings and peace of Allah be upon him) said: “This is the [origin of] the people’s going back and forth between them.”

The fact that the Prophet (blessings and peace of Allah be upon him) said in this hadith “This is the [origin of] the people’s going back and forth between them” is sufficient indication of the wisdom behind going back and forth between as-Safa and al-Marwah, because Hajar went back and forth between them in the manner mentioned when she was in the greatest and most desperate need of her Lord, for she saw the apple of her eye, her son Isma‘il, writhing in agony due to thirst in a land in which there was no water and no people to keep her company, and she was also suffering from hunger and thirst and was in the utmost need of her Creator, may He be glorified and exalted. Because of her intense distress, she climbed up this mountain, and when she did not see anything, she ran to the other mountain and climbed up it, hoping to see someone. Hence the people were enjoined to go back and forth between as-Safa and al-Marwah so that they might realise that their desperate need for their Creator and Provider is like the desperate need of this woman at that difficult time and in that state of great distress for her Creator and Provider, so that they will remember that whoever obeys Allah, like Ibrahim (blessings and peace of Allah be upon him and upon our Prophet), Allah will not forsake him or ignore his supplication.

This is clear and great wisdom which is highlighted in this sahih hadith." (*Adwa' Al-Bayan* 5/342-343)

The wisdom behind staying overnight in Mina

Shaykh 'Abd Al-'Aziz ibn Baz (may Allah have mercy on him) was asked:

What is the wisdom behind the stoning of the Jamarat and staying overnight in Mina for three days? I hope that you can explain the wisdom behind that, thank you very much.

He replied:

"The Muslim must obey the Messenger (blessings and peace of Allah be upon him) and follow the teachings of Islam, even if he does not know the wisdom behind that. Allah has enjoined us to follow what the Messenger (blessings and peace of Allah be upon him) brought and to follow His Book, as He, may He be exalted, says (interpretation of the meaning):

{Follow, [O mankind], what has been revealed to you from your Lord.} [Al A'raf 7:3]

{And this [Quran] is a Book We have revealed [which is] blessed, so follow it.} [Al-An'am 6:155]

{obey Allah and obey the Messenger.} [An-Nisa' 4:59]

{And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.} [Al-Hashr 59:7]

If you come to know the wisdom behind something, then praise be to Allah, but if you do not come to know it, it does not matter.

There is wisdom behind everything that Allah has prescribed, and there is wisdom behind everything that He has forbidden, whether we know it or not.

Stoning the Jamarat is clearly aimed at subduing the Shaytan and obeying Allah, may He be glorified and exalted.

With regard to staying overnight in Mina, Allah knows best what the wisdom is behind it. Perhaps the wisdom behind it is so as to make it easy to stone the Jamarat, when the pilgrim stays in Mina to focus on remembering Allah and prepares to stone the Jamarat at the appropriate time, so he can go to stone the Jamarat at whatever time suits him, because perhaps if he did not stay in Mina, perhaps he would get delayed and would miss out on it, or he may be distracted by something else if he did not spend the night in Mina. And Allah knows best what the wisdom is behind that."(*Majmu' Fatawa wa Maqalat Ash-Shaykh Ibn Baz* 380-382).

The wisdom behind stoning the Jamarat

Shaykh Muhammad Al-Amin ash-Shinqiti (may Allah have mercy on him) said:

"You should understand that undoubtedly the wisdom behind stoning the Jamarat in general terms is obeying Allah in what He commands us to do, and remembering Him by complying with His command that came on the lips of His Prophet (blessings and peace of Allah be upon him).

Abu Dawud said in his *Sunan*: Musaddid told us: 'Isa ibn Yunus told us, 'Ubaydullah ibn Abi Ziyad told us, from Al-Qasim, from `Aishah, who said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "Circumambulation of the House (tawaf), going back and forth between as-Safa and al-Marwah (sa'i) and stoning the Jamarat have only been ordained to establish the remembrance of Allah."

'Ubaydullah ibn Abi Ziyad, who is mentioned here, is Al-Qaddah Abu'l-Husayn Al-Makki. A number of scholars regarded him as thiqah (trustworthy), whilst others regarded him as da'if (weak). The meaning of this hadith of his is undoubtedly sound; its soundness is attested to by the verse in which Allah, may He be exalted, says (interpretation of the meaning):

{And remember Allah during [specific] numbered days.} [Al-Baqarah 2:203]

As part of the dhikr that is enjoined is stoning the Jamarat, based on the following words: {Then whoever hastens [his departure] in two days - there is no sin upon him.} [Al-Baqarah 2:203], this indicates that stoning the Jamarat is prescribed for the purpose of establishing remembrance of

Allah, as is quite clear.

But this wisdom is in general terms. Al-Bayhaqi (may Allah have mercy on him) narrated in his *Sunan* from Ibn `Abbas a marfu‘ report which says: “When Ibrahim al-Khalil (peace be upon him) came to the holy places, the Shaytan appeared to him at Jamrat al-‘Aqabah, so he stoned him with seven pebbles, until he sank into the ground. Then he appeared to him at the second Jamrah, so he stoned him with seven pebbles until he sank into the ground. Then he appeared to him at the third Jamrah, so he stoned him with seven pebbles until he sank into the ground.” Ibn ‘Abbas said: You are stoning the Shaytan and following the path of your father Ibrahim." (A*s-Sunan Al-Kubra* by Al-Bayhaqi).

This hadith was also narrated by Al-Hakim in Al-Mustadrak as a marfu` report, then he said: This is a sahih hadith according to the conditions of Bukhari and Muslim, although they did not narrate it.

According to what Al-Bayhaqi mentioned, the remembrance of Allah for the establishment of which the stoning of the Jamarat was prescribed is following the example of Ibrahim in his enmity towards the Shaytan and stoning him and not following him. Allah says (interpretation of the meaning):

{There has already been for you an excellent pattern in Abraham .} [Al-An‘am 6:4]

It is as if stoning the Jamarat is a symbol of enmity towards the Shaytan, which Allah has enjoined upon us in the verse:

{Indeed, Satan is an enemy to you; so take him as an enemy} [Fatir 35:6]

And Allah says, denouncing those who take him as an ally:

{Then will you take him and his descendants as allies other than Me while they are enemies to you?.} [Al-Kahf 18:50]

It is well known that stoning is one of the greatest manifestations of enmity." (*Adwa’ Al-Bayan* 5/340-341).

This is some of what we have come across of what the scholars have said regarding the wisdom behind the actions of Hajj. In most cases, it is based on their own ijtihad, and in most cases there is no text to indicate that that is the intended wisdom behind the prescription of the details of these great acts of worship.

Therefore some of the scholars said that the actions of Hajj are among the things prescribed which is difficult to comprehend the wisdom behind them, and they were prescribed in this manner as a test to see to what extent people will obey their Lord, for Allah tests His slaves with whatever He wills.

Ibn Al-Jawzi (may Allah have mercy on him) said:

“You should understand that the basic reason for worship is something rational, which is for a person to show humility to his Lord by obeying Him. In prayer there is a great deal of humility which makes us understand that the purpose behind it is to humble ourselves.

In zakah, there is help and consolation [for the poor], which may be readily understood.

Fasting is aimed at subduing desires, so that it will be easy to subdue the nafs so that it will be obedient to its Master [Allah]

The command to honour the Ka`bah, making it a place that is frequented and making its environs a sanctuary, to which people come unkempt and dusty, like a slave coming to his master, in humility and submission, is something understandable.

People naturally feel at ease when they understand the wisdom behind acts of worship, so a person’s inclination to do that act of worship will motivate him to do it. Thus it is prescribed for the individual to do certain acts of worship when he does not understand the wisdom behind them, so as to ensure his complete submission, such as sa‘i and stoning the jamarat. For there is no natural joy to be found in doing these acts, and there is no natural inclination to do them; reason cannot work out the wisdom behind them, so there is no motive to comply with the command to do them, except complying with Allah’s command out of complete devotion to Him.

After this explanation, you may come to understand some of the subtle wisdom behind acts of worship." (Muthir al-‘Azm as-Sakin p. 285-286).

In conclusion, what is prescribed for the individual when doing Hajj and `Umrah is to focus on what is prescribed for him to do and do it, and to focus on what he should not do, and avoid it, and to strive to reflect on the adhkar which the religious texts have prescribed for every action in Hajj and `Umrah, because this is one of the great aims of Hajj, as explained above. So the pilgrim who is doing Hajj or `Umrah should not leave any time during his Hajj or `Umrah to be wasted with that which is of no benefit; rather he should strive to remember Allah, may He be exalted, as much as he can, and honour the symbols of Allah as they should be honoured. Allah, may He be exalted, says:

{That [is so] And whoever honors the symbols of Allah - indeed, it is from the piety of hearts.} [Al-Hajj 22:32]

And Allah knows best.