

Stoning the Jamaraat is not stoning the Shaytaan!

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Stoning the Jamaraat is not stoning the Shaytaan!

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allaah the most Kind the most Merciful

Many of the common people believe that stoning the Jamaraat is stoning the Shaytaan. And they say: ‘Verily we will stone the Shaytaan’. And you will find some of the people coming with extreme violence, anger and rage, shouting, cursing and insulting these Jamaraat; and with Allaah refuge is sought. It is to the extent that before the bridge was built around the Jamaraat I saw a man and his wife standing in the gravel using their sandals or their shoes to beat this fixed column while they were insulting and cursing it. And what is amazing is that the stones (thrown by others) were hitting them and they did not care about this. And this is from great ignorance.

Indeed the stoning of the Jamaraat is a great act of worship. The Messenger of Allaah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)¹ said about it:

إِنَّمَا جُعِلَ الطَّوَافُ بِالنَّبِيِّتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ وَرَمِي الْجِمَارِ لِإِقَامَةِ ذِكْرِ اللَّهِ

["Tawaaf around the House and (Saa'ee) between al-Safa and al-Marwah and the stoning of the Jamaraat have only been prescribed so that remembrance of Allaah will be established."]²

This is the wisdom for these Jamaraat. For this reason the person says ‘Allaahu Akbar’ with every stone’s thrown. He does not say, ‘I seek refuge with Allaah from the accused Shaytaan.’ Rather he says, ‘Allaahu Akbar’; exalting Allaah the One who prescribed stoning these Jamarat.

And it is in reality—meaning the stoning of the Jamaraat—the utmost devotion and humility to Allaah (سبحانه)³. This is because the person does not know the wisdom for stoning these Jamaraat in these places except that it is general devotion to Allaah (سبحانه), and the person submitting to the obedience to Allaah, thus it is the utmost in humility and devotion.

As it relates to acts of worship; some acts of worship the wisdom behind it is known to us and it is apparent, thus the person submits to it worshipping Allaah and obeying Him, and

¹ (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) (sallallaahu ‘alayhi wa sallam) May the peace and blessings of Allaah the Most High be upon him

² Sunan Abee Daawood 1888

³ (سبحانه) (Subhanahu) The Exalted

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then following what he knows of it benefits. And there are some acts of worship in which the wisdom behind it is not known; but the fact that Allaah ordered with it, and to devote oneself to it is worship; this is wisdom. As Allaah (سبحانه) said:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

[It is not for a believer, man or woman, when Allaah and His Messenger have decreed a matter that they should have any option in their decision.]⁴

And that which occurs in the heart from turning to Allaah with repentance and devotion, humility, and acknowledging the perfection of the Lord and the deficiency of the slave and his complete need of his Lord; this is from the greatest and best benefits.

Questioner: Isn't this the place where Shaytaan stood appearing to Ibraaheem Al-Khaleel (عليه السلام)⁵?

Shaykh Ibn Uthaymeen (رَحِمَهُ اللَّهُ)⁶: This has been narrated in a hadeeth⁷ and Allaah knows best concerning its authenticity. Even if we say it is authentic, this does not mean we do that as it was done by Ibraaheem. Do you see that the origin of the Saa'ee between al-Safa and al-Marwah is the Saa'ee of the mother of Ismaaeel after they were stricken with hunger and thirst, thus she began searching to see if anyone was in the area. We do not perform Saa'ee for this purpose, we only perform Saa'ee as worship of Allaah (سبحانه), and to exalted Him, and draw near to Him, so He may forgive us and have mercy upon us. Therefore even if the origin of an act of worship was for a particular reason it is not binding that this reason remain until the Day of Judgment.

Also as it relates to the raml (to uncover the right shoulder and walk quickly with short steps)—and it is during the first three circuits for the Tawwaf of arrival when the person first arrives whether it is the Tawwaf of arrival or the Tawwaf of Umrah—the origin of this was the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did it to provoke the pagans with it. Those pagans who—when the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) arrived for the Umrah of Qada said—'coming to you are a people who have been weakened by the fever of Madeenah'.⁸

Thus the origin of this legislation was for this purpose while now we do not do it to provoke the pagans because this no longer exists; but the worship remains. This proves to us that it is not binding that because this particular action, the origin of the rites was such and such that now our performing this action is the same reason it was legislated for.

⁴ سورة الأحزاب - Soorah al-Ahzaab [33:36]

⁵ (عليه السلام) Peace be upon him

⁶ (رَحِمَهُ اللَّهُ) (rahimahullaah) May Allaah the Most High have mercy on him

⁷ Narrated by At-Tabaraanee, Al-Haakim, and Al-Baihaqee from the hadeeth of Ibn Abbas: When the Khaleel of Allaah came to perform the rites, Shaytaan appeared to him at the Jamarat of Al-'Aqabah thus he threw seven stones at him until he sank into the earth. Then he appeared to him at the second Jamarat, so he threw seven stones at him until he sank into the earth. And then he mentioned the third Jamarat likewise. (Authenticated by Shaykh al-Albaanee Saheeh at-Targheeb 1156)

⁸ Sunan Abee Daawood 1886, Al Albaanee