

# Yearning For Hajj

**15-June-2023**



Thought-provoking speech of weekly  
sunnah-inspiring ijtima  
(For Islamic Brothers)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

## Yearning for hajj

وَعَلَى إِلِكْ وَأَصْحِبِكْ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى إِلِكْ وَأَصْحِبِكْ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

“I have made the intention of sunnah *i'tikāf*.”

Dear Islamic brothers! Whenever you enter a masjid, make the intention of *i'tikāf*. If you do this, you shall continuously gain the reward of *i'tikāf* as long as you stay inside. Normally when we are in a masjid, shar'iah does not give permission for us to eat, drink, sleep, have suḥūr or ifṭār, and not even to drink Zamzam water or the water on which *dam* has been made. Yet, if the intention of *i'tikāf* is made, all these actions will become permissible. One should not make this intention of *i'tikāf* only to eat, drink or sleep. This intention should instead be made to please Allah.

It is stated in *Fatāwā Shāmi*:

If someone wants to eat, drink or sleep in a masjid, he should make the intention to observe *i'tikāf* and perform the dhikr of Allah for some time. Then he may proceed as he wishes (now if he wants to eat, drink or sleep, he can do so).

## The excellences of sending *ṣalāt* upon the Prophet ﷺ

The final Prophet of Allah ﷺ said:

حَيْثُ مَا كُنْتُمْ فَصَلُّوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي

“Recite *ṣalāt* upon me wherever you are, as indeed, your *ṣalāt* reaches me.”<sup>1</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

The Prophet ﷺ has stated, *أَفْضَلُ الْعَمَلِ الْبَرِّ الصَّادِقَةُ* – “A truthful intention is the best action.”<sup>2</sup>

O those who love Allah’s Messenger! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to this speech, you should make good intentions, such as:

- ◆ You will listen to the entire speech to gain knowledge of Islam.
- ◆ You will sit in a respectful manner.
- ◆ You will refrain from acting lazy during the speech.
- ◆ You will listen to the speech to reform yourself.
- ◆ Whatever you hear and learn, you will try to convey it to others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

<sup>1</sup> *Al-Mu‘jam al-Kabīr*: 2729

<sup>2</sup> *Al-Jāmi‘ al-Ṣaghīr*: 1284

## The unshakeable hope of a ḥaji

Mālik bin Dīnār رَحْمَةُ اللَّهِ عَلَيْهِ was a reputed saint, brimful with love for Allah and His Messenger. He once recalled:

Allah honoured me with the privilege of performing ḥajj consecutively for 14 years. For every year I went to Makkah, I beheld a man grasping the Ka'bah's door. Whenever he recited *talbiyyah* (لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ), a voice would echo from the unseen, لَا إِلَهَ إِلَّا اللَّهُ (your *talbiyyah* is not accepted). After witnessing this for 14 years, I finally asked, "O dervish! Are you unable to hear? Can you not hear the sound of لَا إِلَهَ إِلَّا اللَّهُ?"

The man issued a response drenched in love and devotion. "O shaykh", he exclaimed, "These are but 14 years. If I were to live for fourteen thousand years, and لَا إِلَهَ إِلَّا اللَّهُ was said to me a thousand times a day instead of once a year, I shall still not leave nor lift my head from this door. It is here I shall stay."

As I conversed with him, a piece of paper fell from the sky and landed upon his chest. He took hold of it and handed it to me. It read, "O Mālik bin Dīnār! You distance My slave from Me. Do you believe I have not accepted the 14 ḥajj he performed? The matter is not as such. I have accepted the ḥajj of every pilgrim during this time, simply due to the blessings of his cries."<sup>1</sup>

O those who love Allah's Messenger! The days of ḥajj draw near. There are many who have received the good news that they are the fortunate ones blessed with the opportunity to make ḥajj this year. They are now busy preparing for this, whilst others are already set to depart. Flights

<sup>1</sup> *Āshiqān-i-Rasūl Kī 130 Hikāyāt, p. 96*

have taken off from around the world, and Muslims will soon reach the sacred Ḥaram boundaries.

May Allah grant us the tremendous honour of performing ḥajj! May He allow us to wear an iḥrām, visit the Ḥaram, breathe in its refreshing fragrant atmosphere and behold the serene sight of the Ka'bah. May He allow us to kiss the Multazam<sup>1</sup> and Ḥajar al-Aswad<sup>2</sup>. May we offer salah under Mīzāb al-Raḥmah<sup>3</sup> and wholeheartedly exclaim **كَبِّيكَ اللَّهُمَّ كَبِّيكَ** into the breezes of Minā, 'Arafah and Muzdalifah.

May Allah grant us the ability to perform ḥajj and 'umrah every year. May we visit Makkah and Madinah over, and over, and over again. At the end of our lives, may we be allocated a resting place in the sanctified sanctuary of Madinah.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Who is given the honour of performing ḥajj?

Allah declared in His Quran:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ

And publicly announce<sup>4</sup> regarding ḥajj amongst the people.<sup>4</sup>

Commentators of the Quran explain this verse by saying:

The Ka'bah is currently situated in the same place it was in previous times. During the era of Prophet Nūḥ عَلَيْهِ السَّلَام, the Ka'bah was lifted from the earth when the storm occurred.

<sup>1</sup> Part of the Ka'bah between its door and Ḥajar al-Aswad

<sup>2</sup> The Black Stone

<sup>3</sup> A golden water outlet near the roof of the Ka'bah

<sup>4</sup> *Al-Quran, 22:27, Translation from Kanz al-Īmān*

We then move to the era of Prophet Ibrāhīm عَلَيْهِ السَّلَام. Allah commanded him by declaring, “O Ibrāhīm! Construct the Sacred House of Allah!” Prophet Ibrāhīm عَلَيْهِ السَّلَام then travelled to Makkah and built the Ka‘bah, aided by his son, Prophet Ismā‘īl عَلَيْهِ السَّلَام. Father and son completed its construction together.

“O Ibrāhīm!”, Allah then ordered, “Make an announcement. Call people for ḥajj!” Prophet Ibrāhīm عَلَيْهِ السَّلَام asked, “O Allah! How far will my voice reach?” Allah explained, عَيْنِكَ الْآذَانُ وَعَلَى الْبِلَادِ - “Make an announcement, and I Myself shall convey it.”

Prophet Ibrāhīm عَلَيْهِ السَّلَام then stood atop Mount Ṣafā (or Mount Abū Qubays, according to another narration) and proclaimed the *talbiyyah*. This made him the first person in history to recite it. After this he explained:

يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ كَتَبَ عَلَيْكُمْ حَجَّ الْبَيْتِ الْعَتِيقِ

O people, Allah has certainly made the ḥajj of this Bayt al-‘Atīq (the Ka‘bah), obligatory upon you.

Another narration describes how he said,

إِنَّ اللَّهَ يَدْعُوكُمْ إِلَى حَجِّ الْبَيْتِ الْحَرَامِ لِيُثَبِّتَكُمْ بِهِ الْعِزَّةَ وَيُخْرِجَكُمْ مِنَ النَّارِ

“Indeed, Allah calls you to perform ḥajj of the Sacred House, so He may grant you Paradise and free you from Hellfire as its reward.”

Prophet Ibrāhīm عَلَيْهِ السَّلَام made this announcement during his worldly life and after building the Ka‘bah. By the power of Allah and this prophetic miracle, **every single person to come until the**

**Day of Judgement heard this.** Those who were fortunate responded with كَيْتِكَ<sup>1</sup>.

Imam Mujāhid رَحْمَةُ اللَّهِ عَلَيْهِ elucidates:

Those who responded with كَيْتِكَ will perform ḥajj in their lives. Whoever responded once shall perform ḥajj once, whoever responded twice shall perform it twice, and whoever responded numerous times shall perform it numerous times.<sup>2</sup>

سُبْحَانَ اللَّهِ Dear Islamic brothers! Anyone who undertakes ḥajj today, spends money for it, remains patient upon any difficulties they encounter in its process, makes ṭawāf of the Ka‘bah, takes up sojourn in Mīnā, Muzdalifah and the plains of ‘Arafah, and runs between Ṣafā and Marwah; this is all evidence that these fortunate people said كَيْتِكَ in response to the call of Prophet Ibrāhīm عَلَيْهِ السَّلَام.

### Who is ḥajj obligatory upon?

O those who love Allah’s Messenger! Ḥajj is obligatory upon every Muslim possessing means to perform it. Allah declared in His Quran:

وَاللَّهُ عَلَى النَّاسِ حَجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا<sup>ط</sup>

And performing ḥajj of this House, for the sake of Allah, is (an obligation) upon the people, who have the means to reach it.<sup>3</sup>

We thus learn that ḥajj is obligatory upon whoever possesses means to reach the Ka‘bah. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained how these means refers to mode of transport and travel expenses.

<sup>1</sup> Tafsīr al-Kabīr, al-Hajj, under verse no: 27, vol. 8, p. 219

<sup>2</sup> Tafsīr al-Kabīr, al-Hajj, under verse no: 27, vol. 8, p. 219

<sup>3</sup> Al-Quran, 3:97, Translation from Kanz al-Īmān

Scholars of Islam add:

Ḥajj becomes obligatory upon an individual when they have enough money to leave their home, reach Makkah, as well as to cover costs of staying thereupon and returning home. He must possess enough expenditure to suffice for his family in his absence. The path to Makkah must also be peaceful and free from danger.<sup>1</sup>

As soon as it becomes obligatory upon someone, they **must** perform ḥajj immediately. It is completely wrong to then say, “I’ll go next year”, “Let me sort my children’s wedding out first”, or “Let me focus on my business issues before I go.”

Scholars further elucidate:

If ḥajj is obligatory upon someone, yet they delay it year after year with a variety of excuses, it shall remain obligatory even if they become poor thereafter. If struck with poverty, they must perform ḥajj by taking out a loan, the latter of which Allah shall arrange for them.<sup>2</sup>

### The bad outcome of not performing ḥajj

O those who love Allah’s Messenger! Despite it being obligatory, anybody who does not work towards performing ḥajj or does not perform it at all; such a person is in severe and detrimental loss. A Hadith mentions how a person who has the ability to perform ḥajj but does not do so risks losing his faith.

اللَّهُ أَكْبَرُ O those who love Allah’s Messenger! Think about how serious this warning is. Now, our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is *Raḥmat li al-*

<sup>1</sup> *Tafsīr Khazā’in al-‘Irfān, Āl ‘Imrān, under verse no: 97, p. 126*

<sup>2</sup> *Waqār Al-Fatāwā, vol. 2, p. 442*



‘*Ālamīn*: a mercy for all worlds. He would become extremely joyous when people accepted Islam. When non-Muslims did not recite the *kalimah* or denied verses of the Quran, this would sadden him profoundly.

The same merciful Prophet ﷺ, who would be saddened by non-Muslims not accepting Islam, spoke of how Muslims who do not perform hajj despite it being obligatory risk losing their faith.

Commenting on this hadith, Mufti Ahmad Yār Khān Na‘īmī رَحْمَةُ اللَّهِ عَلَيْهِ writes that there is no difference between the death of those who do not perform hajj and the death of those who die without faith. Allah is displeased with those who do not perform hajj and those without faith, although there is a difference in His disliking. Moreover, if someone does not perform hajj and denies its obligation, he will no longer remain a Muslim, and there is no difference in his disbelief and that of the People of the Book.<sup>1</sup>

## The journey of love

O those who love Allah’s Messenger! Performing hajj is a **monumental honour**. If it is compulsory for you, ensure you perform it at absolutely any cost. If you have done hajj before and Allah has blessed you with wealth, you can then go on to perform *nafl* hajj. If possible, even try to do it every year, or as many times in your life as possible. If you have performed your obligatory hajj, then you can also not wait for hajj time to come and instead leave as soon as you can for ‘umrah. Even breathing in the pure air of the Ḥaram is no small blessing.

Islam is founded on love for Allah and His Messenger ﷺ.

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<sup>1</sup> *Mirāt al-Manājīh*, vol. 4, p. 94

أَلَا إِيمَانٌ لِّمَن لَّا مَحَبَّةَ لَهُ - "There is no faith for he who has no love for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ." So, as Islam is centred on love, this makes hajj a journey of love in its entirety.

To do hajj, a person wears unstitched clothing (ihrām). They circle the Ka'bah, run between Şafā and Marwa, sacrifice an animal in Minā, visit the plains of 'Arafah, take up stay in Muzdalifah and throw stones at Satan when reaching Jamarāt.

These are not actions understood through mere logical deduction, but by love instead, and hajj is a journey of love from beginning to end. The only people who go on this journey or even want to in the first place, are those who love Allah and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. If people of love had to crawl to Makkah for hajj, they would consider this a priceless honour.

### The ḥāji who couldn't walk

Shaqīq Balkhī رَحْمَةُ اللهِ عَلَيْهِ explains:

On my way to Makkah to perform hajj, I saw a man who could not walk, dragging himself across the ground. I was taken aback by his determination. Nearing him, I asked, "My brother! Where do you come from?"

He replied, "I have come from Samarqand (A district of Uzbekistan 4417km from Makkah)". He had come from this astonishingly far away, all whilst unable to walk and dragging himself on the floor. "My brother!", I then asked, "How long ago did you leave Samarqand?"

"Ten years have passed", he revealed.

My surprise and amazement left me overwhelmed, and I could not take my eyes away from him as I slowly processed what he had just said.

“What is it you look at, Shaqīq?” he said.

“I am just deeply amazed at how far you have travelled in spite of your physical disability.”

The strong-willed man exclaimed, “O Shaqīq! My passion will bring my distant destination close. As far as being unable to walk, Allah will help me overcome this.”<sup>1</sup>

سُبْحَانَ اللَّهِ O those who love Allah’s Messenger! Look at the inexplicable love and passion of this physically disabled man. Despite being totally unable to walk, he dragged himself from another country to lay his eyes upon the Ka’bah. **Ten years of his life were spent in this.**

May we be granted a fraction of his love and passion! There is a great lesson in this incident for healthy Muslims who do not perform hajj despite being wealthy and capable enough. This physically disabled man had left his house crawling ten years prior, and his journey was still not complete. Yet, some people cannot bear to take a seated plane journey lasting only a few hours.

May we all be blessed with true yearning to perform hajj! May our hearts be filled with love of Allah and His Messenger, so we can practically prioritise their commands and leave everything to do obligatory hajj! If we have done our obligatory hajj, may Allah allow us to perform *nafl* hajj many times over!

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<sup>1</sup> *Aashiqan-e-Rasool Ki 130 Hikayaat, p. 124*

For the sake of that physically disabled, may Allah grant us yearning to make hajj ourselves!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Three hadith discussing the virtue of hajj

1. As narrated by the Companion Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, the final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “Whoever performs hajj of the Ka‘bah and does not engage in obscenity or sin during it, will return as his mother gave birth to him.”<sup>1</sup>
2. It is stated in *Ṣaḥīḥ al-Bukhārī*:

الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِبَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ

One ‘umrah to another is expiation for the sins between them, and reward for an accepted hajj is nothing but Paradise.<sup>2</sup>

3. It is stated in *Ṣaḥīḥ Muslim*, إِنَّ الْحَجَّ يَهْدِيكُمْ مَأْكَانَ قَبْلِكُمْ - “Certainly, hajj causes previous sins to be forgiven.”<sup>3</sup>

### Fulfilling the rights of people is necessary even after hajj

O those who love Allah’s Messenger! We have learnt that faith and good deeds lead to sins being forgiven.

Scholars of Islam add, “Performing ‘umrah leads to minor sins being forgiven, and there is full hope an accepted hajj leads to forgiveness for major sins.”

<sup>1</sup> *Ṣaḥīḥ al-Bukhārī*: 1521

<sup>2</sup> *Ṣaḥīḥ al-Bukhārī*: 1773

<sup>3</sup> *Ṣaḥīḥ Muslim*: 121

Do bear in mind that performing hajj removes sin, but the rights of people are not acquitted. For example, let's say someone has taken a loan but delayed paying it back without any reason. By the blessings of hajj, the sin of delaying repayment this way will be forgiven, but the money must still be returned.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

### A hajj pilgrim will intercede for 400 people

As conveyed by the Companion Abū Mūsā Ash‘ari رَضِيَ اللهُ عَنْهُ, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “A hajj pilgrim will intercede for 400 of his family members and becomes sinless as he was when his mother gave birth to him.”<sup>1</sup>

### Glad tidings of forgiveness for the hajj pilgrim

The Companion Abū Dhar Ghifāri رَضِيَ اللهُ عَنْهُ reports; Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Prophet Dāwūd عَلَيْهِ السَّلَام asked, “O Allah! What reward is there for those who visit Your House (the Ka‘bah)?” Allah replied, “Whoever makes hajj of My Ka‘bah, I guarantee to pardon them in the world and forgive them when they meet Me (on the Day of Judgement).”<sup>2</sup>

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also explained:

When the day of ‘Arafah comes, Allah declares, “O angels! Look at My slaves. They have journeyed from far and wide. Their state is dishevelled and their appearances unkempt. I make you witnesses I have surely forgiven them.” The angels then say, “O

<sup>1</sup> Musnad al-Bazzār: 3196

<sup>2</sup> Al-Mu‘jam al-Awsaṭ: 6037

Allah! There are even sinners amongst them.” Allah states, “Indeed, I have forgiven them too.”<sup>1</sup>

## The jihād of the weak

The martyr of Karbala, Imam Ḥusayn رَضِيَ اللهُ عَنْهُ reports:

“O Messenger of Allah!”, a person once said, “I am very weak and cannot perform jihād.” It was said in reply, هَلُمَّ إِلَى جِهَادٍ لَا شَوْكَةَ, “Strive towards the jihad in which there is no fear of even a thorn: the hajj pilgrimage.”<sup>2</sup>

## An accepted hajj

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced:

حَجَّةٌ مَبْرُورَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَحَجَّةٌ مَبْرُورَةٌ لَيْسَ لَهَا جَزَاءٌ إِلَّا الْجَنَّةُ

An accepted hajj is better than the world and everything in it. Along with this, the reward of it is nothing other than Paradise.<sup>3</sup>

## What is an accepted hajj?

A *hajj mabrūr* (accepted hajj) refers to one which does not contain sin or a hajj free from showing off. It can also refer to a hajj after which the pilgrim refrains from sin until they die. Until then, they avoid any action which would ruin or invalidate their previous hajj.<sup>4</sup>

## Dying during hajj

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained:

<sup>1</sup> *Kanz al-‘Ummāl, part 5, vol. 3, p. 29, hadith 12098*

<sup>2</sup> *Al-Mu’jam al-Awsaṭ: 4287*

<sup>3</sup> *Iḥyā’ ‘Ulūm al-Dīn, vol. 1, p. 317*

<sup>4</sup> *Mirāt al-Manājīh, vol. 5, p. 727*

Whoever departs for hajj and passes away, shall have the reward of hajj written for them until the Day of Judgement. And whoever departs for 'umrah and passes away, will be granted the reward of 'umrah until the Day of Judgement.<sup>1</sup>

## The daily descent of 120 mercies

The Companion 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُمَا reports, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Allah sends 120 mercies upon hajj pilgrims every day. From them, 60 are for those who make ṭawāf of the Ka'bah, 40 for those who offer salah near it and 20 for those who gaze upon it."<sup>2</sup>

## When Satan is humiliated

The Companion Ṭalḥah bin 'Ubaydullah رَضِيَ اللهُ عَنْهُ narrates, Allah's final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared:

Satan is seen most disgraced, humiliated and angry on the day of 'Arafah. This is because the mercy of Allah showers profusely upon those making *wuqūf* in 'Arafah on that day, and Allah forgives the severest of their sins.<sup>3</sup>

## Ask hajj pilgrims to pray for your forgiveness

In another hadith, the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself made du'ā for those who make hajj:

اللَّهُمَّ اغْفِرْ لِلْحَاجِّ وَلِئِنَّ اسْتِغْفَرَ لَهُ الْحَاجُّ

O Allah, forgive the hajj pilgrim and those they seek forgiveness for.<sup>4</sup>

<sup>1</sup> *Musnad Abi Ya'la, Musnad Abū Hurairah, vol. 5, p. 44, hadith 6350*

<sup>2</sup> *Shu'ab al-Īmān: 4051*

<sup>3</sup> *Kanz al-'Ummāl, part 5, vol. 3, p. 29, hadith: 12101*

<sup>4</sup> *Al-Mustadrak li al-Ḥākim: 1654*

Another blessed hadith explains:

الْحَجَّاجُ وَالْعُمْرَاءُ، وَقَدْ اتَّخَذَ اللَّهُ مِنْ دَعْوَتِهِمْ وَإِنْ اسْتَغْفِرُوا غُفِرَ لَهُمْ

Those who perform hajj and ‘umrah are the delegation of Allah. If they make du‘ā to Him, He accepts it. If they seek forgiveness, He forgives them. <sup>1</sup>

In a hadith narrated by the Companion ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُ, Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

When you meet a hajj pilgrim, greet him with salaam, shake hands with him and ask him to pray for your forgiveness before he reaches his home, as indeed, he is already forgiven.<sup>2</sup>

## Prophetic knowledge of the unseen

Imam Ibn Hibbān explains:

An Anṣārī Companion came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and wanted to ask certain questions. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ beautifully said, “You may ask me if you wish, or I myself can tell you your question and its answer.”

“O Messenger of Allah!”, the Companion exclaimed, “Kindly inform me of what I came to ask.”

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ revealed, “You wanted to ask, ‘What reward does a hajj pilgrim earn when he leaves his home, when he takes up stay at ‘Arafah, when he throws stones at the Jamarāt, when he shaves his head, and when he performs the final ṭawāf?’”

<sup>1</sup> Sunan Ibn Mājah: 2892

<sup>2</sup> Al-Jāmi’ al-Ṣaghīr: 847



The Anṣārī Companion said, “O Prophet of Allah, I take oath by He Who sent you as a truthful prophet; you have explained every single one of my questions exactly as they were. I implore you to kindly provide answers for them also.”

Upon this request, Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “When a ḥajj pilgrim leaves his home, one good deed is written for every step his ride takes, and one sin is forgiven. When he stands in ‘Arafah’s plains, Allah reveals a special divine manifestation on the sky in accordance with His Majesty, and declares, ‘O angels! Bear witness! I have forgiven their sins, even if they are equivalent to droplets of rain or grains of sand.’”

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ continued, “When a ḥajj pilgrim stones the Jamarāt, nobody shall know of its (immense) reward until the Day of Judgement. When he has his head shaved, he shall acquire light on the Day of Judgement for every hair that fell from his head. When he performs the final ṭawāf of the Ka’bah, he is as pure from sin as he was the day his mother gave birth to him.”<sup>1</sup>

سُبْحَانَ اللهِ Dear Islamic brothers! There are many amazing virtues of performing ḥajj:

- ◆ When someone performing ḥajj leaves his home, a good deed is written for every step he takes, and one sin is removed.
- ◆ All their sins are forgiven on the plains of ‘Arafah.
- ◆ They are granted countless rewards when they throw stones at the Jamarāt.

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<sup>1</sup> Ṣaḥīḥ Ibn Ḥibbān: 1887

- ◆ When he has his head shaved, each strand of hair will become light for him on the Day of Judgement.
- ◆ When he performs the final ṭawāf of the Ka‘bah, he is completely purified from sins.
- ◆ The reward of an accepted ḥajj is Paradise.
- ◆ Ḥajj removes previous sins.
- ◆ A ḥajj pilgrim can intercede for 400 of his family members.
- ◆ Whoever they pray for to be forgiven, is granted forgiveness.
- ◆ A ḥajj pilgrim is the guest of Allah.
- ◆ Their du‘ās are accepted.
- ◆ Their poverty or financial difficulties are taken away.
- ◆ When someone who died during ḥajj is raised on the Day of Judgement, they will be reciting *talbiyyah* – كَبَيْتَكَ اللَّهُمَّ كَبَيْتِكَ - in a loud voice.
- ◆ When they spend one pound during the journey, they will receive the reward of spending one hundred thousand pounds.
- ◆ 60 mercies descend upon them when they perform ṭawāf.
- ◆ 40 descend upon them when they offer salah in Masjid al-Ḥarām.
- ◆ 20 are for those who go to Masjid al-Ḥarām and simply look upon the Ka‘bah.

سُبْحَانَ اللَّهِ What auspicious and esteemed rewards these are! May Allah grant us the enthusiasm and opportunity to perform ḥajj!

Remember, it is not money you need to perform hajj. Instead, you must have true longing and yearning in your heart for this. Allah looks at your wholehearted desire and sincerity. If you have these, you will be granted mercy. Definitely, most definitely, you shall then find yourself travelling for hajj one day.

### Travelling to the Ka'bah from India in an instant

Here is a story that took place in India. One year, hajj season came around as usual. On the 9th of Dhu al-Hijjah (the day of 'Arafah), an old man was harvesting crops from his field. Out of the blue, he found himself develop an overwhelmingly strong yearning to perform hajj. He thought to himself, "It is the day of 'Arafah. Today, hajj pilgrims will have gathered in 'Arafah's plains and are currently asking from their Lord."

He let out a sigh from the bottom of his heart, and lamented, "If only I could perform hajj."

Shaykh Jahāngīr Samnāni رَحْمَةُ اللهِ عَلَيْهِ was nearby when this happened. Hearing the regretful sighs of this old man, the shaykh called him close. Without speaking, he simply gestured for the old man to leave. In the blink of an eye, the old man then suddenly found himself in Masjid al-Ḥarām, directly in front of the Ka'bah.

اللهُ أَكْبَرُ The old man performed ṭawāf, joined the pilgrims in 'Arafah and eventually completed his hajj. He then realized he had no money to return home, as he only reached Makkah through the miracle of a saint. As this thought came to his mind, he saw Shaykh Jahāngīr Samnāni رَحْمَةُ اللهِ عَلَيْهِ standing in front of him, once again gesturing for him to leave. Immediately, the old man found himself at home in India again.<sup>1</sup>

<sup>1</sup> *Ashiqān-i-Rasūl Kī 130 Hikāyāt, p. 79*

O those who love Allah’s Messenger! Some of you may be thinking how is this possible, and how can someone travel from India to Arabia in the blink of an eye. If Satan is trying to make this appear impossible, one must realise this is a saintly miracle. Allah blesses his distinguished servants and saints with miracles like these. This saintly miracle is referred to as **طَوَّى الْأَرْضَ** - folding of the earth and lessening of distance. Proof of this is even found in the Quran!

Āṣif bin Barkhiyā رَحْمَةُ اللَّهِ عَلَيْهِ was a saint, hailing from the *ummah* of Prophet Sulaymān عَلَيْهِ السَّلَام. One day, people were gathered in the court of Prophet Sulaymān when he asked, “Who can bring me the throne of Queen Bilqīs?”

Āṣif bin Barkhiyā then said:

أَنَا أُبَيِّئُكَ بِهِ قَبْلَ أَنْ يَتَرْتَدَّ إِلَيْكَ طَرْفُكَ

“I will present it in your majesty's court before the blink of an eye.”<sup>1</sup>

So, Āṣif bin Barkhiyā said he would bring the throne of Bilqīs to Prophet Sulaymān **in the blink of an eye**.

سُبْحَانَ اللَّهِ The throne of Bilqīs was locked behind seven rooms. Yet, through the power granted by Allah, Āṣif bin Barkhiyā took the throne of Bilqīs from Yemen and presented it to Prophet Sulaymān in just the blink of an eye. This was a saintly miracle of his, and this shows us how the friends of Allah can travel long distances in a short amount of time. This is why we should protect ourselves from Satanic whispers about this topic. May Allah grant us intellect that is open to the truth!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

<sup>1</sup> Al-Quran, 27:40, Translation from Kanz al-Īmān

## A devoted hajj pilgrim

Imam Ibn Jawzi رَحْمَةُ اللهِ عَلَيْهِ writes:

A person once longed to perform hajj. For three years, he consistently made du'ā to Allah for this blessing. Yet, the desire of his heart was not fulfilled. The days of hajj arrived for the fourth year, and his yearning of travelling to Makkah and seeing the Ka'bah had reached its peak. In this time, he had a dream one night, in which he beheld none other than the final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who said, "Travel for hajj this year."

اللهُ أَكْبَرُ - The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ granted him permission to perform hajj!

The person awoke in a state of indescribable joy. The prophetic words he had heard in his dream were echoing in his ears. He had received permission for the hajj he had been longing for. He suddenly realised he did not have any means to travel for this. His happiness slowly then dissolved into sorrow.

The following night, he had another dream in which he saw the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say, "Travel for hajj this year" The person could not find it within himself to express his worries to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Even when the same dream occurred on a third night in a row, he was unable to speak of what concerned him. When a fourth night came in which he had the same dream, he humbly submitted, "O Messenger of Allah, O beloved of Allah! I do not have any travel expenses. I am worried about how I can perform hajj without this!"

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, "Why would you not be able to do hajj? You do in fact possess provisions for this journey. Dig in this specific place of your home, and you will find a piece of armour that belonged to your grandfather." The Prophet

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ left after saying this. The person woke up in the morning, beaming with delight. He offered fajr salah and immediately went to the location the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ informed him of.

He started digging and found an expensive piece of armour. He sold this and used the earnings to set out for hajj.<sup>1</sup>

O those who love Allah's Messenger! Wealth and provisions are not needed to perform hajj. What is needed, however, is heartfelt desire, longing and yearning to make this blessed journey. We must try to increase these feelings in our hearts, and we can do so by reading about the excellences of hajj. إِنَّ شَاءَ اللهُ. Through this, our hearts will become overflowing with love for hajj and a means for us to make this journey will come about.

Make it a habit to sit alone somewhere at night. Visualise the holy Ka'bah; imagine being in the blessed lands of Minā and 'Arafah; think of running between Şafā and Marwa. Consider how it would feel to recite the *talbiyyah* in those sacred places. In a state of complete helplessness and submission, then say, "O Allah! Grant me the honour of performing hajj!" إِنَّ شَاءَ اللهُ. Passion for hajj will ignite in your heart and tears will begin to flow from your eyes. There is great hope Allah will bless you out of His mercy. Your heart will be filled with yearning for this journey, and ultimately, Allah will call you to perform hajj one day.

The Amir of Ahl al-Sunnah Mawlana Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالَمِيَّة has written three beautiful books: *130 Parables of Devotees of Rasool*, *Rafīq al-Haramayn* and *Rafīq al-Mu'tamirīn*. Reading these books is a great way of developing desire to perform hajj. Gift these books to those who will be travelling for hajj or 'umrah, as this is a way of conveying

<sup>1</sup> 'Uyūn al-Ḥikāyāt, vol. 2, p. 223

reward to one's deceased parents or loved ones, and bettering our own Hereafter.

If they read these books and then go on to perform hajj or 'umrah to perfection, you too will receive countless blessings and good deeds **إِنْ شَاءَ اللَّهُ**. In fact, this one good deed of yours could be a means of you visiting Makkah and Madinah yourself.

## Pious Deed 71

Dear Islamic brothers! To increase our longing for performing hajj, reading the books we have just mentioned is greatly beneficial. Simultaneously, we must also read Islamic literature to increase our knowledge. From the 72 pious deeds prescribed to us by the Amir of Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ** in the form of the Pious Deeds booklet, number 71 is:

Have you completed the 'reading list of a lifetime'? (*Minhāj al-‘Ābidīn, Jā' al-Ḥaqq*, explanation about apostasy from part 9 of Bahār-e-Sharī‘at, discussion about trading from part 16, discourse about the rights of parents (if you are married), discussion about muḥarramāt and rights of the spouse from part 7, explanation about children's upbringing, divorce, hurmat-i-muṣāharat, zihār and talāq-i-kināyah from part 8? Have you read the books authored by Imām Aḥmad Razā Khān **رَحْمَةُ اللَّهِ عَلَيْهِ** entitled *Tamhīd-al-Īmān* and *Husām al-Ḥaramayn*? What about books published by Maktaba-tul-Madinah, such as *Kufriyah Kalimat ke bare mein Sawal Jawab*?

Other books and booklets can be found mentioned within the 72 Pious Deeds booklet. We should all try our best to read them, as our Islamic knowledge will then increase manifold. Make an intention to fill in the Pious Deeds booklet and read the books recommended therein. May Allah grant us the ability to act upon this!

## صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

### Monthly Magazine Faizan e Madina Application

O those who love Allah's Messenger! The IT department of Dawat e Islami has launched a Monthly Magazine application. This app has many features:

- ◆ It contains all the magazines of the previous months in PDF format.
- ◆ You can read, copy and share the articles of the magazine.
- ◆ It has a search option to find something from all the editions of the Monthly Magazine.
- ◆ All articles and series have been arranged according to their respective topics.

Download this application today, take benefit from it and encourage others to do the same.

## صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

### Madani pearls of knowledge related to hadith

Dear Islamic brothers! Let us now listen to some Madani pearls of knowledge related to hadith. First, let us mention two hadith of the final Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

1. Whoever memorises 40 hadith in relation to religious matters and then conveys them to my *ummah*, Allah will resurrect him (on the Day of Judgement) as a jurist. I shall intercede for him and bear witness in his favour.<sup>1</sup>

<sup>1</sup> *Mishkāt al-Maṣābīh*: 258



2. May Allah preserve he who listens to my hadith, remembers and conveys them to others.<sup>1</sup>
- ◆ Hadith refer to the words, actions, state of affairs and approval of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.<sup>2</sup>
  - ◆ It is *farḍ kifāyah* (a communal obligation) to attain knowledge of hadith. If no one in the entire *ummah* has knowledge of hadith, the entirety is sinful.<sup>3</sup>
  - ◆ Hadith are the basis of Islamic law, just like the Quran.<sup>4</sup>
  - ◆ It is impossible to understand the purpose of Quranic verses and the details of the commands of Allah, without the guidance of hadith.<sup>5</sup>

### Announcement:

The remaining Madani pearls of knowledge relating to hadith will be taught in study circles. Please do participate in them to find out more!

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

<sup>1</sup> *Jāmi‘ al-Tirmidhī: 2665*

<sup>2</sup> *Nuzhat al-Qāri, vol. 1, p. 87*

<sup>3</sup> *Niṣāb-e-Uṣūl-e-Hadith ma‘a Iḥādīth Razawiyyah, p. 28*

<sup>4</sup> *Muntakhab Hadith, p. 7*

<sup>5</sup> *Ibid*