



Messages for the Pilgrim Hajj



islamweb.net

product by:

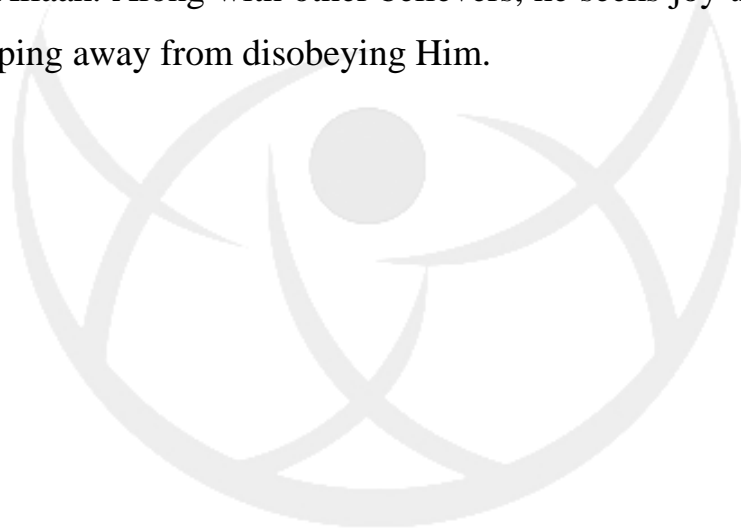
Islamweb Staff

Introduction:

O pilgrim who intends to come to the Ancient House (of Allaah) and visit the sacred precincts. May the peace, mercy and blessing of Allaah be upon you.

These are some messages for you which are related to the inviolability of the sacred precincts of *Makkah* and the rituals of *Hajj*.

They are messages of love and exaltation for each pilgrim who has the desire to visit these blessed places and sacred precincts to assert his allegiance to Allaah The Almighty and testify that he is a Muslim who is asking for the forgiveness and pardon of Allaah. Along with other believers, he seeks joy through obeying Allaah and keeping away from disobeying Him.



The First Message: A Pillar and Origin:

Observing *Hajj* is the fifth pillar in Islam. The Prophet ﷺ said: ***"Islam is built upon five (pillars)."*** He mentioned *Hajj* to the Sacred House of Allaah as one of these pillars. It is a great pillar by means of which the hearts of Muslims come together, all differences are laid aside and pilgrims come from the farthest parts of the earth. There is no difference between an Arab and a non-Arab, rich and poor, old and young, ruler and ruled. Rather, all people come to the sacred precincts with the same dress, the same goal and the same task.

Hajj is one of the fundamentals of Islam. It is a basis to discard all worldly differences and refine belief and creed as well as wishes and hopes. It is a basis to purify one from all aspects of *Shirk* (polytheism) and its people and to purify one from all sins and misdeeds. In a *Hadeeth*, the Prophet ﷺ said: ***"Whoever performs Hajj, during which he neither commits sexual intercourse (with his spouse) nor sins, will return as sinless as a newborn child on the very day his mother delivered him."***

It is a means of entering Paradise and attaining salvation from Hell. The Messenger of Allaah ﷺ said: ***"(Entering) Paradise is the reward of a valid and accepted Hajj."*** The Prophet ﷺ also said: ***"There is no other day on which Allaah frees more slaves from Hell than on the Day of 'Arafah."***

Dear pilgrim, *Hajj* is a basis for great acts of worship which Allaah has honored you with. Thus, you should spare no effort to win the virtues and excellence of these acts of worship. You have the chance to do so, the goal is before you and the consequences are praiseworthy and great.

The Second Message: Glad Tidings:



Texts from the *Sunnah* of the Prophet ﷺ give glad tidings for each pilgrim, man and woman. I give you these glad tidings with sincere supplications for you to be one of those who receive them.


1- It was narrated that when 'Amr Ibn Al-'Aas ﷺ went to see the Prophet ﷺ to declare his Islam, he ﷺ said, "Extend your right hand, so that I may pledge allegiance to you." The Prophet ﷺ then stretched his right hand, but 'Amr ﷺ withdrew his hand. The Prophet ﷺ asked: **"What is the matter, 'Amr?"** He ﷺ said, "I wish to lay down a condition." He ﷺ asked: **"What condition do you wish to put forward?"** 'Amr ﷺ replied, "To be granted forgiveness." He ﷺ said: **"Do you not know that (embracing) Islam wipes out all what is before it (of previous misdeeds), that emigration wipes out all what is before it and that Hajj wipes out all what is before it?"**

2- Ibn 'Umar ﷺ narrated that the Prophet ﷺ said: **"When you go out of your house intending (to reach) the Sacred House, with each step by your mount, Allaah records a good deed for you and wipes out one of your misdeeds; when you stand at 'Arafah, Allaah descends to the lowest heaven and boasts of you before the angels Saying, 'These are My slaves. They came to Me unkempt and dusty from the farthest parts of the earth hoping for My mercy and fearing My punishment, although they did not see Me. How would they be if they saw Me!' Your misdeeds will be forgiven even if they are (as numerous as) the days of the worldly life or the drops of rain; when you cast the pebbles, this is saved for you (for the Hereafter); when you shave your head, a reward will be recorded for you with each hair that drops; when you perform Tawaaf (circumambulating the Ka'bah), you will return as sinless as a newborn child on the very day your mother delivered you."** [At-Tabaraani; Al-Albaani: Hasan (Sound)]


What do you think?

The Third Message: Prosperity with no Poverty Thereafter:

It was narrated on the authority of *Ibn 'Abbaas*  that the Messenger of Allaah  said: ***"Perform Hajj and 'Umrah (lesser pilgrimage) successively for they wipe out poverty and sins just as fire wipes out the filth of iron, gold and silver."*** [At-Tirmithi]

Given the text of the *Hadeeth*, *Hajj* is a way to attain wealth and security from poverty. No matter how much the pilgrim spends on *Hajj*, he will be compensated with a doubled and multiplied compensation. *Hajj* is security against poverty and need. Since the means of transportation now are modern and comfortable, tents are huge and spacious which secure a tranquil residence and humble worship for the pilgrim, this makes it more obligatory and necessary to achieve the sought after goal. Sorrow and procrastination in performing *Hajj* for fear of poverty, crowdedness, heat or cold, in fact reflects negligence and deception by Satan. It was narrated that *'Umar Ibn Al-Khattaab*  said, *"Whoever is (physically and financially) able to perform Hajj but does not do so, you have to demand him to pay the Jizyah (a non-Muslim tax). He is (considered) a non-Muslim."* [Al-Bayhaqi]

Dear pilgrim, *Hajj* is a great fortune for you in both worlds. While you are postponing *Hajj* for fear of poverty, it could happen that you die and become among the residents of the graves the next year.

Remember, hasten and set out for *Hajj* before it is too late. The fortune is before you, the promise is from Allaah, the guarantor is the Messenger of Allaah 

the witnesses are the angels. The worldly reward is prosperity and entering Paradise is the consequence in the Hereafter.

The Fourth Message: The Righteous Predecessors:

The Prophet ﷺ the finest and purest human, called on pilgrims to: ***"Learn your rituals (of Hajj) from me."***

Here are also some examples from among the righteous predecessors who followed the example of the Messenger of Allaah ﷺ:

- *Anas Ibn Maalik* رضي الله عنه put on *Ihraam* (the clothing of ritual consecration) at *Thaat 'Irq* (the place from where the people of Iraq put on *Ihraam*) and he was not heard saying anything except the mentioning of Allaah until he finished.
- When *Al-Qaadhi Shurayh* رحمته put on *Ihraam*, he was like a deaf snake (not talking to or mixing with people).
- *Sufyaan Ath-Thawri* رحمته never abandoned enjoining good and forbidding evil while going to and coming from *Hajj*.
- When *Al-Fudhayl Ibn 'Iyaadh* رحمته was standing at *'Arafah*, he bowed down and his eyes shed abundant tears.
- *Bakr Ibn 'Abdullaah Al-Muzani* رحمته said, "Had I not been one of the pilgrims, I would have said, 'They must have been forgiven.'"
- *Al-Awzaa'i* رحمته during *Hajj*, remembered and mentioned Allaah in each location and position with humbleness and servitude.

Reflect!

The Fifth Message: Words of Light:

On the 10th year after *Hijrah*, the Prophet ﷺ went to *Hajj*. On the 9th day of *Thul-Hijjah*, about 150,000 Muslims gathered around him and he delivered his famous *Khutbah* (sermon), saying:

"O people, listen to me. Perhaps I will not see you after this year. Your blood and property are inviolable like the sanctity of this day, this month and this land. All evil practices of the pre-Islamic era are hereby canceled and all bloodshed in the pre-Islamic era are canceled as well. The first blood-revenge I cancel is that of ours - the blood of Rabee'ah Ibn Al-Haarith. Riba (interest/usury) which was common in the pre-Islamic era is also hereby abolished, and the first Riba I abolish is that of Al-'Abbaas Ibn 'Abd Al-Muttalib.

Fear Allaah regarding your wives; Allaah has entrusted them to you and made intercourse lawful with them by the word of Allaah. They should not allow anybody you dislike to enter your houses; if they do, you may strike them lightly. You should provide for them and clothe them according to what is acceptable. I leave among you the Book of Allaah; should you hold onto it, you will not go astray.

O people, there is neither a prophet after me nor a nation after you. Worship your Lord, perform the five obligatory prayers, fast the month (of Ramadhaan), pay the Zakaah of your properties with content and

tolerance, perform Hajj to the House of your Lord and obey your rulers, you will enter the Paradise of your Lord. When you will be asked about me, what will you say?"

The people replied, "We testify that you have perfectly delivered the message and advised." The Prophet ﷺ pointed his finger to the sky and then lowered it, saying three times: "**O Allaah, bear witness!**"

The Sixth Message: Ostentation and Reputation:

After performing the rituals of *Hajj*, it happens that some pilgrims boast and state that they were a member of such-and-such a delegation, with the such-and-such a group, and that they did such-and-such, performed *Tawaaf*, cast the pebbles, slaughtered, and so on. The pilgrim may boast of these deeds, whether deliberately or unintentionally, and forget that sincerity and dedicating the acts of worship solely to Allaah is the real goal of *Hajj*. Allaah The Almighty Says (what means):

- ***{And they were not commanded except to worship Allaah, [being] sincere to Him in religion.}*** [Quran 98: 5]
- ***{So worship Allaah, [being] sincere to Him in religion. Unquestionably, for Allaah is the pure religion.}*** [Quran 39: 2-3]

In an authentic *Hadeeth*, the Prophet ﷺ said: "***Intentions are what count in deeds and each one will be rewarded according to his intentions.***"

Shurayh رحمه الله said, "The (true) pilgrims are few, although the travelers to Hajj are many. Many do righteous deeds but few are those who dedicate them solely to Allaah."

Ibn Rajab رحمته said, "The pilgrim should not intend ostentation, reputation, showing off, arrogance or haughtiness with his Hajj. Rather, he should dedicate it solely to Allaah and to obtain His satisfaction. The pilgrim has to be humble, modest and submissive to Allaah while performing it."

It was narrated on the authority of Anas رضي الله عنه that he said, "The Prophet ﷺ performed Hajj on a worn-out saddlebag and velvet that was worth four Dirhams. He ﷺ said: '**O Allaah, I seek a Hajj that is free from ostentation and from seeking reputation.**'" [Ibn Maajah]

The Seventh Message: Talbiyah:

"Labbayka Allaahumma labbayk. Labbayka laa shareeka laka labbayk. Inna al-hamda wan-ni'mata laka wal-mulk. La shareeka lak (I am responding to Your call O Allaah, I am responding to Your call! I am responding to Your call, You have no partner with You, I am responding to Your call. All perfect praise and bounty belongs to You, and the dominion is Yours)."

With a tender and clear voice, all pilgrims coming from the different parts of the world to witness the great benefits for them repeat this slogan, declaring their allegiance to Allaah, intending His House, hoping to receive His bounty, seeking His mercy and repeating the call of their forefather, *Ibraaheem* (Abraham), the intimate friend of Allaah رضي الله عنه with full humbleness and purification.

With this *Talbiyah*, the pilgrim spends a long journey of faith where he is motivated by repentance to Allaah and purification from each sin out of exalting and honoring the symbols of Allaah and in compliance with the *Sunnah* of the

Prophet ﷺ. Repeating this slogan and saying it loudly is explicit evidence and truthful declaration that greatness exclusively belongs to Allaah alone and that the slave of Allaah will keep obedient to Allaah wherever he goes.

How beautiful this call is! How wonderful the response to the commands of Allaah is!

Talbiyah is not a chant or song that one says while those behind him repeat it with neither reflection nor contemplation. Repeating the *Talbiyah* in one tone by all pilgrims is against the *Sunnah* of the Prophet ﷺ and distracts and disturbs other people. This collective recitation of *Talbiyah* is an innovation in religion and it has no ground in *Sharee'ah*. Sometimes the voices of women become even louder than the men's, and this denotes great evil! We should avoid innovation in religion and be keen to comply with the *Sunnah* of the Prophet ﷺ.

A Pilgrim's Journal:

- *The 8th day of Thul-Hijjah (the Day of Tarwiyah):*

On this day, it is recommended for the pilgrim to perform *Ghusl* (ritual bathing) and apply perfume before putting on *Ihraam* for *Hajj*. If he is afraid of not completing the rituals due to some reason, he can make a condition by stating, "O Allaah, I will be free from my *Ihraam* if something detains me." He then spends the night of the 9th day in *Mina* and repeats the *Talbiyah* frequently and shortens the four-*Rak'ah* (unit) prayers to only two.

- *The 9th day (the Day of 'Arafah):*

The pilgrim departs for 'Arafah after sunrise and there he performs the *Thuhr* (noon) and 'Asr (afternoon) prayers combined and shortened and intensifies his supplication, saying: "***La ilaaha illa Allaah wahdahu la sharika lah, lahul-mulk wa lahul-hamd wa huwa 'ala kulli shay'in qadeer (There is no deity worthy of worship except Allaah. He has no partner. To Him belongs sovereignty and to Him belongs praise, and He is, over everything, Omnipotent).***" There also he offers a lot of charity.

- *The Night of Muzdalifah:*

After sunset of the Day of 'Arafah, the pilgrim departs for *Muzdalifah* with tranquility and humbleness. There, he performs the *Maghrib* (sunset) and 'Ishaa' (night) prayers combined as soon as he arrives there. The *Athaan* (the first call of prayer) is said only one time and the *Iqaamah* (the second call of prayer) is said for each prayer. Then he camps down and goes to sleep. He should not perform any other prayers except the *Witr* (odd-numbered) prayer. He stays there until he performs the *Fajr* (dawn) and then goes to *Al-Mash'ar Al-Haraam* (the Sacred Monument) if possible. He then supplicates to Allaah there until daybreak.

- *The Day of 'Eed (the 10th day of Thul-Hijjah):*

On this day, the pilgrim intensifies repeating *Talbiyah* until he casts the seven pebbles of the *Jamrah* of *Al-'Aqabah* (large stoning area), while saying, '*Allaahu Akbar* (Allaah is the Greatest)' with each pebble. Then he slaughters the *Hady* (*Hajj* sacrificial animal), and shaves or shortens the hair of his head. This is unlike women who have to shorten their plaits a distance of a fingertip, and it is better for men to shave their heads. Then he performs *Tawaaf* and *Sa'y* (walking between mounts *As-Safaa* and *Al-Marwah*), according to the type of

Hajj he performs. Then he takes off his *Ihraam* clothes, having reached the first stage of ending *Ihraam*.

- *The Days of Tashreeq (the 11th, the 12th and the 13th of Thul-Hijjah):*

The pilgrim casts the three *Jamrahs* after the sun declines from its zenith, according to the following sequence: the *Sughra* (smallest), the *Wusta* (middle) and then the *Jamrah* of *Al-'Aqabah* (largest), each with seven pebbles saying 'Allaahu Akbar (Allaah is the Greatest)' with each pebble. After throwing the pebbles at the *Sughra* and the *Wusta Jamrahs*, it is recommended that he stops there and supplicates to Allaah for a long time while raising his hands, following the signboards there. Then, it is obligatory to spend the night at Mina and then to end the *Hajj* rituals by performing the Farewell *Tawaaf*.

A Dialogue with the Ihraam Dress:

Who are you? Tell me about yourself?

- I am the pilgrim's companion while he is performing the rituals of *Hajj*. I remind him of the day when he will depart this world to the grave and the Hereafter. I simply remind him of his shroud after death.

Why are you white?

- This is the *Sunnah* of the Prophet ﷺ and his companions ﷺ. It is evidence of purity and clearness in intention and deeds.

What is the matter which you like most?

- To be worn by many people who intensively invoke, supplicate and repeat *Talbiyah* in this state.

What is the matter which you dislike most?

- The wasting of time during these few noble days in idle talk and inappropriate deeds.

What is your most precious wish?

- That a person who wears me sincerely repents to Allaah and Allaah accepts his repentance. Also, when he remembers the favor of Allaah on him and thus he does not forget my honor and greatness in his heart.

When are you happy?

- I become happy when I remember the *Hadeeth* of the Prophet ﷺ: "***When a person dies while he is in the state of Ihraam, he is resurrected on the Day of Resurrection while repeating Talbiyah.***" He will be resurrected in this state because of me! Reflect!

Would you please advise the one who wears you?

- I would advise him to respect me by avoiding sexual activities, sins, abusing, cursing, and so on, while wearing me. What abuses me most is when a pilgrim smokes while he is wearing me. This actually violates the essence of humbleness, tranquility and respect.

In conclusion, whom do you love and hate of pilgrims?

- I love the pilgrim who is pious, a doer of good, and who keeps his 'Awrah (body-parts that must be covered according to Islam) hidden from others. On the other hand, I hate the pilgrim who commits sins and does acts of disobedience. I remind all pilgrims that entering Paradise is the reward of a valid and accepted *Hajj*.

Supplication...Supplication:

Dear pilgrim, whoever intensively knocks at the door, then it is about to be opened before him. Likewise, whoever intensively supplicates to Allaah, his supplication is about to be answered. In an authentic *Hadeeth*, the Prophet ﷺ said: ***"Your Lord Is bashful and generous, and is too bashful to turn down the hands of His slave when he raises them to Him without granting him his request."***

Is there a scene better than that when pilgrims are supplicating to Allaah and seeking His bounty and forgiveness while shedding tears of truthfulness and hope, raising their hands, moving their tongues with praise and exaltation and their hearts have great hope in Allaah? These are truly pure places, a blessed season and great scenes, particularly on the Day of 'Arafah, the ever greatest and best day. It is the day of the forgiving of sins, the overlooking of misdeeds, the covering of faults and the winning of the most beloved goals. The Prophet ﷺ related through a *Qudsi* (sacred) *Hadeeth* in this regard that Allaah The Almighty Said: ***"O My slaves, be witnesses that I have forgiven the doer of good and I have pardoned their evil-doer."***

Given that, you should not delay making supplications and rejoice, for they will be answered.

The Weak:

Dear pilgrim, here are examples of those who are weak in their *Hajj* in a brief and novel style:



- 1- He is weak in his deeds. He does what other people do and never asks the specialists and scholars about anything.
- 2- He is weak in his expense. He is a pilgrim who goes to *Hajj* with unlawfully gained wealth and forgets that Allaah is good and that He accepts only what is good.
- 3- He is weak in *Ihraam*. Such a pilgrim does not feel the greatness of this dress and thus he disrespects it. He may even show annoyance and wish to discard it.
- 4- He is weak in loving the sacred precincts. He often asks about returning and finishing the rituals, as if the sacred precincts do not mean anything to him.
- 5- He is weak in controlling his body. His eyes follow up the 'Awrahs of others, his tongue never stops backbiting, abusing, cursing others and telling lies, his hand steals without considering the sanctity of the place and he indulges in smoking, which is a pitiful sign of his lack of modesty.
- 6- He is weak in worship. He is always heedless and negligent of all the recommended acts of *Hajj*. It is as if *Hajj* is a heavy burden and he wishes to discard it.

These are painful examples and scenes of the different types of weakness during *Hajj*. We advise all pilgrims to be strong in doing righteous deeds. *Hajj* should be a new stage in the pilgrim's life which urges him to change towards the strength of determination, goal, purpose and deed.

The Woman in Hajj:

O Muslim sister, rejoice at being able to perform *Hajj* and visit the sacred precincts. I have some quick messages and tips for you. It would give me great

pleasure that you reflect on them and accept them with sincerity and a supplication for me.

1. A woman in the state of *Ihraam* is not allowed to wear *Niqaab* (a face-cover tied to her face) or gloves. But she should cover her face and hands if men are passing nearby. It was narrated that ‘Aa’ishah  said: ***"The riders would pass by us when we were with the Messenger of Allaah  in the state of Ihraam. When they came close, each of us would lower her garment from her head over her face, and when they went away we would uncover our faces."***
2. She is not allowed to recite *Talbiyah* loudly. Rather, she recites it in a low voice which is heard only by herself, other women behind her and *Mahram* men only (A *Mahram* is either the husband or any relative a woman may never marry, like a father a son and brother ... etc.).
3. You should avoid crowding with men in general. It is not obligatory to touch the Black Stone or the *Yamaani* Corner when there is a jam. Also, you are not required to make *Ramal* (fast walking in *Tawaaf* without running) or walk quickly between the two green signs while performing *Sa'y* between mounts *As-Safaa* and *Al-Marwah* mountains. This is specific to men.
4. If you are weak, you are permitted to depart *Muzdalifah* at the end of the night and cast the pebbles of the *Jamrah* of *Al-'Aqabah* before the crowdedness begins. You are also permitted to delay the casting of pebbles during the Days of *Tashreeq* until night when there is less crowdedness. You are not held guilty of anything for any delay.
5. Sister, avoid sleeping before men, particularly in large tents and yards. You should be careful that your ‘*Awrah*, face, hands or legs, are covered before people while you are performing ablution. You should not go out alone without a *Mahram* man with you.

6. Finally, when a woman experiences menstruation or post-partum bleeding during *Hajj*, she is not required to perform the Farewell *Tawaaf*. This is a concession from the *Sharee'ah* to make matters easy for women. Thus, you should praise Allaah and be grateful to Him for choosing you to perform this obligation and attain mercy and forgiveness.

The Telephone:

Availability of phones and mobiles in the sacred precincts is a great favor. The pilgrim can call his family whenever he wants quickly and with minimal expense. He can contact them at any moment and everyday as if he is with them. He can relate the details of his *Hajj* and how he spends his days so that he does not feel the alienation of travel or the boredom of waiting.

However, with all regret and sadness, there are painful scenes among the pilgrims in this regard. They waste their precious time and rare moments in these sacred places in calling others. You see some pilgrims calling others and heedlessly laughing while performing *Tawaaf*, *Sa'y*, throwing the pebbles on the Day of 'Eed and before it, on the Day of 'Arafah and after the 'Asr Prayer (which is a vital time to be making supplication). The pilgrim has to avoid everything during these times and allocate them for supplication and seeking the mercy of Allaah. Such pilgrims forget that these are times which could never come again and incomparable to even millions of dirhams and dinars. Others waste their time in waiting in rows in front of phone cabins – even for long hours - and more once time during the day. They can do that at other times and allocate the noble times for supplication and worship in general.

Lessons Behind Casting the Pebbles:

First: Casting at Satan is not the purpose behind casting the pebbles. Rather, it is an act of worship for Allaah alone and it reflects compliance with *Ibraaheem* (Abraham) عليه السلام as well as the *Sunnah* of our Prophet ﷺ.

Second: Responding to the command of Allaah in casting the pebbles reflects exaltation for Allaah and a response to His order as well as humiliating Satan.

Third: The goal behind the tangible stoning is the intangible meaning, which is discarding and disobeying evil self-inclination and the whispers of Satan.

Fourth: The hand of the pilgrim casts to hit the sublime goal in getting rid of the idle, the disobedient and the impotent hand.

Fifth: With casting the pebbles, the pilgrim remembers the story of Ibraaheem عليه السلام when he wanted to slaughter his son, Ismaa'eel (Ishmael) عليه السلام in surrender to the command of Allaah.

Sixth: When one casts the pebbles, he feels that he is freed from hell, his deed is accepted and that he does so in response to the command of Allaah while declaring dissociation from Satan and avoiding him. 'Aa'ishah رضي الله عنها narrated that the Prophet ﷺ said: ***"Casting the pebbles has been legislated to establish the remembrance of Allaah."***

Giving Da'wah (Islamic propagation) during Hajj:

These are actually lost treasures in the life of the callers to Allaah. During the *Hajj* season, it is as if one visits the different Muslim states without any need for passports or visas. All Muslims from the different countries worldwide gather in

one place. The callers to Allaah are worthier to utilize this opportunity in order to save people from the hellfire and from polytheism. Many of the pilgrims who circumambulate the *Ka'bah* also circumambulate the graves and the shrines of the dead. Many of the pilgrims who slaughter the *Hady* during the *Hajj* season also slaughter for sorcerers and soothsayers. Many of the pilgrims take off their clothes in order to wear the *Ihraam* dress while they are hanging amulets and Satanic charms.

Such scenes are many and countless. It is contradictory that the pilgrim repeats the *Talbiyah* while testifying to Islamic monotheism and soon after he commits actions of *Shirk* (polytheism)! *Shirk* is the greatest sin and a destructive abyss. When 'Umar Ibn Al-Khattaab رضي الله عنه kissed the Black Stone, he addressed it saying, "*By Allaah, I know that you neither benefit nor harm. Had I not seen the Prophet ﷺ kissing you, I would not have kissed you.*"

This is thus a call for each caller to Allaah to utilize the great opportunity of the *Hajj* season to call people to goodness with a lenient word, good morals and lightening explanation. We ask Allaah to reward all Muslims.

Conclusion:

Dear pilgrim, may Allaah accept from us all, exalt your position, forgive your sin and return you to your family safe and successful while enjoying good health and security...*Aameen*.