
Lessons of Creed Acquired From the Hajj - Chapter 1

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

This Highly beneficial booklet was compiled from a series of lectures that the Shaykh delivered in Masjid Quba for the visiting pilgrims. It was translated by Allaah's blessings in 1423 A.H. (2002 CE) in the Prophetic City of al-Madeenah.

Chapter 1:

An Explanation Concerning the Hajj being a Great Centre of Learning

There is no doubt that the Hajj is from the best acts of obedience and from the most magnificent ways by which the Muslim seeks closeness to his Lord. Rather, it is an act from the acts of worship, which Allaah has made obligatory and has made one of the five pillars upon which the upright religion of Islaam rests.

The Messenger of Allaah – sallallaahu alayhi wa sallam – explained this with his saying in the authentic hadeeth:

'Islaam is built upon five: The testification that there is none worthy of worship except Allaah and that Muhammad is His Messenger, establishing the prayer, payment of the Zakaat, the fasting of Ramadhan and Hajj of the House.'¹

The obligation of Hajj is established from him – sallallaahu alayhi wa sallam – in many ahaadeeth encouraging his Ummah to perform the Hajj and urging them to fulfil this great act of obedience. He explained the great rewards, the abundance of recompense and the forgiveness of sins they would profit from in the Hajj.

Muslim narrated in his authentic collection that the Prophet – sallallaahu alayhi wa sallam – said to 'Amr bin al-Aaas –Radhiallaahu anhu- when he became a Muslim:

'Did you not know that accepting Islaam wipes out what was before it, migration (Hijrah) wipes out that what was before it, and that the Hajj wipes out what was before it.'²

¹ Saheeh al-Bukhaaree and Muslim

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this momentous ritual and loving to see the ancient House of Allaah, because indeed all the Muslims have a pledge to go to the House of Allaah, the Haram, and this began when the Muslim ascribed himself to the Deen of Islaam. So, this pledge remains as long as his soul is in his body.

For the child who is born into Islaam, one of the first things that is brought to his attention, from the obligations of Islaam, is that one of the five pillars is performing Hajj to the House of Allaah, the Haram.

As for the disbeliever then, when he accepts Islaam and testifies that there is none worthy of worship except Allaah and that Muhammad is His slave and Messenger, then one of the first obligations of Islaam that faces him, after the two testifications, are the rest of the remaining pillars of Islaam, and they are: establishing the prayer, the giving of the Zakaat, the fasting of Ramadhan and Hajj to the House of Allaah the Haram.

The first pillar after the two testifications is establishing the five prayers. Allaah has obligated this upon His slaves in every day and night and has made facing the House of Allaah, the Haram, a condition for the correctness of the prayer.

Allaah says :

قَدَرْنَا لِقَابُكَ وَجْهَ الْعَالَمِينَ لَسَّ مَأْمَلًا لِقَابُكَ تَرْضَى كَقَوْلِ وَجْهَ الْعَالَمِينَ لَسَّ مَأْمَلًا

لَا حَرَامَ وَجْهًا مَأْمَلًا لِقَابُكَ تَرْضَى كَقَوْلِ وَجْهَ الْعَالَمِينَ لَسَّ مَأْمَلًا

[Verily We have seen the turning of your face towards the heaven. Surely, We shall turn you to a Qiblah that shall please you, so turn in the direction of Masjid al-Haram,; and wherever you people are, turn your faces in prayer in that direction]⁷

So the Muslim's connection to the House of Allaah, the Haram, remains continuous in every day and night; he faces it, if he has the capability, in every prayer that he performs whether it is an obligatory or optional prayer and he also faces it to supplicate.⁸

Therefore, this fortified link, which is acquired by this connection between the heart of the Muslim and the House of His Lord, and this continuous persistence inevitably drive the Muslim to a pressing desire to direct oneself towards the Ancient House, to gratify the eyes by gazing at it and to perform the Hajj that Allaah has made binding upon the Muslim if he has the means to perform it. So, when the Muslim has the means to perform the Hajj, he hastens to it in order to carry out this obligation with a desire to behold the House which he faces in all his prayers.

⁷ [Soorah al-Baqarah: 144]

⁸ Refer to the book: 'al-Hajj its Excellence & Benefits'- by my noble father Shaykh Abdul-Muhsin al-Badr – Hafidhullaah- from the collection 'Qabs min Hadi al-Islaam' p.128-133.

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The Noble Scholar of al-Madeenah

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فِيهِ عَلَيُنَّ نِعْمَاتٌ فِي الْمَبْرُورِيَّ

[In it are manifest signs (for example), the place of Ibraheem]⁹

So due to this, it is an obligation upon you my brother pilgrim that you increase in your praise of Allaah for His great blessing upon you of giving you the capability to perform this act of obedience, of your arrival to accomplish this worship and of being honoured to be permitted to see the Ancient House of Allaah which is the Qiblah of the Muslims from the east to the west of the earth.

You should exert yourself in completing the actions of the Hajj in the best way, with all its conditions, without any transgression or shortcoming, without any negligence or excessiveness, but rather, it should be upon guidance, upright, on a straight path following your noble Messenger – sallallaahu alayhi wa sallam.

You should be seeking, by this action of yours, the pleasure of your Lord, seeking to earn reward from Him, forgiveness for sins and then returning to your country after this blessed journey with your sins forgiven and having had your sacrifices accepted. Also, returning having had your good actions accepted and blessed and returning with a new, good life full of 'Eemaan and Taqwa, full of goodness and steadfastness and beautified with eagerness and exerting oneself in obedience to Allaah.

Indeed the Hajj is a great opportunity to increase the provisions for the Hereafter with repentance to Allaah, turning repentantly to Him, drawing closer to Him in obedience and seeking His pleasure during the Hajj by carrying out its rituals.

The pilgrim has many opportunities to receive beneficial lessons, moving admonitions, important benefits and precious, ripe fruits in 'Aqeedah, worship and manners beginning with the very first action of Hajj which the worshippers carry out at the meeqaat and ending with the last rite of Hajj, which is the Tawaaf of seven circuits, where the pilgrim bids farewell to the House of Allaah, the Haram. Truly, it is a great school of education and 'Eemaan from which the God-fearing believers graduate. So, they witness great benefits in their Hajj, various lessons and touching sermons by which the hearts are given life and 'Eemaan is strengthened.

Allaah Ta'ala says:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ٢٧ وَاللَّيْسَ هَدُوءًا مُبِيعًا هُمْ

[And proclaim to mankind the Hajj. They will come to you on foot and on every lean camel, they will come from every deep and distant mountain highway (to perform Hajj). That they may witness things that are of benefit]¹⁰

⁹ [Soorah al-Imraan: 97]

¹⁰ [Soorah Al-Hajj: 27 – 28]

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The benefits of Hajj cannot be counted, its virtues cannot be thoroughly investigated, nor can its beneficial events and lessons be completely defined. We will stop regularly during this booklet to examine a good number of valuable lessons and tremendous benefits of performing Hajj to the House of Allaah al-Haram and all capability lies with Allaah Alone.