

Lessons of Creed Acquired From the Hajj - Chapter 2

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Article taken and slightly adapted from: followingthesunnah.wordpress.com

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 2:

An Explanation of a Number of Benefits of Hajj

As was mentioned in the previous discussion of the excellence of Hajj and its high stature, Hajj is from amongst the most distinguished acts of worship and the greatest means of seeking closeness to Allaah. It is a pillar from the great pillars of Islaam and it is a principle from the strong foundations upon which Islaam stands and is built as was indicated previously when we mentioned the worldly and religious virtues and benefits of the Hajj, which a person can neither enumerate, nor limit nor is a person able to count them, and in this regard Allaah Ta'ala says in the Noble Qur'aan:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ٢٧ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَلْبَانِيسَ الْفَقِيرِ ٢٨ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

[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 to them and mention the Name of Allaah on the appointed days, over the livestock animals that He has provided for them. Then eat thereof and feed therewith the poor having a hard time. Then let them complete their prescribed duties and perform their vows, and circumambulate the Ancient House.]¹

¹ [Soorah al-Hajj: 27-29]

Lessons of Creed Acquired From the Hajj - Chapter 2

Therefore the Hajj is full of religious and worldly benefits, and the Arabic letter Laam [ل] in the saying of Allaah: [...**may witness things that are of benefit to them**...] is the Arabic letter Laam which is used for purpose and reason which, here, is connected to the saying of Allaah: [**And proclaim to mankind the Hajj. They will come to you on foot and on every lean camel**...], which means; if the Hajj is proclaimed they will come to you walking and riding so that they can witness benefits; i.e. they can be present for their benefits, and the meaning of 'be present' is that they can achieve these benefits.

His saying [**منافع** – benefits] is the plural of [**منفعة** – benefit], because Allaah intended benefits from this specific act of worship, religious and worldly benefits, which are not found in any other act of worship which is done together, communally.

Ibn Abee Haatim narrated in his Tafseer on the authority of Ibn Abbaas –Radhiallaahu anhumma- who said regarding the saying of Allaah Ta'ala:

[**may witness things that are of benefit to them**]

'Benefits in the world and benefits in the Hereafter. As for benefits of the Hereafter then it is the pleasure of Allaah- Azza wa Jal- and as for benefits of the world then it is what they acquire of the meat of the goat and the slaughtered animals and business.'²

Abdur-Razzaq narrated on the authority of Mujaahid –Rahimullaah- regarding the statement of Allaah [...**may witness things that are of benefit to them**] he said: 'Business and that which is pleasing to Allaah from the matters of the world and the Hereafter.'³

Ibn Jareer at-Tabaree narrated in his Tafseer on the authority of Mujaahid –Rahimullaah- [...**may witness things that are of benefit to them**] He said: 'The reward in the Hereafter and business in the worldly life.'⁴

So the benefits which the pilgrims achieve and encounter in their Hajj to the House of Allaah the al-Haram, are many and varied:

- Religious benefits of distinguished acts of worship and momentous acts of obedience which cannot take place except in the Hajj.
- Worldly benefits of profits and achieving worldly gains, as Allaah mentions in the context of the Ayaat of Hajj in Soorah al-Baqarah :

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ

[**There is no sin on you if you seek the bounty of your Lord**]⁵

² Mentioned as-Suyooti in ad-Durur al-Manthoor (6/37)

³ Tafseer 'Abdur-Razzaq (2/36)

⁴ Jama' al-Bayaan (10/ 147)

Lessons of Creed Acquired From the Hajj - Chapter 2

It is narrated by Aboo Daawood and others on the authority of Ibn 'Abbaas – Radhiallaah anhu – who said:

'They used to be frightened to buy and sell and to conduct business during the prohibited season and during the Hajj because they would say 'These are the days of Dhikr (remembrance).' Then Allaah revealed :

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ

[There is no sin on you if you seek the bounty of your Lord]⁶

It is narrated on the authority of Ibn 'Abbaas -Radiallaah anhu- that he said, regarding the meaning of this Ayaah:

'There is no harm in you buying and selling before the Ihraam or after it.'⁷

Shaykh Muhammad al-Ameen ash-Shanqeetee -Rahimullaahi- said : 'And the scholars of Tafseer are agreed on the meaning of the statement of Allaah : [There is no sin on you if you seek the bounty of your Lord] that there is no sin upon the person performing Hajj nor is there any harm if he desires to profit from business during the days of Hajj if this does not busy him from performing the rituals of Hajj.'⁸

Also from the worldly benefits for the people doing Hajj are what they gain from the sacrificial and slaughtered animals, as Allaah Ta'ala mentions :

[In them (cattle offered for sacrifice) are benefits for you for an appointed term and afterwards they are brought for sacrifice unto the Ancient House]

Further to that is what the pilgrim gains of religious benefits, which cannot be compared to the worldly benefits since, in the Hajj, there are great rewards and plentiful expiations, forgiveness of sins, cancellation of bad deeds and many other great religious benefits which cannot be counted- all of which the pilgrim attains if he has Taqwaa of Allaah during his Hajj by fulfilling His commands and keeping away from His prohibitions.

What greater good can there be? What can be more profitable than that the pilgrim departs from his Hajj and he is as he was on the day his mother gave birth to him, with no sin or mistake, as Allaah mentions :

فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ

⁵ [Soorah al-Baqarah 2:198]

⁶ [Soorah al-Baqarah 2:198]

⁷ Narrated by Ibn Jareer (2/282)

⁸ Adwaa al-Bayaan (5/ 489)

Lessons of Creed Acquired From the Hajj - Chapter 2

[But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good]⁹

Ibn Jareer chose in his Tafseer of this Ayaah, after mentioning the sayings of the people of knowledge, the saying, that its meaning is:

'So whosoever hastens the two days from the three days of Mina and he leaves on the second day, then there is no sin upon him since Allaah has purged him of his sins, if he had feared Allaah during his Hajj, avoided that which Allaah had ordered him to avoid, and done what Allaah had commanded him to do and had been obedient in performing the Hajj according to what Allaah had required from him, from His laws. Whosoever delays the Hajj until the third daythen there is no sin upon him, since Allaah has covered up what has preceded from his sins and crimes if he had Taqwaa of Allaah whilst carrying out the Hajj within its limits.'¹⁰

Then Ibn Jareer mentions some clear narrations from the Messenger of Allaah – sallallaahu alayhi wa sallam – with this meaning, and from them is his – sallallaahu alayhi wa sallam – saying: **'He who performs Hajj and does not commit intercourse nor is disobedient to Allaah then he returns cleansed from his sins just as the day his mother gave birth to him.'**¹¹

The Messenger -sallallaahu alayhi wa sallam- said :

'The reward of a complete Hajj is nothing but Paradise.'¹²

The Messenger – sallallaahu alayhi wa sallam – said :

'Perform the Hajj and the 'Umrah regularly since they do indeed negate poverty and sins just as the bellows get rid of the filth from iron.'¹³

So these texts show that if the pilgrim performs Hajj within its limits according to what Allaah commanded then he has become free from all his sins, as Allaah –Jala wa 'Ala – says :

فَلَا إِثْمَ عَلَيْهٖ لِمَنْ أَتَقَىٰ

[there is no sin on him, if his aim is to do good]¹⁴

⁹ [Soorah al-Baqarah 2:203]

¹⁰ Jama' Al-Bayaan (2/309)

¹¹ Saheeh al-Bukhaaree and Saheeh Muslim

¹² Saheeh Muslim

¹³ Narrated by Nasaa'ee, and at-Tabaraanee in al-Kabeer, and al-Albaanee authenticated it in as-Saheehah (1200)

Lessons of Creed Acquired From the Hajj - Chapter 2

Meaning; for the one who fears Allaah in his Hajj by carrying out the commands and keeping away from the prohibitions.

There is no doubt that this is a great virtue and an amazing benefit which the believing hearts hasten to receive and the truthful souls desire to achieve. By Allaah how great are His virtues and how great are the benefits. When the pilgrim returns to his country after having carried out his Hajj and having his sins forgiven, he is left pure and clean from his sins and bad deeds, just as the day his mother gave birth to him, with no sin upon him nor any mistakes if he had Taqwaa of his Lord in his Hajj.

In fact, from the great favours of the Lord – far is He from imperfection – and from His beautiful kindness to His pilgrim slaves, is that He boasts to His Angels about the pilgrims to His House al-Haram when they stand altogether on the plain of ‘Arafat and says: **‘Look at My slaves coming to Me from every deep valley with dishevelled hair, covered in dust and sacrificing , I take you as witnesses that I have indeed forgiven them.’**¹⁵

By this, it becomes clear that the pilgrim returns from his Hajj with the greatest of profits and the biggest of gains and it is none other than forgiveness from his Lord for his sins.

So, after his Hajj he begins a new, righteous life full of 'Eemaan and Taqwaa, filled with goodness, being upright and persistent in obedience, but achieving this reward is conditional on performing the Hajj correctly with sincerity and truthfulness and sincere repentance, coupled with avoiding anything of committing intercourse or disobedience to Allaah that cancels out the Hajj, as was mentioned earlier. If he performs his Hajj like this, then it wipes out what was before it and the pilgrim departs from his Hajj in a wonderful state, like the day his mother gave birth to him without any sin or mistakes.

¹⁴ [Soorah al-Baqarah 2:203]

¹⁵ Narrated by Ibn Khuzaimah in his authentic book and Shaykh al-Albaanee said it was weak in ‘Silsilah Daefah’. The first sentence, i.e. up to the word [dusty], has a supporting witness from the hadeeth of ‘Abdullaah bin ‘Amr bin al-‘Aas which is mentioned by Ahmad, from the hadeeth of Aboo Hurairah which is mentioned by Ahmad, and Ibn Khuzaimah, al-Hakim in ‘al-Mustadrak’ and other than them.