



# So That Our Hajj May Be Accepted (3)

*This is an adapted translation of the article from Al Bayan magazine, "Hatta Yakoona Hajjuna Mabruha" by Faysal bin Ali Al-Badani.*

## FOURTH: Warning against sinfulness and falling into error

Servant does not earn Hajj Mabruh except by leaving sins. While falling into sin is prohibited at all times, Allah ta'ala gives a specific order to the pilgrims to leave sins. He says, "Hajj is [during] well-known months, so whoever has made hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during hajj." (2:197) This is due to nobility of the time and greatness of the place. Allah ta'ala says, "Whoever intends [a deed therein i.e. in the Haram] of deviation [in religion] or wrongdoing - We will make him taste of a painful punishment." (22:25) How could there be reward for one who commits sins?

Contemplation about the state of people during Hajj causes one to realize the many evil deeds and mistakes, which are the result of: weak fear of Allah, lack of consideration of the sacredness of the time and place, ignorance of the Shari'ah and following of customs. Perhaps from the most widespread evil actions and mistakes in Hajj are the following: intentionally committing prohibited acts while in the state of ihram without a valid excuse, harming Muslims with one's sayings and actions, leaving of mutual advising and ordering of good and forbidding evil, delaying prayer from its due time, backbiting, slander, vain talk, argumentation, hearsay, extravagance, miserliness in spending, wasting food, bad behaviour towards others, negligence with regards to sins, such as listening to what is not allowed, uncovering what is not allowed to be uncovered, hurry or delay in performance of rituals, lack of observance of



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spatial limits which may not be overstepped in performance of actions of Hajj, etc.

Who is more deprived than one who sacrifices his soul, his wealth and leaves his previous state and his adornment and then returns with forbidden actions and the anger of the Merciful?

A poet said,

*He went to Hajj so that Allah forgives his sins*

*And returned with even more sins*

## FIFTH: Striving hard in obedience of Allah and proper use of time

In the verses about Hajj there are signs that exhort the servant to make a lot of righteous actions while performing the pilgrimage. From it is the saying of Allah 'azza wa jall, "And whatever good you do - Allah knows it." (2:197) Perhaps from the most important righteous actions which the servant should do plenty of and keep busy with while at Hajj are the following:

a) **Actions of the heart**  
Sincerity, love of Allah, relying on Him, fear of Him, hoping in His reward, glorification and respect of Him, submission and surrender, expressing one's need of Him, truth-

fulness in supplication, repentance, patience, being pleased with Allah, tranquility etc. are from the most important actions of the heart that the servant should occupy himself with in his Hajj, for Islam is centered around them. Ibn ul Qayyim said, "Whoever contemplates the aims and means of the Shari'ah will know the correlation between actions of the body and actions of the heart and (will understand) that the former are of no benefit without the latter."

## b) Recitation of the Qur'an, remembrance of Allah and seeking forgiveness

Allah has ordered the pilgrims in the verses about Hajj to engage in remembrance (dhikr) and seeking of forgiveness. It is related that the Prophet, sallallahu 'alayhi wa salamu, was asked, "What Hajj is the best? He said, "That in which there is most dhikr (remembrance of Allah)."

## c) Goodness towards people

In the hadeeth, "It was said, 'O Messenger of Allah, which people are dearest to Allah?' He said, 'Dearest people to Allah are those who are the most useful to (other) people.'"

d) **Calling to Allah 'azza wa jall**  
Ignorance, innovations, evil actions and mistakes have widely spread among the pilgrims, and from what is obligatory upon

scholars and callers is guiding and advising others, ordering them to good and forbidding them from evil with wisdom, good exhortation and arguing in a better way. Shuja bin al Walced said, "I was making Hajj with Surfan, and his tongue hardly ceased to enjoin good and forbid evil, both while going and coming back."

e) **Supplicating to Allah and asking Him**  
Hajj is one of the great occasions to ask Allah ta'ala and to supplicate to Him, it is an occasion that requires usage of the opportunity and submissiveness before Allah. The Prophet, sallallahu 'alayhi wa sallamu, said, "The best supplication is supplication on 'Arafat.'" "Those making Hajj and 'Umrah are delegates (guests) of Allah, He called them and they answered, they ask him and He gives them."

## SIXTH: Steadfastness... Steadfastness (after Hajj)

The evidence of Hajj Mabruh is steadfastness of the servant after Hajj, his practice of righteous acts and leaving of the sins. Al-Hasan al-Basri said, "Al-Hajj al-Mabruh is to return abstinent from this world and desiring the hereafter. This is witnessed to in His saying, "And those who are guided - He increases them in guidance and gives them their righteousness (taqwa, fearful awareness of Allah, care to avoid His displeasure)." (47:17)

So beware, my brother, of destroying what you build, dispersing what you gather, eliminating what you gain, regressing after guidance, and deterioration after refinement. Remember that Hajj nullifies what precedes it from sins, and that because of Hajj you return in a state like that on the day you mother bore you. So beware of opposing Allah with sins after this blessing. Open a new page in your life and fill it with righteous actions in steadfastness upon His Decree. • *Concluded*



## WELCOME HOME, OUR PILGRIMS!

MAY YOUR HAJJ BE ACCEPTED AND YOUR SINS FORGIVEN. HAJJ MABRUH.

**Prophet Muhammad (SAW) said: "Whoever performs Hajj for the sake of pleasing Allah alone and therein utters no word of evil, nor commits any evil deed, shall return from it as free from sin as the day on which his mother gave birth to him." Narrated by Abu Hurayrah (RA)**

The Muslim Public Affairs Centre, MPAC, congratulates the pilgrims who travelled to Makkah and Medinah this year to partake in the significant milestone in every Muslim's life: the annual Hajj. Hajj, one of the pillars of Islam, consists of several rites, which are meant to symbolize the essential concepts of the Islamic faith, and to commemorate the trials and triumph of Prophet Ibrahim (AS) and his family on sacrifice and obedience. The Qur'an describes Prophet Ibrahim (AS) as follows:

"Surely Ibrahim was an example, obedient to Allah, by nature upright, and he was not of the polytheists. He was grateful for Our bounties. We chose him and guided him unto a right path. We gave him good in this world, and in the next he will most surely be among the righteous." (Surah An-Nahl: 120-121)

The religion of Islam preaches respect for humanity, encourages brotherhood and peace and inspires the rest of the world to be whole-heartedly devoted to God Almighty alone. Hajj is an event that puts forward these same teachings and celebrates them. MPAC therefore calls upon Nigerian Muslims to use this special occasion as an opportunity for being good role models in our society, in accordance with the prophetic model: stay closer to God, care for the orphans and widows, assist those afflicted by tragedy and help the less privileged in our society. In this blessed month of the Hajj and Eid Al-Adha (Feast of Sacrifice), we pray that God bless our country with an increase in spirituality and righteousness, a renewed hope in humanity, and an unwavering commitment to justice, peace and truth.

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