

LIFE AFTER Hajji

BASED ON QURAN AND SUNNAH ACCORDING TO THE UNDERSTANDING OF THE SAHABAH

COMPILED BY ABU SAHL AL ANSARI



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AFTER HAJJ

Allah The Almighty Legislated the acts of worship and obedience for great wisdom and sublime objectives. No wonder, as they strengthen the faith, purify the soul, correct the attitude and refine the morals. If acts of worship did not achieve these objectives, then the Muslim would not benefit from them properly. In such a case, acts of worship might turn into lifeless rituals that one performs without any actual influence on his reality and attitude.

This rule applies to Hajj. When the believer performs Hajj properly realizing its objectives and feeling its meanings, it will be of great influence upon him in this life and in the Hereafter.

Thus, dear pilgrim, Allah The Almighty Honored you with the blessing of visiting His House and Enabled you to perform His obligation. Therefore, you have to stop and contemplate your conditions, review the state of your heart and correct the course of your life.

The first thing you have to realize is the greatness of the blessing that Allah The Almighty Bestowed upon you when He Facilitated your affairs and Enabled you to perform this great duty. Certainly, this necessitates you to praise Allah The Exalted for this blessing, of which many people are deprived, despite their longing for it. Praising Allah The Almighty for this blessing entails preserving it, adherence to obedience to Allah The Almighty and compliance with His religion and Sharee'ah.

The most important thing that you should maintain after your Hajj is the issue of steadfastness and guarding this great deed (your performance of Hajj) against things that could nullify it. You should ask Allah The Almighty ceaselessly to Help you adhere firmly to His religion and Guide you to obey Him, and Make you avoid His disobedience so that you *"will be with the ones upon whom Allah Has Bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions"* [Quran 4:69]

Allah The Almighty Gave people examples illustrating this issue to warn His slaves of invalidating their deeds and losing them when they need them urgently. Allah The Almighty Says (what means): *"Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit? But he is afflicted with old age and has weak offspring, and it is hit by a whirlwind containing fire and is burned. Thus Does Allah Make clear to you [His] verses that you might give thought."* [Quran 2:266]

This example speaks about those who did good deeds and then regressed replacing good deeds with evil ones. We seek refuge with Allah The Exalted from this. In his commentary on this verse, Ibn 'Abbaas, May Allah Be Pleased with him, said: *"This is an example of a rich man who does good acts out of obedience of Allah and then Allah Sends him the devil whereupon he commits sins till all his good deeds are lost."* [Al-Bukhari]

Dear pilgrim, remember that the accepted Hajj has signs. The most prominent of these signs is the continuity of uprightness and obedience to Allah The Exalted. Furthermore, your relationship with Allah The Almighty should be better than before.

Al-Hasan Al-Basri, May Allah Have mercy upon him, was told that the accepted Hajj is rewarded by Paradise. He said, "The sign of this is to return (from Hajj) renouncing this world and aspiring to the Hereafter."

VIRTUES OF ACCEPTED HAJJ

There are many ahaadeeth which speak of the virtues of accepted Hajj, including the following:

From Abu Hurayrah, that the Messenger of Allaah (peace and blessings of Allaah be upon him) was asked which deed is best. He said, *"Belief in Allaah and His Messenger."* He was asked, then what? He said, *"Jihad for the sake of Allaah."* He was asked, then what? He said, *"An accepted Hajj."* (Narrated by al-Bukhaari, 26; Muslim, 83).

Abu Hurayrah (may Allaah be pleased with him) said: I heard the Prophet ﷺ say: *"Whoever does Hajj for the sake of Allaah and does not have sexual relations (with his wife), commit sin, or dispute unjustly during the Hajj, will come back like the day his mother gave birth to him."* (Narrated by al-Bukhaari, 1449; Muslim, 1350)

'Aa'ishah, the Mother of the Believers (may Allaah be pleased with her) said: I said, O Messenger of Allaah, can we not

go out on campaigns and fight in jiidah with you? He said, *"But the best and most beautiful of jiidah is Hajj, an accepted pilgrimage."* 'Aa'ishah said, I never stopped going for Hajj after I heard that from the Messenger of Allaah ﷺ. (Narrated by al-Bukhaari, 1762).

'Amr ibn al-'Aas (may Allaah be pleased with him) said: the Messenger of Allaah ﷺ said: *"Hajj wipes out whatever (sins) came before it."* (Narrated by Muslim, 121).

'Abd-Allaah ibn Mas'ood said: the Messenger of Allaah ﷺ said: *"Keep on doing Hajj and 'Umrah, for they eliminate poverty and sin just as the bellows eliminate impurities from iron and gold and silver."* (Narrated by al-Tirmidhi, 810; al-Nasaa'i, 2631. The hadeeth was classed assaheeh by al-Albaani – may Allaah have mercy on him – in *al-Silsilah al-Saheehah*, 1200).

Ibn 'Umar reported that the Prophet ﷺ said: *"The one who fights for the sake of Allaah and the pilgrim who goes for Hajj or 'Umrah are all guests of Allaah. He called them and they responded; they ask of Him and He will give them."* (Narrated

by Ibn Maajah, 2893. The hadeeth is hasan and was classed as such by Shaykh al-Albaani in *al-Silsilat al-Saheehah*, 1820).

The accepted Hajj is that in which a person does not commit any acts of disobedience towards Allah, as is indicated by the words of the Prophet ﷺ in the reports narrated from him by Abu Hurayrah:

"Whoever performs Hajj and does not commit any obscenity or commit any evil will go back (free of) sin as on the day his mother bore him"

HAJJ CONTEMPLATIONS

1. This is a journey that was taken by Prophet and Messengers before you. Those who take the path of the Prophets magnify the *tawheed* of Allah and His House. There are those, however, who go to perform *hajj* and their hearts are attached to other than Allaah. They invoke the dead and the righteous, whether present or absent. This is the opposite of *tawheed*, it is *shirk* no matter what they call it because it is setting up rivals besides Allaah. So, thank Allah that you have been able to do this great act while staying away from Shirk. free your intention from any kind of devotion to other than Allaah. Repent and come with a sincere heart submitting to Allaah remembering what Ibraheem and his son Ismaa'eel said when they were raising the foundations of Allah's House, the *ka'bah*:

"Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manasik (all the ceremonies of pilgrimage – Hajj and 'Umrah, etc.), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful."

(Baqarah 2:128)

2. You had taken this journey and you might not have returned home. Now that you have been blessed with this journey think of the next journey that is surely coming, the one that leads to the meeting of Allaah, Most High. This raises questions like: What did I prepare for that Day? Am I following Allaah's Commands? Am I a follower of the sunnah of Muhammad *salAllahu 'alayhi wasallam*? Do I really know of Allaah?

And invoke not any other ilah (god) along with Allah, La ilaha illa Huwa (none has the right to be worshipped but He). Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned. (Al-Qasas 28:88)

3. Know, may Allaah's Mercy be upon you, that just like you had reach the *meeqaat* there is another *meeqaat* that is still to come. It is the *meeqaat* (appointed meeting) on the Day of Ressurrection:

Say (O Muhammad salAllahu 'alayhi wasalaam): "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed Meeting of a known Day. (Al-Waqi'ah 56:49-50)

4. You were amongst those who made the *talbiyah* as per the Command of Allaah 'azza wa jall to the Prophet Ibraaheem 'alayhi salaam:

And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj). (Al-Hajj 22:27)

5. You had entered Makkah - the Secure Sanctuary:

Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not. (Al-Qasas 28:57)

You spent time in repentance, having a good opinion of Allaah, hoping that Allaah will grant you security from His Punishment.

6. You entered one of the gates of *al-Masjid al-Haraam*. You were there, before the magnificent House of Allaah, Most High, the *ka'bah*. You saw what you hoped to see for a long time. Thanked

Allaah *subhanahu wa ta'ala* for making this possible and hope that He 'azza wa jall will grant you the greatest reward of seeing His Majestic Face on the Day of Resurrection. This thankfulness is not just in saying "*alhamdu-lillaah*," but also by obeying Allaah while on *hajj* and **for the rest of your life**.

7. You started your *tawaaf* knowing that it is a great time for magnifying Allaah the Exalted. Remembered Him 'azza wa jall by His Names, Attributes and Actions.

8. Then you performed *sa'yi*, walking the same path which Haajar took in search for water and for means of life around the mounts of *Safa* and *Marwah*.

9. You stood on 'Arafaat is the *hajj*, in the crowds, thinking of the Day of Resurrection, asking for forgiveness.

10. You gathered the pebbles for stoning the *jamaraat*, an act of obedience and remembrance of Allaah, Most Magnificent. The Prophet ﷺ said: "*When you cast the small pebbles (i.e. at the jamaraat), it will be a light for you on*

the Day of Resurrection." (Al-Haafith Ibn Hajar reported that its isnaad is hasan. This hadeeth is reported by Shaykh Al-Albaani in his *Silsilat al-Ahaadeeth as-Saheehah*, V.6, hadeeth #2515)

11. You performed the sacrifice hoping it reaches the poor amongst the Ummah for the sake of Allah.

12. You went to Madeenah to visit the Prophet's mosque. You prayed in Masjid-An-Nabwi and visited His grave and conveyed your Salam to the Prophet ﷺ saying, "*Assalamu 'alayka ayyuhan-nabiy*" and also conveyed your Salam to Abu Bakr & Umar R.A.

May Allah accept all your ibadaat and accept this Hajj from you.

Now what?

Now that you have completed your Hajj, do not think that the remembrance of Allaah has ended. Listen to what Allah 'azza wa jall says:

So when you have accomplished your Manasik [i.e. the rites of hajj] remember Allah as you remember your forefathers or with a far more remembrance. (Al-Baqarah 2:200)

The journey was not meant to gain any material reward. It was a selfless sacrifice solely for Allaah, Most Majestic. It demands true love and fear of Him and it should help us develop sincerity, piety, humility, self-control, sacrifice, and true knowledge of the meaning of submission and obedience to Allaah, Most High. You should use it and help you be a better person who is devoted to Allaah in every aspect of his life.

REVISITING YOUR HAJJ

You took on the travel for the Sake of Allah, Travelling for Hajj; this journey remind should you your journey to Allaah and the Hereafter. When you travels you leave behind your loved ones, family, children and homeland, and the journey to the Hereafter is like that too.

You took with you the provisions that would help you in this trip, ponder over the things that you took along, your main focus would be on things that would help you do the best in Hajj, leaving behind all the regular things that you would generally pack for any other trip or vacation. This should remind you that for the journey to your Lord, you must have with you provisions that will help you to arrive safely. Concerning this, Allaah says (interpretation of the meaning): "*And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness)*" [al-Baqarah 2:197].

This should remind & inspire you to prepare for the hereafter by doing good deeds and letting go of the burden (the sins – by repenting).

You wore Ihram, (two pieces of unsewn white cloth) or your men did, this should now remind you of the shroud in which you will be wrapped. This should motivate you to prepare for that time, by giving up sins and by hastening to do good.

You said "Labbayk Allaahumma labbaayk, (Here I am at Your service, O Allaah)", which means that you responded to your Lord, may He be exalted. Similarly we are called for the Salah and called for Success every day, 5 times a day, we should hasten to respond to the call of prayer and to stand in front of our Lord seeking His pleasure.

You gave up things that were Halal, when in ihram. This was a means of training and disciplining, because you were disciplining yourself by giving up what is basically permitted, but Allaah has forbidden it to you in Ihram. So build a stronger will power to refrain from transgressing the sacred limits that Allaah has set for all times and places.

You have been to Makkah, think of all the sacrifices of Muslims before you from the Prophet ﷺ, his companions to everyone who strived to keep this sanctuary safe so it was possible for us to take this journey. Pray to Allah for its safety, to be able to come back again and that our hearts are attached to His Houses (Masjids).

Think of all the people from previous generations who passed away and never got a chance to be where you were – the sacred land. Think of the people who used to come on camels, on ships, on foot for some it would be an year long journey – think of how would they pack for their provisions for one whole year? They dint they used to work on their and earn their living. You live in a time where there is so much ease, Alhamdulillah most people are able to afford the basic necessities of Hajj. Thank Allah abundantly for being there and being able to do it with so much ease.

You visited the Masjid Al Haram, the sacred House of Allaah, which Allaah has made a place of safety for mankind, think of the effort you put in to get there, how much you strived for it. This should now remind you of safety on the Day of Resurrection, and that no one can attain it without effort and striving. The greatest source of safety on the Day of Resurrection is Tawheed (belief in the Oneness of Allaah) and avoiding shirk (associating others with Allaah). Concerning this Allaah says (interpretation of the meaning): *“It is those who believe (in the Oneness of Allaah and worship none but Him Alone) and confuse not their Belief with Zulm (wrong, i.e. by worshipping others besides Allaah), for them (only) there is security and they are the guided”* [al-An’aam 6:82].

You Saw the Kabah, think again of the amazing feeling you had on seeing the Kabah, this should motivate you to do good so that you get the best of blessings in the hereafter - The Sight of the Almighty. The blessings which Allaah bestows upon His slaves cannot be counted. Allaah has singled out the believers for additional blessings in this

world, as He has blessed them with Islam, and chosen them to be guided by the Qur’aan, and He will bless them exclusively in Paradise with the greatest blessing that He can bestow, which is the honour of looking upon His holy Face in the Paradise of ‘Adan, as He says (interpretation of the meaning):

“Some faces that Day shall be Naadirah (shining and radiant). Looking at their Lord (Allaah)” [al-Qiyaamah :22-23]

i.e., the faces of the believers will be beautiful and radiant, joyful because they are looking at the Face of their Lord. Al-Hasan (may Allaah have mercy on him) said: “They will look at their Lord and their faces will become radiant with His Light.”

You performed Tawaf, reflect upon the time when Prophet Muhammad *salAllaahu ‘alayhi wasallam* was prevented from doing the same thing you were able to. Then think about what he did in clearing out the site from the symbols signifying worship to other than Allaah! All idols were demolished. Also the Sahaba were prevented after the Treaty of Hudaibiyah. Only after great sacrifices was Makkah opened for us.

Think of this and make Dua to Allah, Ask Allaah, the Most Great, to make you hold to the correct belief and Path of the *Sahabah* and make you die on it. Ask Allaah to save you from all forms of *shirk* and *bid'ah*.

You drank Zamzam, think of the blessing that Allaah has bestowed upon people in this blessed water, from which millions of people have drunk for many centuries, and it still has not dried up. You were encouraged to say du'aa' (supplication) when drinking it, because the Prophet (peace and blessings of Allaah be upon him) said: "*The water of Zamzam is for whatever it is drunk for.*" Narrated by Ibn Maajah (3062) and Ahmad (14435).

Now this should make us thank Allah for His blessings and we should pray that the stomach that not so long ago was filled with Zamzam is always filled with blessed Halal things. Also just as we made dua while drinking Zamzam, we should strive to make duas at recommended times like between Adhaan & Iqama, in last part of the night, last hour of the day on Friday etc.

You performed Sa'yi, contemplate on Haajar, the mother of Ismaa'eel, when she asked her husband Ibraaheem '*alayhi salaam*: "*Did Allah order you to do this (leaving her and her baby Ismaa'eel in Makkah)?*" He said: "Yes." Her great response was: "*Then He (Allaah) will not neglect us!*" Think about this great dependence upon Allaah. Think about her endurance, perseverance and trust in Allaah. The *sa'yi* exemplifies the strong belief that we are in need of One Who Sustains and Provides – Allaah, the Exalted.

Think about Ibraaheem's invocation on his way homeward to Palestine:

O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah); in order, O our Lord, that they may perform As-Salat (Iqamat-as-Salat), so fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks. (Ibrahim 14:37)

Men and fruits came to Makkah from many places. Ibraaheem '*alayhi salaam* returned to visit and later to share with his son Ismaa'eel the noble task of raising the foundations of the *ka'bah*

Use the story of Hajar A.S. who bore this test with patience, and turned to her Lord to inspire yourself to have greater Tawakkul. In her we have a good example, because when a man remembers the striving and patience of this woman, his problems seem less significant, and when a woman remembers one of her own gender, her hardship becomes easier to bear. Remember the stronger the Imaan the easier Tawakkul (reliance on Allah) is for a person. So work on your imaan and get better

You stood on 'Arafaat, think again about all the crowds, think of the Day of Resurrection. How we will all be gathered in one plain ground in front of our Lord. If you suffered exhaustion because of the crowding together of thousands of people, then how about when all of mankind are gathered, barefoot, naked and uncircumcised?

Humble yourself to Allaah, manifest your 'uboodiyyah to Him Alone through *du'aa*, sincere intention and strong determination to free yourself from the sins of the past and to build up a commitment to rush for doing what is good. Think of becoming a better person now that you have returned. Rid yourself

of false pride and showing off because it may ruin what you have gained on that great day.

You laid in Muzdalifah under the sky, you were there with millions of other Muslims, all in Ihram. Imagine seeing this sight from up top, millions of people in Ihram; this should remind us of the inevitable – death, the time when we will all be shrouded in white and ready to go in the graves to face the hereafter. Think of this and prepare for it, repent, do good deeds while you are alive, offer the night prayers become consistent at it.

You offered sacrifice, knowing well that you will not get the full meat nor is it going to reach Allah, but we Hear and We obey. *It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him.* (Al-Hajj 22:37) This is a sign of us following the Sunnah without questions, we hear and we obey; we learn and we implement; we strive and we hope for His Mercy!

Also this should remind you of the important incident when our father Ibraaheem submitted to Allaah's command to sacrifice his only son

Ismaa'eel (Ishmael), and that there is no room for compassion which goes against the commands and prohibitions of Allaah. It also teaches him to respond to the command of Allaah, as Ismaa'eel said: *"O my father! Do that which you are commanded, In sha' Allaah (if Allaah wills), you shall find me of As-Saabiroon (the patient)"* [al-Saffaat 37:102].

You stoned the Jamarat, (stone pillars representing the Devil), again trained yourself to be obedient and to follow the example of the Prophet ﷺ. Thus he manifests pure submission to Allaah.

You exited your Ihram, and that which Allaah had forbidden to you during ihraam became permissible to you again. This should remind you to be patient, and that with hardship goes ease, and that the outcome for the one who responds to the command of Allaah is joy and happiness. Only you and those blessed ones with you in Hajj could feel the joy can of obedience, like the joy that the fasting person feels when he breaks his fast, or that the one who spends the night in prayer feels after he has prayed.

You completed your Hajj, you finished the rituals of Hajj and done them as Allaah has prescribed and as He likes, and has completed the rituals, now you have the hope that your Lord will forgive you all your sins, as the Prophet (peace and blessings of Allaah be upon him) promised when he said: *"Whoever comes to this House and does not utter any obscene speech or do any evil deed, will go back as his mother bore him."* Narrated by al-Bukhaari (1449) and Muslim (1350). This now should motivate you to turn over a new leaf in his life, free from sin.

You performed Hajj united with Millions, ponder on the fact that it is the only way the Ummah can be united – to obey Allah and follow the Sunnah. It is a common cliché these days that the major point is for the Ummah to unite, yes it is but the only way we will unite is when we do things for the Sake of Allah and on the way of the Prophet ﷺ. So work to spread the truth, call people to Quran & Sunnah the only way we can unite and set the matters of the Ummah right.

You had planned your trip well, think of all the plans that you had made that dint materialise during your trip, there were so many delays, detours, mishaps but you dint stop, you kept going for the Sake of Allah. This should make us always remember that Allah is the Best of Planners and we submit to it while looking for the best ways to achieve our goals in this world and the next.

You got back home, back to your family, your wife/husband, children, parents and others, the joy of meeting them should remind you of the greater joy you will feel when you meet them in the Paradise of Allaah, may He be exalted. This should remind you that true loss is loss of oneself and one's family on the Day of Resurrection, as Allaah says (interpretation of the meaning): *"Say (O Muhammad): The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"* [al-Zumar 39:15].

Think of all the difficulties you faced during the trip, Just as travelling is a kind of torment, the journey to the Hereafter is like that too, and many times greater. Ahead of a person there is the agony of death, death itself, the grave, the gathering, the reckoning, the weighing in the Balance, and al-Siraat (a bridge across Hell, over which all must pass), then Paradise or Hell. The blessed one is the one whom Allaah saves.

SIGNS OF A HAJJ THAT IS ACCEPTED

An accepted Hajj means:

- It must be paid for with Halaal (lawful) money.
- One should keep away from evil, sin and unjust disputes during Hajj.
- One should observe all the rituals according to the Sunnah.
- One should not show off by doing Hajj; it should be purely and sincerely for the sake of Allaah.
- One should not follow it with acts of disobedience and sin.

Abu Hurayrah, may Allaah be pleased with him, said: "I heard the Prophet ﷺ, say: *'Whoever does Hajj for the sake of Allaah and does not have sexual relations (with his wife), commit sin, or dispute unjustly during the Hajj, will come back like the day his mother gave birth to him.'*" (Bukhari & Muslim)

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet ﷺ, said: *"Umrah is an expiation for the time*

between it and the previous 'Umrah, and an accepted Hajj has no less a reward than Paradise." (Bukhari & Muslim)

When the pilgrims return to their home countries after the journey of Haj, they return spiritually refreshed, forgiven of their sins, and ready to start life anew, with a clean slate. Family and community members welcome pilgrims home and congratulate them on completing the journey.

How fortunate are these souls who are blessed with the following words from the Prophet (peace be upon him): *"Whoever performs Hajj for the pleasure of Allah and therein utters no word of evil, nor commits any evil deed, shall return from it (free from sin) as the day on which his mother gave birth to him."* (Bukhari, Muslim)

He ﷺ also said, *"Verily there shall be no reward for a Mabroor Haj except Jannah."* (Bukhari, Muslim)

It is hoped that all the Muslim pilgrims were sincere in their intentions and had travelled thousands of miles only to secure the pleasure of Allah by fulfilling the obligation laid down upon them. May Allah the Almighty grant all the Muslims acceptance and grant them opportunity again and again to visit the Two Holy Mosques.

The pilgrims should focus their attention toward certain point, which are necessary and of utmost importance and which many pilgrims ignore because they are unaware of their significance.

First and foremost, the sincerity of intention should remain even after the performance of Haj. There should be no pomp or show. One should not wish to be called or recognized as a Haji or share their cases of charity for fame. This can fall under Riya and ruin our ibadaat.

The sign of a 'Mabroor Haj' or an 'accepted Haj' is that upon one's return, his life changes from worst to good. He becomes totally punctual in fulfilling the commands of Allah Almighty. His love and inclination toward the Hereafter increases and love for the worldly pleasures decline. Therefore, it is essential that the pilgrim is watchful over his actions and should try his utmost to instill

in himself good characters and refrain from all types of evil. He should try his best to fulfill the obligations laid down by Allah and avoid all the things forbidden by Him.

Shaykh Ibn 'Uthaymeen said in Daleel al-Akhtaa.a yaqa'a feehaa al-Haaj wal-Mu'tamir wat-tahdtheer minhaa - Page 115

It is possible for there to be signs for the one whose Hajj, fasting, charity or prayer has been accepted by Allaah and they are: the opening of the heart (to good), happiness of the heart and a lighted face.

Certainly, for worshipping (Allaah) there are signs that appear on the body, signs that are visible and signs that are hidden.

Some of the Pious Predecessors have mentioned that from the signs that a good (act) has been accepted (by Allaah) is that he will be granted the towfeeq to do (yet) another good (act).

Certainly the towfeeq of Allaah for him to do more good (acts) after it, is evidence that Allaah ('Azza wa Jall) has accepted his previous good (acts).

He has made it easy for him to do another good act and is happy with him for it.

End Quote

Al-Hasan Al-Basri, May Allah Have mercy upon him, was told that the accepted Hajj is rewarded by Paradise. He said, "The sign of this is to return (from Hajj) renouncing this world and aspiring to the Hereafter."

Don't see the Sign?

You might say that you did Hajj and did not see any signs of acceptance, rather you committed a lot of sins. The answer to this is that acceptance is from Allaah, and no one can be certain whether your deed has been accepted or not.

The believer does righteous deeds and does not know whether Allaah has accepted them or not.

Indeed, Ibn 'Umar said: "If I knew that Allaah had accepted even one good deed from me, death would be the most dear thing to me, because Allaah says, *'Verily, Allaah accepts only from those who are al-Muttaqoon (the pious)'* [al-Maa'idah 5:27 – interpretation of the meaning]."

Man is required to do a great deal of righteous deeds, and to strive to make sure his actions are in accordance with the commands of Allaah and His Messenger. In this manner he will free himself from any blame, then he must ask Allaah to accept his deeds.

So if you did your Hajj properly and avoided everything that is forbidden during Hajj, then you do not have to repeat it. As for your falling into sin, that has nothing to do with the validity or otherwise of your Hajj, but you will be brought to account for it, so you must hasten to repent from it before your appointed time (of death) comes.

HAJJ EFFECT

Should all of these awe-inspiring feelings be restricted to the few days of Hajj?

Always think of Hajj as a journey intended to guide us on how to lead our larger journey of life. It is the model after which Muslims should pattern their lives.

This connection between Hajj and life is very important. After all, both of them are journeys that need special preparation and should have special goals.

HAJJ AND LIFE: ANY PARALLELS?

Take for example, the first steps pilgrims do in preparation for their Hajj journey. They pay off their debts and bathe themselves. The lesson here is that our lives should be based on purity and cleanliness.

How beautiful life would be if each and every one of us tried to adhere to this principle. If only everyone tried to steer clear of anything that may taint their beliefs or blemish their relations with Allah.

Of course, it may happen that Muslims commit a sin or succumb to Satan's whispers. Yet, once such a thing occurs, they hasten to "clean" and "wash" their spirits.

Just as pilgrims wear pure and clean clothes for their Hajj journeys, they are keen to meet Allah after the journey of life with a pure and clean heart.

LABBAYK, ALLAHUMA, LABBAYK.

Here I am, O Allah, at Your service.

This eternal call, chanted by millions of Muslim pilgrims every year, gives us further inspiration.

The pilgrims respond to Allah's call with pleasure. They pay no heed to the trouble they may undergo. Rather, they come to Him declaring in words and in deeds their submission to His commands.

They express their unconditional obedience to His orders, their love of what He loves, and their honor to what He honors.

This is the spirit that Muslims should keep throughout their entire whole lives.

Labbayk, Allahuma, labbayk.

This is not merely a ritual phrase to be uttered in Hajj and then forgotten afterwards. It is rather a motto for every Muslim, a way of life.

ARRIVING IN MAKKAH

After hours—even long days and months—of travel, Muslim pilgrims reach Makkah and enjoy the sight of the holy sites.

Throughout their Hajj, moving from one place to another, and from rite to rite, Muslims recall great scenes of sacrifice and courage. They remember great figures like Prophet Ibrahim and his family, Prophet Muhammad and his noble Companions (peace and blessings be upon them).

These glorious scenes inspire us to face the challenges of life with bold hearts. They motivate us to work and sacrifice in defense of our religion and for the advancement of our Ummah.

BELIEVERS ARE ONE BODY

In Hajj, pilgrims feel brotherly and sisterly affections towards their fellow Muslims.

You meet Muslims from all over the world, from Asia and Africa, from the North and the South, Arabs and non-Arabs, white and black, rich and poor. Muslims from all four corners of the earth meet in this awe-inspiring gathering. They try their best to be good to one another and to avoid anything that may harm or disturb one another.

It is really wonderful: to become absorbed in such a sense of unity and solidarity with fellow Muslims all gathered on the call of Tawheed (*Labbayk Allah*); that you are a member of a big family that embraces Muslims wherever they come from; to care for your brothers and sisters; to avoid doing anything that may trouble them; and to feel anguish for their pains and pleasures for their happiness.

All of this is important, not only in Hajj, but also in our entire lives.

LEARNING & PRACTICING PATIENCE

Moreover, Hajj is a good chance to practice patience and to taste the sweetness of forbearance.

Amidst such a large multitude of people, you are bound to face some difficulties and problems. You are most likely to get upset by the behavior of some pilgrims.

However, in order to achieve the reward of acceptable Hajj, you exercise self-restraint and show patience and forbearance. This is a lesson which we should learn and apply in our daily life.

We should apply it in our homes and workplaces. We need to show patience with our spouses, colleagues, and friends.

This is important for our lives to move smoothly, and most importantly, for Allah to love us.

In conclusion, the lessons reaped from Hajj are countless. The spiritual provisions taken from it for the journey of life are truly indescribable.

Through connecting both journeys—namely pilgrimage and life—and reflecting on the underlying wisdom of Hajj, pilgrims can maximize the benefits they gain and can experience a real life-long Hajj.

POINTS TO LEARN FROM HAJJ

Therefore, in order for us to replicate the same experience, we must be willing to internalize the lessons of Hajj. Here are some tips to maintain the fragrance of Hajj:

1. Hajj deepens our awareness of our connection with Allah, our Creator and Lord. The Prophet (peace and blessings be upon him) taught us that all the rites of Hajj and, indeed, all acts of worship are instituted to establish the remembrance of Allah.

So, we ought to condition ourselves to make dhikr as second nature. This is possible only when we emulate the example of the beloved Prophet of Allah in his daily supplications and practice of dhikr.

2. Together with dhikr comes contemplation of death. Pilgrims are reminded of their final journey when they don the ihram garb – much like the shroud we are buried in. There is no better way to cure the rust accumulated

in our heart than through dhikr and remembrance of death.

3. The lessons of brotherhood that we learn from Hajj must be translated into daily practice: when we come to the mosque, we need to set aside our tribal mindset, and be willing to embrace all as brothers in faith and humanity. The Prophet ﷺ said,

"By Allah, you will not enter Paradise until you believe and you will not believe until you love one another. Shall I guide you to something to do to that will make you love one another? Spread the greetings of peace (salam) among yourselves." (Muslim).

So the next time you meet anyone in the mosque, share this spirit of love through salaam from your heart.

4. Salah in congregation is intended not only to bring us to the presence of Allah; rather, like Hajj itself, it brings believers of all shapes and colors to stand shoulder to shoulder like brothers. So being diligent in conscious performance of salah should be a priority for us all.

5. Since the Qur'an is the life-giving message, source of healing and mercy, we should begin and end each day with this enlivening message.

Reading the Qur'an is much more than chanting it; rather, it is receptiveness to receiving the message in one's heart, for no spiritual awakening is possible without opening the heart. There is nothing like the Qur'an in achieving this goal – as long as we are open to it. The Qur'an refers to it as *sharah as-sadr* (broadening of the heart/mind).

6. Hajj is meant to make us universal citizens and train us to live in peace and harmony with everyone. Hence the lessons of interacting with others and living the lessons of brotherhood, forgiveness, tolerance, compassion, and generosity should be practiced within the community. We have ample opportunities to do this in our mosques, schools, offices, hospitals, and neighborhood.

7. As the world is full of temptations, Hajj reminds us of the need to be vigilant about the snares and temptations of Satan; there is no way of overcoming them except through constancy in dhikr, contemplation of death and becoming occupied ourselves with God's work. Imam Shafi'i said, "If you don't occupy yourself with good works, your carnal soul will keep you occupied with sins (i.e. Satan's work)."

Opportunities for good works are all around us.

MAINTAINING YOUR HAJJ HIGH

Hajj is now over and as the pilgrims return home to their loved ones, they take back with them a multitude of precious memories from the journey, lessons they'll hope to apply for the rest of their lives, and an elevated sense of spirituality.

Back to Reality

But for many, those feelings can quickly fade once they arrive home, because the contrast between the lands of Hajj and the 'normal' home environment is as striking as day against night.

It's almost as if Madinah, Makkah, Mina, Arafah and Muzdalifah are not in the real world. Away from the responsibilities of family, work, and home life, Hajj is like being in another galaxy – one where everyone is geared towards worshipping Allah; where there's no crude advertising, music and images smacking you in the face every hour; and where the only worry each day is making it to the masjid to get a spot for the five compulsory prayers.

But once you arrive home, you return to the environments of hardship, laziness and sin. Despite all the wonderful gains from the weeks you've just spent as a guest of Allah, maintaining a spiritual high under such circumstances is difficult – if not impossible. While you know that the real work of Hajj only starts once you get home – in that you need to live your Hajj for the rest of your life – the circumstances of normal life can soon erode all the ambitious plans you had for living the rest of your days as one of Allah's special people.

Hanging on

In such circumstances, it's easy to lose hope – seeing Hajj as a temporary high that, in reality, cannot be maintained as the months and years go by. But such an attitude would be incorrect, because *with the right intentions, sincere duas and dedicated efforts – it is indeed possible to remain on a higher level* – even if that

level isn't quite as grand as what you'd *hoped for*.

So here are some points of advice which if followed, can inShaAllah help you from slipping into decline, so that you can maintain your Hajj for life:

Be realistic

According to a hadith, the most beloved deeds in Allah's estimation are those that are consistent – even if they are few. You need not maintain the same levels of worship you had on your Hajj journey, but if you can keep just a few small and manageable ones – and do sincerely and consistently – you're already a winner.

Stay clean

After being totally purified on Arafah, your clean soul recognises your new sins and mistakes much more easily. But you won't stay that pure forever – and Allah doesn't expect you to remain that way: all of mankind sins, but the best of those who sin are those who repent and return to Allah. **Recognize that you will slip – but you should follow up those sins and mistakes with immediate repentance.** In this way, you can keep your slate as clean

as possible *Insha Allah*. Even when you don't recognize sins, make a habit of daily *istighfar* (seeking forgiveness from Allah). It is reported that even the Prophet ﷺ himself made *istighfar* 100 times a day! So making *istighfar* not only helps keep you spiritually clean, but also gives you more points for following a sunnah. Constancy in *istighfaar* will keep us on track

I pray to Allah to forgive us all our sins: major and minor, first and last, secret and open, those which we know of and those which we have no knowledge of – Ameen.

Keep pelting for life

Remember the spiritual significance of pelting the jamarat. After shaytaan was humiliated on the day of Arafah, he's even more determined to corrupt you now that you're back home. So, just as you stoned Shaytaan in those days, *whenever you notice his whisperings/temptations coming to you back home, repeat that pelting in your mind: you chased him away on Mina, and you can do it again now too.*

Protect and erase

Protect your senses from 'spiritual filth': stay away from sights and sounds that would corrupt your heart, and if you do see or hear them, immediately try to erase their effects by replacing those experiences with something better. For example, if you see a non-mahram of the opposite sex in indecent clothing, immediately look at something else (halaal) and try to make *that* the image that sticks in your mind. If you hear dirty music around you, recite or listen to Quran *immediately* and let *that* push the music out of your memory. Remember that Shaytaan uses your senses as the gateway to corrupting your heart in a slow and gradual way. Close those gates, be on guard and have your spiritual eraser ready.

Keeping good company and spend time wisely.

If you think of why we are not distracted during Hajj and our core focus remains on worshipping Allah, it is that everyone around you has the same goal, they know their goal of traveling for Hajj. Similarly

now is when you have to start spending your time with people who know their reason of coming to this world, who know their goals – to prepare for the Hereafter. Allah, the Exalted, says: *"Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety)"*. (Quran 5:2)

The Messenger of Allah ﷺ said: *"The likeness of a good companion and a bad companion is that of one who carries musk and one who works the bellows. With the carrier of musk, either he will give you some or you will buy some from him, or you will notice a good smell from him; as for the one who works the bellows, either he will burn your clothes or you will notice a bad smell from him."*

Narrated by al-Bukhaari & Muslim, 2

Remember the two persons who love each other, meet and depart from each other for the sake of Allah are amongst the seven who on the Day of Judgement Allah will shade, when there is no shade but His.

On the other hand you should understand that friendship will turn to enmity of the Day of Resurrection, because some friendships are not based

on adhering to the laws of Allah and obeying Him.

Allah says (interpretation of the meaning): "Friends on that Day will be foes one to another except Al-Muttaqoon (the pious)" [az-Zukhruf 43:67].

Al-Qurtubi (may Allah have mercy on him) said: "Friends on that Day" i.e., the Day of Resurrection "will be foes one to another" i.e., they will be enemies to one another and will curse one another "except Al-Muttaqoon (the pious)" who will be friends in this world and in the Hereafter.

Pray to Allah to make your heart steadfast in obeying Him

Make Dua in the manner of the Prophet ﷺ by using the following *du`aa*'(supplication):

Allaahumma yaa muqalliba al-quloobi thabbit qalbee `alaa ta`atika.

(O Allah! You are the twister of hearts! Make my heart firm on obedience to You!).

Use gratitude to go back

It's very, very sad to leave Makkah – especially after you've made your final tawwaf and left the Grand Mosque. Like millions of others before you, you dream of going back for Hajj again. But to make this desire a reality, those feelings need to move beyond just nostalgia and emotional yearning. Allah promises us that if we're grateful, He will give us more: *"And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.'"* (Quran 14:17)

If you show true gratitude for the journey He has just granted you, *insha Allah* you can earn an invitation to go again. Appreciate what you had through your actions: by striving to live the best you can, as close to Allah as you can.

A few more tips to help maintain the high after Hajj:

- 1- Try to be consistent in *dhikr* (remembrance of Allah), for *dhikr* helps us to come closer to the Lord and repels Satan.
- 2- Remain steadfast in performing *salah* (ritual Prayers) and other religious duties.
- 3- Read and ponder on the Qur'an on a daily basis.
- 4- Occupy time in good deeds as much as possible.

So, the Hajj training is supposed to train us to carry this mission of Islam when we are back. One sign of an accepted Hajj is that a person after Hajj becomes more caring about the Hereafter and less interested in the pleasures of this life.

We need to understand that Hajj is a preparation for our mission of Islam because the pilgrim starts his or her Hajj with repeating the slogan of "*labayk*," which means "I am here to listen and obey."

May Allah accept your Hajj from you, help you to maintain it until you reach the end of your life, and take you there again – so that you may step up to even higher levels of spirituality and closeness to Him.

MISTAKES AFTER HAJJ

After finishing the rites of Hajj, a Muslim turns over a new leaf with Allah, full of hope that Allah has accepted his Hajj and granted him the grand prize, that is, being absolved of all previous sins.

So, if you are blessed with performing Hajj this year, try to keep your record of deeds clean and clear; beware of the following common mistakes committed by some *pilgrims* after Hajj:

Remain Sincere

Firstly, the sincerity of intention should remain even after the performance of Hajj. There should be no pomp or show. One should not wish to be called or recognized as a Haji.

Many people adopt the habit of talking frequently about their journey in order that people may come to know of their Hajj. They talk about the expenses incurred in the way of Allah, their charity amongst the poor and the needy, their devotion and worship, their assisting the weak and old, etc.; and all is mentioned only with the intention of gaining fame.

This is a deceit from Satan who ruins the devotion without the person even knowing it. It is therefore of great importance that the pilgrim does not talk about his Haj without necessity as it may lead to 'Riyaa' (show, insincerity). However, if necessity arises and one must talk about his Haj then he is at liberty to do so. But, he must not indulge in this type of conversation unnecessarily.

The title Hajji (or Al-Hajj in Arabic) was not a term that was known to the Sahaba, so we cannot hear from any of them that he said about his brother **"Hajji so and so."** Rather, this is from the innovations of those in recent times. So have sincerity in your Hajj and say as Allaah's Messenger ﷺ said: *"O Allaah, (this is) a Hajj with no riyaa or sam'ah in it."*

Riyaa means doing deeds to be seen and **Sam'ah** means doing deeds to be heard.

Hajj is not a vacation to Disneyland, to Hollywood, Sea World, Niagara Falls or other places like that. Hajj is a pillar of Islam. The climax of the rituals in Islam is Hajj. It demands sacrifice, not only an animal, but time, effort, energy, money and traveling to please Allah. If Muslims

observe the sanctity and religiousity of the pilgrimage, they may attain forgiveness from Allah for their previous mistakes. After coming from Hajj, each and every one of them should be a role model of a practicing Muslim. They should never brag about having performed Hajj.

Hajj is not for everyone but, if Allah chooses you, you should be grateful to Him. You try to obey Him and be a good example and a role model to others. We pray the best for all Ameen.

And help one another in furthering virtues and God consciousness and not help one another in furthering evil and enmity (Quran 5:2).

Do not complain about all the mishaps of your Journey

Secondly, it is noted through experience, that many pilgrims return with only the bad side of the journey and make it a habit of talking about nothing except the hardships they have encountered during Haj. The pilgrims should strictly refrain from this. On the contrary they should talk about the greatness of the sacred places, the spiritual gains, the enjoyment in devotions, including Umrah, tawaaf, visit to Masjid Al-Nabavi, prayers in Masjid Al-Haraam and the Prophet's Mosque etc. If one looks at his journey of Haj carefully he will find that the good things far outweighs the bad ones. Every second spent in these sacred places is incomparable with anything in the world.

The journey of Haj is a long journey; one has to travel by air, pass the immigrations, go through the customs, encounter people who speak foreign languages, etc. In these circumstances, difficulties are certain to arise. When we travel in our country do we always travel with comfort and ease? Do we never encounter difficulty? Do we not find ourselves held up in traffic for hours on a Motorway?

Considering the fact that 2 to 3 million pilgrims perform the rituals of Haj at one time, in one place and that they all come from different countries and backgrounds and that many of them have never before used or seen the facilities available to them. We think the difficulties encountered are insignificant. Moreover, the pilgrims are rewarded abundantly by Allah Almighty upon every difficulty encountered in their journey whereas the same is not the case when we are on any other journey.

Those people who engage in these types of conversation become the cause of discouragement to others who have not yet had the opportunity to perform Haj. These unfortunate pilgrims fall into the category ... and who stop (men) from the way of Allah, and from the Sacred Masjid, ... mentioned in Surah Haj in the Qur'an. They should take heed that if people are discouraged by their conversation and postpone their Haj then those who have discouraged them will be equally responsible.

Putting on pilgrimage attire while returning home

A pilgrim is supposed to put on his regular clothes after finishing the rituals of the 10th day of Dhul-Hijjah.

Insisting on wearing Ihram until returning home is sort of overburdening oneself with unnecessary difficult acts, which goes against the Sunnah. Besides, it may lead to falling into the trap of showing off and seeking people's praise.

To swear by the Prophet ﷺ after visiting his tomb, such as saying: "By the Prophet, whose tomb I have touched with my hand", because if one swears one is to swear by Allah or keep silent.

RULING ON CONGRATULATING THE PILGRIM AFTER HIS RETURN AND DECORATING THE HOUSE

<https://islamqa.info/en/97879>

What is the ruling on congratulating the pilgrim after he returns and decorating the house for him, and saying to him "Hajjan mabrooran" and having a party for this occasion? Is this regarded as bid'ah (innovation)?

Praise be to Allaah.

Firstly:

There is no report in the saheeh Sunnah about decorating the house with plants and lights for the pilgrim's arrival, and there is no report that the Sahaabah did that. Some contemporary scholars have issued fatwas stating that it is not permissible to do that, and they mentioned several reasons for not allowing it, such as:

1. That this action was not narrated from the Prophet (peace and blessings of Allaah be upon him) or his companions, so it is bid'ah (an innovation).
2. It is a kind of showing off.
3. It is a waste of money.

But upon further thought it seems to us that it is permissible, and that the details mentioned by those scholars are not strong enough to forbid decorating the house for the pilgrim's arrival. We can respond to what they said by making several points:

1 – This action is a custom and tradition, not an act of worship, so it cannot be disallowed on the grounds that the Prophet (peace and blessings of Allaah be upon him) and his companions did not do it, because it is well known that the basic principle with regard to customs and traditions is that they are permissible, and the one who forbids them has to bring evidence.

2 – Most of such decorations are simple things that do not involve any great expense. What we have seen of people is

that they put a few green plants and a wooden structure that they already had in the first place. We have not seen shops that specialize in selling these things. This indicates that it is not something expensive that should be disallowed. Yes, that may be said concerning some wealthy people, but even then it may be said that they have enough money so that what they do cannot be counted as extravagance.

3 – These actions do not necessarily imply showing off. Hajj is not a hidden act of worship such that simply showing it is to be deemed showing off, rather showing off could be a factor when one makes a show of humility, appearing scruffy and not adorning oneself, as it may also be a factor in showing off adornments and expressing joy when the pilgrim arrives. What counts in that is the intention of the one who does it, and what he feels in his heart. It seems that this adornment comes under the heading of customs and traditions, and the basic principle is that they are permissible. Those who regard them as haraam do not have any evidence that is strong enough to counter the view that they are permissible.

Secondly:

With regard to congratulating the pilgrim who has returned from Hajj, and making food for him, it seems that this is also permissible, and even if the person who has come from Hajj makes food himself and invites people to a meal, that is also permissible. How can it be said that it is not permissible for people to make food for him?

It is proven in the saheeh Sunnah that the Sahaabah used to rejoice when travellers arrived, whether they were coming from 'Umrah, Hajj, journeys for trade or any other kind of journey.

It was narrated that Ibn 'Abbaas (may Allaah be pleased with him) said: When the Prophet (peace and blessings of Allaah be upon him) came to Makkah – during the conquest – the children of Banu 'Abd al-Muttalib met him and he carried one of them in front of him (on his mount) and another behind him.

Narrated by al-Bukhaari (1704) in *Kitaab al-'Umrah*; he entitled the chapter: "Chapter on welcoming arriving pilgrims, and three men on one mount."

Ibn al-Zubayr said to Ibn Ja'far (may Allaah be pleased with them both): Do you remember when we met the Messenger of Allaah (peace and blessings of Allaah be upon him), me and you and Ibn 'Abbaas? He said: Yes, and he carried us (on his mount) and left you. Narrated by al-Bukhaari (2916).

It was narrated that 'Abd-Allaah ibn Ja'far said: When the Prophet ﷺ came from a journey we would be taken to meet him. Al-Hasan or al-Husayn and I were taken to meet him, and he seated one of us on his mount in front of him and the other behind him, until we entered Madeenah. Narrated by Muslim (2428).

Al-Nawawi (may Allaah have mercy on him) said:

It is mustahabb to offer naqee'ah, which is a type of food that is made to welcome a traveller, and the word may also refer to what is done by the arriving traveller or what others do for him ... among the evidence that is quoted for that is the hadeeth of Jaabir (may Allaah be pleased with him) which says that when the

Messenger of Allaah ﷺ came to Madeenah from a journey, he would slaughter a camel or a cow. Narrated by al-Bukhaari.

Al-Majmoo' (4/400).

Shaykh Muhammad ibn Saalih al-'Uthaymeen (may Allaah have mercy on him) was asked:

There is a custom that is widespread, particularly in the villages, when the pilgrims come back from Makkah.

The Shaykh: This year?

Questioner: It is almost every year. They prepare feasts that they call "sacrifice for the pilgrims" or "celebration for the pilgrims" or "greeting the pilgrims" and this meat may be from the sacrificial meat (udhiyah) or meat that has been newly slaughtered, and that is accompanied by a kind of squandering. What is your opinion on that from a shar'i point of view, and from a social point of view?

The Shaykh: There is nothing wrong with this. There is nothing wrong with honouring the pilgrims on their arrival,

because this is a kind of congratulating them and encouraging them to do Hajj. But the squandering referred to and the extravagance is what is forbidden, because extravagance is forbidden whether on this occasion or at other times. Allaah, may He be blessed and exalted, says (interpretation of the meaning): *"and waste not by extravagance. Verily, He likes not Al-Musrifoon (those who waste by extravagance)"* [al-An'aam 6:141]

"Verily, the spendthrifts are brothers of the Shayaateen (devils)" [al-Isra' 17:27]

But if it is an appropriate feast, with enough for those who are present or a little more, then there is nothing wrong with it from a shar'i point of view, and from a social point of view. This may be in the villages, but in the cities it does not happen, and we see many people coming back from Hajj with no meal made for them. But in the small villages this may happen, and there is nothing wrong with it. The people of the villages are generous and none of them would like to fall short in his treatment of another.

Liqa'a'at al-Baab al-Maftooh (154/question no. 12).

Thirdly:

There is nothing wrong with those who come to congratulate the pilgrim on his safe return using whatever expressions they want, so long as they are permissible according to sharee'ah and indicate what is meant, such as saying "May Allaah accept your worship" or "May Allaah accept your Hajj" or "*Hajjaan mabrooran wa sa'ee'an mashkoooran*" or "May Allaah accept your Hajj, forgive your sin and compensate your expenditure" and "May Allaah accept your rituals, increase your reward and compensate your expenditure". The matter is broad in scope, praise be to Allaah.

And Allaah knows best.

HAJJ DOES NOT WAIVE OBLIGATORY DUTIES SUCH AS EXPIATIONS & DEBTS

An accepted Hajj erases sins and expiates for bad deeds, and the individual returns from it (free of sin) as on the day his mother bore him.

But this virtue and reward does not mean that obligatory duties are waived, whether they are duties owed to Allah, may He be exalted, such as expiations and fulfilment of vows, or duties that he has not yet fulfilled, such as zakaah that he has not paid or fasts that he has to make up, or duties owed to other people, such as debts and the like. Hajj brings forgiveness of sins, but it does not mean that these duties are waived, according to scholarly consensus.

If a person delays making up Ramadan fasts, for example, and that is without an excuse, then he does Hajj and it is accepted, his Hajj brings forgiveness for the sin of delaying, but the obligation to make up those days is not waived.

It says in *Kashshaaf al-Qinaa'* (2/522): ad-Dumayri said: In the saheeh hadeeth it says: "Whoever performs Hajj and does not utter obscenities or commit sin, will emerge from his sins as on the day his mother bore him." This has to do specifically with sins that are connected to the rights of Allah, may He be exalted, in particular, and not the rights of other people. The duties themselves are not waived. So if a person owes prayer, expiations and other rights of Allah, may He be exalted, they are not waived, because they are duties, not sins; rather the sin is delaying them. So the delay is waived by Hajj, but the duty itself is not. If he delays it after that, the sin is renewed. So an accepted Hajj brings forgiveness for the sin of non-compliance, but does not waive the duties themselves. This was stated in *al-Mawaahib*. End quote.

Ibn Nujaym (may Allah have mercy on him) said in *al-Bahr ar-Raa'iq* (2:364), after mentioning the difference of opinion about Hajj being expiation for major sins: To sum up: the matter is controversial and there is no certainty that Hajj expiates major sins involving the rights of Allah,

may He be exalted, let alone the rights of people. If we say that it expiates everything, that does not mean, as many people think, that debts are waived thereby. The same applies to making up prayers, fasts and zakaah because no one says that. Rather what is meant is that the sin of delaying payment of the debt is waived, but if after standing in 'Arafah he delays paying it, he is sinning now. The same applies to delaying prayers until after the time for them has ended. The sin is erased by means of Hajj but the duty to make them up is not waived. Moreover, after standing in 'Arafah, he is still required to make them up, and if he does not do so, he is now a sinner according to the view of those who say that he should make them up immediately. And the same applies to other actions by analogy. To sum up, no one suggested that the hadeeths which speak of the expiation of sin by virtue of Hajj are general in meaning, as is clear. End quote.

To conclude: you still have to make up the days that you owe of Ramadaan, and your duties cannot be discharged except by doing that.

FINAL ADVICES

Advising the one who returns from Hajj
Shaykh Ibn 'Uthaymeen said:

My advice is that you should fear Allaah (and be aware of Him) in performing all that which Allaah has obligated upon him in terms of other acts of worship such as salaah, zakaah, fasting, honouring the parents, enjoining family ties and being good to the creation (of Allaah) and to the animals under ones ownership and other than this from that which Allaah has commanded with. That which encompasses all of this is the statement of Allaah:

"Verily, Allaah enjoins al-'Adl (justice) and al-Ihsaan (being patient in performing one's duties to Allaah), and giving (help) to kith and kin: and forbids al-Fahshaa (all evil deeds), and al-Munkar (all that is prohibited), and al-Baghee (all kinds of oppression), He admonishes you, that you may take heed. And fulfill the Covenant of Allaah (Bay'ah: pledge for Islaam) when you have covenanted, and break not the oaths after you have confirmed them, and

indeed you have appointed Allaah your surety. Verily! Allaah knows what you do".
[Soorah an-Nahl, Aayah's 90-91].

Daleel al-Akhtaa.a yaqa'a feehaa al-Haaj wal-Mu'tamir wat-tahdtheer minhaa -
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Don't Sully your Scroll

Shaykh Uthaymeen:

Returning to sins after performing the obligatory Hajj is a major setback; because the Prophet ﷺ said: **Whoever performs the obligatory Hajj and does not commit obscenity or sin, he will return—meaning from his sins—like the day his mother gave birth to him.** (Sahih AlBukhari 1521) And he ﷺ said, **"The accepted Hajj has no reward except for paradise"**. [Al-Bukhari and Muslim]

Thus if he purifies and cleans his scrolls with this Hajj then it is foolish to blacken the scroll with his evil actions after Hajj. Likewise also, the season of fasting during Ramadan, if the person returns to sins then he has suffered a great loss, and a

tremendous setback. Thus it is upon him to return to Allah again, and to seek His forgiveness and to repent. And the one who repents from sin is like the one who has no sin or even more so.

And the person may be in a better situation after sin if he repents to Allah and seeks His forgiveness than he was before that. Have you not seen Adam A.S.? Allah said about him:

And Adam disobeyed his Lord and erred. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance. (Soorah Taha 20: 121, 122)

His being chosen, his repentance, and guidance occurred after the sin. Thus a person may be in a better condition after the sin than he was before the sin if he repents to Allah and returns, and acknowledges he is in complete need of Allah the Exalted.

I wish that you, dear pilgrim, have finished your Hajj while you realized that its most important objective is to train yourself in worshipping Allah The Almighty alone, to comply with His commandments, avoid

His prohibitions and follow the Sunnah of His Prophet ﷺ. These objectives are not confined to a certain time; rather, the Muslim should adhere to them as long as he is alive. Allah The Almighty Says (what means): *"And worship your Lord until there comes to you the certainty (death)."* [Quran 15:99]

Your condition after doing good deeds should be like those about whom Allah The Almighty Says (what means): *"And they who give what they give while their hearts are fearful because they will be returning to their Lord"* [Quran 23:60]

Although they try to get closer to Allah The Almighty through various acts of worship, they fear that their deeds may be rejected. That is why 'Ali, May Allah Be Pleased with him, used to say, "Be more concerned about the acceptance of your deeds than about the deeds themselves. Have not you read the Quranic verse in which Allah The Almighty Says (what means): *"Indeed, Allah only Accepts from the righteous [who fear Him]."* [Quran 5:27]?"

Hence, Allah The Almighty Commanded the pilgrims to seek His forgiveness after departing from 'Arafah and Al-Muzdalifah saying (what means), "*Then depart from the place from where [all] the people depart and ask Forgiveness of Allah. Indeed, Allah Is Forgiving and Merciful.*" [Quran 2:199]

Finally, dear pilgrim, you stood at 'Arafah, you shed tears and you showed remorse over your previous misdeeds. Allah The Almighty Emancipated you from Hell, so beware of regressing to sins after being forgiven by Allah or drawing near Hell after being saved from it.

Be determined to make your Hajj a turning point in your life, reckon yourself and determine what influence your Hajj had upon your heart, attitude, words and deeds.

Keep doing good deeds even if they are little, because regular small deeds are better than interrupted greater ones. You should know that deeds, which Allah The Almighty Loves most, are the most regular and constant ones even though they were little.

We ask Allah The Almighty by His Names and most beautiful Attributes to Accept your Hajj, Forgive your sins and Reward you for your efforts. We also ask Him to Accept our good deeds and Provide us with steadfastness and uprightness until death.





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Please remember us and the whole Ummah in your prayers!

JazakAllah Khair...

As Salam Alaikum Wa Rahmatullaahi Wa Barakaatuhu