

TEN CHARACTERISTICS OF AN ACCEPTED HAJJ

الحج السبرور

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Ten Characteristics of an Accepted Ḥajj (al-Ḥajj al-Mabrūr)

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الفهرس

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Introduction

All Ḥamd¹ is due to Allāh, who made Ḥajj to His Sacred House obligatory upon His slaves, and brought about by it an abundant reward and generous blessing. Whoever performs Ḥajj to the House of Allāh and does not have sexual relations, nor commits sin, returns from his sins like the day his mother gave birth to him: pure and cleansed from sins and misdeeds.

I bear witness that there is no deity worthy of worship except Allāh alone, with no partner, the Possessor of Majesty and Honor. And I bear witness that Muḥammad is His slave and Messenger, the best of those who performed Ḥajj and ‘Umrah, and the best of those who prayed and fasted. May Allāh send Ṣalah² and Salām³ upon him, his family, and his Companions, the leaders of guidance.

¹ TN: Shaykh Ibn ‘Uthaymīn رحمه الله said in “Sharḥ Nuzhah an-Nazar” (p. 31): “Al-Ḥamd, meaning: to describe one with perfection, along with love and veneration.”

² TN: Shaykh Ibn ‘Uthaymīn رحمه الله said in “Sharḥ al-Mumtī” (3/163)

“The best of what has been said regarding its meaning is what Abū ‘Āliyah mentioned: that the Ṣalāh of Allāh upon His Prophet means His praising him before the highest assembly (i.e., amongst the angels).”

³ TN: Shaykh Ibn ‘Uthaymīn رحمه الله said in “Sharḥ al-Mumtī” (3/149)

“Salām, meaning: Allāh is with the Messenger in terms of protection and guardianship and the likes.”

As for what follows:

A Hajj performed that is accepted by Allāh (al-Hajj al-Mabrūr) is amongst the best, purest, and most beloved deeds to Allāh. It results in great rewards, noble virtues, and immense blessings in this world and the Hereafter—blessings that cannot be counted nor fully measured.

The Prophet ﷺ informed us that the reward of an accepted Hajj is Paradise. Abū Hurayrah رضي الله عنه narrated that the Messenger of Allāh ﷺ said:

الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ
الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ

“An ‘Umrah to ‘Umrah is an expiation for what is between them, and the reward of an accepted Hajj is Paradise.”⁴

When the Messenger of Allāh ﷺ was asked in another Ḥadīth, “Which deed is best?” he said: “Faith in Allāh and His Messenger.” It was said, “Then what?” He said: “Jihād in the path of Allāh.” It was said, “Then what?” He said: “An accepted Hajj.”⁵

⁴ al-Bukhārī (1773) & Muslim (1349)

⁵ al-Bukhārī (26) & Muslim (83)

In the Ḥadīth of ‘Ā’ishah رضي الله عنها , she said: “O Messenger of Allāh, we see Jihād as the best deed. Should we not perform Jihād?” He said: “No, but the best Jihād is an accepted Ḥajj.”⁶

People differ in fulfilling this rite and great pillar, and are not all on the same level regarding their Ḥajj, as well as other acts of worship. Each person receives their portion of Ḥajj according to their level of completing it, perfecting it, fulfilling its pillars, obligations, and conditions, and what is connected to that.

So the one whom Allāh grants success should be eager to know: What is an accepted Ḥajj? What are its characteristics? How is it achieved? What are its main signs? So that he may attain these great rewards and the abundant blessing connected to this Ḥajj, and success is from Allāh alone.

⁶ al-Bukhārī (1520)

The Meaning of al-Ḥajj al-Mabrūr (An Accepted Hajj)

The Prophet ﷺ explained in the previous Ḥadīth that the reward of an accepted Ḥajj (al-Ḥajj al-Mabrūr) is Paradise.⁷ This great reward—Paradise—was made dependent upon the Ḥajj being accepted.

This indicates that not everyone who performs Ḥajj performs a Ḥajj that is accepted. Rather, amongst the pilgrims (those performing Ḥajj) are those whose Ḥajj is deficient in acceptance. The people vary in this regard.

The scholars differ in their explanations of the meaning of “accepted” and what is intended by an accepted Ḥajj, as mentioned in the Ḥadīths regarding its virtue.

Ibn Baṭṭāl رحمه الله said: “al-Ḥajj al-Mabrūr is the one in which there is no showing off, no sexual relations, no sin, and it is done with lawful wealth.”⁸

⁷ al-Bukhārī (1773) & Muslim (1349)

⁸ Sharḥ Ṣaḥīḥ al-Bukhārī (4/435)

Ibn ‘Abd al-Barr رحمه الله said regarding the phrase “al-Ḥajj al-Mabrūr”: “It is the Ḥajj that is accepted.”⁹

al-Qādī ‘Iyād رحمه الله said: “Shamar said: It is the Ḥajj that is not mixed with anything sinful, as Allāh Almighty says:

﴿فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا
جِدَالَ فِي الْحَجِّ﴾

“So whoever has made Ḥajj obligatory upon himself therein, then he should not have sexual relations, nor commit sin, nor dispute unjustly during Ḥajj.” [Al-Baqarah: 197]

From this is the expression: “Barrat Yamīnuhu,” meaning the Ḥajj was free from sin; and “Barra Bay’uhu,” meaning it was free from deception and fraud.

al-Ḥarbī said: “Burra Ḥajjuk”—with the letter bā’ pronounced with a ḍammah—and “Barra Allāh Ḥajjak,” with the bā’ pronounced with a fathah: meaning, the one performing Ḥajj returns having

⁹ al-Istidhkār (4/104)

been rewarded and his Hajj accepted. It is also said: “al-Mabrūr” means al-Mutaqabbal (accepted).

In the Hadīth, the Messenger of Allāh ﷺ was asked: “What is the righteousness of Hajj?” He said:

إِطْعَامُ الطَّعَامِ وَطَيْبُ الْكَلَامِ

“Feeding the people and speaking good words.”¹⁰

Therefore, this is part of the righteousness included within Hajj: doing good deeds and spending generously during Hajj. Also included is being dutiful to one’s parents and the believers. All of this falls under the meaning of obedience.

It can also mean truthfulness, and its opposite is wickedness. From this is the phrase: “Barrat Yamīnuhu.” Hence, “al-Hajj al-Mabrūr” is the sincere and truthful Hajj done purely for Allāh.

Thawr ibn Yazīd narrated: “Whoever comes to the House of Allāh for Hajj and does not have three qualities, his Hajj is not safe: whoever does not have patience by which he restrains his ignorance, and piety by which he refrains from what Allāh has

¹⁰ Aḥmad (14582); Authenticated by al-Albānī in *Ṣaḥīḥah* (1264)

forbidden for him, and good companionship toward the one who accompanies him.”¹¹

an-Nawawī رحمه الله said: “The most correct and well-known view is that al-Ḥajj al-Mabrūr is the one that is not mixed with sin. It is taken from the word Birr, meaning obedience. It is also said: it is an accepted Ḥajj.”¹²

al-Qurṭubī رحمه الله said: “The jurists say: al-Ḥajj al-Mabrūr is the Ḥajj in which Allāh Almighty was not disobeyed during its performance.”

al-Farrā’ رحمه الله said: “It is the Ḥajj after which Allāh is not disobeyed.”

After quoting a number of statements from the scholars, al-Qurṭubī رحمه الله said: “I say: al-Ḥajj al-Mabrūr is the one in which Allāh is not disobeyed in it and after it.”

al-Ḥasan رحمه الله said: “al-Ḥajj al-Mabrūr is when a person returns from it abstinent from worldly

¹¹ al-Istidhkār Ibn ‘Abd al-Barr (4/105)

¹² Sharḥ Ṣaḥīḥ Muslim (9/118-119)

desires and eager for the Hereafter, and other than this has been said.”¹³

These previous statements are close in meaning in explaining an accepted Ḥajj. Therefore, Abū al-‘Abbās al-Qurṭubī رحمه الله said: “All of these statements are close in meaning: that it is the Ḥajj in which its rulings were fulfilled and carried out in accordance with what was required from the accountable person in the most complete way. And Allāh Almighty knows best.”¹⁴

¹³ al-Jāmi’ li-Aḥkām al-Qur’ān al-Qurṭubī (2/408)

¹⁴ al-Mufhim lima Ashkala min Talhkīs Muslim al-Qurṭubī (3/463)

The Characteristics of an Accepted Ḥajj

The evidence from the Qur'ān and Sunnah shows several characteristics by which Ḥajj is accepted and by which the pilgrim achieves righteousness in his Ḥajj. They can be summarized in ten characteristics.

First: The Ḥajj Is Done Sincerely for Allāh

This means that nothing should be intended by it except the Face of Allāh, because Ḥajj is an act of nearness and obedience, and one of the greatest acts of worship and noble religious practices. Therefore, what is required in every act of worship is required in Ḥajj: that the person performing it intends the Face of Allāh.

Allāh Almighty says:

﴿ وَمَا أُمُّرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾

“And they were not commanded except to worship Allāh, being sincere to Him in religion.” [Al-Bayyinah: 5]

And Allāh says regarding Hajj:

﴿ وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ﴾

“And complete Hajj and ‘Umrah for Allāh.”
[Al-Baqarah: 196]

Therefore, one of the most emphasized obligations upon the pilgrim who wants acceptance of his Hajj is to observe sincerity to Allāh from the beginning of his Hajj until its end. That is a noble aim and an honorable objective.

For this reason, when our noble Prophet ﷺ entered into Hajj, he said:

اللَّهُمَّ حَجَّةً لَا رِيَاءَ فِيهَا وَلَا سُمْعَةً

“O Allāh, a Hajj with no showing off in it nor seeking reputation.”¹⁵

¹⁵ Ibn Mājah (2890); Authenticated by al-Albānī in *Ṣaḥīḥah* (2617)

Showing off and seeking reputation are amongst the greatest things that harm sincerity and destroy the reward of deeds, because Allāh does not accept a deed unless it is pure and sincere. As Allāh says in the Hadīth al-Qudsī:

أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشُّرْكِ، مَنْ عَمِلَ عَمَلًا
أَشْرَكَ فِيهِ مَعِيَ غَيْرِي تَرَكْتُهُ وَشِرْكَهُ

“I am not in need of any associates to be worshipped along with Me, and whoever does a deed in which he associates others in My worship, I abandon him and his polytheism (Shirk).”¹⁶

Allāh says:

﴿مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ
لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا
مَذْحُورًا ﴿١٦﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا
وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٧﴾﴾

¹⁶ Muslim (2985)

“Whoever desires this fleeting world alone, We hasten in it whatever We please to whoever We will; then We destine them for Hell, where they will burn, condemned and rejected. But whoever desires the Hereafter and strives for it accordingly, and is a true believer, it is they whose striving will be appreciated.” [Al-Isrā’: 18–19]

So the one whom Allāh honors with performing Ḥajj must observe sincerity in all his actions and words. When he performs the rituals of Ḥajj, he should only intend the Face of Allāh. When he recites the Talbiyah, says Takbīr, supplicates, performs Ṭawāf, or performs Sa‘ī, he should be careful to avoid showing off, seeking reputation, and desiring worldly gain. He should strive against himself to be sincere to Allāh.

For this reason, the Talbiyah of the Messenger of Allāh ﷺ includes establishing Tawḥīd and sincerity to Allāh in its words, and freeing oneself from Shirk.

Jābir ibn ‘Abdillāh رضي الله عنه , while describing the Talbiyah of the Prophet ﷺ, said:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ
الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

“Here I am, O Allāh, here I am. Here I am;
You have no partner. Here I am. Indeed, all
praise and blessing belong to You, and the
dominion. You have no partner.”¹⁷

So the pilgrim whom Allāh honors with this great Talbiyah should bring its meanings to mind, understand its directives, and strive to fulfill the Tawḥīd it points to. He should not ask except Allāh, should not seek help except from Allāh, and should not sacrifice except for Allāh:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
رَبِّ الْعَالَمِينَ﴾

“Say: Indeed, my prayer, my sacrifice, my
life, and my death are for Allāh, Lord of
the worlds.” [Al-An‘ām: 162]

¹⁷ Muslim (1218)

Second: The Hajj is in Conformity with the Sunnah of the Prophet ﷺ

Amongst the qualities of an accepted Hajj is that one's actions conform to the Sunnah of the Prophet ﷺ. The Prophet ﷺ said:

لِتَأْخُذُوا مِنَّا مَنَاسِكُكُمْ

“Learn your Hajj rituals from me.”¹⁸

Know, my pilgrim brother, that success and happiness in this world and the Hereafter are only achieved by following the guidance of the Prophet ﷺ and adhering to his Sunnah. Every deed that goes against his guidance is rejected and not accepted, as he ﷺ said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

“Whoever does an action that is not in accordance with our legislation, it will be rejected.”¹⁹

¹⁸ Muslim (1297)

¹⁹ Muslim (1718)

For this reason, the Companions were the most eager of people to follow the Sunnah of the Prophet ﷺ, his guidance, and his actions in the rituals of Hajj. Examples include:

The statement of Ya‘lā ibn Umayyah رضي الله عنه :

“I performed Ṭawāf with ‘Umar ibn al-Khaṭṭāb رضي الله عنه , and he touched the black stone corner, then continued around the Ka’bah. When we reached the western corner following the Black Stone, I pulled his hand so that he would touch it. He said: ‘What is the matter with you?’ I said: ‘Will you not touch it?’ He said: ‘Did you not perform Ṭawāf with the Messenger of Allāh ﷺ?’ I said: ‘Yes.’ He said: ‘Did you see him touch these two western corners?’ I said: ‘No.’ He said: ‘Do you not have in him an excellent example?’ I said: ‘Yes.’ He said: ‘Then suffice yourself with that.’”²⁰

The Leader of the Believers ‘Umar ibn al-Khaṭṭāb رضي الله عنه clarified that the Messenger of Allāh ﷺ—who is the example and role-model—did not touch or wipe anything from the Ka’bah except the Black Stone and

²⁰ Aḥmad (313); Authenticated by al-Arna’ūt

the Yemeni Corner. Then he رضي الله عنه said: “Do you not have in him an excellent example?”

In another occurrence regarding ‘Umar رضي الله عنه mentioned in the two Ṣaḥīḥ collections: He came to the Black Stone, kissed it, and said: “I know that you are only a stone; you neither harm nor benefit. If I had not seen the Prophet ﷺ kiss you, I would not have kissed you.”²¹

Through this, the Leader of the Believers drew attention to the importance of following the Prophet ﷺ in the rituals of Hajj, and that all acts of worship are based upon revelation. Nothing should be done from them except with evidence and guidance established from the Messenger ﷺ.

Allāh says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن

كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

“There has certainly been for you in the Messenger of Allāh an excellent example for whoever hopes in Allāh and the Last

²¹ al-Bukhārī (1597) & Muslim (1270)

Day and remembers Allāh often.”
[Al-Aḥzāb: 21]

Third: The Pilgrim Strives to Truly Establish Taqwā of Allāh During Hajj

Allāh Almighty says:

﴿ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴾

“Indeed, Allāh only accepts from the people of Taqwā.” [Al-Mā'idah: 27]

Allāh repeatedly mentions in the verses of Hajj the command to have Taqwā, because in Hajj there are many causes of Taqwā that may not be found elsewhere.

Allāh says in the context of the verses of Hajj in Sūrah al-Baqarah:

﴿ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾

“And fear Allāh, and know that Allāh is severe in punishment.” [Al-Baqarah: 196]

Amongst those verses, Allāh also says:

﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِي

الْأَلْبَابِ﴾

“And take provisions, but indeed, the best provision is Taqwā. So fear Me, O people of understanding.” [Al-Baqarah: 197]

Then Allāh ends the verses of Hajj in Sūrah al-Baqarah by saying:

﴿وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ﴾

“And fear Allāh, and know that to Him you will be gathered.” [Al-Baqarah: 203]

In Sūrah al-Hajj, Allāh says:

﴿ذَلِكَ وَمَنْ يُعِظْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَىٰ

الْقُلُوبِ﴾

“That is so, and whoever honors the symbols of Allāh—indeed, it is from the Taqwā of the hearts.” [Al-Ḥajj: 32]

And Allāh says:

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ
التَّقْوَىٰ مِنْكُمْ

“Their meat will not reach Allāh, nor will their blood, but what reaches Him is Taqwā from you.” [Al-Ḥajj: 37]

This repeated command from Allāh in the verses of Ḥajj to have Taqwā shows its importance and great status. The people of understanding, those whom Allāh has honored by making Ḥajj easy for them, should make achieving Taqwā one of the highest goals of their Ḥajj. They should ponder and reflect with their minds and hearts during these great rites so they may gain Taqwā of Allāh from them.

Ḥajj is a great school for Taqwā and one of its major doors. Every rite of Ḥajj is one of the greatest means of achieving Taqwā of Allāh.

Fourth: Avoiding Rafath (Sexual Relations)

The pilgrim who wants acceptance of his Hajj must stay away from everything that contains Rafath. Rafath refers to everything connected to sexual relations, or the actions and words that lead to them. Allāh says:

﴿ الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ

فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ﴾

“Hajj is during well-known months, so whoever has made Hajj obligatory upon himself therein, then he should not have sexual relations, nor commit sin, nor dispute unjustly during Hajj.” [Al-Baqarah: 197]

Shaykh as-Sa’dī رحمه الله said: This means one must venerate and honor the state of Iḥrām for Hajj, especially when it occurs during its sacred months, and protect it from everything that ruins it or decreases it. This includes Rafath: sexual relations

and the words and actions that lead to it, especially when women are present.²²

Fifth: Avoiding Fusūq (Sins)

Allāh says:

﴿ الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ
فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ﴾

“Hajj is during well-known months, so whoever has made Hajj obligatory upon himself therein, then he should not have sexual relations, nor commit sin, nor dispute unjustly during Hajj.” [Al-Baqarah: 197]

al-Qāḍī ‘Iyāḍ رحمه الله said: “It has been said that Fusūq here means: sins. It has been said: disobedience. It has been said: whatever one commits from the prohibitions of Allāh and hunting. It has been said:

²² Taysir al-Karim al-Rahman (p. 91)

false speech. And it has been said: slaughtering for idols.”²³

From what was mentioned, it becomes clear that Fusūq includes everything by which a servant leaves obedience to Allāh by doing sins and wrongdoings.

An accepted Ḥajj cannot be achieved if sin and the stains of disobedience are mixed with it. Therefore, the sincere pilgrim must avoid all sins and misdeeds during his Ḥajj.

This also includes—as the scholars point out—sins that a Muslim committed before his Ḥajj persisting in them and being accustomed to them. He must repent from them if he wants his Ḥajj to be accepted. As for the one who insists on committing the sins he is accustomed to and does not resolve to abandon them, then this is a type of immoral conduct (Fusūq), even if he does not directly commit any of them during his Ḥajj.

Also included in avoiding Fusūq during Ḥajj is not disobeying the ruler or those in authority in the arrangements and instructions they issue to organize and facilitate the rituals of Ḥajj, and to remove dangers and harms from the Muslims.

²³ Ikmāl al-Mu’alim (4/462)

The texts of the Shari‘ah (Islamic legislation) are abundant regarding the command of obedience to the ruler and warn against disobeying him. Allāh says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ
وَأُولِي الْأَمْرِ مِنْكُمْ ﴾

“O you who believe, obey Allāh and obey the Messenger and those in authority amongst you.” [An-Nisā’: 59]

The Prophet ﷺ emphasized this matter during the Hajj season in several sermons because of its importance and its great effect on the well-being of the Muslims.

Abū Umāmah رضي الله عنه said: I heard the Messenger of Allāh ﷺ delivering a sermon during the Farewell Hajj, and he said:

اتَّقُوا اللَّهَ وَصَلُّوا خَمْسَكُمْ وَصُومُوا شَهْرَكُمْ وَأَدُّوا
زَكَاةَ أَمْوَالِكُمْ وَأَطِيعُوا ذَا أَمْرِكُمْ تَدْخُلُوا جَنَّةَ رَبِّكُمْ

“Fear Allāh, pray your five prayers, fast your month (i.e., Ramaḍān), give the Zakāh of your wealth, and obey your ruler; you will enter the Paradise of your Lord.”²⁴

Yaḥyā ibn Ḥusayn narrated: I heard my grandmother say that she heard the Prophet ﷺ delivering a sermon during the Farewell Hajj, saying:

وَلَوْ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ يَقُودُكُمْ بِكِتَابِ اللَّهِ
فَاسْمَعُوا لَهُ وَأَطِيعُوا

“Even if a slave is appointed over you who leads you by the Book of Allāh, then listen to him and obey.”²⁵

The comprehensive advice for you, my pilgrim brother, in this matter is: begin your Hajj with sincere repentance to Allāh from your sins and your mistakes so you may attain this great reward and abundant blessing. The sincerity of your repentance necessitates the acceptance of your Hajj.

²⁴ at-Tirmidhī (616); Authenticated by al-Albānī in *Ṣaḥīḥah* (867)

²⁵ Muslim (1838)

The trustworthy advising Prophet ﷺ said:

مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ
وَلَدَتْهُ أُمُّهُ

“Whoever performs Hajj for Allāh and does not engage in sexual relations, nor commit sins, returns like the day his mother gave birth to him.”²⁶

Sixth: Avoiding Jidāl (Disputing Unjustly) During Hajj

Hajj is an ideal school to learn good manners and character. In it, Muslims are trained in virtuous manners and good dealings and treatment of one another. Part of this is staying away from argumentation, dispute, and quarreling.

²⁶ al-Bukhārī (1521)

Allāh says:

﴿وَلَا جِدَالَ فِي الْحَجِّ﴾

“And there shall be no disputing unjustly during Hajj.” [Al-Baqarah: 197]

Shaykh as-Sa’dī رحمه الله said: Jidāl means disputing, debating, and quarreling, because they stir up evil and cause enmity.

The purpose of Hajj is humility, submission to Allāh, drawing near to Him through every possible act of worship, and staying away from sins. By doing this, the Hajj becomes accepted, and the reward for an accepted Hajj is Paradise. Even though these matters are forbidden at every time and place, the prohibition is even stronger during Hajj.²⁷

²⁷ Taysir al-Karim al-Rahman (p. 91)

Seventh: Showing Kindness to the Pilgrims and Honoring Them

It is authentically reported from the Prophet ﷺ that he said:

الْحُجَّاجُ وَالْعُمَرَاءُ وَفَدُّ اللَّهِ، دَعَاهُمْ فَأَجَابُوهُ،
وَسَأَلُوهُ فَأَعْطَاهُمْ

“The pilgrims and those performing ‘Umrah are the guests of Allāh. He called them, and they answered Him; they asked Him, and He gave them.”²⁸

Part of the righteousness of Hajj is that the pilgrim is kind to the delegation of Allāh, the guests of the Most Merciful, through different acts of kindness: feeding them, giving them water, spreading Salām, speaking gently, guiding the lost, teaching the ignorant, helping those in need, and other forms of good.

al-Ḥāfiẓ Ibn Ḥajar رحمه الله said: “Ahmad and al-Hakim narrated from the Ḥadīth of Jābir that they said: O Messenger of Allāh, what is the righteousness of Hajj?”

²⁸ Ibn Mājah (2893); Authenticated by al-Albānī in *Ṣaḥīḥah* (1820)

He said: ‘Feeding the people and spreading Salām.’ Although there is weakness in its chain of narration, if it were established, it would mean these two matters in particular, excluding others.”²⁹

It was also narrated from Khallād ibn ‘Abd ar-Raḥmān that he said: I asked Sa‘īd ibn Jubayr, “Which pilgrim is the best?” He said: “The one who feeds the people and restrains his tongue.” Ath-Thawrī informed us and said: “We heard that this is from the righteousness of Ḥajj.”³⁰

It is mentioned in *Tārīkh Baghdād* that when ‘Abdullāh ibn al-Mubārak رحمه الله wanted to perform Ḥajj with his brothers from the people of Marw, he would say to them: “Bring your expenses.” He would take their money and place it in a box, lock it, and then spend generously on them.

He would continue spending on them, feeding them the best food and the best sweets, until they left Marw and reached Baghdād in the best appearance and with the most complete dignity. When they reached Makkah and completed their Ḥajj, he would ask each person: “What did your family ask you to buy for them from Makkah?” The person would say: “Such and such.” Then he would buy it for them.

²⁹ *Fatḥ al-Bārī* (3/382)

³⁰ *al-Muṣannaf ‘Abdur-Razzāq* (8816)

Then he would take them out of Makkah, and he would continue spending on them until they reached Marw. After three days, he would prepare a feast for them and clothe them. When they ate and were happy, he would call for the box, open it, and give each man back his money after writing his name on it.³¹

Part of the kindness to the pilgrims is avoiding harming them. For this reason, the Prophet ﷺ would say to the people during Ḥajj:

“O people, be calm, be calm.”³²

When he saw people crowding at the Jamarāt (stones to be pelted), he said to them:

“O people, do not harm one another.”³³

The Prophet ﷺ said during Ḥajj:

“Do you know who the Muslim is?” They said: “Allāh and His Messenger know best.” He said: “The Muslim is the one from whose tongue and hand the Muslims are safe.” He said: “Do you know who the believer (Mu’min) is?” They said: “Allāh

³¹ Tārīkh Bagdād al-Khatīb al-Bagdādī (11/395)

³² Muslim (1218)

³³ Abū Dāwud (1966); Declared Ḥasan by al-Albānī in *Ṣaḥīḥah* (2445)

and His Messenger know best.” He said: “The believer is the one whom the believers trust with their lives and wealth. And the emigrant (Muhājir) is the one who abandons evil and avoids it.”³⁴

So it is obligatory upon every Muslim—especially the one whom Allāh has honored with Ḥajj—to honor the guests of the Most Merciful, welcome them, recognize their rights and status, and deal with them with the best manners. He should avoid harming them, because Ḥajj trains a person in noble character, kindness to people, having patience and gentleness, and treating others well.

Eighth: The Ḥajj Is Performed with Lawful Wealth

Amongst the qualities of an accepted Ḥajj is that it is done with pure and lawful wealth. The pilgrim must designate wholesome spending and lawful earnings for his Ḥajj.

³⁴ Aḥmad (6925); Authenticated by al-Albānī in *Ṣaḥīḥ at-Targīb wa at-Tarḥīb* (2555)

The Prophet ﷺ said:

إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا

“Allāh is Good and He therefore accepts only that which is good.”³⁵

al-Ḥāfiẓ Ibn Rajab رحمه الله said: “In this Ḥadīth there is an indication that deeds are not accepted and do not become pure except by consuming what is lawful, and that consuming what is unlawful corrupts deeds and prevents them from being accepted.

at-Tabarānī narrated, with weakness in its chain, from the Ḥadīth of Abū Hurayrah رضي الله عنه , from the Prophet ﷺ, that he said:

‘When a man sets out for Hajj with pure provision, places his foot in the stirrup, and calls out, ‘Here I am, O Allāh, Here I am,’ a caller from the sky calls out to him: ‘May your call be answered and your joy increased. Your provision is lawful, your mount is lawful, and your Hajj is accepted and not rejected.’ But when a man sets out with impure provision, places his foot in

³⁵ Muslim (1015)

the stirrup, and calls out, ‘Here I am, O Allāh, Here I am,’ a caller from the sky calls out to him: ‘Your call is not answered, nor is your joy increased. Your provision is unlawful, your spending is unlawful, and your Ḥajj is not accepted.’³⁶³⁷

Then the author mentioned the disagreement about the ruling of the Ḥajj of someone who performs Ḥajj with unlawful wealth.

Shaykh Ibn ‘Uthaymīn رحمه الله said: The third matter by which Ḥajj becomes accepted is that it be performed with permissible wealth—meaning wealth that is lawful and not unlawful. It must not involve usury, cheating, theft, gambling, or other prohibited means. Rather, it must be lawful wealth.

For this reason some of the people have said: “If you perform Ḥajj with wealth whose origin is unlawful, then you have not performed Ḥajj—but the camel has performed Ḥajj.” Meaning: The camel performed Ḥajj, but you did not, because your wealth is unlawful.³⁸

³⁶ at-Tabarānī in al-Mu’jam al-Awsat (5228)

³⁷ Jāmi’ al-’Ulūm wa al-Hikm (1/260-262)

³⁸ Sharḥ Riyāḍ as-Ṣāliḥin (5/322)

So the pilgrim who hopes for acceptance from Allāh should be careful to have pure earnings and pure spending.

Ninth: The Pilgrim Frequently Remembers Allāh During His Ḥajj

The scholar Ibn al-Qayyim رحمه الله said: “The best people of every deed are those who remember Allāh the most in it. The best of those who fast are those who remember Allāh the most during their fast. The best of those who give charity are those who remember Allāh the most. The best pilgrims are those who remember Allāh the most. And the same applies to all other deeds.”³⁹

Then he mentioned a Ḥadīth in which a man asked the Prophet ﷺ: “Which Jihād has the greatest reward?” He said: “The one in which Allāh is remembered the most.” The man asked: “Which fasting people have the greatest reward?” He said: “Those who remember Allāh the most.” Then he mentioned prayer, Zakāh, Ḥajj, and charity, and for

³⁹ al-Wābil aṣ-Ṣayyib (pp. 181-182)

all of them the Messenger of Allāh ﷺ said: “Those who remember Allāh the most.”

Abū Bakr رضي الله عنه said to ‘Umar رضي الله عنه : “O Abu Ḥafṣ, those who remember Allāh have taken all the good.” The Messenger of Allāh ﷺ said: “Yes.”⁴⁰

This is a great noble Islamic principle that applies to all acts of worship: the people with the greatest reward in every act of obedience are those who remember Allāh the most within it. The pilgrims with the greatest reward with Allāh are those who remember Allāh the most during their Ḥajj. Those performing ‘Umrah with the greatest reward are those who remember Allāh the most during their ‘Umrah. And the same applies to every act of obedience.

Therefore, pilgrims are not all on the same level in their Ḥajj, and their reward is not the same. Amongst them are those who remember Allāh often, amongst them are those who are moderate, and amongst them are those who are heedless and negligent, and Allāh is the One whose help is sought.

Therefore, the pilgrim should preserve his time during Ḥajj and strive to remember Allāh often through reciting Qur’ān, saying the Talbiyah, Tasbīḥ,

⁴⁰ Aḥmad (15614); Declared weak by al-Arna’ūt

Tahmīd, reading beneficial books, and similar acts. This will increase his reward in Hajj and allow him to gain acceptance and abundant reward.

Tenth: The Pilgrim Should Be Keen During Hajj to Reflect on Its Secrets and Lessons and Be Cognizant of What It Contains of Immediate and Long-Term Benefits

Reflecting on the benefits of Hajj and its many lessons is one of the causes of its acceptance and uprightness. Allāh summarized these benefits in His statement:

﴿لِيَشْهَدُوا مَنَافِعَ لَهُمْ﴾

“So that they may witness benefits for themselves.” [Al-Hajj: 28]

The “lam” in “so that they may witness” indicates reasoning and purpose. It is connected to Allāh’s statement:

﴿ وَأَذِّن فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴾

“And proclaim to the people the Hajj; they will come to you on foot and on every lean camel, coming from every distant pass.”
[Al-Hajj: 27]

Meaning: they come to Hajj, walking and riding, so that they may witness its benefits and be present for them. Hajj is filled with immense religious and worldly benefits. Allāh mentioned “benefits” in the verse in an indefinite form, indicating their great number, variety, and abundance.

So the pilgrims should witness during their Hajj these great benefits, different lessons, and powerful reminders, so that their hearts may become alive, their faith may strengthen, their souls may be purified, and their conditions may be rectified.

The Sign of an Accepted Ḥajj

There is a sign of an accepted Ḥajj that appears after Ḥajj, and it is:

That the condition of the pilgrim after Ḥajj becomes better than it was before. Whoever was in a bad condition before Ḥajj changes afterward to a good condition, and whoever was in a good condition before Ḥajj changes afterward to an even better condition.

This is one of the signs that Ḥajj has been accepted and one of the indications that Allāh is pleased with the servant's deed.

Whoever was neglectful of some obligations and was falling into some forbidden matters and violations, then after Ḥajj finds within himself a stronger turning toward Allāh, turning away from disobedience, and hastening to repent from his sins—this is a clear sign of acceptance, and an indication that the deed was pleasing to Allāh and that the Ḥajj was successful and accepted.

al-Ḥasan al-Baṣrī رحمه الله said:

“An accepted Hajj is that a person returns abstinent from worldly desires and eager for the Hereafter.”⁴¹

al-Ḥāfiẓ Ibn Ḥajar رحمه الله said:

“If he returns better than he was, it is known that his Hajj is accepted.”⁴²

For this reason, every Muslim, after performing Hajj to the Sacred House of Allāh, must strive to completely reform himself by preserving obedience to Allāh, and must not be like:

﴿ كَأْتِي نَقَضْتُ غَزَلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا ﴾

“She who untwisted her spun thread after it was strong.” [An-Nahl: 92]

How can it be proper for a believer to come out of his Hajj like the day his mother gave birth to him, then go back to sins after Hajj? How can he return to faults and wrongdoings afterward? Is this the required gratitude to Allāh for making Hajj easy for

⁴¹ al-Bukhārī in at-Tārikh al-Kabīr (3/238)

⁴² Faṭḥ al-Bārī (3/382)

him and granting him success in performing this great rite?

One of the important matters after Hajj is that the pilgrim should not assert for himself or for anyone else that his Hajj has been accepted. Allāh says about the believers:

﴿ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمَ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴾

“And those who give what they give while their hearts are fearful because they will return to their Lord.” [Al-Mu’minūn: 60]

‘Ā’ishah رضي الله عنها said: “O Messenger of Allāh, is this the man who commits adultery, steals, and drinks alcohol?” He said: “No, O daughter of as-Siddīq. Rather, it is the man who fasts, prays, and gives charity, while fearing that it will not be accepted from him.”⁴³

The state of the believer is that he strives to perfect and complete his worship. Then he asks Allāh to accept it from him, without feeling proud before his

⁴³ at-Tirmidhī (3175) Ibn Mājah (4198); Authenticated by al-Albānī in *Ṣaḥīḥah* (162)

Lord because of it, or boasting about his obedience, or becoming arrogant within himself. These are all signs of being deprived and indications of loss.

Allāh says:

﴿يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ
إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ
إِنْ كُنْتُمْ صَادِقِينَ﴾

“They consider it a favor to you [O Muḥammad] that they accepted Islām. Say: Do not consider your Islām a favor to me. Rather, Allāh has conferred favor upon you that He has guided you to faith, if you are truthful.” [Al-Ḥujurāt: 17]

All virtue is from Allāh. Blessing and success are in His Hand:

﴿وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

“And my success is not but through Allāh. Upon Him I rely, and to Him I return.” [Hūd: 88]

Another important matter is that the pilgrim should ask his Lord, after completing his Hajj, to accept it.

‘Abd ar-Raḥmān ibn Zayd said: “I performed Hajj with ‘Abdullāh. He threw seven pebbles at Jamrat al-‘Aqabah, saying Takbīr with each pebble. When he finished and descended into the valley, he said: ‘O Allāh, make it an accepted Hajj and forgive our sins.’ Then he said: “This is how I saw the one upon whom Sūrah al-Baqarah was revealed do.”⁴⁴

al-Haytham ibn Ḥunash said: “I heard Ibn ‘Umar رضي الله عنهما, when he threw the stones, say: ‘O Allāh, make it an accepted Hajj and forgive our sins.’”⁴⁵

al-Mughīrah said: I said to Ibrāhīm an-Nakha‘ī رحمه الله : “What should I say when I throw the stones?” He said: “Say: ‘O Allāh, make it an accepted Hajj and forgive our sins.’”⁴⁶

‘Abd ar-Raḥmān ibn al-Aswad narrated from his father that ‘Abdullāh used to teach us to say when we finished stoning the Jamrah:

⁴⁴ al-Muṣannaf Ibn Abī Shaybah (14569)

⁴⁵ al-Muṣannaf Ibn Abī Shaybah (14017)

⁴⁶ al-Muṣannaf Ibn Abī Shaybah (14020)

“O Allāh, make it an accepted Ḥajj and forgive our sins.”⁴⁷

Ibn Rajab رحمه الله said: “The best supplication the pilgrim can make for himself and others is that his Ḥajj be accepted. For this reason, it is prescribed for the pilgrim, when he has completed the rituals of Ḥajj and begins exiting the state of Iḥrām by stoning Jamrat al-‘Aqabah on the Day of Sacrifice, to say: ‘O Allāh, make it an accepted Ḥajj, a grateful effort, and forgive our sins.’ Likewise, the one who returns from Ḥajj should be supplicated for, asking Allāh to accept his Ḥajj.”⁴⁸

Another important matter is that the pilgrim should strive in supplicating for acceptance, hoping that Allāh the Almighty accepts his Ḥajj, and at the same time have good thoughts of Allāh that He will not disappoint his hope, nor reject his supplication, and will honor him with acceptance. Allāh is as His servant thinks of Him, so let the servant think well of his Lord.

Allāh mentioned about His close friend Ibrāhīm and his son Ismā‘īl that when they were building the Ka‘bah, they supplicated with this prayer:

⁴⁷ Ibn Abī Khaythamah in at-Tārikh al-Kabīr (3891)

⁴⁸ Lata‘if al-Ma‘ārif (pp. 151-152)

﴿ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴾

“Our Lord, accept this from us. Indeed,
You are the All-Hearing, the All-Knowing.”
[Al-Baqarah: 127]

Even though they were engaged in a tremendous righteous deed—building the Ka‘bah—they still asked Allāh to accept it from them.

For this reason, when Wuhayb ibn al-Ward رحمه الله read this verse, he cried and said: “O close friend of the Most Merciful, you raise the foundations of the House of the Most Merciful, yet you are afraid that it will not be accepted from you?”⁴⁹

Ibn Abī ad-Dunyā رحمه الله narrated in his book “Ḥusn al-Zann Billāh (Having Good Thoughts of Allāh)” from ‘Abdullāh ibn al-Mubārak رحمه الله that he said:

“I came to Sufyān on the evening of ‘Arafah while he was kneeling and his eyes were shedding tears. I began to cry too. He turned to me and said: ‘What is the matter with you?’ I said: ‘Who amongst this gathering is in the worst condition?’ He

⁴⁹ Tafsīr Ibn Abī Ḥātim (1240)

said: ‘The one who thinks that Allāh will not forgive them.’⁵⁰

For this reason, the Sunnah has continued from the time of the Companions until our day: when Muslims meet one another on ‘Īd al-Fiṭr and ‘Īd al-Aḍḥā, they say to one another: “May Allāh accept from us and from you.”

Ibn Baṭṭah رحمه الله said:

“Likewise, whoever returns from Ḥajj after finishing his Ḥajj and ‘Umrah and completing all his rituals and is asked about his Ḥajj; he only says: ‘We have performed Ḥajj; what remains is its acceptance.’

For this reason, when the pilgrim is met, it is said to him: ‘May Allāh accept your Ḥajj and purify your deeds.’

Likewise, when people meet after the end of Ramaḍān, they say to each other: ‘May Allāh accept from us and from you.’

In this way, the Sunnah of the Muslims has continued, and their custom has followed

⁵⁰ Ḥusn al-Zann billāh (78)

it, with the later generations taking it from the earlier ones.”⁵¹

O Allāh, O Ever-Living, O Sustainer, O Possessor of Majesty and Honor, accept from the pilgrims of the House of Allāh their Ḥajj, thank them for their efforts, forgive their sins, overlook their wrongdoings, and return them to their homelands like the day their mothers gave birth to them, with their sins forgiven. Make for all of them an accepted Ḥajj and a grateful effort.

May Allāh send Ṣalah⁵² and Salām⁵³ upon His servant and Messenger, our Prophet Muḥammad ﷺ, and upon his family and all his Companions. All Ḥamd⁵⁴ is due to Allāh, Lord of the worlds.

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⁵¹ al-Ibānah (2/873)

⁵² Ibid., p. 4

⁵³ Ibid., p. 4

⁵⁴ Ibid., p. 4