

The Call for the Pilgrimage

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Achieve Noble Character

The Call for the Pilgrimage

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Acknowledgements

All praises are for Allah, the Exalted, Lord of the worlds, who has given us the inspiration, opportunity and strength to complete this volume. Blessings and peace be upon the Holy Prophet Muhammad whose path has been chosen by Allah, the Exalted, for the salvation of mankind.

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We pray that Allah, the Exalted, completes His favour on us and accepts each letter of this book in His august court and allows it to testify on our behalf on the Last Day.

All praise to Allah, the Exalted, Lord of the worlds and endless blessings and peace be upon the Holy Prophet Muhammad, on his blessed Household and Companions, may Allah be pleased with them all.

Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following short book discusses the Call for the Holy Pilgrimage to the House of Allah, the Exalted, in Mecca. This discussion is based on Chapter 22 Al Hajj, Verses 26-29 of the Holy Quran:

“And [mention], when We designated for Abraham the site of the House, [saying], “Do not associate anything with Me and purify My House for those who perform ṭawāf [circumambulation] and those who stand [in prayer] and those who bow and prostrate. And proclaim to the people the ḥajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass. That they may witness [i.e., attend] benefits for themselves and mention the name of Allah on known [i.e., specific] days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor. Then let them end their untidiness and fulfill their vows and perform ṭawāf around the ancient House.””

Implementing the lessons discussed will aid a Muslim to Achieve Noble Character. According to the Hadith found in Jami At Tirmidhi, number 2003, the Holy Prophet Muhammad, peace and blessings be upon him, has advised that the heaviest thing in the Scales of Judgment Day will be Noble Character. It is one of qualities of the Holy Prophet Muhammad, peace and blessings be upon him, which Allah, the Exalted, complimented in Chapter 68 Al Qalam, Verse 4 of the Holy Quran:

“And indeed, you are of a great moral character.”

Therefore, it is a duty on all Muslims to gain and act on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, in order to Achieve Noble Character.

The Call for the Pilgrimage

Chapter 22 - Al Hajj, Verses 26-29

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ
بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ
فَجٍّ عَمِيقٍ ﴿٢٧﴾

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَى
مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ
﴿٢٨﴾

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا وُضُوعَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ
الْعَتِيقِ ﴿٢٩﴾

“And [mention], when We designated for Abraham the site of the House, [saying], “Do not associate anything with Me and purify My House for those who perform ṭawāf [circumambulation] and those who stand [in prayer] and those who bow and prostrate.

And proclaim to the people the ḥajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass.

That they may witness [i.e., attend] benefits for themselves and mention the name of Allah on known [i.e., specific] days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor.

Then let them end their untidiness and fulfill their vows and perform ṭawāf around the ancient House.””

“And [mention], when We designated for Abraham the site of the House...”

In a Hadith found in Sahih Muslim, number 1528, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the most beloved places to Allah, the Exalted, are the Mosques and the most hated places to Him are the market places.

Islam does not prohibit muslims from going to places other than the Mosques. Nor does it command them to always inhabit the Mosques. But it is important that they prioritize attending Mosques for the congregational prayers and attending religious gatherings over visiting the market places unnecessarily.

When a need arises there is no harm to attend other places, such as shopping centers, but a muslim should avoid going to them unnecessarily as they are places where sins more often occur. Whereas, the Mosques are meant to be a sanctuary from sins and a comfortable place to obey Allah, the Exalted, in. This involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. Just like a student benefits from a library as it is an environment created for studying similarly, muslims can benefit from Mosques as their very purpose is to encourage muslims to obtain and act on useful knowledge so that they can obey Allah, the Exalted.

Not only should a muslim prioritize the Mosques over other places but they should encourage others such as their children to do the same. In fact, it is an excellent place for the youth to avoid sins, crimes and bad company, which lead to nothing but trouble and regret in both worlds.

“And when We designated for Abraham the site of the House, [saying], “Do not associate anything with Me...””

The greatest major sin is to associate others with Allah, the Exalted. This has been confirmed by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6273. Polytheism can be classified as greater and minor. The greater type is when one worships more than one God. If a person dies in this state they will not be forgiven. Chapter 4 An Nisa, verse 48:

“Indeed, Allah does not forgive association with Him...”

The minor type is when one shows off their actions. This has been confirmed in many Hadiths such as the one found in Sunan Ibn Majah, number 3989. On Judgment Day those who performed deeds to please others besides Allah, the Exalted, will be commanded to gain their reward from them which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

If the Devil cannot prevent one from performing righteous deeds he will attempt to corrupt their intention thereby destroying their reward. If he cannot corrupt their intention in an obvious way he tries to corrupt it through subtle ways. This includes when people subtly show off their righteous deeds to others. Sometimes it is so subtle that the person themselves are not

fully aware of what they are doing. As gaining and acting on knowledge is a duty on all, according to a Hadith found in Sunan Ibn Majah, number 224, claiming ignorance will not be accepted by Allah, the Exalted, on Judgment Day.

Subtly showing off often occurs through social media and one's speech. For example, a muslim might inform others they are fasting even though no one directly asked them if they were fasting. Another example is when one publically recites the Holy Quran from memory in front of others thereby showing others they have memorized the Holy Quran. Even criticizing oneself publically can be considered showing off one's humility to others.

To conclude, showing off subtly destroys a muslim's reward and must be avoided in order to safeguard their righteous deeds. This is only possible by learning and acting on Islamic knowledge, such as how to safeguard one's speech.

“And [mention], when We designated for Abraham the site of the House, [saying], “...purify My House for those who perform ṭawāf [circumambulation] and those who stand [in prayer] and those who bow and prostrate.””

In a Hadith found in Jami At Tirmidhi, number 3235, the Holy Prophet Muhammad, peace and blessings be upon him, advised that walking towards the Mosques for the congregational prayers and remaining in the Mosque after the congregational prayer has finished erases one’s sins.

A Hadith found in Sahih Bukhari, number 2119, advises that the one who performs ablution at home and sets out for the Mosque to perform the congregational prayer will have a sin forgiven or their rank raised by one degree for every step they take. The Angels will keep praying for their forgiveness as long as they remain inside the Mosque without breaking their ablution and refrain from causing trouble for others. Finally, they will be recorded as one who is offering prayer as long as they are waiting for the congregational prayer to begin. This same Hadith advises that the congregational prayer is 25 times greater in reward than performing it at home or at work.

In a Hadith found in Sahih Bukhari, number 2891, the Holy Prophet Muhammad, peace and blessings be upon him, advised that every step one takes towards offering the prayer in congregation at a Mosque is recorded as charity.

The Holy Prophet Muhammad, peace and blessings be upon him, gave glad tidings of a complete light on the Day of Resurrection for those who walk to the Mosques for the congregational prayers in the dark. This refers to the morning and late evening obligatory prayers. This is confirmed in a Hadith found in Sunan Ibn Majah, number 780.

Praying in congregation is so important that the Companions, may Allah be pleased with them all, regarded the one who did not attend it regularly without a good reason a hypocrite. This is confirmed in a Hadith found in Sunan An Nasai, number 850.

All are aware of the reward of a person who strives in Holy War. The one who remains in the Mosque after the congregational prayer waiting for the next one is counted as the one who strives in Holy War. This is advised in a Hadith found in Jami At Tirmidhi, number 51. The one who remains in the Mosque must observe its etiquettes. They must busy themselves in good actions such as, reciting the Holy Quran and avoid causing any disruption to others. The one who remains in the Mosque reciting and studying the Holy Quran with others will be blessed with tranquillity, mercy, the company of the Angels and best of all they will be mentioned by Allah, the Exalted, to the Angels in the Heavens. This is confirmed in a Hadith found in Sahih Muslim, number 6853.

The one whose heart is attached to the Mosques like this has been promised shade from the unbearable heat of Judgment Day. This has been advised in a Hadith found in Sahih Bukhari, number 6806.

Staying in Mosques can be difficult especially, in this day and age, when there are so many different distractions readily available. This act contradicts one's desires to join and participate in these activities hence why the reward of this deed is so great. Chapter 24 An Nur, verses 36-37:

“[Such niches are] in houses [i.e., mosques] which Allah has ordered to be raised and that His name be mentioned [i.e., praised] therein; exalting Him within them in the morning and the evenings. [Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah...”

“And when We designated for Abraham the site of the House, [saying], “...And proclaim to the people the ḥajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass. That they may witness [i.e., attend] benefits for themselves and mention the name of Allāh on known [i.e., specific] days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor. Then let them end their untidiness and fulfill their vows and perform ṭawāf around the ancient House.””

In a Hadith found in Sahih Bukhari, number 1773, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the reward for an accepted Holy Pilgrimage is nothing except Paradise.

The real purpose of the Holy Pilgrimage is to prepare muslims for their final journey to the hereafter. The same way a muslim leaves behind their home, business, wealth, family, friends and social status in order to perform the Holy Pilgrimage this will occur at the time of their death when they take their final journey to the hereafter. In fact, a Hadith found in Jami At Tirmidhi, number 2379, advises that a person's family and wealth abandons them at their grave and only their deeds, good and bad, accompany them.

When a muslim bears this in mind during their Holy Pilgrimage they will fulfil all the aspects of this duty correctly. This muslim will return back home a changed person as they will prioritise preparing for their final journey to the hereafter over amassing the excess aspects of this material world.

They will strive in fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which includes taking from this world in order to fulfill their needs and the needs of their dependents without waste, excessiveness or extravagance.

Muslims should not treat the Holy Pilgrimage as a holiday and a place to shop as this attitude defeats the purpose of it. It must remind Muslims of their final journey to the hereafter a journey which has no return and no second chances. Only this will inspire one to fulfill the Holy Pilgrimage correctly and prepare adequately for the hereafter.

“...and mention the name of Allāh on known [i.e., specific] days over what He has provided for them of [sacrificial] animals...”

Even though this verse refers to the Holy Pilgrimage none the less, muslims must not only remember Allah, the Exalted, on certain days and forget to obey Him on other days.

It is commonly observed that in the special days and nights of the Islamic year, such as the night of power, which is considered to be on the 27th night of the Islamic month of Ramadan according to a Hadith found in Sunan Abu Dawud, number 1386, muslims come out in droves and inhabit the Mosques or pray more at home. Even though, this is a good thing it is important to understand that a muslim should not only behave in this manner on the special days and nights of the Islamic year. They should instead respect each day and night throughout the whole year by fulfilling their duties in them without neglect. They should never believe the worship of one day or night in the year will make up for their neglect of the rest of year as this is completely untrue and a trick of the Devil. Being a muslim is a 24/7 duty it is not a duty which extends only on certain days and nights. Meaning, a muslim must fulfil their duties in respect to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions, face destiny with patience and fulfil the rights of people every day of their life according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Cherry picking certain days and nights is a major reason why muslims feel disconnected from Allah, the Exalted, as they only turn to Him occasionally. The truth is simple, what muslims dedicate to Allah, the Exalted, is what they will receive in return. If they only dedicate a few days or nights in the year to Him then they should not expect a great return. Islam does not demand one to pray all night instead it demands muslims to

fulfil their obligatory duties and as much of the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as possible. This does not take much time up and leaves one with plenty of time to do other things as well.

In reality, the one who does not respect every day and night by fulfilling their duties in them will find that even the special days and nights are just ordinary days and nights for them. But the one who respects every day and night will find that every day and night is like the special days and nights, like the night of power, for them. Meaning, Allah, the Exalted, will bless them just like He blesses them on the special days and nights in the Islamic year.

“...So eat of them and feed the miserable and poor.”

Even though this verse refers to the Holy Pilgrimage none the less, Muslims must strive to aid others just like they fulfil their own needs and requirements.

In a Hadith found in Jami At Tirmidhi, number 3235, the Holy Prophet Muhammad, peace and blessings be upon him, advised that feeding others increases a muslim's rank.

Offering food to others is a very special deed and when done sincerely for the sake of Allah, the Exalted, reaps an unimaginable reward. In fact, the Holy Quran has declared that those who do this will be protected from the torment of Judgement Day and blessed with Paradise. Chapter 76 Al Insan, verses 8-12:

“And they give food in spite of love for it to the needy, the orphan, and the captive. [Saying], “We feed you only for the face [i.e., approval] of Allah. We wish not from you reward or gratitude. Indeed, We fear from our Lord a Day austere and distressful.” So Allah will protect them from the evil of that Day and give them radiance and happiness. And will reward them for what they patiently endured [with] a garden [in Paradise] and silk [garments].”

Allah, the Exalted, gives people according to what they do. For example, the Holy Quran mentions that if one remembers Allah, the Exalted, He in turn will remember them. Chapter 2 Al Baqarah, verse 152:

“So remember Me; I will remember you...”

Feeding others for the pleasure of Allah, the Exalted, is just the same. The one who performs this righteous deed will be fed food from Paradise and whoever gives drink to others will be given drink from Paradise on Judgement Day. This is confirmed in a Hadith found in Jami At Tirmidhi, number 2449.

When asked about the best type of Islam the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sahih Bukhari, number 6236, that feeding others and greeting others with kind speech are the best traits in Islam.

Muslims should make it a top priority to act on this righteous deed and strive to feed others especially, the poor on a regular basis. This is an amazing deed which does not require much wealth. Each person should feed others according to their capacity even if it is only half a date fruit as the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sahih Bukhari, number 1417, that this will protect them from the fire of Hell on Judgement Day. This leaves people with no excuse from abstaining from this righteous deed.

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