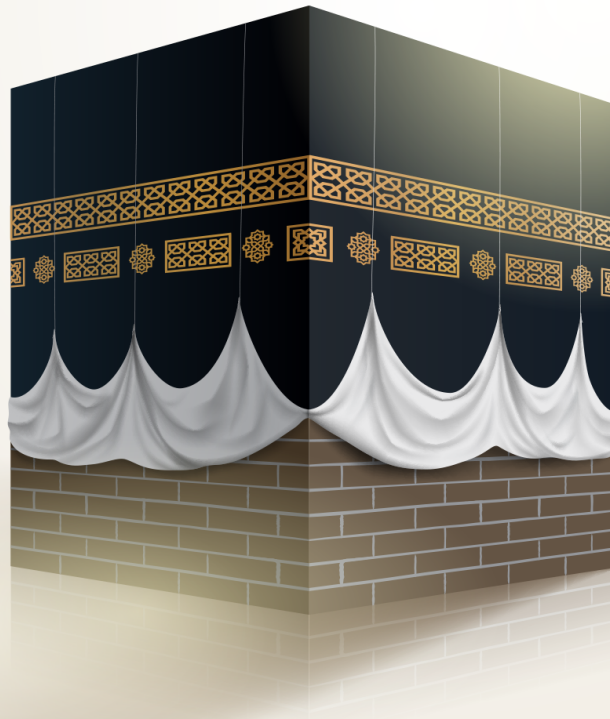




# Hajj

*The Journey of Love*



BY  
HAZRAT SHEIKH AZHAR IQBAL (DB)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ وَكَفَى وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى: أَمَّا بَعْدُ  
فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ. وَسَلَامٌ عَلَى الْمُرْسَلِينَ  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ  
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ  
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

Allah ﷻ says in the Holy Quran:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

**Translation: And perform Hajj and Umrah only for Allah**

### **Hajj is a Way of Getting Purified from Sins.**

Hajj is an extremely prosperous and honorable journey. The Prophet ﷺ said: “Whoever performed a Hajj in which he did not commit any shameful or disbelieving actions, then after completing it, he is as pure of sins as he was on the day his mother gave birth to him.”

### **The Journey of Hajj is a Journey of Seeking Closeness to Allah ﷻ.**

The Holy Prophet ﷺ said: “Perform Hajj and Umrah, one after the other, because both clean a man of poverty and sins like a furnace cleans the dirt of iron, silver and gold, and Paradise is the only reward of an accepted Hajj.”

### **The Desire to Visit Allah’s House.**

Allah ﷻ has made the *Baitullah* like a magnet for the hearts of the believers. Every believer possesses the wish in his heart that one day he will pay a visit to this blessed house. You can ask

a believer: “Do you wish to go for Hajj?” He will definitely respond that he would love to. Allah ﷻ has embedded the love for Hajj and visiting this house deep into the hearts of the believers, be they young or old, male or female. Everyone’s heart has been filled with its love. The scholars say that a believer’s heart is always attracted to this house and the desire to visit it never withers. When people pay a visit to this house, they spend hours admiring it, yet their hearts still wish for more. They then come out of the house and visit their hotel, but even there they wish to keep looking at the blessed house. The rooms offering the view of *Baitullah* are extremely expensive. Indeed, Allah has instilled an attraction in this house.

### **Love for even the Signs of the Beloved.**

The love is not for this structure; it is not for this square box. In fact, it is for the owner of this house. Allah ﷻ made this house one of His signs and His light and Noor shines on this house. It is indeed one of the signs of Allah ﷻ, which is why a believer’s heart is drawn towards it. It is also a rule of love that if the beloved cannot be seen, the heart acquires peace by viewing the signs of the beloved. The intensity of love evoked by seeing a sign of the loved one is akin to the situation when a son goes abroad to study or to work, and the mother grieves his absence and seeks solace in his remembrance by looking at his clothes and says that these are my son’s clothes. She cries when she visits his room and sees his cupboard saying this is my son’s cupboard. Does she love her son’s wardrobe? Does she love his clothes? No, it is because of her affection for her son that she kisses his clothes and his room. A believer’s love for Allah ﷻ’s house is not for the house, but it is for the blessings and Noor of Allah ﷻ upon it; it is because of the owner of this house. When Majnu fell in love with Laila, he was once kissing the feet of a dog which forced someone to ask him: “Have you gone mad that you are kissing a dog’s feet?” He replied: “Why should I not? Afterall, he just came back walking on the street where Laila lives.” He did not love the dog, nor his feet, but this was just an expression of his devotion for Laila. A believer, morning and night, kisses the cover of the Kaaba. He bows down in front of it all the time; these are all just expressions of his love for Allah ﷻ’s house.

### **The Saudi Arabia before Oil Production.**

In the olden times, the journey of Hajj and Umrah used to be a tough one. Pilgrims used to travel by foot and on camels. Saudi Arabia was a poor country before the commencement of oil extraction in about 1950. The area was poverty stricken before this. Even after oil production started, their success had to wait for around 10 to 20 years. In the seventies, there was some movement towards prosperity. Before that poverty was more widespread than even the fellow Muslim countries. The extent of their poverty was that ordinary citizens used to wait for the time of Hajj to arrive so that they could receive some charity from the pilgrims which would help them buy something to eat and drink. The poverty level was so high that the government of the region could not afford to make the cover of the Kaaba. Every year a different Muslim country had the responsibility of fulfilling this honor. Therefore, once the cover was also made in

Pakistan, and was brought to Karachi before being sent to Saudi Arabia. The intense love for the cover amongst the people could be seen by the fact that at every station where the train having the cover stopped, thousands of people gathered to have a glance at it.

### **Is there a Kaaba in Pakistan? A Child's Innocent Question.**

Hazrat Khuwaja Ghulam Habib recalls that once they were in Mina, when a Bedouin came to them and spoke through sign language that he was hungry. He asked his wife to cook a *roti* (bread) for him. His wife took out the flour and water to cook the *roti*. However, as soon as the Bedouin saw the flour, he pounced on it and filled it into a cup, added water, mixed it, and drank the uncooked flour. Later, he elaborated that the extent of his hunger was such that he could not even wait for it to be cooked. And now that he has had this flour, he said that if they wanted to, they could cook him a *roti*; such was the level of poverty.

The journey of Hajj did not have so many provisions as it does now. Thus, Hazrat Khawaja mentions that on several occasions, children used to pass by and the pilgrims used to offer some of what they were having.

He recalls that a kid used to come to them daily. His wife used to offer him something to eat. They soon became acquainted with him. In those days, the journey of Hajj used to be extremely long. It was unlike anything that we have today where there is a 25-days, 40-days and even a 15- or 11-days Hajj package. Pilgrims had to travel by the sea and this journey used to be at least 4 to 5 months long. Thus, he recalls that this kid used to come to them often. After a few months, we became so comfortable with him and had started loving him so much that when the time came to depart, we spoke to the kid that there is too much poverty here. If you wish to come to Pakistan, we can adopt you as our son. There are schools in which you can study as well. He cheerfully asked, "I will be able to study?" We replied, "Yes. We will give you clothes to wear as well". The innocent soul was filled with rapture when he learned about this, but then he went into a deep thought and then he pointed towards the Kaaba and asked, "Will this also be there?" Hazrat replied that it will not be. The kid then replied firmly that he no longer wished to go to their Pakistan!

### **The Interest in Hajj.**

The greats of this *Ummah* made Hajj and Umrah the purpose of their lives. Hazrat Umar R.A. performed Hajj every year in his life, Hazrat Hassan R.A. performed 25 Hajj in his lifetime. Iman Abu Hanifa R.A. performed 55 Hajj and Ata Bin Abi Rawah R.A. performed more than 70 Hajj.

A few years ago, a pilgrim's interview appeared in the newspapers of Makkah. He was an old pilgrim from Yemen who was about 120 years old. The interviewer asked him: "How many

pilgrimages have you performed?” He replied: “This is my 100th Hajj.” Then, much to the shock of everyone, he said that 80 of those had been on foot from Yemen.

People have gone to great lengths to express their love for Allah ﷻ. It is for the love of Hajj and Umrah, an expression of love for their Lord, a gateway to His closeness.

### **The call for Hajj is not Related to Wealth.**

Our scholars say that this blessed call is not related to wealth, but with one's actions. The greater the thirst and the greater the passion one possesses, the easier Allah ﷻ makes one's path. Hazrat Khuwaja Abdul Malik R.A was a pious man and a great scholar of his time who lived in poverty. He desired to go for Hajj and to visit the Prophet ﷺ's place. Many years passed but he did not get the chance to go for Hajj. Every year, when the days of Hajj approached, he started making supplications vehemently, almost in a crazy manner. During the rest of the year, he also used to ask Allah ﷻ to create a way for him to perform the Hajj. Once, he made the Dua with extreme eagerness and pain, and in his dream, he saw the Holy Prophet ﷺ. The Prophet ﷺ said: “O Abdul Malik, you do not come to us.” In his dream he replied that he wants to come but he does not have the means to do so. The Prophet ﷺ replied that he will speak about it. And the dream ended.

After a few days, one of his acquaintances came to him and gently requested him to accept money from him to perform Hajj. After having seen this dream, he remained alive for 27 years and in those 27 years, he performed Hajj 26 times. Once, he faced real difficulty to manage the Hajj, but the Saudi Muallim asked him to be his guest and invited him to this journey.

The journey of Hajj does not have a relation with one's wealth. This journey is related to one's desire for it. The more one has the desire, the more passion he possesses for it, the more he asks Allah ﷻ for it, the easier the path Allah ﷻ paves for him.

### **What would the Lovers be Doing?**

It is narrated regarding Hazrat Maulana Syed Hussain Ahmad Madni R.A that whenever the days of Hajj came nearer, he became engulfed in a strange feeling. His family and those who met with him frequently say that every once in a while, he would remark: “I don't know what the lovers would be doing. I do not know! What would the lovers be doing?” He used to call the pilgrims the ‘lovers.’ Once, the days of Hajj started and he was in that strange state; he did not have the means to go for Hajj. There was grief in his heart about it and in this feeling, he said “what would the lovers be doing”. Allah ﷻ accepted his passion and since then he not only performed the Hajj for many years, but also had the honor of teaching Ahadith course (Dars e Hadith) in the Mosque of the Holy Prophet ﷺ near his resting place (Roza Mubarak).

### **Unpaved Paths and Paved Travellers.**

In the past, travelling for Hajj was so tough that people used to leave their houses 6 months before Hajj. And the journey of the ships started 6 to 8 months before Hajj in India and Pakistan. They used to land in Jeddah after 8 months, after which, they used to travel to Makkah. A route which requires about 50 minutes today, required about 20 days of travel using camels and donkeys. This route was filled with several big mountains. Climbing and descending from them was a difficult task. The pilgrims, after completing a difficult journey, used to reach Makkah. In contrast, today the pilgrim reaches the Karachi Airport in his car. The airport and the aero plane are air conditioned and in 4 hours, he reaches Jeddah. He spends some time at the immigration, after which he reaches a hotel in Makkah in an air-conditioned bus. By the grace of Allah ﷻ, even the Haram (Mosque) is air conditioned. However, strangely, despite possessing such luxuries, today's pilgrim performs far less acts of worship than the pilgrims in the past. This is why the scholars say that in the past the paths were not sturdy, but the travelers were.

### **The Effect of the Prayers of a Pilgrim.**

Hazrat Hafiz Ghulam Habib R.A. narrates that once we were in a ship and during the journey a flood arrived. The captain ordered to anchor the ship as it might drown if it went further. For several days, the ship remained anchored. The pilgrims feared that the dates of Hajj were coming nearer, and they might miss hajj this year. The risk of the flood finally waned; the anchor of the ship was taken off and the ship was set off. When the ship reached the port of Jeddah, it was the 7<sup>th</sup> of Zilhaj. 8<sup>th</sup> Zilhaj marks the commencement of the days of Hajj and 9<sup>th</sup> is the day of Arafat. When they reached Jeddah on the 7<sup>th</sup>, they were joyous and urged the officers to allow them to leave and reach Makkah to perform the obligation of Hajj. However, the government officers said that it is the state's law to make the pilgrims stay at the port for 3 days to check if they do not have a disease which may spread in the local public. Now, they had reached on the 7<sup>th</sup> and staying for 3 days meant forsaking their Hajj. There was a great deal of chaos and noise that even after completing such a difficult journey, they would not be able to perform the pilgrimage. This made a few of them extremely angry. Everyone said that they will rebel and fight with them, even if they may lose blood in this. They must reach Arafat on the 9<sup>th</sup> by hook or by crook. They stood up to fight.

Hazrat Hafiz Ghulam Habib R.A stood in front of them and recited a verse from the Holy Quran:

فَلَا رَفْثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

**Translation: *There should be no obscenity, no sin, no quarrel in the Hajj***

This means that during Hajj, neither obscene talks or sins are allowed, nor is it permissible to fight. He reminded them: “You are all in a state of *Ihram*. Understand your stature. Allah ﷻ does not waste the prayers of the pilgrims. Pray that He makes you reach there.” They understood this

and all of them started making supplications. By the grace of Allah ﷻ, after a short while, an order arrived to allow the pilgrims to leave and to reach the ground of Arafat immediately.

### **Perform Hajj with Three Qualities.**

The pilgrims desire that they develop a deep connection with Allah ﷻ. That they are clean from all sins. That they are one of those who love Allah ﷻ. That their deeds are improved. To achieve all this, they should perform the journey of Hajj with 3 qualities. If he is willing to make his Hajj an accepted one, then he must develop these 3 qualities in himself. If he fails to develop them in himself, then his weak connection with Allah ﷻ before Hajj will persist even after it with the same ignorant lifestyle. One must experience an increase in closeness to Allah ﷻ after Hajj.

#### **1. Perform Hajj with Love**

The first quality is to perform Hajj with a feeling of love. It is not just the performance of an obligation but is a journey of love. It is done to achieve Allah ﷻ's love and has to be done while drowning deep in His love. Scholars have called this journey a journey of love and joy. Allah ﷻ wants that in this journey, the pilgrims express their love for Him. The person who loves us or has a connection of love with us, desires our expression of love for him. Even our wives demand an expression and a proof of our love. Our mothers also demand us to show our love for her and not just speak a few words. Allah ﷻ also wants it the same way that O my slave! Show your love!

Allah ﷻ says in the Quran:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

**Translation: Accomplish the Hajj and the Umrah for Allah**

This means that the Hajj and Umrah you perform is purely for Allah ﷻ. Allah ﷻ demand us to leave the luxuries and adornments, our house, our people, our relatives, our businesses, and everything else, and focus ourselves on Him to the point that we even remove the clothes that we are wearing and replace them with 2 pieces of garments. We do not need to care about showering or about dirt. Just come to Him reciting the praises and anthems like a lover does:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ

إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ.

We are required to show our love from the heart and not just in words. Disassociate ourselves from the barriers and show our passion. The pilgrims of the older times used to be enthusiastic. Sometimes, the lovers are echoing the slogans of their loved ones even when the people are questioning their sanity, but this is what crazy love is. Let there be no attention towards anyone else; only towards Allah ﷻ. The scholars used to travel madly in this path.

ع ابازت هو تو آكر ميں بهي شامل ان ميں هو حباؤں

سنا ہے كل تيرے در پر هجوم عاشقاں هوگا

Translation: *“If permissible, can I join them? It is said that the lovers will flock to your door tomorrow.”*

### **The Love-Filled Hajj of the Scholars.**

It is narrated regarding Qari Rahim Bakhsh R.A. that when he went for Hajj, he stayed a couple of weeks in Makkah. He was given the honor by Allah ﷻ to pray in the first row in every prayer during his stay. Our scholars used to perform Hajj with a lot of passion and enthusiasm. Even offering a single prayer in the first row with the imam is nearly impossible. And staying there for weeks offering every prayer behind the imam in the first row is certainly a huge achievement.

Hazrat Khawaja Ghulam Habib R.A. once decided that he will complete a single recitation of Quran during his journey. He resolved to read a verse from the Quran, then close it, and then make all the supplications relating to the topic mentioned in the verse. He would then open the Quran again, read another verse and then ask for the Duas relating to the topic discussed in the verse. In this way, he completed his recitation while making hours long Duas with each Ayah.

### **The Secret to Performing Hajj Again and Again.**

People often ask the religious scholars if there is a way to be called for this journey again and again because that is the place where if a person visits once, he wishes to go again and again. The scholars answer by saying that when Allah ﷻ selects the people for this blessed journey, the order is similar to how we make team selections in cricket. The school headmaster, while selecting the team, knows that he needs to select the best 11 players. 5 to 7 out of the 11 are already known to play well every time and between them there is no need for any reselection. The 3 or 4 remaining at the end require selection to decide who to pick. Therefore, the ones who visits for Hajj and spends his time well, pondering about Allah and keeping themselves free from sins, they become the good players and Allah ﷻ automatically selects him for the next year's team. Thus, the believers, both who are here and there, must make sure to perform acts of worship diligently if they wish to be called for Hajj again and again.

## **2. Perform Hajj with Humility**

The second attribute is to perform Hajj with humility. Allah ﷻ wants to see how humble and bowed down a person is, and how low he considers himself to be in front of Allah ﷻ. Many a times, a pilgrim praises his own self for being able to go for Hajj and tells everyone about it. While Allah ﷻ wants a person to understand that he is a sinful being who is unworthy of this journey. He is only going due to Allah ﷻ's grace. Therefore, he must perform it with humility.



There is a saying from Hazrat Abu Bakr (R.A):

**“Pure is the one to whom there is no way of reaching except through humility.”**

It must be in our mind that we do not deserve to undertake this journey. This is an expression of humility. One must consider himself dependent on Allah ﷻ. The truth is that humility is what really befits man because we are not really in charge at all. We were not born by our will, neither will we die through our will. We were made from a drop of dirty water, and we will become dust after mixing with dust. So how does speaking highly of ourselves suit us? Especially during Hajj, this must be kept in mind that a person must consider himself to be the least worthy among all.

### **Hazrat Syed Nafis ul Hussaini R.A.’s Extremely Humble Couplets.**

Hazrat Syed Nafis ul Hussaini R.A. travelled to Makkah. He was a highly reputable scholar, but his poetry is extremely humble. He wrote many beautiful poems. His poem regarding Makkah has its main theme filled with humility.

تو نے اپنے گھر بلایا میں تو اس متا بل نہ ہتا	ہا شکر ہے تیرا خدا میں تو اس متا بل نہ ہتا
اپنے سینے لگایا میں تو اس متا بل نہ ہتا	ڈال دی ٹھنڈک میرے سینے میں تو نے سا قیا
حما زم زم کا پلایا میں تو اس متا بل نہ ہتا	مد توں کی پیاس کو سیراب تو نے کر دیا

Translation:

All gratitude is for you O God; I was not deserving of this.

You brought me to your house for I was not deserving of this.

You put calmness into my chest, O Bartender.

You embraced me; I was not deserving of this.

You fulfilled my never-ending thirst.

You served me a glass of Zamzam, I was not deserving of this.

### **Anger is a Sign of Arrogance.**

Hajj is a journey of humility, but today’s pilgrim is seen getting angry at things. Sometimes he is angry at the travel agent, other times at the immigration personnel. “Why is the airplane late?”, “Why is the bus late?”. At times at the airport staff, and sometimes at the Saudi officers too. The pilgrims must keep themselves humble and down to earth. We have seen it with our own eyes that only a few days had passed after the Hajj but due to such small reasons like sitting in someone else’s place or misplacing someone’s shoes by mistake, a man would be struck by another with a blow. Both would be sitting in the **Haram Mosque**, yet they did not respect the sacredness of the place. Therefore, anger quells all humility.

### **Visit Baitullah as a Servant.**

One should not go for Hajj with the mindset of a master; with the idea that since I have paid so much for this journey, therefore others should do this and this for me. In the journey of Hajj, see

yourself as a servant. When a person becomes a servant, then humility is engendered within him. A pilgrim should go as a servant. The most accepted Hajj is of the one who performs the most services for others. A person who performs acts of worship only, no matter how much, in his Hajj, will only get the reward of a single person's hajj. Whereas the one who helps others, will get the reward of the Hajj of all the people he helped. Think of every pilgrim as a pious man of Allah ﷻ and that Allah ﷻ has given us the honor of being among them. And it is by helping them that we can achieve closeness to Him. If one performs his Hajj like this, then it will be a successful one.

Once when Khawaja Ghulam Habib R.A. went for Hajj. Qari A. Rahim Bakhsh Panipatti R.A. was also present there. Hazrat A. Rahim Bakhsh R.A. was a highly reputable scholar. He was the biggest Qari of the subcontinent, a teacher of Quranic recitation and a famous Waliullah. When Hazrat Khawaja went to meet him, he was lying down. Hazrat Khawaja R.A. started massaging his feet; he had a feeling of servitude. When Qari A. Rahim got up to see who the person was, he folded his legs and said that I cannot let you press my feet. Hazrat Ghulam Habib R.A.'s eyes filled with tears. Someone asked him why do you have tears? He replied that there is no one left whom he can serve. Nobody lets him serve them.

### **Hazrat Ibrahim bin Adham R.A.'s Humble Journey of Hajj**

Hazrat Ibrahim bin Adham R.A., who was a highly respected scholar of his time, resolved to do Hajj. He thought that he must go for Hajj in a humble way and to do this, he thought that prostrating before Allah ﷻ after every few steps of his journey would be a good idea. So, he decided to perform two rakats of *nafl* prayers after every few steps. He would walk a few steps, then set the prayer mat to pray the two rakats, then resume his journey for a few steps, then stop, and so on. In this way, it took him 14 years to reach Makkah from his city. **Allah u Akbar!**

When he reached close to Makkah, it was already quite famous in the city that there is a man by the name of Ibrahim bin Adham who is coming for Hajj while prostrating and praying *nafl* prayers for several years in his journey. The people of Makkah consented to welcome this great Wali of Allah ﷻ in a group. The entire city came out to greet him. He had also received the news that a large number of people were coming to meet and greet him. A thought came to his heart that this is a journey of humility; one of bowing one's self esteem in front of Allah ﷻ. If so many people are going to welcome him, then will the humility not go away? "All the earnings that I have amassed in these 14 years and all the walk that I have done for the love of Allah ﷻ, this huge welcome might cause it all to be wasted." He was afraid of this and asked Allah ﷻ to help him escape this trial. People of Makkah had not seen him before as it was not the era of photography and Whatsapp. Distant people did not know each other by face. When the people of Makkah used to meet amongst themselves, they would inform each other regarding Ibrahim Bin Adham R.A. When he reached Makkah, people asked him if he had seen Ibrahim bin Adham R.A. on his way as he was supposed to arrive soon. He replied that the person in question is an

impious and sinful person, yet you all are waiting for him? When people heard that he was calling such a prestigious scholar an impious and sinful person, they started beating him. He insisted that he is being honest. The people then expressed their displeasure and began to abhor him. When he walked his way into Makkah, someone got to know that Ibrahim bin Adham R.A. had already entered Makkah while the people were left waiting for him. Allah ﷻ has a law that as much a person loves Allah ﷻ, His creation loves him back equally. Therefore, the people ultimately recognized him and expressed their love by not allowing him to leave Makkah ever again; he spent the rest of his life there.

### **O Ibrahim, I have Brought a Humble Heart**

Hazrat Ibrahim bin Adham R.A. undertook a 14-year journey for hajj. he performed so many prostrations and so much worship that Allah ﷻ gave him a deep vision, a revelational one. He used to see the bright rays of Noor shining on the *Kaabah*. To his surprise, he saw those same rays directed towards an old woman in *Mataf*. He was astonished. Who is this pious lady? Who is this old woman?

Seeing those rays of light being shone on this old lady, he went to her and asked her, “Mother, who are you?” She replied that she is Rabia Basri R.A. “Mother! The truth is that Allah ﷻ has given me the vision and I am seeing that the rays that are falling on the *Kaabah* are also falling on you. How did you achieve this rank? I also endeavored for closeness to Allah ﷻ and travelled 14 years to achieve his closeness, but I have not attained such closeness. Hazrat Rabia Basri R.A. replied “Ibrahim! You came with a bowed head, and I came with a bowed heart.”

When a person performs a journey with humility, Allah ﷻ increases the worth of that journey.

### **3. Perform Hajj with Trust in Allah ﷻ**

The third attribute is to perform Hajj with trust in Allah ﷻ (*tawakkal*). To believe that everything is in Allah ﷻ’s hands. As the traveller is Allah’s guest, he should not carry a lot of luggage with himself. He should trust in Allah ﷻ, that since the pilgrim is the guest of Allah ﷻ, Allah ﷻ will take care of all his necessities. There is a saying amongst scholars that no matter how much a person tries, the accepted Hajj will always have some difficulty.

### **Hazrat Bashir Hafi R.A.’s Hajj with *Tawakkal* in Allah ﷻ**

Hazrat Bashir Hafi R.A. ’s early life was one of ignorance. He used to drink alcohol. When his life changed, he developed such a passionate love for Allah ﷻ that he left all sins. He used to spend his day and night in the remembrance of Allah ﷻ. Allah ﷻ awarded this sacrifice so highly that he became a great scholar. The high-ranking scholars of his time used to visit and accompany him.

Once when he decided to perform Hajj, he was facing poverty but still had the strong intention. Because of this, the Prophet ﷺ arrived in his dream and said “O bashar hafi! The rich help the poor, that is a good thing but a poor man not asking anyone anything is more likeable to me.” When the time for the blessed journey approached, a caravan got to know that Hazrat Bashar R.A. is also planning to go for Hajj. They said to him that if he goes with them, it will benefit them all. It will improve their journey and they will travel with the remembrance of Allah ﷻ. He agreed to go with them but on three conditions. After listening to those three conditions, the caravan refused to travel with him. The first condition from the three was that none of the members in the caravan will take any supplies for the journey. Everyone was surprised and thought how they would travel without any supplies for the journey. He responded that we are the guests of Allah ﷻ. He had an elated feeling ever since he saw the dream in which the Prophet ﷺ visited him. They were the people who loved him so much that they said that since the Hazrat wished it, *Insha Allah* ﷻ help will arrive from Allah ﷻ. They agreed to not take the supplies.

Then Hazrat said that in this journey, one must not ask anyone for anything. Upon hearing this, some members of the caravan said that since we are travelling with a great scholar, people will give us something anyway; while others disagreed thinking how will they survive? It is not a short journey, and the journey would become extremely difficult if we are without the provisions and we also cannot even ask anyone for anything. However, the entire group disagreed with the third condition. Hazrat had said that even if someone offers you something by his own will, you will have to refuse him, upon which they replied that we cannot travel like this. The scholars say that he was the King of the path of trust in Allah ﷻ.

### **Today's Easy Hajj**

The journey of Hajj nowadays is filled with blessings, you get good food to eat, comfortable transports to travel, and you even get helpers on the way. The journey is so smooth that you do not feel any burden in Hajj. A woman from our family came back from Hajj and said “I could have done this easy Hajj from the comforts of my drawing room, and you sent me there” which meant that the Hajj was as easy for her as sitting in the drawing room.

### **Hazrat Rabia Basri R.A.'s Trust in Allah ﷻ**

Once Hazrat Rabia Basri R.A. was travelling for Hajj on a donkey. A lot of people were with her; the caravan was quite big. During the journey, her donkey died. People knew that she was a pious lady, so everyone offered to her: “Please mother! Please place all your luggage on our donkeys. We will give you a donkey to ride too; you can travel with it peacefully. Do not even worry about the dead donkey.” However, she had an amazing trust in Allah ﷻ. She scolded the caravan members asking if she placed her trust in them or Allah ﷻ? When they received the scolds, they said “Okay mother, as we need to reach our destination, we are going to move forward.” She sat next to the dead donkey and raised her hands in front of Allah and said: “O Allah ﷻ, I placed my trust in you, and not in the people. My Lord, create ease for me.” By the

grace of Allah ﷻ, her dead donkey became alive, and she reached the House of Allah ﷻ on that donkey.

A pilgrim should place his trust in Allah ﷻ. Allah ﷻ will create the path for him. He will make you reach His house. Many a times, there are such old people who seem unable to walk but to everyone's surprise, Allah ﷻ makes way for them. Even in these days such people are given the opportunity to kiss the Black stone with ease, which is a very difficult task otherwise. Even small children kiss the black stone without troubling or pushing anyone on the way.

### **Love for Hajj Makes the Task Easy**

Hazrat Maulana Idris Kandhalvi has written about a strange event, although it is against the law of Shariah and is not justifiable. A long time ago, when Hajj journeys were performed on ships, there used to be a milkman in Punjab. He had heard from someone that the person who performs Hajj becomes one of the most beloved people of Allah ﷻ, and becomes His friend. He became interested in the idea of performing a Hajj, especially after he heard from the scholars saying that Hajj has no relation with wealth. He said that now I must go for Hajj, even if I do not have enough money. He asked someone about the place from where pilgrims leave for Hajj, and he was told that they go from Karachi.

In those days, people from India used to go on ships from the Karachi Port. He started walking, when someone told him that you cannot walk to Karachi; you will need to go via train. The milkman went to the train station, where he found the train warden who asked him who he was. He replied that he wanted to go for Hajj and for that, he wanted to go to Karachi first. The train officer asked him if he had money for the ticket; the milkman replied in negative. "Do you have a passport?" He again replied with a no. "Do you have a ticket for the ship?" He again replied: "No, but my Allah ﷻ will take me for Hajj." This had a deep effect on the officer, who said that if he intended to go for Hajj, then he can only help him get to Karachi.

The milkman reached Karachi, got off the train and started walking in the city. On the way, he asked someone where do the pilgrims leave from for Hajj? The person replied that people go to the port where the ships arrive. After walking for several hours, finally he saw the port. Then he asked someone which ship takes the pilgrims for Hajj. He reached the ship and informed the porter that he wanted to go for Hajj. The porter replied that you do not go for Hajj like this. "Do you have a passport? Have you bought a ticket?" He replied that he had nothing; no passport, no ticket and no money either. The porter started laughing saying "Then how would you go for Hajj?" on which the milkman replied: "I have heard that Hajj has no relation with one's wealth." The porter asked him to stop talking foolishly; there is a certain procedure one needs to follow for Hajj. He needs to take the permission from the government, get a visa and a passport made. It was Allah ﷻ's blessing that during that same time, the pilgrims started coming with their luggage and the porters started loading them. The milkman asked them if he could also assist them. In the

process of loading the luggage, he also got aboard the ship and the ship sailed off. Everyone in the ship had been allocated a place to rest and sit but since he did not have a ticket, he was wandering from one place to another in the ship. With Allah ﷻ's blessing, he befriended a passenger and this way he always got something to eat. But to every person he met, he said the same thing, "I want to achieve Allah ﷻ's friendship". After a few days passed, he asked his friend to notify him when Jeddah was close enough to be seen. When the ship came close enough to Jeddah and the port could be seen, both of them were standing together at the edge of the ship. His friend informed him that Jeddah is right in front of them now. As soon as he heard this, he exclaimed Allah o Akbar (Allah ﷻ is the greatest) and dived into the sea. His friend was shocked and started yelling and calling him. The milkman could be seen for a few minutes but after that he disappeared into the sea. His friend also, after a while, stopped thinking about him as he thought of him as a young lunatic. He did not have a passport, nor the ticket, and now because of his impulsiveness, he dived into the sea and died. After a few days, when the ship anchored at the port, he got upset and sad for his friend, because when a person sees death so closely, he gets worried naturally.

The milkman's friend recalls that after the Hajj, he stayed for a few days in Makkah. One day, while he was coming out of the *Haram* (Main Mosque), he saw an Arab who was dressed in Arabic clothes and wore an Arabic-style handkerchief as well. He seemed like a rich man, but his face resembled that of the milkman's. When he went closer to him, he found out that it was indeed the milkman. He asked him in Urdu "Are you the person I met on the ship?" He replied "Yes, I am that friend". He narrates that he was surprised and so he asked: "You are in this state?" He replied: "Yes." "How did you get here? We thought you had died" He asked his friend to come to his house where he would explain the entire situation. "You have a house here?" He asked. "Let's go to my house in my car." And after a while, a car appeared, and a chauffeur opened the door. "Come, sit." he said. His friend relates that he was awestruck, because the person who did not even have a passport or ticket or money, now owned a house and even a car. When we reached his house, the milkman told his entire story: "I fainted in the sea and the waves took me to the coast, where I remained fainted for several hours. After some time, when I regained consciousness, I heard some people screaming. There were two men who were trying to handle a cow, and the cow was kicking both of them. I got up while being in immense pain. When I got closer, I saw that the two men were trying to milk the cow. I waved at them and told them that I am an expert in this as I am a milkman. They challenged me to do it. I handled the cow in my usual way and took out a whole bucket of milk from her. The two men were extremely surprised and said: "Just wait here!" "I cannot wait here; I need to go for Hajj." I replied. Actually, these two men were the servants of the seaport director. The sea port's director was advised by the doctor that it was necessary for him to feed milk to his child, but there was no one capable of milking the cow properly. The director came to meet me and asked me to keep taking out milk for his child in the future as it was a matter of his son's life and death. But I replied that I had come to perform Hajj. The director replied that he would make arrangements

for my Hajj while I should just focus on milking the cow for his child. This was not a problem for me as I was an expert in this field.

The director's father-in-law also had a herd of about 100 cows. He too did not have an expert to milk his cows. He also demanded that he needed such an expert. So, they offered me to work for them there and promised to provide me with good living conditions. I said that I am here just to perform Hajj so I am leaving for it. They pleaded 'Please don't go, we will give you a house to live here, a personal car, citizenship, and we will also make you perform Hajj. We will also bring your wife and children'. Resultantly, this year I have performed Hajj alone but from the next year, I will be doing it with my wife and children. They have also given me this house and the car that you saw".

Allah o Akbar! This is how Allah ﷻ paves a path for a person when a person trusts in Him. One does not perform Hajj through his own will and resources, but it is Allah ﷻ who invites him. He is Allah ﷻ' s selection. May Allah ﷻ give us real love for Him. May Allah ﷻ bring us closer to Him through this journey.

وَأَخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ