



SHAYKH MUḤAMMAD ḤAJJĀR رحمته الله

By Shaykh Majd Makki

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Shaykh MuḤammad b. Maḥmūd Ḥajjār was born in Aleppo, Syria in 1920. He was raised in the care and guidance of his righteous parents, and studied at the renowned Khasrawiyya school. In 1948 he continued his studies at the Sha'bāniyya school. Some of his colleagues [there] were Shaykh 'Abd al-Qādir 'Isā, Shaykh Aḥmad Sha'bān and Shaykh MuḤammad Tāwūs. This institution facilitated students according to their capabilities and had therefore three divisions. The first was for general lessons which were attended by older students. The second was for those who were admitted into the first year, and the third included the remaining students who were placed in the second or third year. Shaykh MuḤammad was placed in the third year, while the duration of studies at this institution was seven years. When Shaykh 'Abdallāh Sulṭān assumed the administration of the institution, he was repressive towards the students

and even imprisoned some, including Shaykh Muḥammad. The students demonstrated and sent a telegram complaining to the President, and the imprisoned students were released. Some of his teachers [there] were:

- Shaykh Abū al-Naṣr Khalaf al-Ḥimṣī, from whom he benefited tremendously and took the Naqshbandī order.
- Shaykh ‘Īsā al-Bayānūnī, from whom he received *ijāza* in some of his narrations. He heard the *ḥadīth al-musalsal* regarding the day of ‘Āshurā’ from him.
- Shaykh Ibrāhīm al-Salqīnī (the grandfather)
- Shaykh Muḥammad Najīb Sirājuddīn (the father of Shaykh ‘Abdallāh Sirājuddīn)
- Shaykh Aḥmad al-Shammā’
- Shaykh Muḥammad Sa’īd al-Idlibī
- Shaykh Ibrāhīm al-Ghalāyīnī, who was the Mufti of Qatnā. Shaykh Muḥammad stayed with him for forty days.

Shaykh Muḥammad used to serve his teachers by cutting their hair and neatening their beards. He was assigned with the responsibility to lead prayers and deliver sermons in Jāmi’ al-Zaki, which was a position he fulfilled for more than thirty years.

Some of the scholars who studied under him during this period were:

- Shaykh Mahmūd Mīrah, who studied some *fiqh* of the Shāfi’i school.
- Shaykh ‘Umar ‘Attār
- Shaykh Muḥammad Rabī’ ‘Attār
- Shaykh Muṣṭafā al-Izāzī
- Shaykh ‘Abd al-Sattār Abū Ghudda
- Shaykh Ḥāmid Gharīb
- Shaykh Zuhayr Nāṣir
- Shaykh Ismā’īl Ḥaqqī Nāshid
- Shaykh ‘Ātif b. Muḥammad As’ad al-Bayānūnī

Shaykh Muḥammad benefited greatly from the company and approach in *da’wa* of Shaykh Aḥmad ‘Izzuddīn al-Bayānūnī. Shaykh Aḥmad in turn was fond of Shaykh Muḥammad and married his daughter Bushrā to him. She was an exceptional woman who was righteous and worked tirelessly in promoting Islam, and assisted her husband in his duties and in obeying Allah Ta’āla. She passed away nine years before her husband and she is buried in al-Baqī’ in Medina. Shaykh Muḥammad used to visit the graveyard daily after ‘Asr and would specifically visit her grave as well. Allah had blessed this marriage with eight children: five sons and three daughters.

Shaykh Muḥammad suffered in the turmoil of the 1980’s. His son Ṣafūh was martyred in 1980. He lost two of his other sons, Usāma and Yamān, when he was deceived by one of the agents of the secret service. He trusted this man who said that the two boys would

be taken for some questioning and be returned the same day. They went missing since that day in 1980, along with thousands of others. The Shaykh bore all of this with immense patience and with the hope of reward from Allah.

In 1400 H. he migrated to Medina to be close to the Prophet ﷺ, where he suffered at the hands of some ignorant individuals who tried to remove him, and some other scholars from Medina. All this only contributed to increasing his status and position in the eyes of some of the pious and righteous inhabitants of the city.

He was very particular on praying in congregation in the Prophet's ﷺ Mosque and he spent his time in acquiring and imparting knowledge. Those who were acquainted with him knew that they would find him after Fajr near the al-Salām Door, after Ḍuhr near the al-Raḥma Door, or near the first Saudi expansion just after the al-Raḥma Door after 'Aṣr until 'Ishā'. He punctually attended the Mosque even during the busy Ramaḍān and Hajj periods. His routine was to arrive at the call of the first *ādhān* where he remained until the time of *ṣalat al-duḥā'*. He then returned home for a short rest only to return to the Mosque before Ḍuhr when he engaged in worship until after Ḍuhr and he would remain in the Mosque until after 'Ishā'. He visited the Prophet Muḥammad's ﷺ grave daily. He walked every Saturday to the Qubā Mosque and he only stopped this about three years before his demise when he broke his pelvis. Another example of his eagerness to pray in congregation was when he attended to visit Mecca for 'Umra, he left Medina after 'Ishā' so that he was able to perform Fajr in the Ḥaram of Mecca.

He maintained the practice of performing 12 *rak'ats* at the time of *Duhā'*, 12 *rak'ats* after Maghrib, *ṣalat al-tasabīh* and *tahajjud*. He observed fasting throughout the year except the five prohibited days. He reviewed his books while in the Ḥaram and he conducted lessons in Shāfi'ī *fiqh*, Arabic and *tafsīr* after Fajr, 'Aṣr and Maghrib daily.

Despite having devoted his time to worship and his preference to being silent and to himself, he was particular about his health. He walked regularly as an exercise and he was an excellent swimmer and he ate a little. He always promoted the truth and even called the people to *jihād* and participated with the scholars of Aleppo in the events of the 1980's.

In numerous sermons he clearly expressed the truth. He encouraged people to engage in *jihād* and emphasized on the fact that it is an obligation which will remain until Qiyāma.

In other sermons he spoke about the sacredness and importance of the land of Palestine and the obligation on every Muslim to defend it. He also discussed the reasons for the decline of the Muslims and attributed it to disunity and fragmentation and deviant ideologies like communism and capitalism. He spoke about the responsibilities of the leaders and the role of the hypocrites in causing disunity.

In his book *al-Ṣahwat al-Qarībah* he opposed many evil practices and other innovations which had crept in to the Ummah such as basing the outcome of *istikhāra* on what

happens after one goes to sleep. He discouraged people from repeating the Ḥajj year after year because this resulted in large crowds assembling in Mecca and the surrounding areas, which made it difficult for those who had arrived to these lands for the first time. He discouraged the practice of high and extravagant dowries because this resulted in young men abandoning marriage, and he also emphasized on the importance of treating one's spouse with respect and dignity.

Shaykh Muḥammad began writing while he was still in Aleppo. Some of his books are:

- *Samīr al-Muminīn fīl-Mawā'iz wal-Ḥikam wal-Qasas*. The foreword was written by Shaykh Abū al-Ḥasan al-Nadwī. This book is on *ṣalāt*, *zakāt*, Fasting and Ḥajj, wherein he included some anecdotal incidents.
- *Al-Ṣahwat al-Qarība*. This is a compilation of sermons.
- *Al-Ḥubb al-Khālīd*. He was inspired by Shaykh Abū al-Ḥasan al-Nadwī's book *Rabbāniyya lā Rabbāniyya*. In this book he discussed the lives of some of the pious predecessors and various aspects related to self reformation, and other aspects related to Sufism.
- *Al-Islām wa-Arkānuhu al-Arba'a*. In this book he also discussed various aspects related to the four pillars of Islam and he quoted poetry and some incidents from the lives of the pious. He warned against various *fitnah's* and discussed the virtues of various acts of devotion which included *ṣalāt al-tasabīh* etc.
- *Min Qasas al-Tanzīl*
- *Al-Nasīhat al-Mūjaza*

He strived to publish the works of illustrious scholars like Imām al-Ghazālī and Imām al-Nawawī with some of his useful comments. Some the works written by these scholars are:

- *Fatāwa al-Imām al-Nawawī*
- *Al-Tibyān fī Ādāb Ḥamalāt al-Qurān* by al-Nawawī
- *Bustān al-Ārifīn* by al-Nawawī
- *Sharḥ al-Maqāsid* by al-Nawawī
- *Bidāyat al-Hidāyat* by al-Ghazālī
- *Fatḥ al-'Allām* in the Shāfi' school by al-Jurdānī

He had many students who benefited from his company and his vast knowledge. Some of them are:

- Shaykh Faṭḥ b. Muḥammad 'Abdallāh Abū al-Faṭḥ al-Bayānūnī
- Shaykh Jadhā' al-Suwaylih
- Shaykh 'Alī al-Ḥarīrī
- Shaykh 'Umar al-Kāf
- Shaykh Mahmūd 'Abd al-Ghanī al-Yamānī

- Shaykh ‘Abd al-Salām b. Muḥammad Sa’īd Ramadān al-Būṭī
- Shaykh Yūsuf al-Mara’shlī
- Shaykh ‘Abd al-Mu’īn ‘Arrūb
- Shaykh Ghassān Watd
- Shaykh Tāmīr Najjār
- Shaykh Sāmīh ‘Attār
- The writer (Shaykh Majd Makkī) was fortunate to have met him and kissed his hands and requested his *du’a* whenever he visited Medina. He even obtained an *ijāza* from him.

Shaykh Muḥammad remained for almost three decades in Medina and throughout this period he adhered to his routine of worship and knowledge. On the 5th Muharram 1428 H. (2007) he performed the five prayers in the Prophet’s ﷺ Mosque and at about 10pm he went to sleep. When he delayed in awaking at Tahajjud as was his custom, his son Ridwān went to his room to check. This is when he realized that Allah had taken his soul peacefully while he was in his sleep. Shaykh regularly supplicated to Allah to grant him martyrdom in His path and to grant him death in the city of the Prophet ﷺ. The *janāza* prayer was performed after Ṣuḥr and he was buried in al-Baqī’.

