

Khutba: Hajj [8/2/02]

Al hamdullilah, Al hamdilillahi Nahmadahu wa nasta'eenahu wa nastaghfiruhuu wa nu'minu bihi wa natawakkalu
alaih. Wa na'uzubillahi min shuroori anfusina wa min say'iaati a'maalina
Many yahdilillahi fala mudilalahu
Wa many yudlilahu fala hadialah
Wa nashadu an-laa illaha ilallah wahdahu laa shareeka lahu
Wa nashadu anna Muhammadan abduhu wa Rasuulahu
Amma ba'd, fa-uuzubillahi minashaytaanirajiim bismillahi-rahmaanirahiim

" RABB -I HAB LIY MIN AS.- S.AALIHEEN
FA- BASHSHARNAA -HU BI- GHULAAMIN HALEEM"
[37:99-102]

[Hadith] "Qullu amalin laysa alaihi amruna fahuwa ridd"

Ya Ma'sharal Muslimeen Itakullah!

"AL- H.AJJ ASHHUR MA'LOMAAT"

"The Hajj is in the well known months. So whosoever intends to perform Hajj therein, then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, Allah knows it. And take a provision for the journey, but the best provision is At-Taqwa. So fear Me, O men of understanding!" [TMQ Al-Baqarah: 197]

"And proclaim the Pilgrimage among men: they will come to you on foot and (mounted) on every kind of camel lean on account of journeys through deep and distant mountain highways" [TMQ Al-Hajj: 27].

- ◆ Dear brothers, the days of Hajj are upon us! May Allah (swt) reward those amongst us who have left and enable those who were unable to undertake this blessed journey to fulfil it in the future. For it is an obligation from the pillars of Islam, the reward of which the Prophet (saw) has spoken about. Today I want to go through some of the narrations regarding the Hajj from the Messenger of Allah (saw).
- ◆ It is an obligation to at least perform it once in our lifetime

Ibn Abbas said: Aqra' ibn Habis asked the Prophet (peace be upon him) saying: **Apostle of Allah hajj is to be performed annually or only once?** He replied: **Only once, and if anyone performs it more often, he performs a recommended act.** [Abu Dawud]

Also in another hadith the Prophet (saw) said: **"Islam does not allow for failure to perform the hajj."** [Abu Dawud]

Abdullah ibn Abbas narrated that the Prophet (saw) said: **"He who intends to perform hajj should hasten (hurry) to do so."** [Abu Dawud]

Umm Salamah, Ummul Mu'minin said that she heard the Apostle of Allah (peace be upon him) say: **"If anyone puts on ihram for hajj or umrah from the Aqsa mosque to the sacred mosque , his former and latter sins will be forgiven, or he will be guaranteed Paradise."** [Abu Dawud]

Abu Huraira narrated that Allah's Apostle (saw) was asked, "What is the best deed?" He replied, **"To believe in Allah and His Apostle."** The questioner then asked, "What is the next (in goodness)? He replied, **"To participate in Jihad in Allah's Cause."** The questioner again asked, "What is the next?" He replied, **"To perform Hajj 'Mubrur"** [Bukhari]

Abu Huraira narrated that the Prophet (saw) said, **"Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return as if he were born anew."** [Bukhari, Volume 2, Book 26, Number 596]

◆ It is a time where the believers gather in unison to worship their Lord reciting the Talbiya which the Messenger (saw) recited.

Abdullah bin 'Umar narrated that the Talbiya of Allah's Apostle (saw) was : 'Labbaika Allahumma labbaik, Labbaika la sharika Laka labbaik, Inna-l-hamda wan-ni'mata Laka walmulk, La sharika Laka'. **"I respond to Your call O Allah, I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call All the praises and blessings are for You, All the sovereignty is for You, And You have no partners with you."** [Bukhari, Volume 2, Book 26, Number 621]

It was narrated in the Hadith collection of Imam Muslim that Jabir ibn Abdullah (ra) was asked by a man, "Tell me about the Hajj of Allah's Messenger (saw)" He replied, **"Allah's messenger (saw) stayed in (Medina) for nine years but did not perform Hajj, then he made a public announcement in the tenth year to the effect that Allah's Messenger (saw) was about to perform the Hajj. A large number of persons came to Medina and all of them were anxious to follow the Messenger of Allah (peace be upon him) and do according to his doing. We set out with him till we reached Dhul-Hulayfah. "**

He continues, "The Messenger of Allah (saw) then prayed in the mosque and then mounted al-Qaswa (his she-camel) and it stood erect with him on its back at al-Bayda'. And I saw as far as I could see in front of me but riders and pedestrians, and also on my right and on my left and behind me like this. And the Messenger of Allah (saw) was prominent among us and the (revelation) of the Holy Qur'an was descending upon him. And it is he who knows (its true) significance. And whatever he did, we also did that. He pronounced the Oneness of Allah (saying): "Labbayk, O Allah, Labbayk, Labbayk, You have no partner, praise and grace is to You and the Sovereignty too; You have no partner." And the people also pronounced this Talbiyah which they pronounce (today). The Messenger of Allah (my peace be upon him) did not reject anything out of it. But the Messenger of Allah (peace be upon him) adhered to his own Talbiyah.

Jabir said: We did not have any other intention but that of Hajj only, being unaware of the Umrah (at that season), but when we came with him to the House, he touched the pillar, and (made seven circuits) running three of them and walking four. And then going to the Station of Ibrahim (Maqam e Ibrahim)." [Muslim]

◆ The narration continues and goes into other details.

Umm al-Husayn narrated: "I performed Hajj along with Allah's Messenger (peace be upon him) on the occasion of the Farewell Pilgrimage and saw him when he flung pebbles at Jamrat al-Aqabah and returned while he was riding the camel, and Bilal and Usamah were with him. One of them was leading his camel, while the other was raising his cloth over the head of Allah's Messenger (peace be upon him) to protect him from the sun. She (further) said: Allah's Messenger (peace be upon him) said so many things, and I heard him saying: **If a slave having some limb of his missing and having dark complexion is appointed to govern you according to the Book of Allah the Exalted, listen to him and obey him.** [Muslim]

Jabir saw Allah's Messenger (peace be upon him) when performing the hajj seated on his she-camel al-Qaswa' on the day of Arafah giving an address, and he heard him saying, **"O people, I have left among you something of such a nature that if you adhere to it you will not go astray: Allah's Book and my close relatives who belong to my household."** [Tirmidhi]

'Umar bin Al-Khattab narrated: Once a Jew said to me, **"O the chief of believers! There is a verse in your Holy Book Which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed as a day of celebration."** 'Umar bin Al-Khattab asked, **"Which is that verse?"** The Jew replied, **"This day I have perfected your religion For you, completed My favor upon you, And have chosen for you Islam as your religion."** (5:3) 'Umar replied, **"No doubt, we know when and where this verse was revealed to the Prophet. It was Friday and the Prophet was standing at 'Arafat (i.e. the Day of Hajj)"**

◆ The Prophet (saw) even on the Hajj was worried about this Ummah and gave us commands.

Jarir said that the Prophet said to me during Hajjat-al-Wida': **Let the people keep quiet and listen.** Then he said (addressing the people), **"Do not revert to disbelief (kufr) after me by striking the necks (cutting the throats) of one another (killing each other)."** [Bukhari]

◆ Only if the rulers of the Muslims listened to this advice of the Prophet (saw)

◆ We should ask the people who go to Hajj to make Du'a for us,

Safwan (and he was Ibn Abdullah b. Safwan, and he had been married to Umm Darda') reported: I visited AbudDarda's house in Syria. I did not find him there but Umm Darda (was present at the house). She said: Do you intend to perform Hajj during this year? I

said: Yes. She Said: Do supplicate Allah for blessing upon us, for Allah's Apostle (peace be upon him) used to say: **The supplication of a Muslim for his brother at his back (in his absence) is responded so long as he makes a supplication for blessings for his brother and the commissioned Angel says: Amen, and says: May it be for you too!** I went to the bazar and met AbudDarda and he narrated like this from Allah's Apostle (peace be upon him). [Muslim]

The Prophet (peace be upon him) said, **"Those who perform the hajj and those who perform the umrah are people who have come to visit Allah. If they supplicate Him He will respond to them, and if they ask Him for forgiveness He will forgive them."** [Ibn Majah]

- ◆ The hajj is an important obligation such that if our parents weren't able to perform it in their lives we should perform it on their behalf.

A man of Banu Amir said: Apostle of Allah, my father is very old, he cannot perform hajj and umrah himself nor can he ride on a mount. He said: **Perform hajj and umrah on behalf of your father.** [Abu Dawud]

- ◆ Muslims have to strictly observe the rites of Hajj and its conditions without deviating even by a hairline. The obligatory and recommended elements of the Hajj are derived from Quran and the Sunnah just as the Ahkam of Salah, Khilafah and Jihad are. The Sahaba (ra) had the mentality of sticking to the Ahkam Shariah and not being slaves to their desires or the customs and traditions of the people. Their thoughts and emotions were moulded by Islam alone, this can be seen in the example of Umar (ra).

It was narrated by 'Abis bin Rabia that 'Umar bin al-Khattab came near the Black stone and kissed it and said, **"No doubt, I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen Allah's Apostle kissing you I would not have kissed you."** [Bukhari, Volume 2, Book 26, Number 667]

- ◆ We know of the various obligatory acts like the **Tawaf** around the Ka'ba, the running between **Safa and Marwa**, the stoning of the **Jamarat** (the Shaytan) and the wearing of the **Ihram**.
- ◆ Today due to the **intellectual decline** and the weakening of the mentalities, some Muslims have become defeated to the extent that they try and defend the rules (Ahkam) of Islam by **inventing reasons** for these rules from their own minds. So when they are asked by the Kuffar why they perform the actions of Islam they invent reasons.
- ◆ As an example with the obligation of Hajj, some Muslims propose that the reason why we perform this action is because it is a **show of brotherhood**, or due to the fact that it has a **historical significance** in relation to the previous Prophets (as) like Ibrahim (as). Others propose that the reason behind performing the Hajj is that it **brings peace of mind**, that for a few days we can forget about the world thus relieving our stress and tension. **These are not the reasons.**

- ◆ Other examples of this apologetic defeated mentality can be seen if we look to the way some people invent reasons for the rules relating to **marriage**.
 - ◆ E.g. On a radio debate once I heard a Muslim argue that men in Islam are allowed to marry up to **4 wives** because there is more women than men on earth. He was ridiculed, people rang in and argued that in some countries there is more men than women, does that mean that women can have up to 4 husbands at once?
 - ◆ E.g. A prime example is reason given behind the rule in Islam stating that **Pork** is haram, people argue that this is because of its dirty unhygienic nature.
- ◆ However we need to realise that these views are false and fundamentally flawed. They have originated from a misunderstanding of a basic concept in Islam, the **role of the mind and the role of the text**, which essentially is the topic of the **Legislator (Al-Hakim)**. It is related to our very belief and all the commands and prohibitions we follow as I shall explain. **It is vital for any Muslim to be clear on this topic.**
- ◆ At the heart of the issue is a historical debate, which has existed for centuries - whether man can judge what is good or bad, halal or haram for himself. Whether people can objectively decide rules and regulations for themselves. Whether humankind has the right to legislate. **Whether the mind is sovereign or not.**
- ◆ Once we believe in Allah (swt) and in the Quran as being His (swt) word. We have to follow every command, Allah gives us whether He gives us a reason or not. We cannot invent reasons for the Ahkam Sharia, "**Sami'na wa'ata'na**" "**We hear and we obey**".
- ◆ Just because we can't understand the reasons behind some of the rules doesn't mean that we reject them or become negligent in following them.
 - ◆ E.g. the specific rules of Hajj - we cannot use our minds to decide how many **tawaf** we should be obligatory to perform.
 - ◆ E.g. **Salah**
- ◆ An excellent example which demonstrates this is that of **Ibrahim (as)** when he was ordered by Allah (swt) to sacrifice his son. Allah (swt) explains this incident in the Quran, He (swt) says:
- ◆ Allah (SWT) in Surah Saaffaat tells us about the example of Ibrahim (as). He (SWT) says:

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"O my Lord! grant me a righteous (son)!"

So We gave him the good news of a boy ready to suffer and forbear. Then when (the son) reached (the age of) (serious) work with him he said: 'O my son! I see in vision that I offer you in sacrifice: now see what is your view!' (The son) said: 'O my father! do as you are commanded: you will find me if Allah so wills one practicing Patience and Constancy! So when they had both submitted their wills (to Allah) and He had laid Him prostrate on his forehead (for sacrifice) We called out to him 'O Ibrahim! You have already fulfilled the vision!' thus indeed do We reward those who do right. " [TMQ 37: 99-105]

- ◆ **Ibrahim (as) didn't look for a reason** for the command that Allah (swt) gave him, nor did Ismael (as) knowing that he was going to be sacrificed. Rather they both willingly accepted the decision of Allah (swt), because they realised that He (swt) was the creator and that their purpose was to worship Him.

Mas'ud al-Ansari narrated that the Messenger of Allah (saw) said: Say:

"Allahumma Salli ala Muhammadin wa 'ala Ali Muhammadin, kama sal-laita 'ala all Ibrahimia innaka Hamidun Majid. Allahumma barik 'ala Muhammadin wa 'ala all Muhammadin, kama barakta 'ala all Ibrahimia, innaka Hamidun Majid."

"O Allah, bless Muhammad and the members of his household as Thou didst bless the members of Ibrahim's household. Grant favours to Muhammad and the members of his household as thou didst grant favours to the members of the household of Ibrahim in the world. Thou art indeed Praiseworthy and Glorious"
[Muslim]