

## The Unifying Worship of Hajj

### First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ , نَحْمَدُهُ , وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ , وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا , مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ , وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His servant and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾ [آل

عمران:102]

Al Imran(3) 102 : **O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.**

Oh Believers:

During the months of Hajj, convoys of pilgrims set off, heading to the Sacred House of Allah, affirming allegiance to the Lord of this House. And those convoys successively increase. And when the season approaches it turns into an active and tireless race. They cut across land, sea and air, coming to this House from the East and the West, displaying humility and submission to Allah. They recite talbiyah, magnify, glorify and exalt Allah Almighty. Whenever, they ascend a hill or descend into a valley, they make remembrance of Allah and praise Him. The Prophet ﷺ said:

مَا مِنْ مُلَبِّ يُلَبِّي إِلَّا لَبَّى مَا عَنْ يَمِينِهِ وَشِمَالِهِ مِنْ حَجَرٍ أَوْ شَجَرٍ أَوْ مَدْرٍ حَتَّى تَنْقَطِعَ الْأَرْضُ  
مِنْ هَا هُنَا وَهَا هُنَا

**There is no (pilgrim) who recites the Talbiyah but that which is to his right and left also recites it, rocks and trees and hills, to the farthest ends of the earth in each direction, from here and from there.** [Sunan Ibn Majah 2921, Grade: Hasan]

A few reflections upon the verses of Hajj in the Book of Allah Almighty, are sufficient to reveal some of the secrets of Hajj and its wisdom, and what it contains of improvement and refinement, and the fundamentals of abandoning sin that leads to the horizons of goodness.

These reflections represent the greatest wisdoms and aims of this great ritual. Indeed, it is contemplation upon the tawhid of Allah Almighty, for which the ancient house was built and was made the aim of people from all over the globe; to fuel the ritual of oneness of worship and dedication to Allah alone, who has no partner. Allah Almighty said in Surah Al Hajj:

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا-الحج 26

Al Hajj (22) 26: **And [mention, O Muḥammad], when We designated for Abraham the site of the House, [saying], Do not associate anything with Me**

Then the Almighty says after mentioning some of the aims of Hajj and its rulings:

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ (30) حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ

Al Hajj (22) 30-31: **(30) So avoid the uncleanness of idols and avoid false statement, (31) Inclining [only] to Allāh, not associating [anything] with Him.**

Then Allah Almighty describes the danger of shirk (associating of others with Allah), the bad consequence for the one making shirk (associating of others with Allah) and the ugly situation that it represents. Allah Almighty said:

وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ

Al Hajj (22) 31: **And he who associates with Allāh - it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place.**

Then the Almighty praises those sincere to Him and those magnifying His command and upholding His limits. Allah Almighty said:

ذَلِكَ وَمَنْ يُعِظِمُ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

Al Hajj (22) 32: **That [is so]. And whoever honors the symbols [i.e., rites] of Allāh - indeed, it is from the piety of hearts.**

Oh Muslims, if you worship Allah with insight from Allah seeking the reward of Allah and leave the prohibitions of Allah with insight from Allah fearing the punishment of Allah, then you have fully realized consciousness of Allah in the reality of your life; through which you fulfill the rights entrusted to you towards your Creator and towards your brothers in religion.

That is why, the talbiyah of tawhid made by the pilgrim upon entering the Hajj rite, is the most prominent manifestation of Hajj. The pilgrim recites:

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

**Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner).** [Bukhari 5915, Muslim 1184]

In this talbiyah is a declaration of responding to Allah and a manifestation of obeying Him and complying with His command, the Most High, for which He is entitled, for the necessary praise and gratitude, because He is singled out for tawhid and singled out for divinity, lordship and the most beautiful names and lofty attributes. Therefore, it is not permissible for the ones saying "Here I am, O Allah, here I am", to humble themselves to anyone other than Allah. And they should only plead to their Lord and should only seek help from Him and only seek refuge from Him. So then their prayer will only be for the sake of Allah and their Hajj will only be for

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the sake of Allah and their rituals will only be for the sake of Allah. For Allah is their Master, their Sovereign and the Rectifier of their interests and the Disposer of their affairs.

And all of the manifestations of Hajj indicate this purpose. For all the Muslims are like one body. During the blessed Hajj pilgrimage, they live moments in which embody the meanings of Allah-consciousness and the foundation of strong brotherhood, which builds bonds between Muslims in spite of the diversity of their languages and colors. For when the pilgrims replace their usual clothing with the unified Hajj garments, they become of one appearance. And they proceed to one Lord reciting one talbiyah. And they all perform tawaf (circumambulate) around one House. And they perform one ritual.

This living image is one of the ripe fruits of Allah-consciousness, which suggests to people that there are no acceptable reasons for them to have division and disharmony. And there is no reason for the arrogant to be arrogant and the haughty to be haughty. And there is no reason to be proud of one's pedigree, lineage, or titles. Rather if Allah-consciousness takes hold in a believers' souls, it will make them realize the evident that Allah Almighty derived people's races and lineages from the same two parents, to make Eve's womb a vast gathering place where relations are connected and bonds are strengthened. Allah Almighty said:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا-

الحجرات 13

Al Hujurat (49) 13: **O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another.**

Through Allah-consciousness a person is honored and elevated like Suhaib Al Rumi was elevated and Salman Al Farisi was honored, both whom left their lands to embrace the truth, may Allah be pleased with them all. And with loss of Allah-consciousness, humiliation and disgrace is

realized and Allah lowers the one not having it like He lowered Abu Lahab with shirk (associating others with Allah) and disbelief.

It is Allah-consciousness that made Muhammad ﷺ, who was one of the nobles of Quraysh, marry his paternal aunt, Zainab bint Jahsh Al-Asadiyyah, to Zaid bin Harithah - may Allah Almighty be pleased with them, while he had previously been a servant of the Prophet ﷺ. And the Prophet ﷺ said to the clan of Banu Bayadah regarding Abu Hind, who was one of their servants:

يا بني بياضة: أنكحوا أبا هندٍ وأنكحوا إليه". وقد كان حجاجًا - رضي الله عنه-. رواه أبو داود والحاكم.

**Oh Banu Bayadah, marry Abu Hind (to one of your daughters), and marry from him (his children).** [Sunan Ibn Majah 2887, Grade: Sahih]

The stability of individuals and societies can only be achieved by adhering to religion and holding on to Islam, as the drowning person clings to a lifeline. And the blessed season of Hajj draws people to religion and reminds them of Allah's rights. It increases the readiness of those with sound souls to change what is within themselves so that Allah can change what has befallen them. Allah Almighty said:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ - الرعد 11

Ar Rad (13) 11: **Indeed, Allāh will not change the condition of a people until they change what is in themselves.**

Indeed Allah reminds people in the verses of Hajj of the necessity of this religion for them, and that every community that neglects the commands of its religion and obstructs the ordainments of their Lord and takes them lightly or hesitantly, is in reality, neglecting their greatest source of power, and obstructing the means of their prosperity in this world and the Hereafter. And a society that does not feel its need to adhere to religion is a faithless society and far away from the Merciful. For the Prophet ﷺ said:

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُقَذَفَ فِي النَّارِ - رواه البخاري ومسلم.

**There are three things, whoever attains them will find therein the sweetness of faith: When Allah and His Messenger are dearer to him than all else; when he loves only for the sake of Allah and hates to return to disbelief after Allah rescued him just as he hates to be thrown into the Fire. [Bukhari 16, Muslim 43a]**

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgiveness from Him, Verily He is Oft-Forgiving, the Most Merciful.

## Second Khutbah

الْحَمْدُ لِلَّهِ, وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ, وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh people:

The distinction of certain nights and days is a reason for capturing the goodness in them. And our Prophet ﷺ urged capitalizing on the necessarily fleeting blessings. The Prophet ﷺ said:

اغتَينم خمسا قبل خميس ، شبابك قبل هرمك وصحتك قبل سقمك وغناك قبل فقرك  
وفراغك قبل شغلك وحياتك قبل موتك

**Take advantage of five before five: your youth before your old age, your health before your illness, your wealth before your poverty, your free time before your business, and your life before your death.** [Al Hakim 7846, Grade: Sahih]

And the first ten days of Dhul Hijjah have come upon us. Allah Almighty took an oath by their nights saying:

وَالْفَجْرِ \* وَلَيَالٍ عَشْرٍ - الفجر 1-2

Al Fajr (89) 1-2: **(1) By the dawn (2) And [by] ten nights**

And they are from Allah's sacred days. And it is the conclusion of the known months that Allah Almighty referred to in the verse:

الحج أشهر معلومات - البقرة 197

Al Baqarah (2) 197: Hajj is [during] well-known months

Their days are better than the days of the last ten nights of Ramadan. The Prophet ﷺ said:

أفضل أيام الدنيا أيام العشر

**The best days of this world are the ten days** [Sahih Al Jami' 1133, Grade:Sahih (Albani)]

So whatever good deed a person does, of prayer, reciting Quran, remembrance, supplication, charity, acts of goodness and joining kinship, is better than the same deed performed during the rest of the year. And the deeds in it are superior to striving in the way of Allah Almighty which is the best of deeds.

Al Hafith ibn Hajer, may Allah have mercy on him, said, it appears that the distinction of the (first) 10 (days) of Dhul Hijjah is that it is the meeting place for the major acts of worship, and they are prayer and fasting and charity and Hajj. And that does not occur in other than it.

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And whoever intends to offer a sacrifice shall refrain from cutting their hair or nails from the first night in which the ten days enter. So one should not remove anything from them. For it was narrated by Um Salamah, may Allah be pleased with her, that the Prophet ﷺ said:

إِذَا دَخَلَتِ الْعَشْرُ فَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ فَلَا يَمَسَّ مِنْ شَعْرِهِ وَلَا مِنْ بَشَرِهِ شَيْئًا

**When the (first) ten days (of Dhul-Hijjah) begin, and one of you intends to offer a sacrifice, let him not remove anything from his hair or skin.**

Hadith [Muslim 1977c]

So strive in these ten blessed days. And free yourselves for performing the righteous deeds. For the breezes of the Merciful in it are abundant. And His reward for the doers is plentiful. Allah Almighty said:

وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ-

البقرة 197

Al Baqarah (2) 197: **And whatever good you do - Allāh knows it. And take provisions, but indeed, the best provision is fear of Allāh. And fear Me, O you of understanding.**

Oh Allah make us among who take advantage of these blessed days and shower us with Your mercy. Indeed Allah is All Hearing, Answering.

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُمْ بِذَلِكَ رَبُّكُمْ , فَقَالَ

I conclude with this and send prayers of blessings and peace upon your Prophet as your Lord commanded:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Al Ahzaab (33) 56: Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [ Allah to confer] blessing upon him and ask [ Allah to grant him] peace.



اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيمَا  
أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذُلُّ مَنْ وَالَيْتَ  
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide us with those whom You have guided, grant us well-being among those You have granted well-being, be an ally to us along with those whom You are an ally to, and bless what You have bestowed upon us, and save us from the evil of what You have decreed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ  
مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا  
سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنَّا نَسْأَلُكَ  
الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ  
عَمَلٍ وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لَنَا خَيْرًا

O Allah, We ask You for all that is good, in this world and in the Hereafter, what we know and what we do not know. O Allah, we seek refuge with You from all evil, in this world and in the Hereafter, what we know and what we do not know. O Allah, we ask You for the good that Your servant and Prophet has asked You for, and we seek refuge with You from the evil from which Your servant and Prophet sought refuge. O Allah, we ask You for Paradise and for that which brings one closer to it, in word and deed, and

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we seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And we ask You to make every decree that You decree concerning us good.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ  
وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Servants of Allah. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

أذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا يَزِدْكُمْ وَاسْتَغْفِرُوا يُغْفِرْ لَكُمْ وَاتَّقُوا يَجْعَلْ  
لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.