

Reflections upon 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:

Talking about Hajj and its merits is a topic yearned by those intending to perform Hajj and those conscious of Allah; those who listen to the words and follow the best of them. Those longing to assemble in faith and say, "We hear and we obey". From here, the vast difference between the sinner and the obedient becomes apparent. The obedient know their Creator and worship Him in the best fashion. While the sinful are blind, wandering away from their Benefactor, led astray by devils, bewildered. Hajj, is intending the Sacred House of Allah to perform the rites in a specific manner as explained by the Wise Ordainer. Indeed, the Sacred

House, whose foundations were raised by Ibrahim and his son Ismail, peace be upon them, was built through Tawhid, for the sake of Tawhid, and for the people of Tawhid. Allah Almighty said:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ (35) رَبِّ إِنَّهُمْ
أَضَلَّنَا كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ-إبراهيم 35-

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Ibrahim (14) 35-36: (35) And [mention, O Muḥammad], when Abraham said, "My Lord, make this city [i.e., Makkah] secure and keep me and my sons away from worshipping idols. (36) My Lord, indeed they have led astray many among the people. So whoever follows me - then he is of me; and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful.

The greatest aims of Hajj is to direct people to tawhid (affirming Allah's oneness), to be devoted only to Him alone and to follow His Messenger

صلی اللہ
علیہ وسلم .

The Talbiyah is the first action of the pilgrim and it is a proclamation of tawhid (affirming Allah's oneness). Likewise Tawhid is manifested throughout all of the rites of Hajj.

Nonetheless, there are some who have fallen short with regard to Tawhid. They contradicted revelation and opposed the reasonable. So they sided with the people of the graves, and prayed before their doorsteps. And some are fascinated by amulets and symbols, attaching them to themselves and their families under the pretext of warding off evil, bringing good, or averting the evil eye and the like.

It was narrated by Imam Ahmad from Uqbah bin Amir, may Allah be pleased with him, that a group came to the Messenger of Allah ﷺ, and he ﷺ received the pledge of allegiance from nine and held back from one. They said:

يا رسول الله، بايعت تسعة وتركت هذا، قال إن عليه تميمةً. فأدخل يده فقطعها، فبايعه،
وقال من علق تميمةً فقد أشرك

O Messenger of Allah, you received the pledge of allegiance from nine and left this one?" He said: He has an amulet. He inserted his hand and cut it off, then allowed him to pledge allegiance to him, saying: Whoever wears an amulet has committed shirk (ascribing associates to Allah).

[Ahmad 17422, Grade: Sahih (Albani)]

Yes, some people have fallen short regarding Tawhid, transgressing against the Creator, in what is His exclusive right. They claim knowledge of what they do not know. They delve into matters of the unseen known only to Him, through soothsaying and fortune-telling, or engaging in predictions related to future events and horoscopes, or through sweeping delusions and abhorrent nonsense. Allah Almighty said:

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ۗ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُّبِينٍ-الطور 38

At-Tur (52) 38: **Or have they a stairway [into the heaven] upon which they listen? Then let their listener produce a clear authority [i.e., proof].**

Woe to those who attach to other than Allah, or place hope in other than Him. Such people drink the brackish and foul water, while the people of Tawhid drink the pure water. The people of Tawhid call upon one Lord, while they call upon a thousand lords. Allah Almighty said:

أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ (39) مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۗ إِنْ الْحُكْمُ إِلَّا لِلَّهِ ۗ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ-يوسف 39-40

Yusuf (12) 39-40: **(39) Are separate lords better or Allāh, the One, the Prevailing? (40) You worship not besides Him except [mere] names you have named them, you and your fathers, for which Allāh has sent down no evidence. Legislation is not but for Allāh. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know.**

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In the pilgrimage to the Sacred House of Allah, a great and distinctive image is manifested, which is an essential part of its validity and acceptance. In addition to sincerely performing Hajj only for the sake of the Creator, is following what the Prophet ﷺ was upon. For the rites of Hajj were ordained in the form of obligations, pillars, and recommended actions in words and deeds. As the Prophet ﷺ demonstrated by his actions, and said:

خُذُوا عَنِّي مَنَاسِكَكُمْ

Take your (Hajj) rites from me. [Sahih Muslim 1297]

The path laid out by the Prophet ﷺ in Hajj and other religious matters is the best guidance and the most upright path. It is impossible that the later generations can come up with something better than what the Prophet ﷺ and the righteous predecessors of the enlightened ages were upon. So it is astonishing to find those clinging on to newly invented matters in religion. For newly introduced matters into religion and unfounded practices involve mistrust of the Messenger, distort the beauty of the religion, obscure the features of the Sunnah, and act as a barrier between people and their true religion. The decisive ruling in this matter is to adhere to the Sunnah and refer matters to the decree of Allah and His Messenger ﷺ. Allah Almighty said:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ-الأنعام 153

Al-An'am (6) 153: **And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous.**

Innovation (bid'ah) is that which is introduced into the religion without a basis in the Sharia. It is often adopted through imitation of a revered religious figure, a respected elder, a society that sanctifies its customs, or ideas that are deemed good, or imported principles. Moreover, innovations spread quickly and attract the attention of the ignorant

masses. Those without insight cannot see them for what they are and those without perception cannot perceive them. The comprehensive prohibition of all of this is conveyed in the words of the Prophet ﷺ :

مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

Whoever innovates something in this matter of ours [Islam] that is not part of it, will have it rejected. [Bukhari 2697 and Muslim 718a]

So be conscious of Allah, and beware of innovations, both big and small. Know that whoever introduces an innovation into Islam will bear its burden and the burden of those who act upon it until the Day of Judgment:

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلا سَاءَ مَا يَزِرُونَ-النحل 25

An-Nahl (16) 25: **That they may bear their own burdens [i.e., sins] in full on the Day of Resurrection and some of the burdens of those whom they misguide without [i.e., by lack of] knowledge. Unquestionably, evil is that which they bear.**

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

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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:

So be conscious of Allah, and be aware that we are in blessed month of Dhul Hijjah. People are of two categories. First are those intending to visit the Sacred House of Allah and perform Hajj to receive the blessings of their Creator. Second, are those who remain at home, not destined to reach the ancient house. This will not prevent them, by Allah's permission, from receiving the blessings of the ten days of Dhul-Hijjah, during which they can perform deeds that are better than striving in the way of Allah.

Al-Bukhari narrated that the Prophet صلى الله عليه وسلم said:

ما الْعَمَلُ فِي أَيَّامٍ أَفْضَلَ مِنْهَا فِي هَذِهِ، قَالُوا وَلَا الْجِهَادُ، قَالَ وَلَا الْجِهَادُ، إِلَّا رَجُلٌ خَرَجَ يُخَاطِرُ
بِنَفْسِهِ وَمَالِهِ، فَلَمْ يَرْجِعْ بِشَيْءٍ

There are no days in which righteous deeds are more beloved to Allah than these days." They said: "Not even striving in the way of Allah?" He said: "Not even striving in way of Allah, except for a man who goes out risking his life and wealth and returns with nothing. [Bukhari 969]

The texts indicate that any righteous deed done during these days is more beloved to Allah than the same deed done at any other time. There are various deeds in these ten days such as charity, fasting, sincere repentance, udhiya (sacrifice), and increasing in glorification, praise, and declaration of the oneness of Allah.

The Prophet صلى الله عليه وسلم said:

ما مِنْ أَيَّامٍ أَعْظَمَ عِنْدَ اللَّهِ وَلَا أَحَبَّ إِلَيْهِ مِنَ الْعَمَلِ فِيهِنَّ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ فَأَكْثُرُوا
فِيهِنَّ مِنَ التَّهْلِيلِ وَالتَّكْبِيرِ وَالتَّحْمِيدِ

There are no days greater in the sight of Allah, and no days in which deeds are more beloved to Him than these ten days; so increase in them

your declaration of the oneness of Allah, your exaltation of Him, and your praise of Him. [Imam Ahmad 5446]

It has been authenticated in Abu Dawud and An-Nasa'i that the Prophet صلى الله عليه وسلم used to fast the first nine days of Dhul-Hijjah, the day of Ashura, and three days of each month. And with regard to fasting the Day of Arafah (9th day of Dhul Hijjah) the Prophet صلى الله عليه وسلم indicated that fasting it expiates the sins of two years:

صِيَامُ يَوْمٍ عَرَفَةَ أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ وَالسَّنَةَ الَّتِي بَعْدَهُ

Fasting the day of Arafat, I anticipate, will expiate for the sins of the previous year and the year after it. [Muslim 1162]

And Sahih Muslim indicates that, once the ten days of Dhul-Hijjah have started, whoever intends to offer a sacrifice, should not cut any hair, nails, or skin until they offer the sacrifice.

There is an important matter that needs to be addressed. Some people, who have been afflicted with shaving their beards, refrain from shaving once the ten days begin. If asked why they do this, they say, I want to offer a sacrifice, and the Prophet صلى الله عليه وسلم forbade cutting any hair until the sacrifice is offered. The same Prophet صلى الله عليه وسلم who forbade cutting hair during this short period, also forbade cutting the beard throughout one's entire life. It is reported in the two Sahihs that he صلى الله عليه وسلم said:

خَالِفُوا الْمُشْرِكِينَ وَفَرُّوا اللَّحْيَ وَأَحْفُوا الشَّوَارِبَ

Be different from the polytheists: let your beards grow and trim your mustaches. [Bukhari 5892, Muslim 259c]

It is fitting for the people of faith to adorn themselves with beards because they are a visible mark of the Prophets, peace be upon them, and their followers. And it is compliance with the Sunnah of seal of the Prophets صلى الله عليه وسلم, and following the way of the Rightly Guided Caliphs. And in growing the beard, is good for the believer. And it is purer for his soul, safer for his religion, firmer for his faith and stronger for his character.

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We ask Allah Almighty to accept all of our good deeds in these blessed times and make us among the successful. 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 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 الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ، يَعْظُمُ لِعَلَّكُمْ 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 لَهُ يَزِدْكُمْ وَاسْتَغْفِرُوا لَهُ يَغْفِرْ لَكُمْ وَاتَّقُواهُ يَجْعَلَ
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

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forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.