

Lessons from 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) [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:

People are drawn to Allah Almighty's Sacred House. Their hearts precede their bodies. They feel a deep longing for it. They come from far and wide, traveling by every possible means. Allah Almighty said:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

Al Hajj (22) 27: **And proclaim to the people the hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass -**

They head toward a land, that in the past, travelers only approached after preparing their wills, because the journey was so risky. Reaching it often meant risking getting lost, suffering from hunger and thirst, or falling victim to bandits.

Allah the Exalted alluded to it in His saying:

وَتَحْمِلُ أَثْقَالَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا بِالْغِيَةِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرءُوفٌ رَحِيمٌ -

النحل 7

An-Nahl (16) 7: **And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful.**

The interpreters of the Quran said that this refers to Makkah

Allah's blessings continue to pour down upon His servants in ways that they could never have imagined or anticipated. He Almighty has made it easy for them to travel across air, sea, and land, and He has made their paths safe. He provides them with comfortable transportation, generous sustenance, and spacious dwellings. Those coming to visit His Sacred House find comfort, ease, and countless conveniences. This reality is so extraordinary that, if described to our ancestors, the narrator would have been dismissed as dreaming. Allah Almighty said:

وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا -إبراهيم 34

Ibrahim (14) 34: **And He gave you from all you asked of Him. And if you should count the favor of Allah, you could not enumerate them.**

And despite all of this, travel remains a burden. Indeed, the rituals of Hajj with its pillars, obligations, and Sunnahs are not mentioned in our pure Sharia in the context of luxury or indulgence. Rather the rituals of Hajj are a test for the Muslim to see whether they will be patient or become impatient.

Pilgrims are not prohibited from that which was lawful to them before entering the state of Ihram except for a wisdom known only to Allah—Glorified is He. These restrictions instill in worshipers a sense of striving,

hardship, and effort undertaken solely for the sake of Allah. Otherwise, what is the meaning behind prohibiting cutting of hair, clipping of nails, applying perfume, wearing stitched clothing, proposing marriage or getting married, and intimate relations, if not to evoke a recognition of Allah's blessings upon them during times of ease and the abundance of blessings?

The Prophet ﷺ said to 'Ā'ishah (may Allah be pleased with her):

وَلَكِنَّهَا عَلَى قَدَرِ نَفَقَتِكَ أَوْ نَصَبِكَ

Indeed, it is (your reward) is according to the extent of your your expenditure and hardship. [Bukhari 1787, Muslim 1211]

And Allah Almighty said:

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ - الحج 29

Al-Hajj (22) 29: Then let them end their untidiness and fulfill their vows and perform Tawaf around the ancient House.

In this way, believing souls are refined through strengthening their connection with Allah during Hajj, and renewing their allegiance to Him through the declaration of Tawhīd in the form of Talbiyah:

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

Labbayka Allahumma labbayk. Labbayka la sharika laka labbayk. Inna al-hamda wan-ni'mata laka wal-mulk. La sharika lak.

Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise, favor and sovereignty belong to You. You have no partner.

And in the form of Tahleel:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

La ilaha illa Allah wahdahu la sharika lah. Lahul-mulk wa la hul-hamd, wa huwa 'ala kulli shay'in qadeer.

There is no deity except Allah, alone, without partner. To Him belongs sovereignty and praise, and He is over all things capable.

And in the form of Takbeer:

الله أكبر، الله أكبر، لا إله إلا الله، الله أكبر، الله أكبر، والله الحمد

Allahu Akbar, Allahu Akbar, la ilaha illa Allah, Allahu Akbar, Allahu Akbar wa lillahi al-hamd.

Allah is the Greatest, Allah is the Greatest, there is no deity but Allah, Allah is the Greatest, Allah is the Greatest, and to Allah belongs all praise.

And at the time of entering the state of Ihram, and in Arafah, and when throwing the pebbles (Jamarat).

It is as if this affirmation of Tawhīd is a sign that whoever wants Allah to forgive them must actualize Tawhīd in its true sense, and submit all matters to Allah alone—creation, worship, command, and prohibition. There is no changer of His words, and never will you find in other than Him a refuge.

For this reason, the reward of the one who performs the rituals of Tawhid during Hajj and does not engage in intimate relations or commit sin is that they will return as on the day that their mothers bore them, free of sin, as is authentically reported from the Prophet ﷺ.

And if the Exalted Creator has made the avoidance of major sins a cause for the expiation of sins, as in His saying:

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا
كَرِيمًا - النساء 31

An-Nisa' (4) 31: **If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise].**

Then forsaking shirk (association with Allah)—whether major or minor—and upholding Tawhīd is even more deserving of that reward. Allah Almighty said:

الْحُجَّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحُجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحُجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ -البقرة

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Al-Baqarah (2) 197: Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of Ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding

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 forgives 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:

So know, that one of the objectives of Hajj is to establish the remembrance of Allah through Tawhīd. At times, it is done through Talbiyah (saying Labbayk..) and at times through Tahleel (saying "Lā ilāha illa Allah") and at times through Takbeer (saying "Allāhu Akbar"). All of

these are remembrances that affirm Allah's exclusivity in His Lordship, Divinity, and Names and Attributes.

And the Prophet ﷺ said:

إِنَّمَا جُعِلَ رَنَى الْجِمَارِ وَالسَّعْيِ بَيْنَ الصَّفَا وَالْمَرْوَةِ لِإِقَامَةِ ذِكْرِ اللَّهِ

Stoning the Jamarat and Sa'i between As-Safa and Al-Marwah are only done for the establishment of Allah's remembrance. [Jami` at-Tirmidhi 902, Grade: Hasan]

Narrated by Aḥmad, al-Tirmidhī, and Abū Dāwūd.

The Hajj rituals are filled with remembrance of Allah. For when Allah - Glory be to Him - mentioned the stoning of the Jamarat in His Noble Book, He used the word "remembrance":

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ

-البقرة 203

Al-Baqarah (2) 203: **And remember Allah during [specific] numbered days. Then whoever hastens [his departure] in two days - there is no sin upon him; and whoever delays [until the third] - there is no sin upon him...**

And in the Sa'ī (between Safa and Marwah), the Prophet ﷺ stood upon al-Şafā, then affirmed the Oneness of Allah and glorified Him, and said:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

There is no god but Allah, alone, without partner. To Him belongs the dominion and all praise, and He is over all things capable. There is no god but Allah alone. He fulfilled His promise, supported His servant, and defeated the confederates alone. [Muslim 2/888]

Hence, every believer should remember that Allah will fulfill His promise to whomever He promised, and that no one can undo the schemes of the adversaries and disperse their ranks except Him – Glorified is He. For He is the Subduer over His servants, and He is capable of all things. And the

believer should remember that victory comes only from Allah, He grants victory to whomever He wills, and He is the Exalted in Might, the Merciful. As for people, they have no power or strength unless they have victory from Allah and an imminent triumph. Allah Almighty said:

وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ * لَيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ

فَيَنْقَلِبُوا خَائِبِينَ - آل عمران 126-127

Aal ‘Imrān (3) 126-127: (126) **And victory is not but from Allah, the Exalted in Might, the Wise (127) That He might cut down a section of the disbelievers or suppress them so that they turn back disappointed.**

And perhaps one of the subtleties of the Prophet's choice of the location of Safa and Marwa to commemorate the blessing of victory and the fulfillment of the promise is that it is the location that Hajar, the mother of Ishmael, peace be upon them, used to run back and forth, seeking relief and deliverance from hardship. She was searching for water for her infant son, and Allah removed her distress and provided relief from her difficulty.

Another interesting matter is that when the Prophet ﷺ was maltreated in Mecca and expelled from it, he stopped at Al-Hazura - said to be at Al-Safa - and said:

وَاللَّهِ إِنَّكَ لَحَيْرُ أَرْضِ اللَّهِ، وَأَحَبُّ أَرْضِ اللَّهِ إِلَيَّ وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكَ مَا خَرَجْتُ

By Allah, you are the best land of Allah and the most beloved land of Allah to Allah. Had I not been driven out from you, I would never have left. [Sunan ibn Majah 3108, Grade: Sahih]

Thus, it is befitting for every pilgrim to contemplate these lessons and take heed of them. And when they stand upon al-Şafā and al-Marwah, they should recall what the Prophet ﷺ used to say, filled with hopeful optimism, and the transformation of one's state—from weakness to strength, from persecution to patience.

This is the essence of Hajj. It begins with remembrance, it is filled with remembrance, and it ends with remembrance:

Allah Almighty said:

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ * وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ * أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ -

البقرة 200-202

Al-Baqarah (2) 200-202: (200) **And when you have completed your rites, remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance. And among the people is he who says, 'Our Lord, give us in this world,' and he will have in the Hereafter no share. (201) But among them is he who says, 'Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.'** (202) **Those will have a share of what they have earned, and Allah is swift in account.**

We ask Allah Almighty to increase us in remembrance of Him and strengthen our actualization of Tawhid. 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، 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.