

A Few Points About Hajj

Written by admin

Thursday, 04 November 2010 16:17 - Last Updated Monday, 14 February 2011 21:49

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All Praise is due to Allah and may the peace and mercy be upon the messenger of Allah. To proceed:

At this time of the year, groups of people travel towards the Sacred House of Allah for the purpose of performing Hajj and Umrah. It is the journey of confirmation of the Oneness of Allah (Tawheed) and the seeking of forgiveness and freedom from the Hellfire. It is well-known how much effort is needed during this journey; from the amount of money needed, to the difficulty of travelling and leaving the loved ones behind. Therefore, it is important for those who have made the intention to perform this great obligation, to look at themselves and pay attention to the important points regarding Hajj:

Firstly, obligation is always based on 2 great origins, which are sincerity to Allah (subhanahu wa taa'la) and the following the path of the Messenger of Allah (may peace be upon him). This means that the only one to be worshipped is Allah (subhanahu wa taa'la) and it is only done according to the methods brought by His Messenger (may peace be upon him). Allah (subhanahu wa taa'la) says: **"So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.**

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Surat Al-Kahf: 110). This means that if sincerity or following or both are lost, the deed is deemed unacceptable. Allah (subhanahu wa taa'la) says, in regards to the rejection of the deeds due to the absence of sincerity:

"

And

We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust

".

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Surat Al-Furqān

: 23).

The Messenger of Allah (may peace be upon him) said, in regards to rejecting deeds due to not following his path (Bida'a): On the authority of Aishah, who said : The messenger of Allah said: "

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He who innovates something in this matter of ours that is not of it will have it rejected.

" (narrated by Bukhari and Muslim)

Dear decent Hajj performer, be sincere in your Hajj to Allah as the Prophet (may peace be upon him) asked Allah (subhanahu wa taa'la) to grant him: A Hajj without hypocrisy and not seeking fame.

(Related by Ibn Majah and corrected by Al- Albani).

Secondly, a great basic rule is that the origin of acts of worship is prohibition. This means that nothing is allowed except for has been allowed by Allah (subhanahu wa taa'la) and His Messenger (may peace be upon him). The origin of traditions is the allowance. This means that essentially everything is allowed except for what has been prohibited by Allah (subhanahu wa taa'la) and His Messenger (may peace be upon him). This is proven by what Allah (subhanahu wa taa'la) says about those who allow or prohibit things according to what they see fit: **"Say (O Muhammad SAW to these polytheists): "Tell me, what provision Allah has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad SAW): "Has Allah permitted you (to do so), or do you invent a lie against Allah?"**

"

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Surat Yūnus: 59).

He also (
subhanahu wa taa'la
) says of those who follow their own legislations, which have not been approved by Allah (subhanahu wa taa'la):

"

Or have they partners with Allah (false gods), who have instituted for them a religion which Allah has not allowed.

" (Surat Ash-Shūraá: 21).

Dear decent Hajj performer, you should be aware that you are about to perform a great act of worship, which was done by the Messenger of Allah (may peace be upon him) in which he ordered you to perform it according to his methods: Jabir (Allah be pleased with him) reported: I saw Allah's Apostle (may peace be upon him) flinging pebbles while riding his camel on the Day of Nahr, and he was saying: Learn your rituals (by seeing me performing them), for I do not know whether I would be performing Hajj after this Hajj of mine"

. (Related by Muslim) So obey your Prophet and listen to his methods.

Thirdly, an action is not considered an act of worship unless 2 rules are fulfilled: The complete

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love and the complete humbleness to Allah (subhanahu wa taa'la). Allah (subhanahu wa taa'la) says: "

Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.

"

(Surat Al-'Anbyā': 90). So you have to remember this rule well and go there with a heart loving Allah (subhanahu wa taa'la) because it is what He (subhanahu wa taa'la) wants, while performing it with complete humbleness.

Fourthly, you have to perform this act of worship by getting rid of all the extras that are not needed there, such as perfume and women, and you should only wear the 2 pieces of white clothes that Hajj performers always wear. This was the order of the Messenger (may peace be upon him) as he said: ' you should perform Hajj wearing (Izaar and Ridaa) the 2 pieces of clothes and something to wear for your feet '. (Narrated by Ibn Omar and related by Ahmed and corrected by Al- Albani) This is to show that Hajj performers have left the whole world behind them and we should all use that scene as our guidance in this world.

Fifthly, the words that are used during Hajj are: (*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* .). This is the slogan of the Hajj performer as described by the Messenger (may peace be upon him), that the best of deeds at that time are ' *Aajj and Thajj*'- *Aajj* being the slogan and *Thajj*, the spilling of blood from the sacrificed animals. This slogan confirms the Oneness and the Godhead of Allah in our hearts, minds and tongues, and it confirms our obedience to Allah alone (subhanahu wa taa'la) and our following of the path set to us by Allah (subhanahu wa taa'la). It is, also, the first thing the Hajj performer should say when arriving to the holy land.

Sixthly, a lesson for all of us to learn are the actions of one of the greatest women on Earth,

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Hajer, the mother of Ismael. As was related by Al-Bukhari: *The first lady to use a girdle was the mother of Ismael.*

She used a girdle so that she might hide her tracks from Sarah. Ibraheem brought her and her son Ismael while she was suckling him, to a place near the Ka`ba under a tree on the spot of Zamzam, at the highest place in the mosque. During those days there was nobody in Mecca, nor was there any water, so he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ismael's mother followed him saying

'
O Ibraheem! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allah ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us," and returned ...
"

Consider this scene and think of the actions of a woman who was left in the desert with her child in a land where there is no food or drink, except for what Ibraheem (A.S) left for her. When he told her that this is the will of Allah, she said: *' then he will not leave us alone then'*. Look at her strength and belief, which Allah (subhanahu wa taa'la) rewarded her for by elevating her status, and here we are still talking about how great of a woman she was. Allah (subhanahu wa taa'la) also gave her and her son Zamzam water and He ordered other women to run between Safa and Marwa in recognition of her efforts to look after her son.

May the peace and mercy be upon the chosen Prophet, on his honorable household and on his best companions and those who followed them as long as the succession of day and night continues.

Indeed Allah (subhanahu wa taa'la) knows best.