



جَابَاتِنِ مُفْتِي نِغَرِي قَلْبَاحِ

TEKS

KHUTBAH

NEGERI PAHANG

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HAJJ, HISTORY AND ITS IMPACT

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أَحْمَدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ. وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ
أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلِّ فَلَا هَادِيَ لَهُ.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ.

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.
أَمَّا بَعْدُ،

فِيَا عِبَادَ اللَّهِ، ، اتَّقُوا اللَّهَ وَأُوصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ، فَقَدْ فَازَ الْمُتَّقُونَ

Let us increase our righteousness to Allah the Almighty by doing all that He prescribes and leaving all that He prohibits. May we be forgiven by Allah the Almighty in this life and the hereafter.

Dear brothers and sisters

Hajj is a sharia (religious law) performed by Prophet Muhammad (pbuh) as a continuation of the teachings of Allah's Prophet Ibrahim alaihissalam. According to the famous *qaul* (saying), Hajj worship began to be obligatory on Muslims in the sixth year of Hijrah with the revelation of verse 97 of Surah Ali Imran:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

Which means: *“In it are clear signs and the standing-place of Abraham.*

Whoever enters it should be safe. Pilgrimage to this House is an obligation by Allah upon whoever is able among the people. And whoever disbelieves, then surely Allah is not in need of any of His creation.”

Alhamdulillah, some of the pilgrims are moving to the holy land. Let us pray for their Hajj journey to be made easy by Allah the Almighty.

Dear brothers and sisters

The Prophet (pbuh) performed Hajj only once during his lifetime. The Hajj was called *Hajjatul Wada'* (the Prophet's farewell pilgrimage). The Prophet (pbuh) took nine days to travel from Madinah to the city of Mecca with his wife and thousands of Companions.

Hajj worship forms and creates a sense of unity among Muslims. There is no difference between the rich and poor, white and black; they are all the same

as when they are resurrected in the afterlife. Millions of Muslims come from all over the world with one intention and goal, which is to perform the Hajj.

Even though they have different languages and cultures, different customs, different races and countries; they wear the same clothes, have similar *aqidah* (creeds) and beliefs, which is to glorify the greatness of Allah the Almighty. They perform the same worship, such as stoning of the devil (*melontar jumrah*), *tawaf* (circumambulating the Kaaba seven times) and *saie* (the ritual of walking or running between the two hills of Safa and Marwa). Their presence are with pure intentions of simply worshipping and begging for their practices to be accepted and forgiven of all sins from Allah the Almighty, The Prophet (pbuh) said as narrated by Imam al-Bukhari:

مَنْ حَجَّ هَذَا الْبَيْتَ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ

Which means: " *Whoever performs Hajj for Allah's pleasure and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew.* "

Hajj worship is capable of strengthening Islamic brotherhood, which is a firm and powerful Muslim brotherhood that can terrify the enemies of Islam. Although the position of Muslim countries is far from one another, they have all been brought together by Allah the Almighty in the land of Mecca, which is the birthplace of the holy religion of Islam. Mecca is where Muslims come together to discuss the future of Muslims. From here, the light of monotheism (*tauhid*) and Islamic brotherhood spread to all corners of the world and that the city of Mecca is a symbol of the unity of the ummah.

This enormous gathering is of course feared by the enemies because the Muslim community is actually a united community, mutually respect and love

each other. They are bound by a strong Islamic faith. Allah the Almighty says in chapter 22 (surah Al-Haj) verse 27:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

Which means: *“Call all people to the pilgrimage. They will come to you on foot and on every lean camel from every distant path.”*

For those who are in Baitullah, pictured in the minds of pilgrims are two Prophets of Allah, namely Prophet Ibrahim Alaihissalam, and Prophet Ismail Alaihissalam building the Kaaba. Also pictured is the event of Prophet Muhammad (pbuh) kissing the Black Stone (*Hajar Aswad*) and purifying the Kaaba from idolatry.

Likewise, when they are at Safa and Marwah Hill, the pilgrims will remember the incident of Saidatuna Hajar Alaihassalam running around looking for water for her baby, Ismail. When they are in Mina during Stoning of the Devil, they could imagine the event of the Prophet Ibrahim Alaihissalam resisting Satan's persuasion while throwing stones at the devil. While in Arafah, they all pray for the mercy and forgiveness of Allah the Almighty.

Let us be united in raising the teachings of Islam and prospering the country that we love. Next, let us resolve to fulfill the obligatory Hajj and not delay it. For those who have performed the Hajj, enhance the practice of obedience to Allah the Almighty such as performing congregational prayers in the mosque and maintaining noble morals (*akhlak*) as a Muslim. That is part of the sign of hajj mabrur.

Allah the Almighty says in chapter 2 (surah al-Baqarah) verse 196:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

Which means: “Complete the pilgrimage and minor pilgrimage for Allah.”

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ، أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ، وَلِسَائِرِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، فَاسْتَغْفِرُوهُ فَيَا فَوْزَ الْمُسْتَغْفِرِينَ وَيَا نَجَاةَ التَّائِبِينَ.