



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِإِذْنِ الْحَرَمَيْنِ الشَّرِيفَيْنِ
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Makkah Friday sermon,

By Dr. Saud al-Shuraim

26/11/1433 12-Oct-2012

Hajj (Pilgrimage): Lessons and Preachments

Part One

Praise be to Allah the Justly Proud and Exalted, the Strong and The Perfect. I thank Him (I) and I repent to Him and ask Him His forgiveness; all thanks are due to Him in whose Hand is all the good, and unto Him the whole matter returns; I bear witness that there is no deity worthy of worship except Allah alone with no partner, and I bear witness that our Master Muhammad (ﷺ) is the servant and Messenger of Allah, His Faithful and beloved Friend, and the best of His creatures; Muhammad (ﷺ) is the best who has prayed, paid *Zakat* (the poor's share), performed hajj, and fasted; may Allah's *Salat* (Graces, Honors, and Mercy) and Peace be upon him, upon his good and pure household, upon his wives: the mothers of the believers, and upon *Tab'in* (the contemporaries of the Companions of the Prophet ﷺ after his death) and those who righteously followed their footsteps till the Day of Judgment, O Allah! Send so many greetings unto them.

I advise you, O People, and myself to fear Allah (I) since no one who feared Him ever failed, and no one who supplicated Him ever lost hope, and no one cherished by Him was ever humiliated, and no one was humiliated by Him was ever cherished: **[So fear Allâh, O men of understanding in order that you may be successful.]** [Al-Ma'idah: 100]

O People! O hajjis (pilgrims) of the Sacred House of Allah! You are welcome in the Sacred House of Allah, Makkah Al-Mukarramah, the city of security, the mother of towns, the call of our father Ibrahim (ﷺ): **["O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Lord, that they may perform As-Salât (Iqâmat-as-Salât). So fill some hearts among men with love towards them, and (O Allâh) provide them with fruits so that they may give thanks.]** [Ibrahim: 37]

Here are the hearts of some people flocking to this Ancient House, their hearts incline towards it before their bodies, coming on foot and on every lean camel from every deep and distant mountain highway.



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Anyone who contemplated the story of this Ancient House and what happened to it over the ages and centuries will find that it stood high on solid pillars and that it started in a valley devoid of plants, water, trees, or anything else. It was merely a waste arid land uninhabited by friend or companion; however, nowadays we see it a populated House, and no moment passes in which we do not see somebody circumambulating the *Kaabah*, kneeling or prostrating (in prayer).

The traveler to this Ancient House would keep his will written with him, for traveling to it might be a means of perishing: either by being lost, or because of hunger and thirst, or because of the highway robbers. It was said in times of yore about the Ancient House that whoever goes there is considered lost, and whoever returns from there is considered as newly born. This is because of the long distance, the rugged road, and the shortage of food and riding camels. The Lord (Allah) refers to this saying: **[And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of Kindness, Most Merciful.]** [An-Nahl: 7]

The interpreters said the “**land**” means Makkah.

The blessings of the Lord (I) to His servants are proliferating; He thus creates what they never knew before or expected; He makes it possible for them to fly in the air, sail the seas, and drive on land; He makes the road secure, grants His servants comfortable vehicles, pleasant blessings, inhabitable abodes, and honors some of His servants whom He entrusted with serving the Two Holy Mosques to spend on them of what Allah has given them, harnessing Allah's bounties in the service of the guests of His Sacred House such a way that if it is narrated to our ancestors, they would describe the narrator as being insane, **[And He gave you of all that you asked for, and if you count the Blessings of Allâh, never will you be able to count them]** [Ibrahim: 34]

Yet, in addition to all this, traveling is indeed a piece of torture, and coming to the rituals' sites performing hajj in all its pillars: obligatory duties and norms were not prescribed in our honourable *Sharia* as a way of recreation or enjoyment. No, hajj is a ritual distinguished by involving both a physical and a financial effort. No matter how the means of recreation and comfort are advanced nowadays, no one will be spared of



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performing his prescribed duties with hardships and discomfort. Indeed, the rituals' sites represent a test for a Muslim: will he be patient or not?

A hajji (pilgrim) is not prohibited of what was permitted to him before starting hajj except for a wisdom known to Allah (I) which will make the hajji feel tired, weary and uncomfortable for the sake of Allah (I) otherwise, what is the meaning of the prohibition of hair-cutting, trimming nails, wearing perfume, putting on tailored clothes, getting engaged, getting married, or having sexual intercourse (between husband and wife) if not for remembering Allah's bounties to His servant in times of luxury and comfort and the continuous proliferation of Allah's blessings!

The Prophet (ﷺ) had said to his wife Aisha –may Allah be pleased with her: *"Your reward will be in accordance with your hardship and spending."*

[Then let them complete their prescribed duties (*Manâsik* of Hajj) and perform their vows, and circumambulate the Ancient House (the *Ka'bah* at Makkah).] [Al-Haj: 29]

When the hajji or the performer of 'Umrah abstains from what Allah has prohibited him during the ritual performance –and all of those prohibitions are recreational– in order to believe firmly in the principle of stopping at the limits set by Allah, and to hear and obey Him in what He permitted and in what He prohibited. The hajji does not argue about the prohibitions and receives them with content and humility to the One, the Subduer who forbade them from practicing what He prohibited them from doing; then they realize that the rule belongs to Allah alone, that the whole matter belongs to Him and that indeed there is no deity worthy of worship except Allah.

You have the right, O Muslims, to argue with anyone who deprives you of your right, or who desires to take away your clothes, or forbids you from having sexual intercourse with your wife, or have your hair cut, or trim your nails except Allah (I) Who cannot be asked about what He does, but they can.



The believing souls will thus be polished through strengthening the relationship with Allah during hajj, and renewing loyalty to Him with monotheism in the form of the following *Talbiyah*: ***“Here I am, O Allah, answering your call. I am indeed answering Your call. You have no partner. I am indeed answering Your call. Indeed, praise, blessing and sovereignty are Yours. You have no partner.”*** Or it can be in the form of the following *Tahleel*: ***“There is no deity worthy of worship except Allah alone with no partner, to Him belongs sovereignty and praise and He is over all things wholly capable.”*** Or again it can be in the form of the following *Takbeer*: ***“Allah is Great, Allah is Great, there is no deity except Allah... Allah is Great, Allah is Great, to Him belongs praise.”*** He can do this successively on wearing the Ihram garb, on (the Mount of) Arafah, and while throwing the stones (at the appointed pillars).

That monotheism (Oneness of Allah) is a sign for anyone who wants Allah to forgive him; thus he must truly believe in the Oneness of Allah, and acknowledge that the whole matter belongs to Allah in creation, worship, orders, and prohibitions; no one can change the words of Allah and none will you find as a refuge other than Him.

Therefore, O servants of Allah! The reward of a person who observes the rituals of monotheism during hajj and does not have sexual intercourse (with his wife), nor does he commit sin would return (sinless) like when his mother gave birth to him, as this hadith truly goes back to the Prophet (p).

And if Allah, the Creator, (I) has made the avoidance of the great sins a reason for the atonement of sins as He (I) said: **[If you avoid the great sins^[2] which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise)].** [An-Nisa': 31], then giving up worshipping others with Allah –be it major or minor shirk– is a priority: **[The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj^[1] therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is At-Taqla (piety, righteousness). So fear Me, O men of understanding!]** [Al-Baqarah: 197]



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May Allah bless you and me by the Noble *Qur'ān* and *Sunnah*, and make the *Qur'ān*'s verses and wise sayings beneficial to you and me. This is said, I ask Almighty Allah to forgive me, you, and all Muslims from every sin and wrong-doing; we ask Him for forgiveness and repent to Him, for our Lord is Forgiving and Merciful.

Part Two

Praise be to Allah for His favors and thanks are due to Him for granting us success, and may peace and blessings of Allah be upon His Prophet, the caller for Allah's content.

Know, servants of Allah, the hajjis of the Holy Mosque of Allah that among the purposes of hajj (pilgrimage) are the following: to remember the oneness of Allah, once by *Talbiyah* out loud (*Labbayk Allahumma Labbayk*), sometimes by *Attahlil* out loud (*Laa Ilaaha Illa Allaah, wahdahu la shareeka lah. Lahulmulku wa lahulhamdu, yuhyi wayumeet wa Huwa 'ala kulli shay'in Qadeer. Laa Ilaaha Illa Allaah wahdah, Anjaza wa'dah, wa Nasara 'Abdah, wa Hazam Al-Ahzaaba wahdah*), and sometimes by *Takbir* (*Laa Ilaaha Illa Allaah wallaahu akbar* (3 times)). All these ways of remembering Allah confirm His oneness in divinity, His Names and Attributes.

Thus the multitudes of hajjis keep the invocation and remembrance of Allah with a roar that never rests. All of that is preferred for them whether they are standing, sitting, walking, riding, lying, descending, or marching, even for those who have lost their wudhu (ablutions), who have been in the state of Janaba (the state of having a wet dream after which a person has not taken a bath) and even women who are in menstruation. This is preferred during the day or the night, in the early dawn, after prayers. The Prophet (ﷺ) is reported to have been asked: "Which hajj (pilgrimage) is better?" He replied: "*al-'Ajj and al-Thajj*". (Narrated by Al-Tirmithi)

The (*'Ajj*) is the raising of the voice during *Talbiyah*, while the (*Thajj*) is the slaughter of animals (on the day of Eid).



And in the other Hadith that is attributed to the Prophet (ﷺ): “Circumambulating the House (the *Ka'bah* at Makkah), and between Safa and Marwa, and throwing the stones were all done for the remembrance of Allah (I).” (Narrated by Ahmad, Al-Tirmithi, and Abu Dawud)

This is implied in the fact that the duties of Hajj are replete with the remembrance of Allah. When mentioning the throwing of the stones in His Holy Book, Allah used the term ‘remembrance’: **[And remember Allâh during the appointed Days.[1] But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allâh (fear Him), and know that you will surely be gathered unto Him] [Al-Baqarah: 203]**

And in Sa’ee (between Safa and Marwa), O you servants of Allah, the Prophet (ﷺ) stands on the Safa then glorifies Allah and said: *“There is none worthy of worship except Allah and Allah is the Greatest. There is none worthy of worship except Allah, He has no partner. To Him is sovereignty and perfect praise. He gives life and causes death, and He is Competent to do everything. There is none worthy of worship except Allah, who fulfilled His promise, supported His Servant (the Prophet), and defeated the confederates alone.”*

From this we find that every believer in the Oneness of Allah recalls that Allah will fulfill His promise to whomever He promised, and that no one will foil their enemies’ plots and disperse them except Allah (I), as He is the Victorious over His servants. He is the Most Merciful and He has power over all things. Victory is from Allah; He helps whom He wills, and He is the All-Mighty, the Most Merciful. But His servants are powerless and helpless unless they receive support from Allah and an imminent victory: **[Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allâh, the All-Mighty, the All-Wise (126). That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated (127)] [Al’Imran: 126-127]**

Among of the favours might be when Prophet Muhammad (ﷺ) chose the location of *Safa* and *Marwa* wherein he mentioned the blessing of victory and the fulfillment of the promise; for it is the location in which Hajar, the mother of the Prophet Ismaeel –peace be upon both of them– used to move across repeatedly, to



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and fro, seeking an end to her suffering, looking for water to her infant child. Eventually, Allah helped her and brought an end for her suffering.

Again, among the favours is the time when Prophet Muhammad (ﷺ) was in a strained atmosphere in Mecca and driven away from it; he stood in *Alhazourah* (a place said to be near *Safa*) and he (ﷺ) said “*By Allah, verily, you are the best and most beloved land to Allah and had I not been driven away from you I would not have left you.*” [Narrated by Ahmad]

Therefore, every hajji must inspire these lessons and preachments and remember, while standing on *Safa* and *Marwa*, the words Prophet Muhammad (ﷺ) who was full of hope and sure of the change from weakness to strength and from oppression to victory.

This is hajj, O believers! It begins, goes on and ends with the remembrance of Allah: [...So when you have accomplished your **Manâsik** [1], remember **Allâh** as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter. 200. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!" 201. For them there will be allotted a share for what they have earned. And Allâh is Swift at reckoning.] [Al-Baqarah: 200-202]

Ask Him –may Allah have mercy on you– to send His *Salat* (Graces, Honours and Mercy) and Peace on the best creature of Allah and the purest of mankind, Muhammad ibn `Abd Allâh ibn `Abd al-Muṭṭalib, who has the intercession, for Allah sent His *Salat* (Graces, Honours and Mercy) and Peace on him and then ordered His angels, that are praising His sanctity, to do likewise and called out to you to ask Him to send His *Salat* (Graces, Honours and Mercy) and Peace on him. O believers! Allah the Almighty (Y) says: [Allâh sends His **Salât** (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your **Salât**[1] on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu ‘Alaikum).] [AlAhzab: 56]



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O Allah! Send Your *Salat* (Graces, Honours, and Mercy) and Peace on Your servant and Messenger Muhammad who has the brightest face and the most glorious forehead.

O Allah! Be pleased with his four Caliphs, Abu Bakr, Omar, Othman and Ali, on all of Your Prophet Muhammad's (ﷺ) Companions, and the *tab'în*¹, and those who righteously follow them till the Day of Judgment. O Allah! Be also pleased with us all, along with them, by Your Pardon and Generosity, O You, the Most Merciful, Most Compassionate of all!

O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims! And fail polytheism and polytheists (who associate partners with You)! O Allah! Grant victory to Your Religion, Your Holy Book, Your Prophet's *Sunnah*, and Your true servants!

O Allah! Bring an end to the suffering of Muslims! Rescue those in distresses, and help those indebted pay back their debts! Cure those of us and those of the Muslims who are ill, O You Most Merciful, Most Compassionate.

O Allah! Grant peace for the hajjis and travelers! O Allah! Accept their prayers! You are indeed Most Forgiving, Most Merciful!

O Allah! Grant us security in our homelands! Make good our leaders and those responsible for our affairs, and make our leadership from among those who are fearful of Allah, who guard *taqwa* (fear of Allah), and follow your acceptance. O You, Lord of *al-'ālamîn* (the worlds)!

[... Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!] [Al-Baqarah: 201]

Glorified be You Lord, the Lord of Honor and Power! You are free from what they attribute unto You! May peace be upon all the Messengers! And the last of our supplications is all praise be to Allah, the Lord of the Worlds!

¹ It is the Arabic name given to the contemporaries of the Companions of the Prophet (ﷺ) after his death.