

Hajj and the Feast of Sacrifice

Introduction

Hajj and Eid-ul-Adha.

month of commemoration of sacrifice offered by Ibrahim AS.

month of Ibrahim AS. We link our faith back to Ibrahim AS who represents the fountainhead of all the revealed/ monotheistic religions of modern times.

Educate your non-Muslim friends and colleagues.

Ibrahim AS was ordered to proclaim Hajj in Surah Hajj (Pilgrimage) and also the sacrifice was prescribed.

The practice continues to this day.

Al-Hajj (The Pilgrimage) - 22:27

(22:27) وَأُذِّن فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ
لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ

اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ اللَّهِ
(22:28) ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُذُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ
(22:29)

27. And proclaim the pilgrimage to humanity. They will come to you on foot, and on every transport. They will come from every distant point.

28. That they may witness the benefits for themselves, and celebrate the name of Allah during the appointed days, for providing them with the animal livestock. So eat from it, and feed the unfortunate poor.

29. Then let them perform their acts of cleansing, and fulfill their vows, and circle around the Ancient House.

Hajj

Muslims have accepted the call. Those who can afford, leave homes and businesses, and go long distances to fulfill these obligations. Some of our friends and relatives will be standing on the Field of Arafah next week and we will fast and sacrifice animals to be with them in spirit.

Plan for Hajj next year if not done yet. Come back like you were reborn.

See the diverse Muslim community.

Everyone in this country can afford it.

Hajj is the most important journey in a Muslim's life. It's an an epic journey, the 5th and final pillar of Islam: It also summarises the dramatic story of our Deen.

Hajj reminds us about our basic human nature: our *Fitra*. *Fitra* is our natural state, the way Allah made us. We were born innocent and pure, without sin. But Allah also made us to be forgetful. We are easily distractible. It's our tendency to lose focus and to forget that leads us to slide into sinful and shameful behaviour.

But then Hajj also offers **Redemption, divine Mercy and Forgiveness**. Allah reminds us never to despair of His Mercy. If we sincerely stop our bad behaviour and return to Allah's obedience, His forgiveness is complete.

Az-Zumar (The Groups) - 39:53

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ
(39:53)

SAY: O you servants of Mine who have transgressed against your own selves! Despair not of Allah's mercy: behold, Allah Forgives all sins - for, verily, He alone is much-forgiving, a dispenser of grace!' 39:53

Hajj takes us on a journey back through time, retelling the moral and spiritual history of humankind.

We visit the Kaaba, the first place of worship, built before the first church, before the first temple, or synagogue. Here we find ourselves at the *Baytul-Laah*, the House of Allah. It is the home of Monotheism, the cradle of *Tawheed*, of Divine Unity. Here we walk around the geographical centre of Islam, the Kaaba. This is centre of our Islamic universe.

Our *tawaaf* symbolises effort, action, in a constant, circular motion, centred round a fixed and immovable idea of Unity: Just like the Kaaba, *Tawheed*. Unity of belief, Unity of purpose, stands firm amidst a swirl of individual opinions and different starting points.

Then we do Sa'i between Safa and Marwah which symbolizes a mother's hunt for water for her crying child in a place where there is no water.

Allah mentions there are benefits in Hajj. Biggest annual gathering of people from all over the world. All dressed the same. Some of the benefits

1. Renewal of remembrance of Allah through Talbiyah
2. Remembrance of Day of Judgement
3. Sins are wiped out.

Abu Hurairah (RA) reported that Prophet PBUH said, whoever performs Hajj without uttering immodest speech or abusing others, returns just as a newborn (Reported by Muslim)

4. Sacrifice of time and money for the sake of Allah
5. Hajj is training for **patience, perseverance, humility, organization, management, tolerance, social skills, kindness, sympathy, love, affection, sense of belonging, concern for other, etc.**

Benefits for Society

Connecting us to Our history:

Al-Imran (The Family of Imran) - 3:96-97

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ
فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا
وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

96. The first house established for mankind is the one at Bekka; blessed, and guidance for all people.

97. In it are evident signs; the Station of Abraham. Whoever enters it attains security. Pilgrimage to the House is a duty to Allah for all who can make the journey. But as for those who refuse—Allah is Independent of the worlds.

Unity of Humanity

Al-Hujurat (The Dwellings) - 49:13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

13. O people! We created you from a male and a female, and made you races and tribes, that you may know one another. The best among you in the sight of Allah is the most righteous. Allah is All-Knowing, Well-Experienced.

Talbiyah

On Hajj, the pilgrims are Allah's guest. (Dhuyuf ur Rahman) Allah has invited the pilgrims to His *BaituLlah*, His House. Not everyone makes it. As Allah's honoured guest, the pilgrims must scrupulously observe the good manners that are expected of them. During Hajj it's best behaviour at all times. As soon as the pilgrims put on their *ihram*, they repeat those evocative words,

لبيك اللهم لبيك لبيك لا شريك لك لبيك إن الحمد والنعمة لك والملك، لا شريك لك

“I am at Your service, O Allah, I am at Your service. You have no partner. I am at Your service. Indeed, the Praise and the blessings belong to You, and the Kingdom. You have no partner.”

Allah has honoured them with His invitation, and now that they have arrived, they announce their presence and their willingness to serve Allah, as best they can.

Loyalties are only to Allah. He has no partners. They pledge allegiance only to Allah. All other slogans and systems become subservient when it comes to Allah SWT.

Sacrifice Offered by Ibrahim AS

Fast on the Day of Arafah and offer sacrifice. This is to commemorate the sacrifice of Ibrahim AS who was asked to sacrifice his son, Isma'il AS. This is to teach us to sacrifice continuously.

Not easy to sacrifice your time, wealth, property, or knowledge. But Ibrahim AS was asked to sacrifice one of the dearest things to him, his own son. He put the love of Allah SWT over everything else and was ready to sacrifice his son.

As-Saffat (The Rangers) - 37:102 -107

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَىٰٓ أِىٰٓ اَرىٰ فِى الْمَنَامِ أِىٰٓ اَدْبَحُكَ فَاَنْظُرْ مَا دَا تَرَىٰٓ قَالَ يَابْتَ اَفْعَلْ مَا تُؤْمَرُ سَتَجِدُنِىٓ اِنْ شَاءَ
اللّٰهُ مِنَ الصّٰبِرِيْنَ (١٠٢) فَلَمَّا اَسْلَمَا وَتَلَّهٗ لِجَبِيْنٍ (١٠٣) وَنَادَيْتُهُ اَنْ يُّاْبِرْهُيْمُ (١٠٤) قَدْ صَدَّقْتَ الرُّءْيَا ؕ اِنَّا كَذٰلِكَ
نَجْزِى الْمُحْسِنِيْنَ (١٠٥) اِنَّ هٰذَا لَهٗوَ الْبَلٰٓؤُا الْمُبِيْنُ (١٠٦) وَفَدَيْنُهُ بِذَبِيْحٍ عَظِيْمٍ (١٠٧)

102. Then, when he was old enough to accompany him, he said, “O My son, I see in a dream that I am sacrificing you; see what you think.” He said, “O my Father, do as you are commanded; you will find me, In Sha’Allah one of the steadfast.”

103. Then, when they had submitted, and he put his forehead down.

104. We called out to him, “O Abraham!

105. You have fulfilled the vision.” Thus We reward the doers of good.

106. This was certainly an evident test.

107. And We redeemed him with a great sacrifice.

Arafah

The great gathering on Arafat is our Day of Atonement. It's also a dress rehearsal for the Day of Judgement, *Yawmul qiy-yaamah*. This is how the entire human race will one day stand before Allah, awaiting the Final Judgement. In our simple *ihram* clothes, we cannot distinguish anyone's wealth and social status. No one can see who's rich and who's poor; the president, the billionaire, the taxi driver, the school teacher, and the farmer all look exactly the same. This is the beauty of Islam.

Allah isn't looking at our social status or our designer clothes and expensive jewellery. Allah isn't interested in what's on the outside, only what's inside. What's inside our hearts? What desires, what hidden yearnings are lurking in the deepest depths of our being? Is it full of anger, jealousy, hatred, vanity and lust? Or is it full of love, mercy, and generosity? Are we patient and forbearing towards others? Have we purified our spiritual hearts? Do we have a Qalb saleem? A pure, sound heart? Allah warns us

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ (26:88) إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ (26:89)

the Day on which neither wealth will be of any use, nor children, [and when] only he [will be happy] who comes before God with a heart free of evil!" **Ash-Shu'ara (The Poets) - 26:88-89**

Jabal Rahma

In Arafat the pilgrims come *Jabal Rahma*: the Mount of Mercy, a low hill rising above the plain of 'Arafat. *Jabal Rahma* signifies the central theme of atonement, forgiveness after we've acknowledged our sins and pleaded for Allah's mercy. Here we follow the Adam's AS role model. Here we stand not simply as Muslims or Believers. Here we stand as *Bani Adam*, descendants of Adam and Eve. Here is where the first human beings sought forgiveness and this is where Allah forgave them:

Al-A'raf (The Heights) - 7:23

قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَعْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ (7:23)

23. They said, "Our Lord, we have done wrong to ourselves. Unless You forgive us, and have mercy on us, we will be among the losers."

Example of Adam AS

This is the prayer of Adam, alayhis salaam, Adam and Eve, Allah's peace and blessings on them both:

Nabi Adam's epic spiritual journey began from a innocence and went through human forgetfulness and distraction and disobedience. This was the first Sin. But Allah also gave Adam the ability to recognise his mistake, to regret, to be filled with remorse and to plead for forgiveness, and finally to earn redemption. This is the same journey that you and I and every human being must take. We all were innocent once. We got distracted. We forgot and we sinned. Now it's time to follow Nabi Adam's example. Brothers and sisters, if you have not yet undertaken this blessed journey, make your intention, your *niyyat*, to do your Hajj in sha'Allah, as soon as possible.

Rest is part 2 of Khutbah, time permitting.

Dialogue with Allah and Observation

Al-Baqara (The Cow) - 2:260

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولِمُ تُوْمِنَ قَالَ بَلَىٰ وَلَكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ
فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِيَنَّكَ سَعْيًا
وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (2:260)

260. And when Abraham said, “My Lord, show me how You give life to the dead.” He said, “Have you not believed?” He said, “Yes, but to put my heart at ease.” He said, “Take four birds, and incline them to yourself, then place a part on each hill, then call to them; and they will come rushing to you. And know that Allah is Powerful and Wise.”

Ibrahim's Observation

Al-An'am (The Cattle) - 6:75-78

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ (6:75)

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ (6:76)

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ (6:77)

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ (6:78)

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ (6:79)

75. Thus We showed Abraham the empire of the heavens and the earth, that he might be one of those with certainty.

76. When the night fell over him, he saw a planet. He said, “This is my lord.” But when it set, he said, “I do not love those that set.”

77. Then, when he saw the moon rising, he said, “This is my lord.” But when it set, he said, “If my Lord does not guide me, I will be one of the erring people.”

78. Then, when he saw the sun rising, he said, “This is my lord, this is bigger.” But when it set, he said, “O my people, I am innocent of your idolatry.

79. I have directed my attention towards Him Who created the heavens and the earth—a monotheist—and I am not of the idolaters.”

Construction of Ka'aba

Al-Baqara (The Cow) - 2:127-128

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (١٢٧) رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ (١٢٨)

127. As Abraham raises the foundations of the House, together with Ishmael, “Our Lord, accept it from us, You are the Hearer, the Knower.

128. Our Lord, and make us submissive to You, and from our descendants a community submissive to You. And s

Arguments with the King

Al-Baqara (The Cow) - 2:258

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ
اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّ

258. Have you not considered him who argued with Abraham about his Lord, because Allah had given him sovereignty? Abraham said, “My Lord is He who gives life and causes death.” He said, “I give life and cause death.” Abraham said, “Allah brings the sun from the East, so bring it from the West,” so the blasphemer was confounded. Allah does not guide the wrongdoing people.

Mission of Muslim Ummah

Al-Hajj (The Pilgrimage) - 22:78

وَجَاهِدُوا فِي

اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ

78. And strive for Allah, with the striving due to Him. He has chosen you, and has not burdened you in religion—the faith of your father Abraham. It is he who named you Muslims before, and in this. So that the Messenger may be a witness over you, and you may be witnesses over the people. So pray regularly, and give regular charity, and cleave to Allah. He is your Protector. What an excellent Protector, and what an excellent Helper.

Allah says that He has given this name 'so that you become witnesses to humankind.' Witnesses by words and deeds. Witnesses to Allah, not to any nationality or culture, witnesses not to any race or color, witness not for any worldly gains, but witnesses only to Allah for the good of everyone.

We are reminded, 'So pray regularly, give regular charity.' Our prayer and charity is not occasional or whenever we feel and whatever way we like. We should make Salat the way Allah wants us to make Salat and we should give Zakat the way Allah wants us to give Zakat, according to the Sunnah of His Prophet.

Finally, we are told, 'Hold to Allah; He is your Protector, the excellent Protector and the excellent Helper.' 'Holding on to the rope of Allah' and 'Holding on to Allah.' Both of them are important and there is a fine difference between them. 'Holding on to the rope of Allah' is holding on to the guidance of Allah, strictly following and obeying His commands. This is related to method, to approach and to learning. 'Holding to Allah' is trusting Allah, His help, His power, His closeness and His love. 'Holding to Allah' is personal, experiential. It is not just intellectual learning but it is spiritual living. As believers we should do both: hold to the guidance of Allah and hold to the love of Allah.

Allah is our 'mawla.' He is our Protector, our Guardian, our Master and our Friend. He is the most excellent 'Mawla' and the most excellent 'Nasir.'

We pray to Allah that we follow this mission of faith and goodness in our lives and bring goodness to the world. Ameen.