



بِأَمْرِ الْمَلِكِ
JABATAN AGAMA ISLAM SELANGOR

RESPONDING TO THE CALL OF HAJJ



Let us strive to increase our
taqwa of Allah *Subhaanahu*
Wata'aala by fulfilling all of
His Commands and avoiding all
of His prohibitions. May Allah
Subhaanahu Wata'aala

facilitate us with ease and
blessings as we traverse through
our lives in this world and the
Hereafter.

The topic of today's *khutbah* is:
***“Responding To The Call Of
Hajj.”***

At this moment, millions of Muslims are gathered around the area of *Baytullah al-Haraam* in Makkah, responding to Allah's Call, as He mentions in al-Qur'an:

**“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.”**

(al-Hajj 22:27)

Hajj is from among the pillars of Islam. It is perhaps the strongest and most pivotal aspect of Islam. It is obligated to be performed once in a lifetime, and by fulfilling this *'ibaadah,*

then one's Islam and is deemed completed and his religion perfected.

The Muslim *ummah* would arrive as the guests of Allah in responding to His Call with one pledge, that is:

“Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner.”

Proclaiming the *talbiyah* with a sincere heart and full *khushoo*' will incur the glad tidings of Allah's Paradise.

Verily, from the various forms of *'ibaadah* in Islam, some are *badaniyyah* in nature, which are *'ibaadah* that requires the physical strength such as *salaah* and fasting.

Some are *qalbiyyah* in nature,
and they are 'ibaadah that
entails the action of the heart
such as *dhikr*. Also there are
'ibaadah that are *maaliyyah* in
nature, which would require
wealth such as

zakaat, infaaq, and sadaqah. As for hajj, it is a combination of all three namely badaniyyah, qalbiyyah, and maaliyyah. The physical body performs the actions, the heart has its

role, and the wealth determines.
All three forms a union that is
inseparable.

Today, we earnestly
congratulate those that will
become the esteemed guests of
Allah for this year.

Being honored and chosen to travel to the Holy Land is indeed a great bounty and success in the life of a slave to His Creator, Allah.

The *'ibaadah* of hajj nurtures the *tarbiyyah* or

training for one to become
mujaahadah (striving in
steadfastness) by having to
spend a large amount of
expenditure, instilling strong
determination, and deep
resolution.

The person must be willing to leave their homeland, depart from their loved ones, their busy occupation or career, going up against the extremely scorching hot or cold air, and food and drink

that are at times unpalatable.
However, for the sake of Allah's
Call, the person will respond
with perseverance, such that
their level of *imaan* will become
further strengthened and
unwavering.

The journey of hajj necessitates adequate provision and complete preparation. Aside from sound Islamic knowledge, other significant matters that must be given attention to

are as follows:

1- One must have a sound and sincere intention solely for the sake of Allah upon leaving one's home and hometown heading towards the Noble Sanctuary.

It is this *niyyah* (intention) that will distinguish whether one is truly serious in fulfilling Allah's Call or just merely having fun. The intention is the underlying principle,

whether in the *'ibaadah* of hajj or other *'ibaadah*. If the *niyyah* and determination is not strong, then the *'ibaadah* itself will not reach the pinnacle of perfection.

In the *hadeeth* of Abu Hafs
‘Umar ibn al-Khattaab
radiyAllaahu ‘anh, Rasulullah
sallAllahu ‘alayhi wasallam
said:

“The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended...”

(al-Bukhaari)

2- Upon arriving at the destination, one must take full advantage of such golden opportunity in the utmost manner. Utilize as much time possible to engage in *'ibaadah*,

ensuring that the *arka'an*
(pillars) and *waajibaa't*
(obligatory acts) are observed,
and making *du'aa* at locations
where it is *mustajab* (accepted).
Insha Allah, the *du'aas* will be

answered by Allah. One should increase their supererogatory acts (*nawaafil*) such as *tawaaf*, *salaah*, *i'tikaaf*, *tilaawah*, *dhikr*, and *istighfaar* in Masjid al-Haraam.

This is because one *raka'ah* of *salaah* in *Masjid al-Haraam* is equivalent to 100,000 *raka'ah* in other *masaajid*, and *salaah* in *Masjid an-Nabawi* is equivalent to 1000 times in

other *masaajid*.

3- The Holy Land of Makkah is said to be the mini version of the Land of the Hereafter. This depiction means that while there, one must be honest to oneself.

When faced with difficulties,
one must not blame others for it.
Instead, one should direct those
difficulties to one's own self,
striving to seek the cause of the
tribulation that is due to

one's own doing. Therefore, one must be heedful and vigilant in his words and actions so as to not offend others.

4- While being in the midst of the large gathering of the

Muslim “family”, do not question the practice of others.

There, one will witness variations in the way that *salaah* is performed according to the *madhhab* that is adhered to.

Hence, do not dispute or doubt the differences in the practice of others.

5- Hajj is truly a challenging *'ibaadah*. Therefore, those performing hajj must equip themselves with their utmost

sabr. In this context, there are three levels of patience that will be endured, namely:

- i. *Sabr* in obedience and fulfilling the command
- ii. *Sabr* in abstaining from prohibitions and

disobedience.

iii. *Sabr* in the wake of trials
and calamities.

In the early stages, one will be
tested by having to part with all
types of comfort, ease, and
ordinary activities.

However, the soul will remain patient without feeling regret or sorry, and instead considers every difficulty faced as *sunnatullah*. Moments of sorrow and happiness,

difficulty and ease, all will
occur interchangeably.

The '*ibaadah* of hajj can help
develop a person to become

trustworthy, sincere, honest, and

responsible, as well as

producing

individuals that are *tawaddu* ' or
humble and void of dispraised
characteristics such as pride,
arrogance, boastfulness, and
treacherous. Not to mention that
during hajj, one is not

allowed to cause disturbance,
wickedness, and transgression.
In the *hadeeth* of Abu Hurayrah
radiyAllaahu 'anh, Rasulullah
sallAllahu 'alayhi wasallam
said:

**“Whoever performs Hajj
(pilgrimage) and does not
have sexual relations (with his
wife), nor commmits sin, nor
disputes unjustly (during
Hajj),**

**then he returns from Hajj as
pure and free from sins as on
the day on which his mother
gave birth to him.”**

(al-Bukhaari and Muslim)

The hajj that is duly performed has many secrets and wisdom behind its rites, and among them:

1- Wearing the *ihraam*

This is a symbol and manifestation of equality

amongst mankind in the Sight
of Allah *Subhaanahu*

Wata'aala. There are no rich
tycoons, high-ranking noble
aristocrats, or even lowly slaves.

With these white garments,
hopefully it will

extinguish all the status and rank for those that deem themselves being above others, gone are those thoughts thinking that they are more dignified than others, and demolished are

the arrogance and pride within.

2- *Wuqf* in 'Arafah

The 9th of *Dhulhijjah* is an event that would remind us of a time to come in which all creations will be gathered

in the Land of Gathering on the
Day of Resurrection, a time
where everyone will be worried
and in fear, whether their deeds
will be accepted or rejected by
Allah *Subhaanahu Wata'aala*.

By having the consciousness
and awareness of this heavy
day, the heart will tremble and
remain humble, sincerely
hoping for the mercy of Allah
Subhaanahu Wata'aala.

Unlike those within the Muslim *ummah* that perform only a few good deeds but brazenly claiming that they have attained tremendous reward, deeming themselves better and more noble than

others. Furthermore, some of them are bold enough to claim that they will surely enter Paradise. Such attitude symbolizes one that is arrogant and dominated by the arrogance that was

pumped up by *Iblees*
la'natullah.

Indeed, we sincerely hope that
all of our brethren that were
honored to be the esteemed
guests of Allah this year will
attain

hajj mabroor (accepted hajj).

Therefore, they must review and purify their *niyyah* before heading towards the Holy Land.

They must have tremendous patience in enduring the circumstances

there. They must take full advantage in utilizing their time there, fully engaging in the *fard* and *sunnah* acts at all times. They must ensure to abstain from sinning and disobedience.

All of their limbs and faculties
such as the eyes and the mouth
must be under constant
vigilance. Those that perform
their hajj will diligence, zeal,
and determination will long and

yearn to return to the Holy Land. Some hopes to die in the blessed land.

To those of us who have yet to perform their hajj, hence:

1. Make the intention and determination to perform

hajj as soon as possible.

2. Strive with diligence in registering and saving up enough funds for hajj.

3. Striving to the utmost to perform hajj at a young age.

4. Strive in attaining sufficient authentic knowledge regarding the rituals and rites of hajj so as to attain hajj *mabroor*.

“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.”

(al-Baqarah 2:197)

بَارَكَ اللهُ لِيْ وَ لَكُمْ بِالْقُرْآنِ الْعَظِيْمِ وَ نَفَعَنِيْ وَ اِيَّاكُمْ
بِمَا فِيْهِ مِنْ الْاٰيَاتِ وَ الذِّكْرِ الْحَكِيْمِ وَ تَقَبَّلَ مِنِّي
وَ مِنْكُمْ تِلَاوَتَهُ اِنَّهُ هُوَ السَّمِيْعُ الْعَلِيْمُ. اَقُوْلُ قَوْلِي
هَذَا وَ اَسْتَغْفِرُ اللهَ الْعَظِيْمَ لِيْ وَ لَكُمْ وَ لِسَائِرِ الْمُسْلِمِيْنَ
وَ الْمُسْلِمَاتِ وَ الْمُؤْمِنِيْنَ وَ الْمُؤْمِنَاتِ الْاَحْيَاءِ مِنْهُمْ
وَ الْاَمْوَاتِ فَاسْتَغْفِرُوْهُ
اِنَّهُ هُوَ الْغَفُوْرُ الرَّحِيْمُ

**O Allah, You are the Almighty Lord,
we are grateful unto You for having
bestowed upon us Mercy and
Blessings, nourishing us to strive
to continue in strengthening the
Muslim nation especially the state
of Selangor, as an advanced,
progressive, peaceful, and
benevolent state.**

**We beseech and beg You, Ya Allah,
to strengthen our *imaan*, increase
our good deeds, strengthen our
unity, increase our provision,
enrich us with beneficial
knowledge, nourish our soul with
beautiful *akhlaaq*, guide us to the
Path that is Pleasing to You,**

protect us from Your severe tribulations such as the long drought, severe flooding, disease outbreak, violence and instability, poverty, and others, so that our land will become more peaceful and blessed.

Oh Allah, we ask You to open up the hearts of the Muslim *ummah* especially in Selangor, to fulfill their *zakaat* obligation as You had decreed in al-Qur'an. Bless the lives of those who have fulfilled their *zakaat* obligation, loving and caring for the poor and needy.

**Purify their wealth and soul so that
they will live according to that
which pleases You. Protect the poor
and needy from disbelief and
everlasting poverty. *Allaahummaa
ameen***



جَابَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :

BAHAGIAN KHUTBAH,

JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :

UNIT TEKNOLOGI MAKLUMAT,

JABATAN AGAMA ISLAM SELANGOR