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***“THE PHILOSOPHY IN THE LEGISLATION
OF HAJJ”***

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"THE PHILOSOPHY IN THE LEGISLATION OF HAJJ"

الْحَمْدُ لِلَّهِ الْقَائِلِ : وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ¹
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى
آلِهِ وَصَحْبِهِ أَجْمَعِينَ.
أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ اتَّقُوا اللَّهَ، أُوصِيكُمْ وَإِيَّايَ بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.
قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ²

Dear blessed Muslims,

I sincerely call upon myself and respected audience to altogether strengthen our *taqwa* of Allah *Subhaanahu Wa Ta'aala*, that is by performing all of His Commands and staying away from all of His prohibitions. For those who will be truly successful in the Hereafter are only those having the *taqwa* of Allah *Subhaanahu Wa Ta'aala*.

Dear blessed Friday congregation,

Alhamdulillah, by the Leave of Allah *Subhaanahu Wa Ta'aala*, this year we are still bestowed with the opportunity to celebrate the arrival of the

¹ al-Baqarah 2:196.

² Aal 'Imraan 3:102.



month of Dhul Hijjah that is full of honor and *barakah* (blessings). It is the month where thousands of Muslims in Malaysia are honored by Allah *Subhaanahu Wa Ta'aala* to participate along with millions of Muslims from around the globe in performing the *'ibaadah* (worship) of Hajj in Makkah al-Mukarramah. Therefore, today I will be expounding on a *khutbah* titled "**THE PHILOSOPHY IN THE LEGISLATION OF HAJJ.**"

Dear blessed Muslims,

In soorah al-Hajj, verses 27 and 28, Allah *Subhaanahu Wa Ta'aala* had commanded Prophet Ibraaheem *'Alayhissalaam* to call upon mankind to perform hajj at Bayt Allah al-Haram. With that very call, *hujjaaj* (pilgrims) from all nooks and corners of the world would flock and gather in Makkah al-Mukarramah to perform the *'ibaadah* of hajj every single year. Not only they come to fulfill the *shi'aar* (symbols) of the *'ibaadah* of hajj, but they would witness various lessons and benefits, manifesting the very philosophy in the legislation of Hajj upon mankind.

Indeed, embedded within the *'ibaadah* of Hajj are major philosophies that are *waajib* (obligatory) to be internalized within the daily lives of the Muslims. Among them:

First: Hajj is a pledge of *tawheed* (monotheism) to Allah *Subhaanahu Wa Ta'aala*.

In this month, the Muslim *ummah* from all over the globe would flock into Makkah al-Mukarramah with only one objective. They would come with souls that are fully submissive to Allah *Subhaanahu Wa Ta'aala*. All praise, veneration, enjoyment, and authority will be returned to Allah *Subhaanahu Wa Ta'aala*. Throughout the *'ibaadah* of Hajj, the chanting of لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ، وَالنِّعْمَةَ، لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ would be frequently heard with full enthusiasm. They passionately



utter "I am here at Your service, O Allah, I am here at Your service. I am here at Your service, You have no partner, I am here at Your service. Surely the praise, and blessings are Yours, and the dominion. You have no partner."

This is the pledge of *tawheed* in upholding the Oneness of Allah *Subhaanahu Wa Ta'aala*, acknowledging full servitude to the Owner of this world and universe. Everything fully belongs to Allah *Subhaanahu Wa Ta'aala* Alone. This pledge should be planted and embedded within the lives of the *hujjaaj* and Muslims throughout the ages.

Dear blessed Muslims,

The Second Philosophy in the *'ibaadah* of hajj is that **Hajj instills the purely divine spirit of sacrifice.**

In performing hajj, wealth, time, and energy are to be sacrificed. The comforts of life, stature, ego, and worldly pleasures are to be let go. Only those that truly have *imaan* (belief) are capable of sacrificing those matters. The *hujjaaj* that are willing to sacrifice those matters for the sake of responding to the commands of Allah *Subhaanahu Wa Ta'aala* will surely develop in their hearts the comprehension and spirit of true sacrifice in all matters of good and piety unto Allah *Subhaanahu Wa Ta'aala*.

They are certain that their wealth and everything they possess, whenever they are utilized upon the path of good and obedience unto Allah *Subhaanahu Wa Ta'aala*, its effect is that their blessings in life will increase. They have certainty with the promise of Allah *Subhaanahu Wa Ta'aala* upon those that give away their wealth for His Sake. Allah *Subhaanahu Wa Ta'aala* mentions in verse 39 of soorah Sabaa':

وَمَا أَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّزِقِينَ ﴿٣٩﴾



“And whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers.”

Similarly, Abu Hurayrah *radiallahu ‘anh* narrated that the Prophet ﷺ said:

مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ

“Charity does not decrease wealth.”

(Muslim)

Imaam an-Nawawi, when explaining this *hadeeth* said, “The decrease in wealth due to giving away in the path of Allah will be remedied by its *barakah* or tremendous rewards from Allah.”

Dear blessed Muslims,

Third: Hajj is a symbol of unity of the *ummah*.

A matter that is undeniable is that every time the hajj season comes, the city of Makkah al-Mukarramah will be flooded with millions of Muslims. They come from all corners of the world, hailing from various ethnicities and languages. From various skin color and culture. Some are from the nobles, while others are just common people. All came with only one purpose, which is to perform the *‘ibadah* of Hajj. They all assembled during the *wuqf* (standing) in the plains of ‘Arafah, donning the same clothing, on the same day. They would perform *tawaaf* (circumambulation) and *sa’iee* at the same place. All these depicts that the unity of *fikrah* (thoughts), practice, and actions in fulfilling the command of Allah *Subhaanahu Wa Ta’aala* is a religious requirement that cannot be taken lightly. The difference in skin color, culture, ethnicity, language, and social standing are for all us to get to know one another. For what is of utmost nobility in the Sight of Allah are



those having true *taqwa*. Allah *Subhaanahu Wa Ta'aala* mentions in verse 13 of soorah al-Hujuraat:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا
وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ ﴿١٣﴾

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.”

Blessed Muslims,

To end this *khutbah*, let us comprehend and derive lessons from the following recommendations:

1. The Muslim *ummah* must have certainty that the *'ibaadah* of hajj is a symbol of the unity of the *ummah* in exercising obedience and sacrifice, upholding the *tawheed* of Allah *Subhaanahu Wa Ta'aala* and glorifying His Symbols.
2. The Muslims are called upon to always remain prepared in sacrificing their wealth, time, and energy, for the sake of responding to the command of Allah *Subhaanahu Wa Ta'aala*, as well as upholding His *Sharee'ah*.
3. The Muslims must always remain *ikhlaas* (sincere) in performing all of the commands of Allah *Subhaanahu Wa Ta'aala* and every sacrifice undertaken so as to attain rewards and the pleasure of Allah *Subhaanahu Wa Ta'aala*.



أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
وَأَذِّنُ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ
كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ
مَّعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعَمُوا
الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾

"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 - That they may witness benefits for themselves and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor."

(al-Hajj 22:27-28)

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، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

THE SECOND KHUTBAH



الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُسْلِمِينَ، وَرَزَقَنَا مِنَ الطَّيِّبَاتِ.
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ
الدِّينِ. أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ، أُوصِيكُمْ وَإِيَّايَ
بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

Dear blessed audience,

Let us altogether strive to have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by increasing our obedience towards Him and avoiding acts of disobedience and abominable deeds.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ



وَيَا قَاضِيَ الْحَاجَاتِ. اَللّٰهُمَّ اَعِزِّ الْاِسْلَامَ وَالْمُسْلِمِيْنَ، وَاَهْلِكَ
الْكُفْرَةَ وَالْمُبْتَدِعَةَ وَالْمُشْرِكِيْنَ.

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ اِلَيْكَ بِنَبِيِّكَ الْاَمِيْنِ، وَنَسْأَلُكَ
بِاسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، اَنْ تَحْفَظَ بَعِيْنَ
عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا
الْمُعْظَمِ، سُلْطَانَ سَلَاطُوْر، سُلْطَانَ شَرْفِ الدِّيْنِ اَدْرِيسِ شَاهِ
الْحَاجِ ابْنِ الْمَرْحُوْمِ سُلْطَانَ صَلَاحِ الدِّيْنِ عَبْدِ الْعَزِيْزِ شَاهِ
الْحَاجِ. اَللّٰهُمَّ اَدِمِ الْعُوْنَ وَالْهِدَايَةَ وَالتَّوْفِيْقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لِوَلِيِّ عَهْدِ سَلَاطُوْر، تَعْكُوْ اَمِيْرِ شَاهِ ابْنِ
السُّلْطَانَ شَرْفِ الدِّيْنِ اَدْرِيسِ شَاهِ الْحَاجِ، فِيْ اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْنِكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحِيْنَ لِلْمَوْضَفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيْقِ الْهُدَى وَالرِّشَادِ.

O Allah, grant us guidance in performing the five obligatory prayers in congregation, fulfilling *zakaat* through Selangor *Zakaat* Board (LZS), making endowment (*waqf*) through *Perbadanan Wakaf Selangor* (Selangor Endowment Corporation) and giving away (*infaaq*) our wealth through *Tabung Infak Jariah Umat Islam Selangor*



(TIJARI, Selangor Continuous Charity for Muslims Fund), and to the orphans through Darul Ehsan Islamic Foundation (YIDE).

Make us among Your slaves that fulfills the *amaanah*. Strengthen our *imaan* so that we avoid treachery, protect us from becoming among those that neglect their responsibilities, and protect our state and nation from destruction due to bribery. Render the duty to lead our country upon Your slaves whom are trustworthy and honest, as well as firm and courageous in upholding the truth and executing justice according to the *Sharee'ah*. O Allah, make the *masajid* and *suraus* in the state of Selangor as Your peaceful homes, uniting everyone, and serve as the heart of the *ummah's* strength.

اللَّهُمَّ يَا دَافِعَ الْبَلَاءِ، اذْفَعْ عَنَّا هَذَا الْوَبَاءَ وَالْبَلَاءَ وَالْمَرَضَ
وَالشَّدَائِدَ وَالْمِحْنَ، بِلُطْفِكَ يَا لَطِيفُ إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ وَبِالْإِجَابَةِ جَدِيرٌ.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

﴿٧٤﴾

رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾



عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا لَهُ عَلَىٰ نِعْمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.