

HAJJ, AN OBLIGATION

The nearest translation of the Jumu'ah Bayaan by Shaykh-ul-Ḥadīth Ḥaḍrat Mawlāna Ādam Ṣāḥib رَحْمَةُ اللَّهِ on Friday 29th December 2000 at Jame Masjid, Leicester.

The Power of Examples in the Teachings of Islām

The Aḥādīth of Rasūlullāh ﷺ are filled with guidance on how we should strive to live our lives. Some of these teachings are conveyed through examples, making it easier for people to comprehend and implement them. This method of explaining concepts through parables is found in both the Noble Qur'ān and the Aḥādīth of Rasūlullāh ﷺ. Even today, our elders and Mashāyikh continue to use this approach.

When the Ṣaḥābah رضي الله عنهم needed to ask Rasūlullāh ﷺ a question out of necessity, he would often respond with an example that made the matter clear to them. The Ṣaḥābah rarely asked questions, and among the followers of past prophets, they were the ones who questioned their Prophet ﷺ the least—out of deep respect for him. Many of the Ṣaḥābah had no prior knowledge of Islām before accepting it; they had spent their lives in ignorance. To guide such individuals and transform them into the best of people was, in itself, a miracle of Rasūlullāh ﷺ.

On one occasion, Rasūlullāh ﷺ spoke to the Ṣaḥābah رضي الله عنهم about Jannah. He informed them that every male and female believer would be blessed with the vision of Allāh ﷻ while remaining in their own dwellings. Hearing this, the Ṣaḥābah asked how such an experience would be possible. Would there not be overcrowding, given that all the believers from the time of Ādam عليه السلام until the last day would be present?

We see that even during Ḥajj and 'Umrah, despite the relatively small proportion of the world's Muslim population gathered, it becomes difficult to even see the Ka'bah due to the sheer number of people. Approaching the blessed resting place of Rasūlullāh ﷺ to offer salām is often a challenge. Last year, on Eid al-Fiṭr, several people were martyred in their attempt to present themselves and convey their salām to Rasūlullāh ﷺ.

If a person thinks to himself that he will become a Shaheed while he is amidst the jostling and proceeds towards this goal, then even if that person dies, he will not die as a Shaheed. A Shaheed is someone whom Allāh ﷻ acknowledges as a Shaheed. If a person claims that he has so much love for Rasūlullāh ﷺ and, as a result, gets involved in the jostling purposefully and dies, he will not be classed as a Shaheed. However, if a person finds himself in the midst of the congregation and dies in this condition, then he will attain the status of a Shaheed. But to intentionally enter the midst of such people with the intention to die will render that person void of any reward.

Self-Deception

Unfortunately, oday, we hear that many actions are incorrect for us to do; yet, because we do not ask the 'Ulamā or remain in the presence of a Shaykh, we become misguided. When engaging in any Deen-related work or hearing something, we should always seek the opinion of the 'Ulamā.

Hadhrat رَحْمَةُ اللهِ mentioned a couplet:

گدھے پر بیٹھ کر گھوڑے کا گمان رکھا"
"خاک اڑتی رہی، حقیقت سے انجان رکھا"

Translation:

"Sitting on a donkey, he believed it was a horse,
The dust kept rising, keeping him unaware of the truth."

In this analogy, a person is truly riding a donkey but believes he is riding a horse because of the dust around him. However, when the dust clears, he will realize he has been on a donkey all along.

Importance of Performing Hajj

There are some individuals who perform Umrah repeatedly but never undertake Hajj. There are severe warnings and repercussions concerning this. Just this morning, I received a phone call from Madīnah Munawwarah, where a friend informed me that Hajj was compulsory upon him, yet he was in Madīnah Munawwarah. He went on to say that due to some complications, they would need to go to Makkah Mukarramah. I advised him that it would be best for them to stay in Madīnah Munawwarah for the duration of their trip. However, if they decide to go to Makkah Mukarramah, they must remain there until they complete their Hajj, which was initially compulsory upon them. If a person is in Makkah Mukarramah and the period for Hajj has started, and they leave, they will be committing a sin.

Let me explain this further with an example. Imagine that the time for Zuhr Ṣalāh has started and you have entered the mosque. Upon entering, you offer the Sunnah Ṣalāh but leave before the Farḍ Ṣalāh. Is this a sin or not? Similarly, if a person has left the UK to spend the month of Ramaḍān in Makkah Mukarramah and Madīnah Munawwarah, and the period for Hajj has commenced, they must stay in Makkah Mukarramah for Hajj.

In the same way, the time for Zuhr Ṣalāh has a fixed duration, beginning after Zawāl, the time for Hajj also has a prescribed period mentioned in the Holy Qur'ān. However, the rituals of Hajj can only be performed during the fixed days.

In the Holy Qur'ān, Allāh ﷻ says:

"الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ"

(The Hajj [pilgrimage] is [in] the well-known months...) [2:197]

The explanation and details regarding the period of Hajj are found in the Ahādīth of Rasūlullāh ﷺ. The Qur'ān instructs us to pray Fajr Ṣalāh but does not specify that Fajr consists of two Rak'ah of Sunnah Mu'akkadah and two Rak'ah of Farḍ Ṣalāh. To learn this, we must refer to the Ahādīth. The same is true regarding Hajj.

From the Ahādīth of Rasūlullāh ﷺ, we learn that the period of Hajj begins from the 1st of Shawwāl until the 10th of Dhul-Hijjah, meaning it lasts for two months and ten days. If a person ties their Ihrām in the month of Ramaḍān with the intention of performing Hajj, this is not acceptable according to the Sharī'ah. The earliest a person can don their Ihrām is the 1st of Shawwāl. After this, they can proceed to Minā, 'Arafāt, and other locations at the correct time with that Ihrām, as it was donned during the period of Hajj.

If a person, once the period of Hajj has started (i.e., after the 1st of Shawwāl), goes to Makkah Mukarramah while Hajj is Fardh upon them, and then leaves without performing Hajj, it is similar to a person who enters the masjid to offer their Sunnah prayers but leaves before performing the Farḍ Ṣalāh!

Importance of Completing Hajj Before Umrah

Dear friends and elders, please try not to go for Umrah every year until you have completed Hajj. I have heard this advice from the elders. Hajj is Fardh once in a lifetime, and once you have completed it, you can go for Umrah as often as you wish. Umrah is Sunnah, but if Hajj is Fardh upon you, then Hajj takes precedence.

There are some people who go for Umrah repeatedly and spend most of their wealth in doing so, just to avoid fulfilling the requirements of Hajj, so that Hajj does not become Fardh upon them.

A person should have the desire that, during their lifetime, they do not mind whether they get the opportunity to go for Umrah or not, as long as they have completed their Fardh Hajj! What I am saying applies to all of us. One friend called me this morning from Madīnah Munawwarah, and I received the call after Fajr Ṣalāh. I explained the issues regarding Hajj to that person in detail, and now, while it is still fresh in my mind, I am explaining it to you as well.

The person I spoke to on the phone was wealthy, and come to think of it, most of us here have money. We should be grateful to Allāh ﷻ. Allāh ﷻ has blessed us with everything. The friend explained his situation, mentioning that they had already paid for their accommodation, and I advised them to spend whatever it takes and spend the remaining time in Madīnah Munawwarah.

If they decide to go to Makkah Mukarramah and return without performing Hajj, they will have committed a sin and will have to face the consequences of their actions. Rasūlullāh ﷺ is reported to have said that if Hajj becomes Fardh upon a person and they die without completing it, then he ﷺ does not care whether that person dies as a Jew or a Christian! This comes from Rasūlullāh ﷺ, who was sent as mercy to the worlds.

Rasūlullāh's ﷺ Mercy to Mankind

When anyone faced hardship or difficulty, Rasūlullāh ﷺ would also feel it. As a mercy to mankind, during the early days, women used to come and offer their Ṣalāh in Masjid al-Nabawī ﷺ. On one such occasion, Rasūlullāh ﷺ heard the sound of a baby crying during Fajr Ṣalāh. He finished the Ṣalāh quickly by reciting shorter surahs. Look at the mercy of Rasūlullāh ﷺ!

Despite being a mercy for the worlds, Rasūlullāh ﷺ gave warnings about the repercussions of deviating from the Deen and the Sharī'ah.

As I mentioned earlier, Rasūlullāh ﷺ said that if Hajj becomes Fardh upon a person and they die without having completed it, he ﷺ does not care whether that person dies as a Jew or a Christian. In my conversation with my friend this morning, I advised them to spend whatever it takes to stay in Madīnah Munawwarah, and to think of this extra expense as an act of earning reward.

The Importance of Prioritising Hajj Over Umrah

Friends and elders, before performing numerous Umrah, perform Hajj first. Start saving for it, as it is likely that one's nafs (self) will resist this. Any worship that is led by the nafs is not true worship; true worship is that which is done according to the pleasure of Allāh ﷻ!

If your expenses for Umrah are £1000, then save it or give it to someone who will save it for you. After two to three years, you will have enough for Hajj. Some people come to me and ask whether they should go for Umrah, and I can recall a similar question. A Shaykh once said, "If you go for Umrah while Hajj is Fardh upon you, you will receive no reward."

Friends and elders, first perform Hajj! If you do not understand this, go and ask the 'Ulamā. If a person goes for Umrah while Hajj is Fardh upon them, they are likely to get little or no reward, as they are like the person who offers Sunnah Ṣalāh but not the Farḍ!

Friends and elders, if Hajj is Fardh upon you, make the intention to go. Once you have completed your Hajj, you can then go for Umrah in Shawwāl and reside in Makkah Mukarramah and Madīnah Munawwarah for as long as your visa allows.

May Allāh ﷻ grant us the understanding to practice what has been said. Āmīn.