

**Translated Sermons' Template**

 **Description of Hajj and Umrah**

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| Sermon's details (in English)  |
| **Title** **عنوان المادة** | صفة الحج والعمرة Description of Hajj and Umrah |
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**الشيخ: رشيد بن أحمد** |
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| **خاص بالمدقق والباحث****Exclusive for auditor and researcher** |
| **عناصر الخطبة****Basic Elements**  | **1-آداب السفر إلى البيت الحرام.****2-صفة العمرة.****3-صفة الحج.**1. The etiquettes of traveling to the Sacred House.
2. Description of Umrah.
3. Description of Hajj.
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| **التصنيف****Category** | **الرئيسي:** العبادات – الحج**Main category:** Acts of worship- Hajj | **الفرعي:****Sub-category:** |

**First Sermon:**

All praise is due and belongs to Allâh. We praise Him, seek His help and forgiveness and repent to Him. We seek refuge with Allâh from the evils of ourselves and from the wickedness of our own deeds. Whomever that Allâh guides, none can mislead him, and whomever He sends astray, none can guide. I bear witness that there is no deity worthy of worship but Allâh alone with no partner, and I bear witness that Muhammad is His slave and Messenger.

**( يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنتُم مُّسْلِمُونَ )**

(O you who believe, fear Allâh as he should be feared and die not unless you are Muslims) [Al-Imran: 102]

**( يَا أَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيرًا وَنِسَاء وَاتَّقُواْ اللّهَ الَّذِي تَسَاءلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللّهَ كَانَ عَلَيْكُمْ رَقِيبًا )**

(O people fear your Lord, who created you from a single soul. From it, He created its spouse, and from both of them scattered many men and women. Fear Allâh, by whom you ask one another, and (fear) the wombs (lest you sever its relationship). Allâh is ever watching over you). [An-Nisa: 1].

**( يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا \* يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَن يُطِعْ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا )**

(O you, who believe, fear Allâh and say sound statements. He will mend your deeds for you and forgive your sins. Whosoever obeys Allâh and His Messenger shall win a great victory) [Al-Ahzab: 70-71].

Assemblies of Muslims! Yes, the Prophet (May the blessings and peace of Allâh be upon him) has said it, « Travelling is a torment because it deprives a traveller of his food, drink and sleep. So when one of you has accomplished his purpose of journey, let him return home quickly to his family » (Agreed upon). It is so except for one journey, which is beloved to the hearts, and close no matter how far away it may be. The hearts yearn and long for it and wish that upon arriving to the land of destination that they should never leave it. No wonder it is the call of Prophet Ibrahim, peace be upon him:

**(** رَّبَّنَآ إِنِّىٓ أَسۡكَنتُ مِن ذُرِّيَّتِى بِوَادٍ غَيۡرِ ذِى زَرۡعٍ عِندَ بَيۡتِكَ ٱلۡمُحَرَّمِ رَبَّنَا لِيُقِيمُواْ ٱلصَّلَوٰةَ فَٱجۡعَلۡ أَفۡـِٔدَةً۬ مِّنَ ٱلنَّاسِ تَہۡوِىٓ إِلَيۡہِمۡ وَٱرۡزُقۡهُم مِّنَ ٱلثَّمَرَٲتِ لَعَلَّهُمۡ يَشۡكُرُونَ**)**

"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-Salâh, so fill some hearts among people with love towards them, and (O Allâh) provide them with fruits so that they may give thanks [Ibrahim: 37].

We should not forget that the Prophet, (May the blessings and peace of Allâh be upon him) has stipulated in the hadith saying, (So when one of you has accomplished his purpose of journey, let him return home quickly to his family), and the purpose of journey the travel of ours is never completely accomplished.

How can the purpose of journey be completely accomplished in places where the feet of the Prophet (May the blessings and peace of Allâh be upon him) and the feet of the companions walked upon?! Can one's needs be completely accomplished for a place which Allâh, the Most High, has made a safe sanctuary?! Can one's need be completely fulfilled from the house of Allâh, the Holy Ka'bah, mounts Safa and Marwa and Well of Zamzam...?! Can our need for the mercy, grace and blessings of Allâh pass by?! In fact, no one that reaches to those holy lands returns willingly but only when forced to go back. He does not return but upon the hope to go back to it for the second, third and tenth times ... Hence, our need never expires with respect to that trip.

While on the way to the pure and blessed lands for Hajj or Umrah, there are certain etiquette that should be taken into account, including the following:

First: Sincerity of intention for Allâh alone, the Almighty. It is not a tourist trip where we explore the vestiges of the ancients, nor is it a picnic in which we use to refresh ourselves and please the hearts, nor is it a trip we engage in, in order to get some title: «Hajji So and So»! Nevertheless, it is an act of worship by which we seek closeness to Allâh, the Most Glorified and Exalted, and Allâh does not accept any deed except that which was purely meant for His sake. Therefore, when you set out on a journey evoke to your minds that you are going out to perform some act of worship, which is among the most significant good deeds.

Secondly: Compliance with the religious obligations. Such as being conscious of the five daily prayers in congregation with the travel companions as much as we could afford that while traveling, because some people treat the issue of praying in congregation with complacency. So you find them busy with other things, which they can always do after the prayer ... When we get to the house of Allâh, let us ensure not to miss prayers in any of the two holy mosques because we all retain the words of the Messenger of Allâh, (May the blessings and peace of Allâh be upon him) : « One prayer in my mosque is better than one thousand prayers elsewhere, except the Sacred Mosque, and one prayer in the Sacred Mosque is better than one hundred thousand prayers elsewhere » (Ibn Majah).

Third: moderation and taking the middle course in every affair, whereby we worship Allâh and perform the rituals of hajj without extremism or exaggeration, nor negligence or laxity or carelessness.

Fourth: Having the sense of morality, such as, bigheartedness, generosity, tolerance, wearing a smiling face, exercising patience over affliction, meeting evil with good action, pardoning, and forgiveness ... for it is just for a few days that come to pass.

Fifth: learning the basic elements and Sunnah aspects of the act of worship we intend to perform. By going to the house of Allâh, people intend to perform two rituals; Umrah or Hajj, or both ... and let us now explore the description of each.

Slaves of Allâh! Here is the traveler that intends the House of Allâh arriving at the Meeqaat of his country. Ibn Abbas said: «The Prophet fixed Dhul-Hulaifah as the Miqat for the people of Madinah, Al-Juhfa for the people of Sham, Qarn-al-Manazil for the people of Najd, and Yalamlam for the people of Yemen; and these Mawaqit are for those living at those very places, and besides them for those who come through them with the intention of performing Hajj and Umrah; and whoever is living within these Mawaqit should assume lhram from where he starts, and even the people of Makkah can assume Ihram from Makkah» (Agreed upon).

When you arrive at the meeqaat of the people of your country take a ritual bath ghusl as you take the bath of Janaabah, and apply perfume on your head and beard, then wear the Ihram garment, which is a loincloth and robe for men, while the women wear whatever she wishes of her normal dress. Then pray two rak'ahs of ablution, and if it is the time of obligatory prayer observe it.

Then make intention of entering the state of Ihram for Umrah as one intending Hajj Tamattu'. Hajj At-Tamattu' is the best type of Hajj according to the most correct opinion of Islamic jurists. Then proceed to Makkah saying the talbiyah (Labbaika Allâhummah Labbaik..). Ibn Umar, May Allâh be pleased with them, said: I heard the Messenger of Allâh, (May the blessings and peace of Allâh be upon him) pronouncing Talbiya with compacted hair: (Labayk, Allâhumma labayk, la sharika laka labayk. Inna'l-hamda wa'n-nimata laka wa'l-mulk, la sharika lak): Here I am at Your service. O Allâh: here I am at Your service; here I am at Your service. There is no associate with You; here I am at Your service. Verily all praise and grace is due and belong to You and the Sovereignty (too). There is no associate with You; and he did not make any addition to these words. (Agreed upon).

Make frequent talbiyah and raise your voice, while women say it silently.

When you arrive to Makkah keep your baggage, and go immediately to the Sacred Mosque to perform Umrah. Enter the mosque with your right leg and say: «'Bismillah, was-salamu 'ala Rasulillah, Allâhumma-ftah li abwaba rahmatika. (In the Name of Allâh, and May peace be upon the Messenger of Allâh. O Allâh, open to me the gates of Your mercy)' ».

Then advance towards the Ka'bah, head directly to the black stone and kiss it and wipe it with your hand if you can, or otherwise point your hand to it and say: «Bismillaah WAllâhu Akbar, Allâhumma Eimanan bika Wa Tasdeeqan Bikitabika Wa Wafa'an Bi-'Ahdika, Wat-Tiba'an Li Sunnati Nabiyyika Muhammadin Salla Allâhu Alaihi Wa Sallam – In the name of Allâh and Allâh is the greatest, O Allâh! Out of faith in You, and endorsement of Your Book, and fulfilment of Your covenant, and following the Sunnah of Your Prophet Muhammad, May the blessings and peace of Allâh be upon him ». Then each time you align with the stone after that, only say: «Allâhu Akbar – Allâh is the greatest».

When you come across the Yamani corner touch it with your right hand only and do not kiss it, but if you cannot gain access to it do not point to it, and between the Yemeni Corner and the Black Stone you should say:

**(** رَبَّنَآ ءَاتِنَا فِى ٱلدُّنۡيَا حَسَنَةً۬ وَفِى ٱلۡأَخِرَةِ حَسَنَةً۬ وَقِنَا عَذَابَ ٱلنَّارِ **)**

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].

In addition, it is part of the Sunnah practices for you in this tawaf (circumambulation) of arrival in particular, to do two things:

The first: Al-Idhtwiba' i.e. to uncover your right shoulder by placing the center of your robe under the right arm, and its two ends over the left shoulder. This should be done only during the circumambulation; not before or after it...

And the second: Ar-Ramal, i.e. slight hastening between walking and running with close steps and this is desirable during the first three rounds only.

Moreover, say whatever you wish in the rest of the circumambulation be it dhikr or du'a or recitation of the Qur'an. When you have completed seven circuits proceed to Maqam Ibrahim (the station of Ibrahim) and recite:

**(** وَٱتَّخِذُواْ مِن مَّقَامِ إِبۡرَٲهِـۧمَ مُصَلًّ۬ى‌**)**

And take you (people) the Maqâm (station) of Ibrâhim (Abraham) as a place of prayer [Al-Baqarah: 125].

Then offer two rak'ahs behind the station of Ibrahim reciting Surah Al-kafiroon in the first and Surah Al-Ikhlas in the second. Then go to the black stone and wipe it with your right hand without kissing. However, if you cannot have access to it do not point at it, but leave for mount Safa. When you come closer to it recite:

**(** إِنَّ ٱلصَّفَا وَٱلۡمَرۡوَةَ مِن شَعَآٮِٕرِ ٱللَّهِ‌ۖ**)**

Verily! As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh [Al-Baqarah: 158].

And say: «Abda' bima bada Allâhu bihi - I begin with that Allâh began ». Then ascend mount Safa until you can see the Ka'bah, and then face it and raise up your hands to make du'a and proclaim takbeer three times saying: ‘La ilaha illa-llah wahdahu la sharika lahu, lahul mulk wa lahul hamd, wa huwa 'ala kulli shai’in qadeer, la ilaha illa-llahu wahdahu anjaza wa'dahu, wa nas ara 'abdahu, wa hazamal ahzaba wahdah’..) «There is no deity worthy of worship but Allâh alone with no partner, His is the dominion, and His is the praise and He has Power over all things, He fulfilled His promise, helped His slave and defeated the confederates alone ».

Then supplicate as you wish, and then repeat the dhikr for a second time, and then supplicate, then repeat it for a third time, and then go down heading to mount Marwah, and hasten between the two green columns. On arrival at mount Marwah ascend it, face the direction of the Qiblah, raise your hands and make any du'a of your wish. When you have completed seven circuits of Sa'y get your hair shortened, and with that, you would have completed your Umrah and become free to resume your normal life O one who intends the House of Allâh!

On the eighth day of Dhul-Hijjah, take ghusl (ritual bath), apply perfume, enter into the state of ihram for Hajj from your place of residence and say, Labbaika Hajjan (Here I am at Your service intending to perform Hajj) and start saying the talbiyah. Leave for Mina and offer the Dhuhr, Asr, Maghrib, Isha and Fajr prayers there shortened without combination. On the day of Arafah, when the sun rises, move humbly and saying the talbiyah to 'Arafah, and observe the Zuhr and Asr prayers combined at the time of Dhuhr and then devote yourself to du'a and supplication to Allâh. The Prophet, (May the blessings and peace of Allâh be upon him) said, « The best of supplication is the supplication of the Day of `Arafah. And the best of what I and the Prophets before me have said is: (Lā ilāha illallāh, waḥdahu lā sharīka lahu, lahul-mulku wa lahul-ḥamdu, wa huwa `alā kulli shai’in qadīr) - None has the right to be worshipped but Allâh, Alone, without partner, to Him belongs the dominion, and to Him belongs all Praise, and He is powerful over all things » (At-Tirmidhi).

In addition, make sure you are within the boundaries of Arafah; because anyone that did not stand in Arafah, has no Hajj; as the Prophet, (May the blessings and peace of Allâh be upon him) said, « Hajj is Arafah » (An-Nasaei). When the sun has set, and you have verified that it has set move to Muzdalifah modestly saying the talbiyah and maintaining tranquility. On arriving at Muzdalifah observe the Maghrib and Isha prayers combined, and sleep there until dawn. No one is permitted to leave Muzdalifah before dawn except the weak, who may leave during the last hours of the night. When you have prayed the Fajr prayer face the direction of Qiblah and glorify Allâh, praise Him, ask for His forgiveness and supplicate until the day is very bright. Then move before sunrise to Mina, pick up seven pebbles, go to Jamrah Al-Aqaba (Al-'Aqabah stone pillar), and cast it with seven pebbles after sunrise saying takbeer along with each pebble. Remember that the intention is behind casting the pebbles is the glorification and remembrance of Allâh, the Almighty. The pebble must fall in pit, and it is not a condition to get the pillar. When you have finished casting the pebbles, slaughter you Hady (Sacrificial animal), then get the whole of your head shaved right after slaughtering. However, women shall only get the edges of their hair shortened as much as possible, and with that, you would have completed the first tahallul (partial disengagement from the state of Ihram where many things that were prohibited because of Ihram become lawful). Hence, you may now wear the normal clothes, cut your nails and apply perfume, but do not approach your spouse (for sexual relation). Then before Dhuhr (noon prayers) go to Makkah and perform the tawaf of Hajj known as (Tawaf Al-Ifadwah) and perform the Sa'y of Hajj, and then return to Mina, and get your head shaved if you have not done so before. With this, you would have completed the second tahallul (complete disengagement from the state of Ihram where all things that were prohibited because of Ihram become lawful). Hence, you may now do all lawful things even going to the women.

**Second sermon:**

All praise is due and belongs to Allâh alone, and may the blessings and peace of Allâh be upon the last Prophet.

Slaves of Allâh! We learned that on the day of Eid, the person performing Hajj does four rites: casting the pebbles, then slaughtering the sacrificial animal, then shaving, then tawaf (circumambulation) and Sa'y (hastening between mounts Safa and Marwah). This is the most perfect order of arrangement, but if we have to do some of these acts before the others, such as shaving before slaughtering or hastening between mounts Safa and Marwah before making Tawaf there shall be no blame for the saying of the Prophet, (May the blessings and peace of Allâh be upon him) when he was asked concerning this: « Do it (now) and there is no harm » (Agreed upon).

We should pass the night of the eleventh day in Mina. When the sun attains the meridian, we cast pebbles at the three Jamaraat (stone pillars) beginning with the first, then the middle, then Al-Aqaba each one with seven pebbles, saying takbeer with each pebble. Casting of the pebbles begin on the day of Eid with the rising of the sun for the capable ones, and the last part of the night for the weak. However, its time later on after the Eid starts from when the sun attains its meridian until sunset. It is not permissible before the sun attains its meridian, though one may cast them in the night, if the crowd is severe in the day. When you have cast the pebbles on the twelfth day, you would have completed the Hajj, and you can hasten and leave for Makkah if you so desire and if you wish you can stay back at Mina for the thirteenth day. Allâh, the Most High, said,

‌ۗ **(** فَمَن تَعَجَّلَ فِى يَوۡمَيۡنِ فَلَآ إِثۡمَ عَلَيۡهِ وَمَن تَأَخَّرَ فَلَآ إِثۡمَ عَلَيۡهِ‌ۚ لِمَنِ ٱتَّقَىٰ**)**

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 [Al-Baqarah: 203].

However, when you intend to get out of Makkah, you must make farewell tawaf but without Ihram nor Sa'y (hastening between mounts Safa and Marwah). There is no farewell tawaf imposed on the menstruating women or those undergoing post-natal bleeding. O Allâh! Grant us Hajj and accept it from us...

Invoke prayers and blessings of Allâh upon the one Allâh, the Most Exalted and Glorified, has commanded you to do so when He said,

**( إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا )**

Allâh sends His Salâh (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad) and also His angels too (ask Allâh to bless and forgive him). O you who believe! Send your Salâh on (ask Allâh to bless) him (Muhammad), and (you should) greet him with the Islamic way of greeting [Al-Ahzab: 56].