

*F*RIDAY SERMON

HAZRAT MUHYI-UD-DIN AL-KHALIFATULLAH

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(Summary of Sermon)

After greeting all his disciples (and all Muslims) worldwide with the greeting of peace Hazrat Khalifatullah (atba) read the Tashahhud, Ta'uz, Surah Al Fatiha, and then he began his sermon on:

THE BEGINNING OF A RACIAL WAR TEMPORARILY SUSPENDED

It is very unfortunate to see what had happened in the south of Mauritius, as I told you last week how a few idiots spoiled the image of Islam and its teaching. Was all that they did Islamic? First, by the despicable way they behaved, they disobeyed the commandments of Allah and His Messenger (pbuh). So these kinds of people cannot say that they are Muslims. I ask those who have the habit of giving *fatwas* (judgements) on who are Muslims or not, therefore, with such vile actions – and from the teachings of Islam vis-à-vis other religions – can these people still be considered Muslims? The religion of Islam has never granted permission to insult, provoke or denigrate people or their beliefs. Rather Islam teaches Muslims that tolerance in religion (Islam) is a virtue, and therefore, a Muslim by the belief he professes, he must be someone friendly and who ensures protection for the life, honour and property of his countrymen. He must not do anything wrong to harm the reputation of others and should respect the beliefs of others and their places of worship.

The Holy Prophet (saws) said that the best Muslim is the one whose hand and tongue do not harm anyone.

On one hand there are the despicable actions of some so-called Muslims where they have denigrated the teaching of Islam and on the other hand see the contrast in the case of the *Hajees* who went to perform the Hajj, and see how honourably they died in the cause of Allah. And Allah says in the Holy Quran about the death of these types of people that they shall have eternal life (they are forever alive) and they will have from Allah all that they desire.

And on the other hand, here in Mauritius, unfortunately Muslims do not behave as Muslims, and their actions they make can even provoke a racial war, and certainly this was a beginning which we saw between Muslims and Hindus/ Tamils, and fortunately by the grace of Allah this has calmed down for the moment but the seed of hatred is still there and shall culminate in a racial war as Allah has made me understand just like I have said in the past. What Allah has said will verily happen. In the recent case of the events in the south, the police made some arrests, two internet users suspected of inciting hatred on the social networks.

SAD NEWS ON THE OCCASION OF THE HAJJ 2015

And as I've said, here in Mauritius we received on Friday night, 11 September 2015 the sad news of the tragedy that occurred at the Grand Mosque of Mecca where 107 people died after a huge crane collapsed and in which more than 230 people were also injured. It happened a few days before the great pilgrimage that drew hundreds of thousands of faithful around the world. A crane on the Great Mosque in Mecca collapsed in a storm. Its presence there was because of the expansion work in the area around the Grand Mosque in order to further accommodate 2.2 million people for the forthcoming Hajj. And so, this is the worst tragedy that has overcome the holy sites in Saudi Arabia for years. But *Insha-Allah*, it will not affect the beginning of the Hajj, on 21st September. According to news received, all Muslims from the different nations who were there, they all mobilized to give a helping hand to the wounded and make all arrangements for our brothers and sisters who have died. At that very moment, there was the image of united Muslims, where everyone volunteered to donate blood to save the lives of their Muslim brothers and sisters.

On hearing this news, my heart became heavy with grief, and by the grace of Allah, I turned to Allah in prayer for our brothers and sisters afflicted in Mecca and who were injured. I never fail to recall them in my Namaz (*Salat*), and especially the Tahajjud where I begged Allah as follows: ***"As'alul laahal Azeem, Rabbal Arshil Azeem, an yashfi-yaka"*** - I beg Allah, The Great, the Lord of the Great Throne, to grant them cure.

For those who died in the holy land, and especially when they went there to accomplish the fifth pillar of Islam, then this Hadith came immediately to mind where the Holy Prophet Hazrat Muhammad (pbuh) said that whoever recites this supplication (*duah*) with sincerity, then he will have the chance to die as a martyr in the cause of Allah:

"Allahummar zuqnee shahaadatan fee sabeelika wajal mautee bibaaladi rasoolika." - O Allah grant me martyrdom in Your way and cause me to die in the city of your Messenger (pbuh). (pbuh).

By the immense grace of Allah, while I was doing these *duahs* for our brothers and sisters who died in Mecca with the intention of performing Hajj – but who failed to do so because of the tragedy – Allah revealed to me two verses of the Quran that have much comforted my heart and reassured me that this misfortune was actually a blessing for them. The first verse (the first revelation) is as thus:

“Do not speak of those who are killed in the way of Allah as dead. Indeed, they are alive, but you do not perceive.” (2: 155)

After some time, after the Tahajjud, Allah (swt) revealed this second verse:

“Do not consider those who are killed in the Way of Allah as dead. Nay, they are alive and have with their Lord all that they desire.” (3: 170)

May Allah accept their intention for Hajj and give them a better place in the *Jannat-ul-Firdaus*. Although they failed to perform the Hajj but their intention was accepted before Allah according to the two verses which I received as divine revelations and hence also the fact that they became martyrs in the cause of Allah. *Alhamdulillah*. Death is for us all. We shall all die one day, but certainly what better death there is than to die in the path of Allah, for the cause of Allah?

So I make an appeal to all the families of the victims and to all the Muslim brothers and sisters, do not be sad, do not worry and cry, and even do not say bad words about them as they are in a much better place and they are alive and they will receive their provisions with Allah. *Insha-Allah, Ameen, Allahumma Ameen*.

Now, as we are in the month of Hajj and the specific days of Hajj are approaching, it is good that I speak a little on the subject.

THE MONTH OF HAJJ (DHUL-HIJJAH)

The twelfth and last month of the Islamic calendar is the month of the pilgrimage (*Hajj*), commonly known as ‘*Dhul Hijjah*’. It is a month full of blessings and as the name indicates, it is in this holy month that we, Muslims perform the Hajj, the fifth pillar of Islam.

In this blessed month, one must make maximum of acts of worship (*Ibaadat*), such as: supererogatory (*Nafil*) prayers (*Salaat*), *Tilawat-ul-Quran*, fasting, reciting the *Takbir* and *Tasbih* and giving *Sadaqaat* etc. because there are many blessings and rewards in these works, especially during its first 10 days.

Hadhrat Hafsa (ra) said that there were four things that the Holy Prophet Hazrat Muhammad (pbuh) never missed, and these include:

1. To fast the Day of Ashura (10th of Muharram);
2. To fast from 1st to 9th day of Dhul-Hijjah;
3. To fast three days (13th, 14th and 15th) every month (except the 13th Dhul-Hijjah which is prohibited);
4. To perform before the mandatory Fajr *Salaat* two cycles of *Sunnah* prayers (*Salaat*).

The Holy Prophet Muhammad (pbuh) demonstrated the virtues of the first ten days of Dhul-Hijjah. The same day of the visibility of the moon, the believer is advised to read the Surah Al-Fatiha, Surah Al-Kaafirun. And after the *Salam* (after prayer), read twenty-one times the Verse of the Throne (*Ayat-ul-Qursi*), twenty-one times Surah Al-Ikhlass and twenty-one times the *Darood Shariff*. Then do your *dua*hs (supplications).

Also, in the month of Hajj (*Dhul-Hijjah*), there is a great and noble day called “*Yaum-ul-Arafah*” (Day of Arafat), the ninth day of the month. On this day the pilgrims (*Hajees*) are in the sacred plain of Arafat, and that day is considered as the climax of Hajj. On that day, it is recommended for those who are not performing the pilgrimage to fast and to do many supererogatory prayers (*Salaat*) and *Tasbihs* such as the *Kalima-Tawhid* and other *Tasbihs* which you know. The Holy Prophet of Islam (pbuh) said that the person who fasts the day that Arafat, Allah (swt) will cleanse him all the sins of the previous year and that of the current year. (Muslim)

The 10th day of Dhul-Hijjah is the festival *Eid-ud-Duha* which is celebrated by all Muslims around the world and who also perform the *Qurbani* in commemoration of the sacrifice of Hazrat Ibrahim (as) and his son Ismail (as). It should be recalled that on the day of Eid, whether the *Eid-ul-Fitr* or *Eid-ud-Duha*, it is forbidden to fast. It should be noted also that the three days following the *Eid-ud-Duha*, it is forbidden to fast; that is to say, the 10th, 11th, 12th and 13th of Dhul Hijjah, respectively.

THE TAKBIR-E-TASHRIK

Furthermore, we must also practice the “*Takbir-e-Tashrik*” after the *Farz Salaat*, from the *Salat-ul-Fajr* of the 9th day until the *Salat-ul-Asr* of the 13th day of Dhul-Hijjah, which makes a total of 23 Takbir.

The *Takbir-e-Tashrik* is read thrice (and in a moderate voice) as follows: “**Allahu Akbar, Allahu Akbar, La Ilaaha Illallah Wallaahu Akbar, Allahu Akbar Wa Lillaahil-Hamd**”.

Translation: “Allah is Great, Allah is Great, there is no god but Allah, Allah is Great, Allah is Great and to Allah belongs all praise.”

THE HAJJ

The word ‘Hajj’ means pilgrimage or holy visit. Under the *Shariah* (Islamic law), it means the annual pilgrimage to Makkah Shariff accomplished by Muslims around the world. It is done in a well-defined circuit (Makkah-Mina-Arafat-Muzdalifah-Mina-Makkah). Hajj as you know is the fifth pillar of Islam. So it is obligatory on every Muslim who has the physical and financial means to accomplish this pilgrimage at least once in his life.

Hajj is a great *Ibaadah* (act of worship) which includes many points and details, but we shall oversee here in this sermon a brief summary of the key moments which the pilgrims get to live. As a general principle, such a trip is a great time in their religious and spiritual life, which must be carefully prepared. One must prepare himself morally and spiritually for the fulfilment of this great act of worship, one should inquire about the rites of the pilgrimage and document on it etc. until the time of the great departure. For the new converts to Islam and those who for the first time shall perform Hajj or Umrah, there are “*Mu’allimuun*” (educators) on-site (there) to help them. Throughout the Hajj, the *Hajees* are immersed in all kinds of acts of worships and *duahs* according to the programmes especially meant for the Hajj.

Pilgrims from around the world converge on the holy city of Mecca to perform the ‘*Umrah*’ until the 7th day of Dhul Hijjah to start the Hajj program that lasts until the 10th day. Afterwards, they participate also in the three-day post-Hajj program (11th to 13th day).

On the 7th day they enter the sacred perimeter, bounded by the famous *Miqaat* by making a special *Ghussal* (thorough bath), dressing in a state of *Ihram*, (*Ihram*: which represent clothes of white seamless fabric which is worn as a uniform in the image of the poor) because in the precincts of the sacred house of Allah, the pilgrim presents himself as a needy person. The same clothing, i.e. the *Ihram* is required of all Muslims who come from all parts of the world (for the Hajj/Umrah) within the boundaries of the Kaaba.

They begin the Hajj activities around the Holy Kaaba making its circumambulation, called “*Tawaaf*” in seven rounds (in the opposite direction of a clock). They make a sacred call to the “*Maqam-e-Ibrahim*” (station of Prophet Ibrahim (as)) and there make a special 2-*Rakaat Salaat*. They drink the holy water of *Zamzam* (pure and miraculous spring found near the Holy Kaaba). They do the “*Sa’i*”, which are the seven trips – quick walks – between the hills of Safa and Marwa.

The 8th of Dhul-Hijjah, they start an entire circuit and therefore head to Mina, on the outskirts of Mecca, for a night and special *Ibaadat*. They then head to the plain of Arafat on the ninth, which is the pillar of Hajj, for special *Ibaadat*. They then take the road to Muzdalifah, again for special *Ibaadat*. From Muzdalifah, they return to Mina before returning to the Kaaba in Mecca to shave the head and to accomplish another Tawaaf, '*Tawaaf-e-Ziyarah*' or '*Tawaaf-e-Ifada*'. They have their head shaved (*Halq*) or symbolically cut their hair (*Taqseer*) - It is to be noted that the ladies cut the ends of their hair (the length of a thumb only). They also perform the *Qurbani* (sacrifice of an animal). The *Hajees* then change their clothes, that is to say they abandon the *Ihram* for normal clothes. The Hajj, by definition, will be at that time, completed, on the 10th day of Dhul-Hijjah, the day of Eid-ul-Adha/ Eid-ud-Duha.

But the *Hajees* will return to Mina to spend three days (called the post-Hajj program, on the 11th, 12th & 13th of Dhul-Hijjah) to accomplish other '*Ibaadat*' and the stoning of the three *Jamraat* (stone pillars symbolizing Satan the accursed one). The fortunate ones (that is to say, those who have the money to travel) may also have the opportunity to visit different places, mosques, and cemeteries around Mecca.

Then, back to Mecca, after a final *Tawaaf* called '*Tawaaf-al-Wida*', the pilgrims will leave Mecca to go to visit the tomb of the Seal of the Prophets, Hazrat Muhammad (pbuh) in Madina and will spend in general at least eight days (to be enabled to accomplish 40 consecutive *Salaat* in the "*Masjid-e-Nabawi*" (Mosque of the Prophet (pbuh))).

To do *Salaat* or spend time in the "*Piece of Paradise*", characterized by the space between the pulpit (minbar) and the tomb of the Prophet (pbuh) which was once his home, located today in the *Mosque-of-the-Prophet* (pbuh), is a great spiritual moment in the life of the believer.

The fortunate ones shall be able to visit (will do '*Ziyarat*') the different places, mosques, and cemeteries around Medina.

The time of departure is usually a time of heartbreak for the believer, because it is not easy to leave the blessed city of our beloved and dear Prophet (pbuh).

A person can perform *Hajj-badal* for a deceased person in his family or any other deceased person, provided he has previously (in the past) already made his own Hajj.

THE UMRAH

The word "*Umrah*" in Arabic means: '*to visit a populated place*'; but under Islamic law, it means: the '*small pilgrimage*' to Mecca.

If on one hand the Hajj is accomplished by following a defined group of places to visit and pray and that also during the period of Hajj which extends from the 7-10 Dhul-Hijjah or even till the 13th of Dhul Hijjah, on the other hand the *Umrah* – though not mandatory but highly recommended – is done throughout the year, to the Kaaba Shariff in a state of Ihram even outside the specified period prescribed for the Hajj.

The Umrah consists of three major steps, similar to the Hajj, which are:

- 1) The *Tawaf* around the Kaaba: the seven circumambulations in the anti-clockwise direction.
- 2) The '*Sa'i*', which is the seven times – hurried walks – to and fro the mounts of Sawfa and Marwa. And also, to drink the *Zamzam* water.
- 3) The shaving of the head (*Halq*) or cutting of hair (*Taqsir*).

These three acts having been done, the *Umrah* ends. Thus, the most capable among the pilgrims can perform several *Umrah* in a day, provided each time they come out of the *Miqat* to put their *Ihram* for a new *Umrah*.

Let us all pray that *Insha-Allah*, as Allah has promised us, and this will definitely come to realise, the door shall be opened for us for the Hajj, and *Insha-Allah*, we get the chance to accomplish this fifth pillar of Islam with cheerfulness and humility of heart, in gratitude to Allah. And *Insha-Allah* may Allah give courage and patience all the families of the people who died at the Grand Mosque. May Allah grant us also in the Jamaat UI Sahih Al Islam the opportunity to give up our lives in the way of Allah, and receive the eternal pleasure of Allah on this earth and in the hereafter. *Insha-Allah, Amine*.