

عشر خطب عن موسم الحج

الترجمة الإنجليزية

“Ten sermons on the Hajj season.”

First: The virtues of the first ten days of Dhul-Hijjah

Second: The virtues of the Hajj ritual.

Third: The description of the Prophet’s Hajj (peace and blessings be upon him).

Fourth: The virtue of the Day of Arafah.

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Sixth: What Next after Hajj.

Seventh: The conclusion of the Hijri year.

Eighth: The sermon of the blessed Eid al-Adhā (1)

Ninth: The sermon of the blessed Eid al-Adhā. (2)

Tenth: The sermon of the blessed Eid al-Adhā. (3)

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The First Sermon

The virtues of the first ten days of Dhul-Hijjah

(فضائل عشر ذي الحجة)

الخطبة الأولى

First Sermon

All praise is due to Allah, He who brought all things into existence and apportioned them with exact determination. All praise is due to Allah, He who has ordained Islam as the most perfect legislation and the most excellent way of life for all of humanity.

All praise is due to Allah, He who has made Islam the final and consummate of all religions, and through it has made manifest the pathways that lead to felicity in this world and ultimate success in the Hereafter.

I bear witness that there is no deity worthy of worship except Allah alone, without partner, The One, the Unique, the Self-Sufficient, upon whom all depend; He neither begets nor is begotten, and there is none whatsoever comparable to Him.

And I bear witness that Muhammad is His servant and His Messenger, His chosen one and beloved, May the peace and blessings of Allah be abundantly upon him, and upon all those who follow his path with righteousness until the Day of Recompense.

O servants of Allah, I enjoin upon myself and upon you the consciousness of Allah (taqwa), for indeed it is the remedy for the hearts, the rectification of the souls, and the foundation of all success.

Let us Maintain taqwa of Allah in both secrecy and openness always, In that which is concealed from the eyes of people and in that which is manifest before them.

Remain ever watchful of Him in all of your actions, for whoever is mindful of Allah, Allah will grant him success and a way out from every difficulty.

Know that taqwa is not a mere utterance upon the tongue, nor a claim devoid of substance;

Rather, it is a firmly rooted state within the heart that is translated into obedience, sincerity, restraint, and upright conduct. It is to comply with the commands of Allah, to refrain from His prohibitions, and to remain in a perpetual state of awareness of His presence.

Allah, The Most High says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾

O you who believe! Keep your duty to Allah and fear Him and speak (always) the truth. (Al-Ahzaab: 70)

Thereafter, O servants of Allah, Know may Allah have mercy upon you that you are presently within days of immense virtue: days which are, without exception, the most excellent of all the days of the year. They are the ten days of Dhul-Hijjah.

Regarding their great merit, the Messenger of Allah ﷺ said: “There are no days in which righteous deeds are more beloved to Allah than these days,” that is, the ten days.

The Companions said: “O Messenger of Allah, not even striving in the path of Allah?”

He replied: “Not even striving in the path of Allah, except in the case of a man who goes forth with his life and his wealth and returns with neither.”

He ﷺ also said: "There are no days greater in the sight of Allah, nor more beloved to Him for deeds to be performed therein, than these ten days. Therefore, increase therein in the declaration of tawḥīd (lā ilāha illa Allāh), in takbīr (Allāhu akbar), and in taḥmīd (al-ḥamdu lillāh).”

It is likewise reported from him ﷺ that he said: “The best days of this world are the ten days.” They said: “O Messenger of Allah, not even their like in striving in the path of Allah?”

He replied: “Not even their like in striving in the path of Allah, except for one whose face is covered with dust,” that is, one who has expended himself entirely in the ways of Allah.

It has further been transmitted that Allah, Exalted is He, has selected certain periods of time over others. The most beloved of time to Allah are the sacred months; the most beloved of the sacred months to Him is Dhul-Hijjah; and the most beloved portion of Dhul-Hijjah is its first ten days.

The scholars have affirmed that these days have been given precedence over all others because within them converge all forms of worship: prayer (Salah), fasting (Sawm), charity (Sadaqah), pilgrimage (Hajj), sacrificial offering (udhiyah), remembrance (dhikr), and exaltation of Allah (takbīr). Indeed, for the resident of the Sacred Precinct, there is combined therein the distinction of both time and place.

With respect to the saying of Allah, the Most High:

﴿وَالْفَجْرِ وَلَيَالٍ عَشْرٍ وَالشَّفْعِ وَالْوَتْرِ﴾

“By the dawn, and the ten nights, and the even and the odd,” (Al-Fajr:1-3)

The scholars have explained that the “ten nights” refer to the ten days of Dhul-Hijjah. This is the soundest opinion upheld by the majority of the early exegetes and others, and it is authentically reported from Ibn Abbas.

Therefore, O Muslim brother, be keen to seize the opportunities afforded by time especially the seasons of goodness and mercy, and the occasions of righteousness and nearness to Allah. Draw closer to Allah, the Exalted, through acts of worship that are pure and righteous.

Strive to observe fasting during these days, to stand in prayer during their nights, and to exert yourself in acts of devotion to the fullest extent of your ability. And whoever is unable to do so, then let him remain constant in the remembrance of Allah at all times, so that reward may be duly recorded for him.

It has been reported from one of the Mothers of the Believers that the Messenger of Allah ﷺ used to fast the first nine days of Dhul-Hijjah, the day of

‘Āshūrā’, and three days of every month namely, the first Monday of the month and a Thursday.

Whoever is unable to fast all of these days, then it suffices for him to fast the Day of ‘Arafah, concerning whose virtue the Prophet ﷺ said: "I anticipate from Allah that fasting the Day of ‘Arafah will expiate the sins of the year preceding it and the year following it."

Fasting the Day of ‘Arafah is a recommended Sunnah for those who are not performing Hajj. As for the pilgrim, abstaining from fasting on that day is preferable, so that he may preserve his strength for the rites of pilgrimage and remain engaged in the remembrance of Allah.

Among the virtues of these blessed days is that they include the “well-known days” (al-ayyām al-ma‘lūmāt) in which Allah has legislated the remembrance of His Name over the provision He has granted of sacrificial animals. Allah, The Most High, says:

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ * لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا
اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنَ بَهِيمَةِ الْأَنْعَامِ ۖ فَكُلُوا مِنْهَا وَأَطِعُوا النَّبِيَّ الْأَفْقِيرَ﴾

“And proclaim to the people the pilgrimage; they will come to you on foot and on every lean mount, coming from every distant pass, that they may witness benefits for themselves and mention the Name of Allah on well-known days over what He has provided for them of grazing livestock.” (Al-Hajj: 27-28)

The majority of scholars hold that these “well-known days” refer to the ten days of Dhul-Hijjah. Among their merits also is the ‘Īd prayer and listening attentively to its sermon.

O Muslim brother, among the righteous deeds to be observed during these days is the frequent recitation of the takbīr throughout the ten days. Its format is: **Allaahu Akbar Allaahu Akbar Allaahu Akbar Lailaha illa Allaahu Allaahu Akbar Allaahu Akbar walilaahi-il-hamdu** meaning: “Allah is the Greatest, Allah is the Greatest, Allah is the Greatest; there is no deity worthy of worship except Allah. Allah is the Greatest, Allah is the Greatest, and to Allah belongs

all praise.” It is recommended to raise one’s voice with it in the markets, the mosques, and along the roads.

It is reported in the Sunnah that the Prophet ﷺ said: “Indeed, the circumambulation of the House, the sa’y between al-Şafā and al-Marwah, and the stoning of the pillars were only prescribed for the establishment of the remembrance of Allah, the Mighty and Majestic.”

In the Musnad of Ahmad ibn Hanbal, it is narrated that a man asked: “O Messenger of Allah, which form of striving is greatest in reward? “He replied: “That in which Allah is remembered the most.” He then asked: “Which of those who fast are greatest in reward?”

He replied: “Those who remember Allah the most.” He then mentioned prayer, zakāh, ḥajj, and fasting, and in each case the Messenger of Allah ﷺ responded: “Those who remember Allah the most.” At this, Abu Bakr al-Siddiq said to Umar ibn al-Khattab: “O Abū Ḥafṣ, those who remember Allah have taken all goodness”. The Messenger of Allah ﷺ replied: “Indeed, they have.”

In another narration, when it was asked: “Which of the pilgrims are greatest in reward?” he said: “Those who remember Allah the most.”

O brothers, among the rulings pertaining to these ten days is the offering of the sacrificial animal (al-uḍḥiyah). From the guidance of the Prophet ﷺ in this regard is what he clarified in his statement: "When the ten days begin and one of you intends to offer a sacrifice, let him not take anything from his hair or his skin.”

And in another narration: "When the ten days of Dhul-Hijjah begin, do not take anything from your hair or your nails until you have offered your sacrifice.”

The import of these narrations is that whoever has firmly resolved to offer a sacrifice must refrain from removing anything from his hair or clipping his nails until he performs the sacrifice on the Day of ‘Īd.

As for one who merely forms an intention without acting upon it, there is no sin upon him by mere intention alone.

The sacrificial offering is a highly emphasized Sunnah; therefore, do not neglect it, O servant of Allah, if you are able to perform it (i.e the sacrificial offerings).

Servants of Allah, may Allah grant me and you benefit through the guidance of the Book and the Sunnah.

Servants of Allah, may Allah grant me and you benefit through the guidance of the Book and the Sunnah, by His mercy and His grace. I say what you hear, and I seek forgiveness from Allah for myself and for you; so seek His forgiveness indeed, He is the Most Forgiving, the Most Merciful.

الخطبة الثانية

Second Sermon

All praise is due to Allah, Lord of all the worlds. And the final outcome belongs to the righteous, But there is no hostility (or aggression) except against the wrongdoers (or oppressors)".

I bear witness that there is no deity worthy of worship except Allah, the Protector of the righteous, And I bear witness that Muhammad is His servant and Messenger. May the blessings and peace of my Lord be upon him, his family, and his followers until the Day of Judgment.

Thereafter, Hajj is a great manifestation among the greatest symbols of Islam. It unites the Muslims with one another and constitutes a profound spiritual journey that reminds the believer of the Hereafter. It is one of the greatest pillars of Islam, by which the structure of the religion is completed.

Whoever is granted success in performing it should praise Allah, the Exalted. And whoever has not yet been granted that opportunity should ask Allah, the Mighty and Majestic, to facilitate for him the journey to the Sacred House in Mecca and to the blessed sacred sites.

O Muslim brother, among the most distinguished characteristics of these blessed ten days is the offering of the sacrificial animal (udiyah) a righteous deed by which one draws closer to Allah on the Day of 'Īd. The time for slaughter

begins on the morning of the Day of 'Īd al-Adhā and continues until sunset on the thirteenth day of the month. The earlier it is performed, the better.

The Messenger of Allah (peace be upon him) said: “The son of Adam performs no deed on the Day of Sacrifice more beloved to Allah than the shedding of blood. It will come on the Day of Resurrection with its horns, its hooves, and its hair, and its blood is accepted by Allah before it even falls upon the ground so be content with it.”

Among his guidance (peace be upon him) regarding the uḍhyah is that he said: “When the ten days (of Dhū al-Hijjah) begin and one of you intends to offer a sacrifice, let him not take anything from his hair or his skin.”

In another narration: “If the ten days begin and one of you has a sacrificial animal and intends to sacrifice it, let him not take from his hair nor clip his nails.”

And in yet another wording: “When the ten days of Dhū al-Hijjah begin, do not take from your hair or your nails until you have offered your sacrifice.”

The intended meaning of these narrations is that whoever has purchased and prepared his sacrificial animal should refrain from cutting his hair or trimming his nails until he slaughters it on the Day of 'Īd.

However, whoever merely intends to offer a sacrifice but has not yet acquired one is not held to this restriction based on intention alone.

The Udiyah is a highly emphasized Sunnah, so it should not be neglected by one who is able.

Among the Prophetic practice in it was: To eat one-third, To gift one-third, And to give one-third in charity.

Servants of Allah, Allah The Most High says:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

Indeed, Allah and His angels send blessings upon the Prophet. O you who believe, send blessings and abundant salutations upon him. (Al-Ahzaab: 56)

So send peace and blessings upon the best of creation, the leader of the Prophets and Messengers.

O Allah, be pleased with the rightly guided caliphs who judged with truth and justice, And with all those who follow them in excellence until the Day of Judgment.

Include us among them by Your pardon and generosity, O Most Merciful of those who show mercy.

O Allah, grant honor to Islam and the Muslims, Humiliate disbelief and the disbelievers, and grant victory to Your monotheistic servants. O Allah, make the lands of Islam and the Muslims lands of security, prosperity, and well-being, O Lord of the worlds.

O Allah, grant success to the rulers of the Muslims in governing by Your law and upholding the Sunnah of Your Prophet Muhammad ﷺ. Unite their hearts and make them a mercy for their subjects. Guide them to all that You love and are pleased with.

O Allah, choose for us what is best, decree goodness for us, and do not leave us to ourselves even for the blink of an eye. Guide us, make guidance easy for us, and assist us in remembering You, thanking You, and worshipping You in the best manner.

O Allah, grant us deep understanding in the affairs of this world and the religion. Rectify the condition of all Muslims. Fulfill the needs of the Ummah of Muhammad ﷺ and make the outcome of their affairs good, O Most Merciful, O Most Compassionate.

O Allah, accept from the pilgrims their Hajj, from those performing Umrah their 'Umrah, and from those offering sacrifices their acts of devotion. Grant them a Hajj that is accepted, a striving that is appreciated, sins that are forgiven, and a reward that will never perish. O Knower of what lies within the breasts.

Servants of Allah, Indeed, Allah commands justice, excellence, and giving to relatives, and He forbids immorality, wrongdoing, and oppression. He

admonishes you so that you may take heed. So remember Allah, the Most Great, and He will remember you; be grateful to Him for His blessings and He will increase you. And the remembrance of Allah is greater, and Allah is fully aware of what you do.

Second Sermon

The virtues of the Hajj ritual.

(فضل شعيرة الحج)

الخطبة الأولى

First Khutubah

All praise is due to Allah, Lord of the worlds. We praise Him always and forever. We thank Him, seek His forgiveness, seek His help and guidance, believe in Him, and rely upon Him. Peace and blessings be upon the leader of the righteous and the Imam of the pious, our master and Prophet Muhammad (peace and blessings be upon him), and upon his family and followers until the Day of Judgment.

O servants of Allah, I advise myself and you to fear Allah at all times. So fear Allah in secret and in public, and be mindful of Him in all your actions so that you may succeed. Allah, the Most High, says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾

“O you who believe, fear Allah and speak words of appropriate justice.”

(Al-Ahzaab: 70)

Thereafter: O servants of Allah, know that the ritual of Hajj is one of the strongest bonds that unite Muslims at one time, in one place, wearing one type of clothing, facing one direction, following one religion, with one source of legislation, worshipping one Lord, and proclaiming with one voice:

“Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Indeed, all praise, blessings, and sovereignty belong to You. You have no partner.”

Hajj is among the greatest manifestations of Islam. It is a golden opportunity where Muslims gather upon one word, perform one act, at one time, in a unified spiritual atmosphere. It is also an opportunity to reassess and reconsider the vision and thoughts concerning the challenges and crises facing the Ummah, including the hostility of its enemies and those who lie in wait against it.

O Servants of Allah: Hajj occurs once every year, and it has etiquettes and Sunnah practices that both the pilgrim and the resident must observe toward the Sacred House and the sacred time.

O Pilgrim: **Know Your Duties**

First: Honor and magnify the sanctity of the Sacred House and the rituals of Allah. Beware that Allah sees you in a place where you should not be, or that you fall into sin which may vitiate your Hajj and waste your efforts.

Second: Strive as much as possible to benefit from your proximity to the Sacred House by increasing: Tawaf (circumambulation) i.e walking around the Holy Kaabah seven times in an anti-clockwise direction, Salah (Prayer), Remembrance (dhikr), Seeking forgiveness. These are days of worship, not days of leisure or tourism.

Third: Make every effort to learn the proper manner of performing Hajj and its rituals. Do not neglect any part of it, as you have already spent much effort to be here. Ignorance in these matters is not an excuse, especially since knowledge of Hajj has become easy to access in our time. The Prophet (peace be upon him) said: "Take your rituals from me."

Fourth: Know that Hajj is an opportunity for the forgiveness of sins. The Prophet (peace be upon him) said: "Whoever performs Hajj and does not engage in obscenity or sin will return as pure as the day his mother gave birth to him."

So seize this opportunity properly, avoid all violations, for you may never return again.

Among the violations to avoid: Idle talk and obscenity, Sinful behavior, Excessive arguing, Harshness in dealing with others, Smoking, Wasting time, Negligence in rituals, Acts of corruption, theft, or disturbance

Fifth: Be conscious of Allah at all times. Not everyone who wears Ihram is accepted, and not every Hajj is accepted. Reflect: are you among those whose Hajj is accepted?

This is achieved by following the Hajj of the Prophet (peace be upon him) as described by his companions, avoiding innovations and violations, hoping for acceptance.

Sixth: O pilgrim brother, while you are in Makkah that great and sanctuary place in which all people stand equal beware lest you fall into arrogance or elevate yourself above any of your fellow pilgrims.” The Prophet (peace be upon him) said: “There is no superiority of an Arab over a non-Arab, nor of a white over a black, except by piety.”

Seventh: Your journey from your homeland and your country to the Sacred House until you reach the blessed territory that contains the sacred rites.” Is not like traveling to any other place. Beware of actions that may nullify your reward and waste your effort.

O Servants of Allah: Allah has favored certain times with greater virtue and multiplied rewards. You are in one of the greatest seasons of goodness and mercy, so take advantage of it through worship, obedience, and drawing closer to Allah.

“Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Indeed, all praise, all blessings, and all sovereignty belong to You; You have no partner.

I say what you hear, and I seek forgiveness from Allah for myself and for you, so seek His forgiveness indeed, He is the Most Forgiving, Most Merciful.

الخطبة الثانية

Second Khutbah

All praise is due to Allah, Lord of the worlds. The good end is for the righteous, and there is no enmity except against the wrongdoers. I bear witness that there is no deity worthy of worship except Allah, the Protector of the righteous, and I bear witness that Muhammad is His servant and Messenger. Peace and blessings be upon him, his family, and his followers until the Day of Judgment.

Thereafter: Hajj is a great manifestation of Islam that connects Muslims with one another. It is a great spiritual journey that reminds one of the Hereafter. It is a major pillar of Islam through which the pillars are completed. So Whoever

is granted the ability to perform it should praise Allah the Most High, and whoever is not granted it should ask Allah, the Great and Majestic, to grant him the opportunity to reach the blessed places (Makkah al-Mukarramah) where all hearts are connected and the sacred sites in safety and well-being.

Send blessings upon the most merciful of those sent as guidance and the greatest of bestowed blessings, the leader of the Prophets and Messengers. Allah, the All-Knowing and Near, has commanded you in His saying:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

“Indeed, Allah and His angels send blessings upon the Prophet. O you who believe, send blessings upon him and greet him with peace.” (Al-Ahzaab: 56).

O Allah, be pleased with the rightly guided caliphs who judged with truth and acted upon it, and with those who followed them in excellence until the Day of Judgment. Include us with them by Your pardon and generosity, O Most Merciful of the merciful.

O Allah, grant honor to Islam and the Muslims, and humiliate disbelief and the disbelievers. Grant victory to Your monotheistic servants, and make all lands lands of Islam and Muslims, in well-being and prosperity, O Lord of the worlds.

O Allah, grant success to the rulers of the Muslims to implement Your law and follow the Sunnah of Your Prophet Muhammad (peace be upon him). Unite their hearts, make them a mercy to their people, and guide them to all that You love and are pleased with.

O Allah, choose what is best for us and do not leave us to ourselves even for the blink of an eye. Rectify our affairs, make guidance easy for us, and help us to remember You, thank You, and worship You in the best manner.

O Allah, grant us success in the affairs of this world and the Hereafter, reform the conditions of all Muslims, fulfill the needs of the Ummah of Muhammad (peace be upon him), and make their final outcome good, O Most Merciful of the merciful.

O Allah, accept from the pilgrims their Hajj, from those performing 'Umrah their 'Umrah, and from those offering sacrifice their acts of devotion. Make it an accepted Hajj, a rewarded effort, forgiven sins, and a trade that will never perish. O Knower of what is in the hearts.

O servants of Allah, indeed Allah commands justice, excellence, and giving to relatives, and forbids immorality, wrongdoing, and oppression. He admonishes you so that you may take heed.

So remember Allah, The Most Great, and He will remember you; be grateful to Him for His blessings and He will increase you. And the remembrance of Allah is greater, and Allah knows what you do.

Third Sermon

Description of the Prophet's Hajj

(Peace and blessings of Allah be upon him).

(صفة حجة النبي صلى الله عليه وسلم)

الخطبة الأولى

First Khutubah

All praise is due to Allah, Lord of the worlds, who made the human being the most complete of His creation, made Muhammad the seal of His prophets and the best of His messengers, and made Islam the most perfect of religions and the most comprehensive and easiest way of life.

All praise is due to Allah who guided us, directed us, sufficed us, sheltered us, and protected us from every evil, harm, and affliction. All praise is due to Allah, the One who grants honor to the righteous and humiliates the wretched. All praise is due to Allah who manages the affairs of His creation with preservation, decree, planning, and facilitation.

I bear witness that there is no deity worthy of worship except Allah alone, without partner. To Him belongs dominion, and His giving is abundant; He grants forgiveness, bestows mercy, and pardons out of His grace.

And I bear witness that Muhammad is the servant of Allah and His Messenger, the Prophet, the leader, the chosen one, the best of those who prayed and fasted in obedience to Allah. May Allah's peace and blessings be upon him, his family, his companions, and his followers until the Day of Judgment.

I advise myself and you, my brothers, to fear Allah at all times, in fulfillment of the saying of Allah the Exalted:

﴿وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

“And fear Allah; indeed, Allah is All-Aware of what you do.” (Al-Hashr: 18)

Thereafter: Servants of Allah, at this time each year, the pilgrims prepare to go to Mina on the first day of Hajj, known as the Day of Tarwiyah. Pilgrims come from all parts of the world to perform the rites of Hajj. It is essential for us to learn how the Prophet Muhammad (peace be upon him) performed his Hajj so that we may follow his example, adhere to his method, and take the rites correctly.

In the tenth year after Hijrah, the Messenger of Allah (peace be upon him) set out from Madinah intending to perform Hajj at the Sacred House. His type of Hajj was Qirān. He rode his she-camel, al-Qaswā', and when it reached al-Baydā', he entered into ihram proclaiming the Talbiyah:

“Labbayka Allahumma labbayk, labbayka lā sharīka laka labbayk, innal-ḥamda wan-ni‘mata laka wal-mulk, lā sharīka lak.”

Meaning: “Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Indeed, all praise, all blessings, and all sovereignty belong to You; You have no partner.”

The people also raised their voices with this Talbiyah. When he reached the House (the Ka‘bah), he touched the Black Stone, performed ṭawāf, walking briskly in the first three circuits and walking normally in the remaining four then went to the Maqām of Ibrahim (peace be upon him) and recited the verse:

﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ﴾

“And take the place of Ibrahim as a place of prayer.” (Al-Baqarah:125) He prayed two rak‘ahs there, reciting “Say: He is Allah, One” and “Say: O disbelievers.”

Then he returned to the Black Stone, touched it, and proceeded to al-Şafā. When he approached Şafā, he recited: “Indeed, Şafā and Marwah are among the symbols of Allah.” He said: “I begin with what Allah began with,” and started at Şafā.

He ascended it until he could see the Ka‘bah, faced the qiblah, declared the Oneness of Allah, glorified Him, and said: “There is no deity but Allah alone, without partner. To Him belongs dominion and praise, and He has power over all things. He fulfilled His promise, supported His servant, and defeated the confederates alone.”

He made supplication between that,”repeating this three times.

Then he descended toward Marwah, hastened in the valley, and walked normally until he reached Marwah, where he did as he had done on Şafā. He completed seven circuits between Şafā and Marwah.

Later, he said: “If I had known beforehand what I know now, I would not have brought the sacrificial animal and would have made it ‘Umrah. So whoever among you does not have a sacrificial animal, let him exit ihram and make it ‘Umrah.”

Suraqah ibn Malik asked: “O Messenger of Allah, is this for this year only or forever?” The Prophet intertwined his fingers and said: “It has entered forever forever.”

On the Day of Tarwiyah, they went to Mina and entered Ihram for Hajj. The Prophet (peace be upon him) prayed there Dhuhr, ‘Asr, Maghrib, ‘Isha, and Fajr, each at its proper time but shortened.

He then stayed until sunrise and proceeded to ‘Arafah, where a tent had been set up for him at Namirah. When the sun passed its zenith, he delivered a sermon to the people, saying:

“Indeed, your blood, your property, and your honor are sacred to you, like the sanctity of this day, in this month, in this land. All matters of the pre-Islamic period are under my feet. The blood feuds of ignorance are abolished...”

He continued, advising them to fear Allah regarding women, stating their rights and responsibilities, and said:”I have left among you that which, if you hold fast to it, you will never go astray: the Book of Allah. And you will be asked about me, so what will you say?”

They replied: “We testify that you have conveyed the message, fulfilled the trust, and advised the Ummah.

He then raised his finger toward the sky and pointed it toward the people, saying: “O Allah, bear witness” three times.

Then the call to prayer was made, and he prayed Dhuhr and ‘Asr combined. He then stood at ‘Arafah in supplication until sunset.

After sunset, he departed calmly toward Muzdalifah, urging the people to maintain Tranquility, tranquility.” Until he reached Muzdalifah, where he prayed Maghrib and ‘Isha together with one adhān and two iqāmahs, and he did not offer any voluntary (nafl) prayer between them. Then the Messenger of Allah (peace and blessings be upon him) lay down to rest until dawn. When the morning became clear, he prayed Fajr with one adhān and one iqāmah.

Then he mounted his camel and went to al-Mash‘ar al-Harām, where he faced the qiblah, supplicated to Allah, glorified Him, declared His greatness (takbīr), His oneness (tawhīd), and continued standing in remembrance until the light became very bright. Then he departed before sunrise, and al-Faḍl ibn ‘Abbās rode behind him.

When he reached Muzdalifah (Jam‘), he moved on calmly and took the middle path that leads to the (the major Jamrah) until he reached Jamrat al-‘Aqabah (the Jamrah near the tree). There he threw seven pebbles, saying “Allāhu Akbar” with each throw, using small pebbles.

Then he departed to the place of sacrifice and slaughtered sixty-three camels with his own hand. Then he gave ‘Alī (may Allah be pleased with him) the rest to complete, and he shared in the sacrifice. Then he ordered that a piece from each camel be taken, placed in a pot, cooked, and he ate from its meat and drank from its broth.

After that, the Messenger of Allah (peace be upon him) rode to the House (Ka‘bah) and performed Tawaf, then prayed Zuhr and ‘Aṣr in Makkah. He then went to the people of Banū ‘Abd al-Muṭalib who were providing water at Zamzam and said:

“Draw water, O Banū ‘Abd al-Muṭalib. Were it not that people might overwhelm you, I would have drawn water with you.” So they gave him some, and he drank from it.

Then he returned to Mina and stayed there for three days, stoning the Jamarah each day after the sun had passed its zenith.

Servants of Allah, this is how our noble Prophet (peace and blessings be upon him) performed Hajj. He said: “Take your rituals from me.”

In the sacred sites, the pilgrim spends his time in remembrance of Allah—glorification, praise, declaring His oneness, seeking forgiveness, reciting the Qur’an, and making supplication. These are only a few numbered days, as Allah says:

﴿وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ﴾

“And remember Allah during the appointed days.” (Al-Baqarah: 203)

So, O pilgrim, do not occupy yourself with anything other than what you came for—to stand before Allah in humility and devotion.

May Allah benefit me and you with the guidance of His Book and the Sunnah of His Messenger. I say what you hear, and I seek forgiveness from Allah for me and for you. Indeed, He is the Most Forgiving, the Most Merciful.

الخطبة الثانية

Second Sermon

All praise is due to Allah, Lord of the worlds, deserving of praise at all times and worthy of gratitude forever.

Thereafter: Know, O Muslim brother, that the actions of the Day of ‘Eid (Yawm al-Nahr) are four: stoning (ramyi), slaughter (nahr), shaving (halq), and Tawaf.

The slaughter includes what is offered as hadyi (sacrificial animal for Hajj) and what is offered as udiyah (Eid sacrifice). The udiyah has conditions and recommended practices.

Conditions of the Sacrificial Animal:

- 1.It must be from livestock: camels, cattle, or sheep.
- 2.It must reach the legislated age:

Camel: five years

Cattle: two years

Sheep: one year

Young sheep of six months is acceptable.

3. It must be free from defects, such as:

Lameness

Blindness or one-eyedness

Sickness

Extreme weakness or emaciation

Severely damaged ears

The Prophet (peace be upon him) said: “No sacrifice is acceptable if it is clearly lame, clearly one-eyed, clearly sick, or extremely weak.”

He also forbade animals with mutilated ears or horns, or those severely defective.

Recommended Practices (Sunan): To ensure the animal is sound in eyes and ears.

It is reported from Alī (may Allah be pleased with him) that he said: “The Messenger of Allah (peace be upon him) commanded us to carefully examine the eyes and ears (of the sacrificial animals), ensuring their soundness, and he forbade us from offering as a sacrifice an animal that is one-eyed, or one whose ear is severely cut from the front, or from the back, or torn, or split.”(Reported in the Sunan collections)

Explanation of the defects:

AlMuqābalaḥ: an animal whose ear is cut from the front.

AlMudābarah :an animal whose ear is cut from the back.

AlKharqā' :an animal whose ear has a hole or is pierced.

AlSharqā : an animal whose ear is split lengthwise.

All these defects render the animal invalid for sacrifice.

O one intending to offer a sacrifice, avoid such defects and ensure that your offering is sound, complete, and worthy of being presented before Allah, the Most High.

4. To slaughter it within the prescribed time: after the ‘Eid prayer on the Day of Naḥr until sunset of the 13th of Dhul-Ḥijjah

For the one offering the sacrifice to slaughter it personally: To divide it into three parts: one-third to eat, one-third to gift, and one-third to give in charity, It may be slaughtered day or night, though earlier is better.

Know, O brothers, that the udiyah is from the Sunnah of your Prophet (peace be upon him). Ibn ‘Umar said: “The Messenger of Allah stayed in Madinah for ten years and used to offer sacrifice.”

And the Prophet (peace be upon him) said: “The son of Adam does no deed on the Day of Sacrifice more beloved to Allah than shedding blood. It will come on the Day of Resurrection with its horns, hair, and hooves...” So be sincere and do not neglect this great act of worship.

O Servants of Allah, send your peace and blessings upon the Prophet, as Allah says:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

“Indeed, Allah and His angels send blessings upon the Prophet. O you who believe, send blessings upon him and greet him with peace.” (Al-Ahzaab 56).

O Allah, be pleased with the rightly guided caliphs who judged with truth and acted upon it, and with those who followed them in excellence until the Day of Judgment. Include us with them by Your pardon and generosity, O Most Merciful of the merciful.

O Allah, grant honor to Islam and the Muslims, and humiliate disbelief and the disbelievers. Grant victory to Your monotheistic servants, and make all lands lands of Islam and Muslims, in well-being and prosperity, O Lord of the worlds.

O Allah, grant success to the rulers of the Muslims to implement Your law and follow the Sunnah of Your Prophet Muhammad (peace be upon him). Unite their hearts, make them a mercy to their people, and guide them to all that You love and are pleased with.

O Allah, choose what is best for us and do not leave us to ourselves even for the blink of an eye. Rectify our affairs, make guidance easy for us, and help us to remember You, thank You, and worship You in the best manner.

O Allah, grant us success in the affairs of this world and the Hereafter, reform the conditions of all Muslims, fulfill the needs of the Ummah of Muhammad (peace be upon him), and make their final outcome good, O Most Merciful of the merciful.

O Allah, accept from the pilgrims their Hajj, from those performing 'Umrah their 'Umrah, and from those offering sacrifice their acts of devotion. Make it an accepted Hajj, a rewarded effort, forgiven sins, and a trade that will never perish. O Knower of what is in the hearts.

O servants of Allah, indeed Allah commands justice, excellence, and giving to relatives, and forbids immorality, wrongdoing, and oppression. He admonishes you so that you may take heed.

So remember Allah, the Most Great, and He will remember you; be grateful to Him for His blessings and He will increase you. And the remembrance of Allah is greater, and Allah knows what you do.

Fourth Sermon
The virtue of the Day of Arafah.
(فضل يوم عرفة)

الخطبة الأولى

First Sermon

All praise is due to Allah, who created all things and decreed them with perfect determination. All praise is due to Allah, who has made Islam the finest of legislations and the most perfect methodology for humanity. All praise is due to Allah, who has made Islam the seal of all religions and the most accessible path for the conduct of worldly life.

I bear witness that there is no deity worthy of worship except Allah alone, without partner the One, the Unique, the Eternal Refuge; He neither begets nor is born, and there is none comparable to Him. And I bear witness that Muhammad is His servant and Messenger, His chosen one, His intimate friend, and the best of His creation. May the peace and blessings of Allah be upon him, his family, and his followers until the Day of Judgment.

O servants of Allah, I enjoin upon myself and upon you the constant consciousness of Allah (taqwā). So fear Allah in private and in public, and remain mindful of Him in all your actions, that you may attain success. Allah, the Most High, says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾

“O you who believe, fear Allah and speak words of precise justice.”

(Al-Ahzaab: 70)

Thereafter: O servants of Allah, in these ten blessed days, all forms of righteous acts are brought together and perfected. They are the well-known days in which the fifth pillar of Islam Hajj is performed. Concerning it, the Prophet (peace be upon him) said:

“Whoever performs Hajj and does not engage in indecency or transgression will return as free from sin as the day his mother gave birth to him.”

Thus, whoever is granted the ability to perform Hajj and has not done so before has been given a precious opportunity to meet his Lord in the sacred precincts,

within a great season of worship and a majestic manifestation of devotion. And whoever has performed Hajj should praise Allah, for it is an act prescribed once in a lifetime. Indeed, your noble Messenger (peace be upon him) performed Hajj only once in his entire life.

In the second week of the month of Hajj, the pilgrim begins his journey toward his Lord encountering Him in the sacred rites and moving between them: from the precincts of the Ancient House and its courtyards, to the plains of Mina, Muzdalifah, and 'Arafāt. It is a journey of faith, in which the servant seeks pardon, forgiveness, mercy, acceptance, guidance, and rectitude within appointed days proclaiming:

“Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Indeed, all praise, grace, and sovereignty belong to You; You have no partner.”

Hajj is a season from which lessons and profound reflections are drawn lessons that remain connected even to the one who has not performed it. For he witnesses the multitudes millions upon millions moving toward the meeting with the King of kings, clothed in a single garment, united in a single proclamation: loving Him, fearing Him, and hoping in Him, Glorified and Exalted is He.

It is a spiritual journey that reminds one of the Hereafter: from the moment of departing one's homeland, to the scenes of crowding resembling the Day of Gathering; from the shedding of worldly garments, to movement from one station to another; from fatigue, hunger, and thirst all endured in pursuit of the pleasure of one's Lord, that He may be pleased with His servant.

How fortunate how truly fortunate is the one who is accepted among those pilgrims and performs Hajj in the manner of the Seal of the Messengers, who said: “Take your rites from me.”

O brothers, among the acts of worship in these blessed days is fasting on the Day of 'Arafah for those not performing Hajj. The Prophet (peace be upon him) said:

“Fasting on the Day of ‘Arafah I hope from Allah that it expiates the sins of the previous year and the coming year.”

It is a great day on which Allah boasts to His noble angels about His servants. The Prophet (peace be upon him) said: “There is no day on which Allah frees more servants from the Fire than the Day of ‘Arafah. He draws near, then boasts of them to the angels, saying: ‘What do these people seek?’

And in another narration, he said: “There is no day on which Satan is seen more humiliated, more rejected, more insignificant, and more enraged than on the Day of ‘Arafah due to what he witnesses of the descent of mercy and Allah’s pardon of great sins except what he witnessed on the Day of Badr.”

So increase abundantly on this day in remembrance of Allah, recitation of the Qur’an, seeking forgiveness, and prayers until you meet your Lord. Turn to Him with supplication and humility, that you may attain success and triumph. The Prophet (peace be upon him) said: “The best supplication is the supplication of the Day of ‘Arafah, and the best that I and the Prophets before me have said is: There is no deity worthy of worship except Allah alone, without partner; to Him belongs the dominion and all praise, and He is over all things powerful.”

O servants of Allah, among the acts of worship in these ten days is the prayer of ‘Īd al-Adhā and attentively listening to its sermon a comprehensive address in both content and meaning. It is a tremendous day indeed, the greatest of days: the Day of Sacrifice (Yawm al-Naḥr).

The Prophet (peace be upon him) said: “Do you know what day this is?”

They said: Allah and His Messenger know best.

He said: “This is a sacred day.”

He said: “Do you know what land this is?”

They said: Allah and His Messenger know best.

He said: “A sacred land.”

He said: “Do you know what month this is?”

They said: Allah and His Messenger know best.

He said: “A sacred month.”

Then he said: “Indeed, Allah has made your blood, your wealth, and your honor sacred like the sanctity of this day of yours, in this month of yours, in this land of yours.”

And in another narration, he said: “This is the Day of the Greatest Pilgrimage.”

Then he said: “O Allah, bear witness.”

And he bade farewell to the people, and they said: “This is the Farewell Pilgrimage.”

It has been named the Day of the Greater Pilgrimage (Yawm al-Hajj al-Akbar) because it encompasses the greatest number of acts of worship. On this day, the pilgrim performs the circumambulation (tawaf), the sa’y between Şafā and Marwah, the stoning of Jamrat al-‘Aqabah, the ‘Īd prayer, the remembrance of Allah, and the sacrifice of the udḥiyah.

Regarding Hajj, when the Prophet (peace be upon him) was asked, “What is Hajj?” he replied: “Al-‘ajju wa al-thajju.”

It was explained that al-‘ajj refers to raising the voice with the talbiyah, while al-thajj refers to the flowing of sacrificial blood.

O my brothers, among the acts of worship in these ten blessed days is the offering of the sacrificial animal (udiyah). Concerning its virtue, the Prophet (peace be upon him) said:

“The son of Adam performs no deed on the Day of Sacrifice more beloved to Allah than the shedding of blood. Indeed, it will come on the Day of Resurrection with its horns, its hooves, and its hair, and the blood is accepted by Allah before it even falls upon the land so let your hearts be content with it.”

These are virtuous deeds enduring righteous works performed in appointed and numbered days. Glad tidings to the one who is granted success in them and is

enabled to perform righteous actions, thereby attaining the pleasure of his Lord, Exalted and Most High. And woe to the one who is deprived and thus among the losers.

O servants of Allah, may Allah benefit me and you through the guidance of the Book and the Sunnah. By His mercy and grace, I say these words of mine, and I seek forgiveness from Allah for myself and for you so seek His forgiveness, for indeed, He is the Most Forgiving, the Most Merciful.

الخطبة الثانية

The Second Sermon

All praise is due to Allah, Lord of the worlds. The ultimate end is for the righteous, and there is no hostility except against the wrongdoers. I bear witness that there is no deity worthy of worship except Allah, the Protector of the righteous. And I bear witness that Muhammad is His servant and Messenger. May the peace and blessings of my Lord be upon him, his family, and his followers until the Day of Judgment.

Thereafter: O servants of Allah, these are days of remembering Allah and expressing gratitude for His immense and countless blessings. The Prophet (peace be upon him) said:

“Indeed, Tawāf around the House, the sa’y between Ṣafā and Marwah, and the stoning of the pillars were only prescribed for the establishment of the remembrance of Allah.”

In the Musnad of Imām Ahmad, a man asked: “O Messenger of Allah, which Jihād is greatest in reward?”

He replied: “The one who remembers Allah the most.”

He said: “Which of those who fast are greatest in reward?”

He replied: “Those who remember Allah the most.”

Then he mentioned prayer, zakāh, Hajj, and charity each time the Messenger of Allah (peace be upon him) replied: “Those who remember Allah the most.”

Thereupon Abū Bakr said: “O Abū Ḥafṣ, those who remember Allah have taken all the goodness.” The Prophet (peace be upon him) said: “Indeed.”

O servants of Allah, send abundant blessings upon the one who was sent as a mercy and bestowed as a blessing our Prophet Muhammad as Allah has commanded you, saying:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

“Indeed, Allah and His angels send blessings upon the Prophet. O you who believe, send blessings upon him and greet him with peace.”

(Al-Ahzaab: 70)

O Allah, be pleased with the rightly guided caliphs, the leaders of guidance, who judged with truth and upheld justice; and with all those who follow them in excellence until the Day of Judgment. And include us among them by Your pardon and generosity, O Most Merciful of the merciful.

O Allah, grant honor to Islam and the Muslims, abase disbelief and the disbelievers, support Your servants who uphold Your Oneness, and grant prosperity, security, and well-being to all lands of Islam and the Muslims, O Lord of the worlds.

O Allah, grant success to the rulers of the Muslims to implement Your law and follow the Sunnah of Your Prophet Muhammad (peace be upon him). Unite their hearts, make them a mercy to their people, and guide them to all that You love and are pleased with.

O Allah, choose what is best for us and do not leave us to ourselves even for the blink of an eye. Rectify our affairs, make guidance easy for us, and help us to remember You, thank You, and worship You in the best manner.

O Allah, grant us success in the affairs of this world and the Hereafter, reform the conditions of all Muslims, fulfill the needs of the Ummah of Muhammad (peace be upon him), and make their final outcome good, O Most Merciful of the merciful.

O Allah, accept from the pilgrims their Hajj, from those performing 'Umrah their 'Umrah, and from those offering sacrifice their acts of devotion. Make it an accepted Hajj, a rewarded effort, forgiven sins, and a trade that will never perish. O Knower of what is in the hearts.

O servants of Allah, indeed Allah commands justice, excellence, and giving to relatives, and forbids immorality, wrongdoing, and oppression. He admonishes you so that you may take heed.

So remember Allah, the Most Great, and He will remember you; be grateful to Him for His blessings and He will increase you. And the remembrance of Allah is greater, and Allah knows what you do.

Fifth Sermon

Lessons and guidance from the Farewell Sermon.

(توجيهات خطبة الوداع)

الخطبة الأولى

Fifth Sermon

All praise is due to Allah, the Possessor of grandeur and provision. All praise is due to Allah, the Mighty, the Powerful, the Severe in might. All praise is due to Allah for the completion of righteous deeds throughout time and in every condition.

I bear witness that there is no deity worthy of worship except Allah, who commands and bestows goodness, and who has made the ultimate end of all our affairs return to goodness for those who know and even for those who remain ignorant. And I bear witness that Muhammad is the Messenger of Allah the Seal of the Prophets and the foremost among them sent at a time when revelation had ceased, as a mercy bestowed and a granted to whoever possesses a living heart or lends an attentive ear while being present.

O servants of Allah, the consciousness of Allah (taqwā) is the the all-encompassing counsel and the protective quality by which one attains Paradise, whose expanse is as the heavens and the earth. There is no counsel before it, none after it, and none comparable to it. So fear Allah, that you may succeed.

Then to proceed: Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, wa lillāhi al-Hamdu.

Allah is the Greatest abundantly so. All praise is for Allah in abundance, and glory be to Allah in the morning and the evening.

Your noble Prophet (peace be upon him) performed only one pilgrimage, which came to be known as the Farewell Pilgrimage (Hajjat al-Wadā'), for he bid farewell to his Ummah After only a short period (90 days) thereafter, he returned to the Highest Companion, entrusting his nation to Allah, and leaving them with great instructions commands, prohibitions, and guidance among the greatest of which is his statement:

“O people, what day is this?”

They said: A sacred day.

He said: “What land is this?”

They said: A sacred land.

He said: “What month is this?”

They said: A sacred month.

He said: “Indeed, your wealth, your blood, and your honor are sacred to one another—like the sanctity of this day of yours, in this land of yours, in this month of yours.”

He repeated this several times, then raised his finger toward the sky and said:

“O Allah, have I conveyed?”

And in another narration, he said: “You will meet your Lord, and He will ask you about your deeds. So do not revert after me into disbelief, striking the necks of one another.”

Then he said: “Let those present convey to those absent for perhaps the one to whom it is conveyed will comprehend it better than the one who heard it directly.”

From this great prophetic address are derived numerous foundational rulings had the Muslims truly understood them and acted upon them, their condition would be rectified. Among these are:

First: The sanctity of life, wealth, and honor. These must be preserved and protected. It is impermissible to transgress against them or violate the limits set by Allah.

Second: The sanctity of Makkah as a sacred land, which must be revered and honored at all times.

Third: The sanctity of the sacred months especially the month of Hajj and the Day of Sacrifice, due to the great rites and acts of worship performed therein.

Fourth: That every Muslim will inevitably meet his Lord, who will question him regarding his deeds both good and evil each of which has been precisely recorded. Therefore, one must prepare for that encounter and be ready with an answer.

Fifth: His counsel to his Ummah that they must not return, after him, to disbelief striking the necks of one another. This is among the most critical warnings.

Yet, the condition of many Muslims today is marked by turmoil and great disorder: a Muslim fights his brother, sheds his blood, violates his sanctities, and shows no regard for the limits set by Allah. What is even more astonishing is that this is sometimes done in the name of religion.

What religion is this? What doctrine is this? What principle is this that permits the Muslim to violate the sanctity of another Muslim showing him neither respect nor protection for the sake of Allah?

Indeed, the religion of Allah is one that preserves life, safeguards rights, and upholds sanctities not one that destroys them. It is astonishing that such distorted ideas find followers people who are swayed, manipulated, and led astray following others blindly, even at the expense of their religion, their truth, and their divine law.

The Prophet (peace be upon him) said: “I have left you upon a clear path its night is like its day; none deviates from it after me except one who is doomed. Whoever among you lives will see much differences So hold fast to my Sunnah and the Sunnah of the rightly guided caliphs after me. Cling to it firmly with your molar teeth. And beware of newly introduced matters, for every innovation is misguidance. And adhere to obedience even if an Abyssinian servant is appointed over you for the believer is like a compliant camel, wherever it is led, it follows.”

O servants of Allah, whoever abandons the path of truth has indeed sold both his religion and his worldly life. So beware of being swept away by false claims,

destructive ideologies, and hateful partisanship that tear the religion apart and fragment it into factions.

Allah, the Most High, says:

﴿مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾

“And be not among those who divided their religion and became sects each faction rejoicing in what it has.” (Ar-Rūm: 32)

And He says:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾

“Indeed, this is My straight path, so follow it. And do not follow the other paths, for they will separate you from His path. This He has instructed you that you may become righteous.” (Al-Anām: 153)

The methodology of Ahl al-Sunnah wa al-Jamā‘ah is one unified path. Concerning this, the Prophet (peace be upon him) said: “The Jews split into seventy-one sects, and the Christians split into seventy-two sects, and this Ummah will split into seventy-three sects one of them in Paradise and seventy-two in the Fire.”

It was said: “Who are they, O Messenger of Allah?”

He replied: “Those who follow what I and my Companions are upon.”

So be, O servants of Allah, among those righteous and guided ones, and do not be among the fragmented groups that follow falsehood and lead to ruin.

O servants of Allah, may Allah benefit me and you through the guidance of the Book and the Sunnah, out of His mercy and grace. I say these words of mine, and I seek forgiveness from Allah for myself and for you so seek His forgiveness, for indeed, He is the Most Forgiving, the Most Merciful.

الخطبة الثانية

Second Sermon

All praise is due to Allah, Lord of the worlds. The ultimate end is for the righteous, and there is no enmity except against the wrongdoers. I bear witness that there is no deity worthy of worship except Allah, the Protector of the righteous, and I bear witness that Muhammad is His servant and Messenger. May the peace and blessings of my Lord be upon him, his family, and his followers until the Day of Judgment.

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, Allāhu Akbar.

There is no deity worthy of worship except Allah.

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, wa lillāhi al-hamd.

O servants of Allah, fear Allah so that you may attain success.

To proceed: “O my brothers, always remember the statement of the Prophet (peace be upon him): “Each of you is a shepherd, and each of you is responsible for his flock.”

The leader is responsible for his subjects; the man is responsible for his household; the woman is responsible for her husband’s home; and the servant is responsible for the wealth entrusted to him. Each of you is a shepherd, and each of you will be questioned about his responsibility.

So rectify your homes, safeguard your worldly affairs, and nurture your children with upright education. Beware lest your feet slip into the paths of misguidance and the ways of falsehood.

O servants of Allah, send abundant blessings upon the one sent as a mercy and bestowed as a the leader of the Messengers and the seal of the Prophets as Allah, the All-Knowing and All-Aware, has commanded you:

By saying:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

- **“Indeed, Allah and His angels send blessings upon the Prophet. O you who believe, send blessings upon him and greet him with peace.” (Al-Ahzaab: 70)**

O Allah, be pleased with the rightly guided caliphs, the just leaders who judged with truth and upheld justice; and with those who follow them in excellence until the Day of Judgment. Include us among them by Your pardon and generosity, O Most Merciful of the merciful.

O Allah, grant honor to Islam and the Muslims, abase disbelief and the disbelievers, support Your servants who uphold Your Oneness, and rectify the affairs of the lands of Islam and the Muslims, O Lord of the worlds.

O Allah, grant success to the rulers of the Muslims to govern by Your Shari‘ah and to uphold the Sunnah of Your Prophet Muhammad (peace be upon him). Unite their hearts, make them a mercy to their subjects, and guide them to all that You love and are pleased with.

O Allah, grant us success in the affairs of this world and the Hereafter, reform the conditions of all Muslims, fulfill the needs of the Ummah of Muhammad (peace be upon him), and make their final outcome good, O Most Merciful of the merciful.

O Allah, accept from the pilgrims their Hajj, from those performing ‘Umrah their ‘Umrah, and from those offering sacrifice their acts of devotion. Make it an accepted Hajj, a rewarded effort, forgiven sins, and a trade that will never perish. O Knower of what is in the hearts.

O servants of Allah, indeed Allah commands justice, excellence, and giving to relatives, and forbids immorality, wrongdoing, and oppression. He admonishes you so that you may take heed.

So remember Allah, the Most Great, and He will remember you; be grateful to Him for His blessings and He will increase you. And the remembrance of Allah is greater, and Allah knows what you do.

Sixth Project
What Next after Hajj.
(ما ذا بعد الحج)

الخطبة الأولى

First Sermon

All praise is due to Allah, by whose blessing righteous deeds are completed; by whose goodness, blessings, and aspirations are realized; by whose gracious enablement servants reach the stations of mercy and divine breezes; and by whose generosity we arrive at the Abode of Bliss and the dwelling of honor.

All praise is due to Allah, who created us from nothingness, bestowed upon us His mercy, granted us blessings and favors, and protected us from trials and afflictions.

I bear witness that there is no deity worthy of worship except Allah alone, without partner. To Him we offer praise, gratitude, and exaltation, and we do not deny His favors. And I bear witness that Muhammad is the Messenger of Allah the best and most honored of creation. May the peace and blessings of Allah be upon him, his family, his companions, and his followers until the Day of Resurrection.

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar...

There is no deity worthy of worship except Allah.

Allāhu Akbar, Allāhu Akbar walilaahi-il-hamdu

Thereafter : O Muslim brothers, only a few days ago we were preparing to welcome the season of Ḥajj to fulfill the obligation ordained by Allah, the fifth pillar of Islam. And now, today, we bid farewell to its final days. In but a short while, its remaining rites will conclude, and its appointed times will come to an end.

So the question arises: What comes after Hajj, O Muslim?

Know, O servants of Allah, that people especially in acts of great worship such as Ḥajj fall into four categories:

The First Category: A person who strives earnestly, exerts himself fully, dedicates all his effort, and seizes every opportunity. He does not neglect any

act of goodness, nor does he fall short in performing the rites in their most complete form.

Yet, despite all of this, he remains suspended between fear and hope fearing that his deeds may not be accepted, and hoping for Allah's mercy. After completing his efforts, you find him turning sincerely to Allah, supplicating from the depths of his heart:

“O Allah, accept my deeds, make my efforts appreciated, forgive my sins, and grant me a blessed and accepted Hajj.”

The Second Category:

One who resembles the first in diligence and outward performance of the rites, yet after completing his acts of worship, he becomes negligent in what follows. He does not exert himself in supplication, nor does he humble himself before Allah asking for acceptance.

Such a person, although he has fulfilled his obligation, has neglected an essential dimension—seeking acceptance. A servant should never rely solely upon his deeds, but must follow them with earnest supplication and humility before Allah, for who knows whether his deeds have been accepted?

The Third Category:

A person who falls short in performing the rites properly displaying negligence, weakness or even ignorance. He may fail to fulfill certain obligations or perform them inadequately.

Yet after completing his Hajj, he becomes aware of his shortcomings. He turns to Allah with humility and remorse, seeking to compensate through supplication, charity, fasting, or sacrificial offerings to rectify what was deficient.

Such a person—there is hope that Allah will overlook his shortcomings, forgive his deficiencies, and accept his efforts, for Allah is Generous and Merciful.

The Fourth Category:

A person who is negligent in both performance and reflection. He performs the rites carelessly, without care or concern, perhaps merely fulfilling them in appearance. Then, after completing his Hajj, he neither reflects nor supplicates he does not even consider whether his deeds have been accepted or rejected.

Instead, he relies upon a deficient performance, assuming it sufficient. Often, such a person seeks only to be called “so-and-so, the pilgrim without realizing the gravity of what he has neglected.

And such deeds, in most cases, are at risk of being rejected.

Therefore, O Muslim brother, now that the season of Hajj has ended, reflect deeply within yourself: Are you among those who acted and then humbled themselves before Allah?

Or among those who acted but neglected supplication?

Or among those who fell short yet sought to rectify with humility and repentance?

Or among those who combined negligence with heedlessness?

Take yourself to account, O pilgrim, before returning fully to your worldly life.

Know that the righteous predecessors were more concerned with the acceptance of deeds than with the deeds themselves. They would say: “We fear that our deeds may not be accepted.”

O pilgrim, among the signs of acceptance of a good deed is that it is followed by another good deed. And among the signs of rejection is that it is followed by sin and regression.

So do not return to disobedience after Allah has forgiven you and purified you returning you as on the day your mother gave birth to you, pure and cleansed.

Give thanks to Allah: **First**, for enabling you to reach these sacred lands, while many others were unable.

Second, for granting you the ability to perform the rites of Hajj and easing for you its hardships and difficulties.

He removed from you fatigue and hardship, and allowed you to complete this great act of worship so respond to that blessing with gratitude, steadfastness, and continued obedience.

Then praise Him a third time for having enabled you to complete your rites, not taking your soul in the midst of them, nor afflicting you with illness or incapacity that would have prevented you from finishing them.

Then praise Him a fourth time while humbly supplicating before Him imploring Him to accept your deeds, to make your efforts appreciated, your sins forgiven, and your Hajj accepted and righteous so that He does not return you disappointed and deprived.

Then praise Him a fifth time for all of that, and for having made Hajj an expiation for sins such that a person returns from his sins as on the day his mother gave birth to him. So remain steadfast upon acts of obedience and goodness, avoid disobedience and wrongdoing, hasten toward righteous deeds that erase sins, and beware of evil actions that nullify rewards.

Then praise Him a sixth time upon your return to your homeland, to your family, your wives, and your children. Praise Him for granting you safe return sound, secure, and enriched with reward having fulfilled the obligation, completed the rites, and been reunited with your loved ones.

O pilgrim, praise Allah for all of this. These are great blessings for the one who truly recognizes them and fulfills their due gratitude. So all praise is for Allah always and forever as befits the majesty of His Face and the great nature of His dominion.

Glory be to Allah.

O servants of Allah, may Allah benefit me and you through the guidance of the Book and the Sunnah, out of His mercy and grace. I say these words of mine, and I seek forgiveness from Allah for myself and for you so seek His forgiveness, for indeed, He is the Most Forgiving, the Most Merciful.

الخطبة الثانية

Second Sermon

All praise is due to Allah, Lord of the worlds always and forever. We praise Him, thank Him, seek His forgiveness, seek His help, and place our trust in Him. And may peace and blessings be upon the leader of the radiant ones and the Imam of the righteous our master and Prophet Muhammad (peace be upon him), and upon his family and followers until the Day of Judgment.

Thereafter: O pilgrim, know that Hajj is a season of goodness that may come to a person only once in his lifetime and perhaps never again. Therefore, whoever has performed it should realize that he has returned as he began: pure, as on the day he was born.

If after that, he returns to sins, disobedience, and wrongdoing falling once again into corruption, evil, and that which displeases Allah then it is as though he has turned back to the path of Shaytān, to ruin and destruction, after Allah had purified him from his sins and erased his burdens.

Such a person is like one who builds something with his own hands, only to demolish it himself. How great is his loss, and how grievous his outcome.

And who knows? Perhaps this may even become a cause for the non-acceptance of his Hajj a sign against him rather than for him. And there is no might nor power except with Allah.

O servants of Allah, send abundant blessings upon the one sent as a mercy and bestowed as a blessing the leader of those who pray, the seal of the Prophets and Messengers—as Allah, the All-Knowing, the All-Aware, has commanded:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

“Indeed, Allah and His angels send blessings upon the Prophet. O you who believe, send blessings upon him and greet him with peace.” (Al-Ahzaab: 70)

O Allah, be pleased with the rightly guided caliphs, the just leaders who judged with truth and upheld justice; and with those who follow them in excellence until the Day of Judgment. Include us among them by Your pardon and generosity, O Most Merciful of the merciful.

O Allah, grant honor to Islam and the Muslims, abase disbelief and the disbelievers, support Your servants who uphold Your Oneness, and rectify the affairs of the lands of Islam and the Muslims, O Lord of the worlds.

O Allah, grant success to the rulers of the Muslims to govern by Your Shari'ah and to uphold the Sunnah of Your Prophet Muhammad (peace be upon him). Unite their hearts, make them a mercy to their subjects, and guide them to all that You love and are pleased with.

O Allah, grant us success in the affairs of this world and the Hereafter, reform the conditions of all Muslims, fulfill the needs of the Ummah of Muhammad (peace be upon him), and make their final outcome good, O Most Merciful of the merciful.

O Allah, accept from the pilgrims their Hajj, from those performing 'Umrah their 'Umrah, and from those offering sacrifice their acts of devotion. Make it an accepted Hajj, a rewarded effort, forgiven sins, and a trade that will never perish. O Knower of what is in the hearts.

O servants of Allah, indeed Allah commands justice, excellence, and giving to relatives, and forbids immorality, wrongdoing, and oppression. He admonishes you so that you may take heed.

So remember Allah, the Most Great, and He will remember you; be grateful to Him for His blessings and He will increase you. And the remembrance of Allah is greater, and Allah knows what you do.

Seventh Sermon

The conclusion of the Hijri year.

(ختام العام الهجري)

الخطبة الأولى

First Sermon

All praise is due to Allah, the Controller of nights and days, the Provider of sustenance to His servants at all times. All praise is due to Allah, who has made this world a transient passage and the Hereafter an abiding residence and final abode. All praise is due to Allah, who has distinguished His servants in this world through trials and raised some above others in the levels of piety (God's consciousness).

All praise is due to Allah, who has made the Hereafter better than this present life, and has assigned for each abode its people who strive for it. All praise is due to Allah, who guided us to Islam and made us among the best of nations brought forth for mankind.

I bear witness that there is no deity worthy of worship except Allah alone, without partner. In His hand are the keys of all affairs, and by His command all matters are directed. And I bear witness that Muhammad is His servant and Messenger His chosen one, His intimate friend, and the best of His creation.

Indeed, Allah looked upon the people of the earth and was displeased with them—both Arabs and non-Arabs except for remnants from the People of the Scripture. Their religion had become corrupted and confused among all people, until Allah sent Muhammad (peace be upon him), through whom He guided creation and brought them out from darkness into light. He left them upon a clear path its night like its day from which none deviates except one who is destroyed.

May the peace, blessings, and abundant goodness of Allah be upon Muhammad, his family, his companions, and those who follow them in excellence until the Day of Judgment.

O servants of Allah, the consciousness of Allah (taqwā) is the big counsel and the ultimate safeguard for attaining a Paradise whose width is like the heavens

and the earth. There is no counsel before it, none after it, and none equal to it. So fear Allah, and Allah will teach you.

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar...

Allah is the Greatest abundantly so. All praise is for Allah in abundance, and glory be to Allah morning and evening.

Thereafter: O servants of Allah, the completion of the season of Hajj is a great favor from Allah upon His servants. Through it, the Muslim completes the pillars of his religion and attains immense reward from Allah.

Even the one who did not perform Ḥajj has been granted opportunities for through fasting the first nine days of Dhū al-Ḥijjah, especially the Day of ‘Arafah; through remembrance of Allah; and through offering the sacrifice (uḍhiyah). All of these are great acts of devotion, stations of nearness, and levels with Allah, Exalted is He.

Yet the crucial matter is this: after every season of worship, people divide into two groups:

The Party of Allah (Hizb Allāh):

These are those whom Allah loves, admits into His mercy, forgiveness, and pleasure, and employs in acts of goodness, righteousness, and truth. Whoever Allah is pleased with, He makes his actions directed toward goodness, grants barakah in his affairs, rectifies his condition, protects him, and shields him from trials, afflictions, and evil decrees. He gathers for him goodness and happiness, and makes the outcome of all his affairs praiseworthy.

The Party of Shaytān (Hizb al-Shaytan):

These are those with whom Allah is displeased. They are drawn toward evil, falsehood, and misguidance. They become consumed with the concerns and temptations of this world never content with little, deprived of blessing, and replaced instead with hardship, anxiety, and loss. Their hearts are distracted, their affairs disordered, and they are diverted from the worship of their Lord.

They are exposed to trials, calamities, and evil outcomes all as a consequence of their distance from Allah.

Thus, every Muslim inevitably belongs to one of these two parties:

Either among the party of Allah and His supporters, or among the party of Shaytān and his followers.

So be, O servant of Allah, among the party of Allah those upon whom there is no fear, nor shall they grieve.

Hold firmly to His law and abide by His commands after completing this great season. Obey Allah and avoid His prohibitions:

Do not associate partners with Him

Do not innovate in His religion

Do not betray trusts

Do not lie, steal, or commit adultery

Do not consume intoxicants

Do not slander or insult others

Do not accuse falsely

Do not belittle people

Do not spy, backbite, or harbor bad suspicion

Do not gaze at what is forbidden or listen to what is unlawful

Do not walk toward sin

Do not expose people or humiliate them

Do not mock or despise others, even if they are beneath you

Do not take sins lightly or become bold in committing them

Do not be deceived by the world and forget your hereafter

O my brothers, all of these are destructive paths. Though they may appear as desires and pleasures in this world, what will they be on the Day of Judgment? Nothing but regret, sorrow, and a path leading to the Fire.

So beware, O brother, lest you be among those who preferred the immediate life and lost both this world and the Hereafter.

Know that you must remain steadfast upon the straight path for a good deed leads to another good deed. Be like one who moves from one garden to another, from one orchard to another constantly advancing in great Do not be like one who descends from heights into pits, from safety into destruction, and from elevation into ruin.

Remember the saying of the Prophet (peace be upon him): “Whoever performs Hajj and does not engage in indecency or transgression returns from his sins as on the day his mother gave birth to him.”

So, whether you have performed Hajj or were among those whom Allah blessed with fasting, remembrance, and sacrifice hold firmly to the path of guidance. Continue righteous deeds with consistency, and let your state be one of continuous elevation not regression.

Furthermore, O my brothers, Hajj is a great rite and a profound spiritual journey. It is a school from which the Muslim derives lessons and reflections even the one who has not performed Hajj, when he observes the multitudes: millions upon millions, gathered in vast numbers, moving upon a single methodology.

They are united by nothing except one Creator, one religion, one path, one Lord, and one Book. All of them, before Allah, are equal. Allah The Exalted says:

﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۖ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ﴾

Whoever does good, it is for his own soul; and whoever does evil, it is against it. And your Lord is never unjust to His servants. (Al-Rassi- at:46).

O servant of Allah, know may Allah guide you that you will be rewarded for your righteous deeds twice: First in this world, through contentment and divine

facilitation, as a glad tiding for the believer; and then in the Hereafter, through success in attaining Paradise and everlasting blessings.

And know that if some portion of worldly comfort escapes you, it is of little consequence for it is replaceable, fleeting, and temporary. What truly matters, and what constitutes a great loss, is to miss out on the bliss of Paradise and its eternal reward blessings that surpasses all description.

As Allah says in the Hadith qudsī: “I have prepared for My righteous servants what no eye has seen, no ear has heard, and what has never occurred to the heart of any human being.”

And He says in His Book:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾

“No soul knows what has been hidden for them of comfort for the eyes as a reward for what they used to do.” (As-Sajdah: 17).

O servant of Allah do not wrong yourself. Know that if you do so, you harm none but yourself. Allah, the Most High, says:

﴿وَمَا ظَلَمْنَاهُمْ، وَلَكِن ظَلَمُوا أَنفُسَهُمْ﴾

“We did not wrong them, but they wronged themselves.” (Al-Huud: 101)

And He says:

﴿وَمَا ظَلَمْنَاهُمْ، وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ﴾

“Allah did not wrong them, but they used to wrong themselves.” (An-Nahl:118)

O Muslim brother, know that the path before you leads either to Paradise or to the Fire. The Prophet (peace be upon him) said: “All of my Ummah will enter Paradise except those who refuse.”

They said: “O Messenger of Allah, who would refuse?”

He said: “Whoever obeys me will enter Paradise, and whoever disobeys me has refused.”

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar...

There is no deity worthy of worship except Allah.

Allāhu Akbar, Allāhu Akbar, and to Allah belongs all praise.

O servants of Allah, may Allah benefit me and you through the guidance of the Book and the Sunnah, with what they contain of verses, admonitions, and wisdom. I say these words of mine, and I seek forgiveness from Allah, the Mighty and Majestic, for myself and for you—so seek His forgiveness, for indeed He is the Most Forgiving, the Most Merciful.

الخطبة الثانية

Second Sermon

All praise is due to Allah, Lord of the worlds. I bear witness that there is no deity worthy of worship except Him, Glorified is He. And I bear witness that Muhammad (peace be upon him) is the best of creation and the leader of the truthful. May the peace and blessings of my Lord be upon him, his family, and his followers until the Day of Judgment.

O servants of Allah, fear Allah.

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar...

There is no deity worthy of worship except Allah.

Allāhu Akbar, Allāhu Akbar, and to Allah belongs all praise.

O servants of Allah, fear Allah so that you may succeed.

Furthermore : O my brothers, how many people of goodness and piety have neglected their children and families? How many intelligent individuals have failed to properly care for those under their responsibility? And how many people of status and position have fallen short in fulfilling the rights of those entrusted to them?

All of this is a form of loss and grave negligence and Allah is the One whose help is sought.

O Muslim brother, strive to conclude your year with acts of goodness, and to begin your new year with blessings and righteousness. Glad tidings to the one whom Allah grants success in that.

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar...

There is no deity worthy of worship except Allah.

Allāhu Akbar, Allāhu Akbar, and to Allah belongs all praise.

O servants of Allah, send abundant blessings upon the one sent as a mercy and bestowed as a blessing—the leader of the Prophets and Messengers as Allah, the All-Knowing, the All-Aware, has commanded:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

“Indeed, Allah and His angels send blessings upon the Prophet. O you who believe, send blessings upon him and greet him with peace.” (Al-Ahzaab: 70)

O Allah, be pleased with the rightly guided caliphs, the just leaders who judged with truth and upheld justice; and with those who follow them in excellence until the Day of Judgment. Include us among them by Your pardon and generosity, O Most Merciful of the merciful.

O Allah, grant honor to Islam and the Muslims, abase disbelief and the disbelievers, support Your servants who uphold Your Oneness, and rectify the affairs of the lands of Islam and the Muslims, O Lord of the worlds.

O Allah, grant success to the rulers of the Muslims to govern by Your Sharī‘ah and to uphold the Sunnah of Your Prophet Muhammad (peace be upon him). Unite their hearts, make them a mercy to their subjects, and guide them to all that You love and are pleased with.

O Allah, grant us success in the affairs of this world and the Hereafter, reform the conditions of all Muslims, fulfill the needs of the Ummah of Muhammad (peace be upon him), and make their final outcome good, O Most Merciful of the merciful.

O Allah, accept from the pilgrims their Hajj, from those performing 'Umrah their 'Umrah, and from those offering sacrifice their acts of devotion. Make it an accepted Hajj, a rewarded effort, forgiven sins, and a trade that will never perish. O Knower of what is in the hearts.

O servants of Allah, indeed Allah commands justice, excellence, and giving to relatives, and forbids immorality, wrongdoing, and oppression. He admonishes you so that you may take heed.

So remember Allah, the Most Great, and He will remember you; be grateful to Him for His blessings and He will increase you. And the remembrance of Allah is greater, and Allah knows what you do.

Eight Sermon

The sermon of the blessed Eid al-Adhā (1)

(خطبة عيد الأضحى المبارك ١)

الخطبة الأولى

First Sermon

Peace, mercy, and blessings of Allah be upon you.

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar...

Allāhu Akbar, as many times as the pilgrims proclaim His greatness.

Allāhu Akbar, as many times as people perform Hajj and 'Umrah.

Allāhu Akbar, in number equal to the grains of sand, the trees, and the stones;

Equal to what the mountains conceal and the drops of rain that fall.

Allāhu Akbar, equal to the number of His creation, His pleasure, the weight of His Throne, and the extent of His words.

Allāhu Akbar abundantly so.

All praise is for Allah in abundance, and glory be to Allah in the morning and the evening.

All praise is due to Allah, who draws nearer to His servant more than the servant draws near to Him. Glory be to the One who gave everything its creation and then guided it, clarifying for His servants the paths of righteousness, encompassing them with blessings, and protecting them from trials and afflictions.

Allāhu Akbar, Allāhu Akbar, there is no deity worthy of worship except Allah.

Allāhu Akbar, Allāhu Akbar, and to Allah belongs all praise.

I bear witness that there is no deity worthy of worship except Allah alone, without partner. He fulfilled His promise, granted victory to His servant, and defeated the confederates alone. To Him belongs the dominion and all praise, and He is over all things powerful.

And I bear witness that Muhammad is His servant and Messenger His chosen one, His intimate friend, and the best of His creation the leader of the

Messengers, the seal of the Prophets, the one endowed with the most complete guidance, the most perfect character, and the straightest path. He is the best of creation and the purest of humanity. Allah sent him with the final religion and the most complete law, clear as day, from which none deviates except one who is doomed. Blessed is the one who belongs to his Ummah, and fortunate is the one who will be gathered among his company.

May the peace and blessings of Allah be upon him, his family, his companions, and his followers.

Thereafter: O servants of Allah, there is no path to Allah except through taqwā. It is the divine counsel, comprehensive and binding upon all creation. Allah says:

﴿وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۚ﴾

“And We have enjoined upon those who were given the Scripture before you and upon you: fear Allah.” (An-Nisāi:131)

So fear Allah, that you may attain success and enter the abode of His pleasure.

O believers, Allah the Most High says:

﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ*وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ*لِيَشْهَدُوا مَنَافِعَ لَهُمْ﴾

“And [remember] when We designated for Ibrahim the site of the House, [saying]: Do not associate anything with Me, and purify My House for those who perform tawāf, stand [in prayer], bow, and prostrate. And proclaim to the people the Hajj 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...” (Al-Hajj:26-28)

Indeed, the benefits of Hajj are countless and immense. Among them are:

First: The realization of pure tawhīd sincere worship of Allah alone and the complete avoidance of shirk in all its forms. This is the greatest benefit of all, preserving the integrity of faith.

Allah says:

﴿خُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ﴾

“Inclining to Allah, not associating partners with Him; and whoever associates with Allah it is as though he has fallen from the sky...” (Al-Hajj:31)

Second: Affirming the oneness of Allah among the Muslims. Hajj is the greatest gathering where this is manifested, as millions unite upon one call:

“Labbayka Allāhumma labbayk...”

“Here I am, O Allah, here I am, Here I am You have no partner here I am. Indeed, all praise, blessings, and sovereignty belong to You, You have no partner.”

Third: Attaining taqwā. Allah says:

﴿ذَلِكَ وَمَنْ يُعْظِمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ﴾

“And whoever honors the symbols of Allah—indeed, it is from the piety of hearts.” (Al-Hajj:32)

Fourth: Experiencing the sweetness of faith, as the believer feels its impacts while in the sacred lands and holy sites.

Allah says:

﴿فَاجْعَلْ أَفْنِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ﴾

“So make hearts among the people incline toward them...” (Al-Ibraheem:37)

Fifth: Attaining humility and piety.

Allah says:

﴿وَبَشِّرِ الْمُخْبِتِينَ*الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ﴾

“And give glad tidings to the humble those whose hearts tremble when Allah is mentioned...” (Al-Hajj:34-35)

Sixth: Cultivating patience and reaching its highest ranks through endurance, prayer, and charity.

Allah says:

﴿وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمُ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

“...and the patient over what befalls them, and those who establish prayer and spend from what We have provided them.” (Al-Hajj:35)

Seventh: Rectifying one’s limbs and reforming one’s conduct in accordance with the will of Allah.

Allah says:

﴿فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۗ﴾

“So whoever undertakes Hajj therein, there should be no sexual relations, no sin, and no disputing during Hajj. And whatever good you do—Allah knows it.” (Al-Baqarah:197)

Eighth: Seeking the mercy of Allah while standing in the purest of places and performing the most noble rites.

Allah says:

﴿ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُذُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾

“...then let them complete their rites, fulfill their vows, and perform tawāf around the Ancient House.” (Al-Hajj:29)

Ninth: Honoring the sacred limits of Allah.

Allah says:

﴿ذَٰلِكَ وَمَنْ يُعْظِمِ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۗ﴾

“And whoever honors the sacred ordinances of Allah it is better for him with his Lord.” (Al-Hajj:30)

Tenth: Seeking lawful provision and benefiting from Allah’s bounty during this blessed season.

Allah says:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ﴾

“There is no blame upon you for seeking bounty from your Lord.” (Al-Baqarah: 198)

Thus, O servants of Allah, these are but some of the great benefits and profound lessons of this blessed season.

The Eleventh Benefit: Abundant remembrance of Allah

Allah, the Most High, says:

﴿فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا﴾

“So when you have completed your rites, remember Allah as you remember your forefathers, or with even greater remembrance.” (Al-Baqarah:200)

This indicates that the season of Hajj is a season of intensified dhikr (remembrance of Allah) in all its forms.

The Twelfth Benefit: Desire for the reward of the Hereafter

Allah, Glorified is He, says:

﴿وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

“Among them are those who say: Our Lord, grant us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.” (Al-Baqarah:201)

Hajj directs the heart toward the eternal reward of the Hereafter and not merely the pleasures of this world.

The Thirteenth Benefit: Submission to Allah’s command

Allah, the Exalted, says:

﴿لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَاؤها، وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ﴾

“Neither their meat nor their blood reaches Allah, but what reaches Him is piety from you.” (Al-Hajj:37)

This highlights that worship is founded upon obedience, sincerity, and submission to Allah.

The Fourteenth Benefit: Sacrifice for Allah and the Udhiyah

Allah says:

﴿وَالْبُدْنَ جَعَلْنَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ﴾

“And the sacrificial camels We have made for you among the symbols of Allah; in them is much good for you.” (Al-Baqarah:36)

The Prophet (peace be upon him) said:

“There is no deed that the son of Adam performs on the Day of Sacrifice more beloved to Allah than the shedding of blood. It will come on the Day of Resurrection with its horns, its hooves, and its hair, and its blood is accepted by Allah before it even falls upon the ground so be content with it.”

Conditions of the Udhiyah:

It must be from livestock: camels, cattle, or sheep.

It must reach the legislated age:

Camels: five years

Cattle: two years

Sheep: one year

Lambs: six months (if strong and sufficient according to juristic detail)

It must be free from defects.

It must be slaughtered after the ‘Īd prayer on the Day of Sacrifice until sunset of the 13th of Dhū al-Ḥijjah (end of the days of Tashrīq).

Recommended practices:

To eat one-third,

To gift one-third,

And to give one-third in charity.

The earlier the sacrifice is performed, the better.

Slaughtering during the daytime is preferred over nighttime.

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar...

There is no deity worthy of worship except Allah.

Allāhu Akbar, Allāhu Akbar, and to Allah belongs all praise.

الخطبة الثانية

Second Khutbah

Allāhu Akbar, Allāhu Akbar...

All praise is due to Allah—abundantly and continuously. Glory be to Him morning and evening.

All praise is due to Allah, who honors whomever He wills through obedience and humbles whomever He wills through disobedience. All praise is due to Allah, Knower of secrets and what hearts conceal. By His wisdom and grace, good deeds are completed, blessings descend, and goodness increases. Through His favor, hardships are removed and difficulties are eased.

I bear witness that there is no deity worthy of worship except Allah alone, without partner. And I bear witness that Muhammad is His servant and Messenger a testimony of truth, justice, and sincerity. May Allah send peace and blessings upon him, his family, his companions, and all who follow them until the Day of Judgment.

Thereafter : O pilgrims, complete the remaining rites of your Hajj with humility, sincerity, tranquility, and devotion. Be mindful of the sanctity of these rituals and the greatness of this act of worship.

Fifteenth Benefit: Commitment to Allah’s path

Allah, the Most High, says:

﴿وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ﴾

“For every nation We have appointed a rite so that they may mention the name of Allah.” (Al-Hajj:34)

Hajj is that divinely legislated rite. It is a comprehensive system ordained by Allah, through which He guarantees success and prosperity in this life and the Hereafter, and through which He establishes sound relationships among people.

It is a system that brings:

Justice and equality,

Unity and harmony,

Moral excellence and virtue,

Protection from crime and corruption,

Fulfillment of human needs,

And balance between body and soul.

It is a divine law whose objectives encompass all aspects of life and existence. If humanity were to abandon this divine guidance and seek instead man-made systems, it would inevitably fall into confusion, contradiction, and moral instability.

True success lies only in adhering to the straight path of Allah, holding firmly to His rope, and avoiding division.

O believers, hold fast to the rope of Allah altogether and do not be divided. For indeed, it is the rope of salvation in times when ignorance spreads, falsehood rises, and confusion prevails.

O believers,

Allah says:

﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ﴾

Hold fast to the command of Allah and cling together to His rope, and do not become divided. (Al-Imran:103)

Indeed, holding firmly to His rope is the path of salvation in a time when religious bonds are weakened, ignorance spreads, the ignorant become numerous, hypocrisy increases, and truth becomes obscured while scholars of guidance and righteousness remain the true inheritors of prophetic knowledge.

Allāhu Akbar, Allāhu Akbar...

There is no deity worthy of worship except Allah.

Allāhu Akbar, Allāhu Akbar, and to Allah belongs all praise.

O my brothers, increase in gratitude to Allah for His immense blessings and overwhelming favors, especially while you are in the blessed land of the Two Holy Sanctuaries where security, safety, health, tranquility, and abundant provision surround you.

Turn sincerely to your Lord, improve your expectations of Him, and return to righteousness. Take care of your religion, for in that lies success and salvation.

Beware of destructive rumors, trials, and conspiracies, for within them lies great ruin and evident destruction. Do not differ concerning your scholars. Do not disobey your leaders. Hold fast to moderation and balance, for it is the path of guidance and righteousness.

Strengthen your faith and protect yourselves and your families from a Fire whose fuel is men and stones a Fire that is everlasting regret and unbearable loss.

Hold firmly to the true and straight path the path of truth and righteousness. Allah, Glorified is He, says:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾

“And indeed, this is My straight path, so follow it, and do not follow other paths, for they will separate you from His path. This He has enjoined upon you so that you may become righteous.”(Al-Anām:153)

Then send prayers upon the chosen Prophet, Muhammad (peace be upon him), the master of mankind and all that is within it. O Allah, send Your peace, blessings, and grace upon the best of creation, Muhammad ibn ‘Abdullāh, and upon his family, his companions, and those who follow them in goodness until the Day of Judgment.

O Allah, be pleased with the rightly guided caliphs, the noble and righteous leaders who judged with truth and established justice; and with all those who followed them in excellence until the Day of Judgment. Include us among them through Your pardon, generosity, and mercy, O Most Merciful of the merciful.

O Allah, grant honor to Islam and the Muslims, humiliate disbelief and the disbelievers, support Your believing servants, and make the lands of Islam places of peace, prosperity, and goodness, O Lord of the worlds.

O Allah, grant success to the rulers of the Muslims to govern by Your Sharī‘ah and to uphold the Sunnah of Your Prophet Muhammad (peace be upon him). Unite their hearts, make them a mercy to their subjects, and guide them to all that You love and are pleased with.

O Allah, grant us success in the affairs of this world and the Hereafter, reform the conditions of all Muslims, fulfill the needs of the Ummah of Muhammad (peace be upon him), and make their final outcome good, O Most Merciful of the merciful.

O Allah, accept from the pilgrims their Hajj, from those performing ‘Umrah their ‘Umrah, and from those offering sacrifice their acts of devotion. Make it an

accepted Hajj, a rewarded effort, forgiven sins, and a trade that will never perish. O Knower of what is in the hearts.

O servants of Allah, indeed Allah commands justice, excellence, and giving to relatives, and forbids immorality, wrongdoing, and oppression. He admonishes you so that you may take heed.

So remember Allah, the Most Great, and He will remember you; be grateful to Him for His blessings and He will increase you. And the remembrance of Allah is greater, and Allah knows what you do.

Ninth Sermon

The sermon of the blessed Eid al-Adhā. (2)

(خطبة عيد الأضحى المبارك ٢)

الخطبة الأولى

First Sermon

Peace, mercy, and blessings of Allah be upon you.

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar...

Allāhu Akbar repeated abundantly.

There is no deity worthy of worship except Allah.

Allāhu Akbar, Allāhu Akbar, and to Allah belongs all praise.

Allāhu Akbar equal in number to those who proclaim His greatness among pilgrims and visitors.

Allāhu Akbar equal to those who perform Hajj and 'Umrah.

Allāhu Akbar equal to the falling of rain and the pouring of clouds.

Allāhu Akbar equal to the leaves of trees, the grains of seeds, the stars of the sky, and the light of the moon.

Allāhu Akbar equal to the number of His creation, His pleasure, the weight of His Throne, and the extent of His words.

Allāhu Akbar abundantly so.

All praise is for Allah in abundance, and glory be to Allah morning and evening.

O Allah, to You belongs all praise as befits the majesty of Your Face and the greatness of Your dominion. Glory be to the One who created creation with truth and legislated for them a clear path. All praise is due to Allah who brought us into existence from nothingness, granted us abundant blessings, and protected His servants from harm and affliction.

Allāhu Akbar, Allāhu Akbar...

There is no deity worthy of worship except Allah.

I bear witness that there is no deity worthy of worship except Allah alone, without partner. To Him belongs the dominion and all praise, and He is over all things powerful. And I bear witness that Muhammad is His servant and Messenger, His chosen one, His intimate friend, and the best of His creation the most knowledgeable of Allah and the most mindful of Him.

May the peace and blessings of Allah be upon him, his family, his companions, and those who follow them in righteousness.

Thereafter : O servants of Allah, fear Allah—for it is the counsel given to all the Prophets and enjoined upon all nations. Allah says:

﴿وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۚ﴾

“And We have enjoined upon those who were given the Scripture before you and upon you: fear Allah.” (An-Nisāi:131)

O servants of Allah, in Hajj are immense benefits mankind: In Hajj, the oneness of Allah is realized:

Allah says:

﴿خُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ﴾

“Inclining to Allah, not associating partners with Him. And whoever associates partners with Allah it is as though he has fallen from the sky, and the birds snatch him away, or the wind blows him into a distant, desolate place. [Al-Hajj:31]

In Hajj, piety is enjoined, Allah says:

﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ﴾

“And take provisions, but indeed the best provision is piety. So, fear Me, O people of understanding.” (Al-Baqarah:197)

“Labbayka Allāhumma labbayk...”

In Hajj, unity upon the religion is manifested, as all proclaim:

“Labbayka Allāhumma labbayk...”

In Hajj, the symbols of Allah are honored:

Allah says:

﴿ذَلِكَ وَمَنْ يُعِظِمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ﴾

“Whoever honors the symbols of Allah it is from the piety of hearts.” (Al-Hajj:32)

In Hajj, the believer tastes the sweetness of faith in the sacred precincts.

Allah says:

﴿فَاجْعَلْ أَفئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ﴾

“And make the hearts of the people incline toward them.” (Al-Ibraheem:37)

In Hajj, hearts tremble with humility and piety,

Allah says:

﴿وَبَشِّرِ الْمُحْبِتِينَ*الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ﴾

“Give glad tidings to the humble, “Those who, when Allah is mentioned, their hearts tremble (with awe).” (Al-Hajj:34-35)

In Hajj, the limbs are disciplined and behavior refined:

Allah says:

﴿فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ﴾

“So whoever undertakes Hajj therein, there should be no sexual relations, no sin, and no disputing during Hajj.”(Al-Baqarah:197)

In Hajj, one seeks the goodness of this world and the Hereafter:

﴿ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُذُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾

“Then let them complete their rites, fulfill their vows, and perform Tawaf around the Ancient House.” (Al-Hajj:29)

In Hajj, the sacred limits of Allah are upheld:

Allah says:

﴿ذَلِكَ وَمَنْ يُعْظِمِ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ﴾

“Whoever honors the sacred limits of Allah is better for him...” (Al-Hajj:30)

In Hajj, lawful provision is sought:

Allah says:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ﴾

“There is no blame upon you for seeking bounty from your Lord.” (Al-Baqarah:198)

In Hajj, remembrance of Allah is abundant:

Allah says:

﴿فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا﴾

“And when you have completed your rites, remember Allah as you remember your forefathers, or with even greater remembrance.” (Al-Baqarah:200)

In Hajj, obedience to Allah is fulfilled:

“In Hajj, the believer seeks forgiveness and the path to Paradise, and seeks refuge from the Fire.”

Allah says:

﴿وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

“It is not their meat nor their blood that reaches Allah, but your piety.” (Al-Baqarah:201)

In Hajj, sacrifices are offered sincerely for Allah:

Allah says:

﴿وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ﴾

“And the sacrificial animals We have made among the symbols of Allah...”

(Al-Hajj:36)

“In Hajj, full obedience to the command of Allah the Almighty is achieved.”

Allah says:

﴿لَّن يَنَالِ اللَّهُ لُحُومَهَا وَلَا دِمَاؤها، وَلَكِن يَنَالُهُ التَّقْوَىٰ مِنْكُمْ﴾

“Neither their meat nor their blood reaches Allah, but what reaches Him is your piety.” (Al-Hajj:37)

O servants of Allah, on a day like this, the Messenger of Allah (peace be upon him) delivered his great sermon in Minā, in which he said:

“Indeed, your blood, your wealth, and your honor are sacred like the sanctity of this day, in this land, in this month.”

Through this, he established the preservation of the five essential necessities: religion, life, intellect, honor, and wealth without which human life cannot be properly sustained.

O servants of Allah, disorder, partisanship, and arrogance in opinion are destructive. They obscure the truth and lead to ruin. Islam came with a message of peace, unity, and harmony and there is no true peace except through Islam.

The Sharī‘ah of Allah is comprehensive: it governs worship, transactions, individual conduct, and societal order encompassing both this world and the Hereafter. It is a system of justice, guidance, refinement, and elevation.

So be, O servants of Allah, brothers in faith. Guard your religion from anything that may corrupt it, that you may succeed.

Allāhu Akbar, Allāhu Akbar...

There is no deity worthy of worship except Allah.

Allāhu Akbar, Allāhu Akbar, and to Allah belongs all praise.

O servants of Allah, may Allah benefit us through the Qur'an and the Sunnah, by what they contain of guidance, wisdom, and admonition. I say these words of mine, and I seek forgiveness from Allah for myself and for you so seek His forgiveness, for He is the Most Forgiving, the Most Merciful.

الخطبة الثانية

Second Sermon

All praise is due to Allah, by whose blessing righteous deeds are completed. He has legislated for His servants seasons of mercy and occasions of nearness.

May peace and blessings be upon the best of creation, Muhammad (peace be upon him), and upon his family, his companions, and those who follow his path.

Allāhu Akbar, Allāhu Akbar...

There is no deity worthy of worship except Allah.

Allāhu Akbar, Allāhu Akbar, and to Allah belongs all praise.

O servants of Allah, among the greatest deeds of this day, as established in the Sunnah, is the offering of the sacrificial animal (udhiyah). The Prophet (peace be upon him) said:

“The son of Adam performs no deed on the Day of Sacrifice more beloved to Allah than the shedding of blood. It will come on the Day of Resurrection with its horns, its hooves, and its hair, and the blood is accepted by Allah before it falls upon the ground so be content with it.”

So perform your sacrifices, drawing nearer to Allah through righteous deeds. Let it be from the livestock camels, cattle, or sheep ensuring that it has reached the proper age and is free from defects.

Its time begins after this prayer and continues until before sunset on the thirteenth day of Dhū al-Hijjah.

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar...

O servants of Allah, beware of trials and tribulations. The Prophet (peace be upon him) said:

“Nations are about to gather against you just as diners gather around a dish.”

It was said: “Will we be few in number at that time?”

He replied: “No, rather you will be many, but you will be like the foam of a torrent. Allah will remove fear of you from the hearts of your enemies and will cast weakness into your hearts.”

It was said: “O Messenger of Allah, what is this weakness?”

He said: “Love of the world and hatred of death.”

O servants of Allah, love of this world is the root of every sin. It leads to division, fragmentation, and loss of strength. The way out of this condition is to hold firmly to the religion of Allah and to unite upon His guidance.

O pilgrim, strive to perfect your rites and uphold the oneness of Allah in your worship. Take full advantage of your presence in the sacred precincts of the Ancient House. Observe proper conduct in the sanctuary, for you are in a place of great sanctity.

O brothers, remember Allah the Sovereign, the All-Knowing for His immense blessings and countless favors. Be patient with His decree and destiny, and remember Him constantly.

O Muslim, be gentle with your brothers. Be sincere toward them. Live with others in kindness and upright conduct. Be a caller to righteousness. Fear Allah, and invite others to what is best. Forgive, pardon, and overlook faults. Pray for your brother in his absence. Excuse mistakes, conceal shortcomings, and lower your gaze from faults.

Hold firmly to the guidance of the Master of mankind. Seek beneficial knowledge. Beware of those who mislead others. Avoid trials and confusion. Be diligent in safeguarding your religion for Paradise is a precious and costly

reward that is not attained by everyone. So be among the few who succeed in attaining it.

Then send prayers upon the chosen Prophet, Muhammad ibn ‘Abdullāh (peace and blessings be upon him), the best of creation and the leader of the righteous.

O Allah, send Your peace, blessings, and grace upon him, his family, his companions, and his followers. Include us among them through Your pardon and generosity, O Most Merciful.

O Allah, be pleased with the rightly guided caliphs, the just leaders who judged with truth and upheld justice and with those who follow them in excellence until the Day of Judgment. Include us among them by Your pardon and generosity, O Most Merciful of the merciful.

O Allah, grant honor to Islam and the Muslims, abase disbelief and the disbelievers, support Your servants who uphold Your Oneness, and rectify the affairs of the lands of Islam and the Muslims, O Lord of the worlds.

O Allah, grant success to the rulers of the Muslims to govern by Your Shari‘ah and to uphold the Sunnah of Your Prophet Muhammad (peace be upon him). Unite their hearts, make them a mercy to their subjects, and guide them to all that You love and are pleased with.

O Allah, grant us success in the affairs of this world and the Hereafter, reform the conditions of all Muslims, fulfill the needs of the Ummah of Muhammad (peace be upon him), and make their final outcome good, O Most Merciful of the merciful.

O Allah, accept from the pilgrims their Hajj, from those performing ‘Umrah their ‘Umrah, and from those offering sacrifice their acts of devotion. Make it an accepted Hajj, a rewarded effort, forgiven sins, and a trade that will never perish. O Knower of what is in the hearts.

O servants of Allah, indeed Allah commands justice, excellence, and giving to relatives, and forbids immorality, wrongdoing, and oppression. He admonishes you so that you may take heed.

So remember Allah, the Most Great, and He will remember you; be grateful to Him for His blessings and He will increase you. And the remembrance of Allah is greater, and Allah knows what you do.

Tenth Sermon

The sermon of the blessed Eid al-Adhā. (3)

(خطبة عيد الأضحى المبارك ٣)

الخطبة الأولى

First Sermon

Peace, mercy, and blessings of Allah be upon you.

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar...

Allāhu Akbar repeated abundantly.

There is no deity worthy of worship except Allah.

Allāhu Akbar, Allāhu Akbar, and to Allah belongs all praise.

Allāhu Akbar equal in number to those who perform Hajj and 'Umrah.

Allāhu Akbar equal to the proclamations of the pilgrims and their glorification.

Allāhu Akbar equal to the grains of sand, the leaves of trees, the hidden depths of mountains, and the drops of rain.

Allāhu Akbar equal to the number of His creation, His pleasure, the weight of His Throne, and the extent of His words.

Allāhu Akbar abundantly so.

All praise is due to Allah in abundance, and glory be to Him morning and evening.

All praise is due to Allah, by whose blessing righteous deeds are completed. Glory be to the One who created all things and guided them, clarified for them the paths of righteousness, encompassed them in His blessings, and protected them from harm and affliction.

Allāhu Akbar, Allāhu Akbar...

There is no deity worthy of worship except Allah.

I bear witness that there is no deity worthy of worship except Allah alone, without partner. To Him belongs dominion and praise, and He is over all things powerful. And I bear witness that Muhammad is His servant and Messenger His chosen one, His intimate friend, and the best of His creation. He established

the religion of his Lord, clarified the path for seekers, and led mankind upon the straight path.

May Allah send peace and blessings upon him, his family, his companions, and those who follow them in righteousness.

Thereafter: Allah, the Most High, says:

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ﴾

“So direct your face toward the religion, inclining to truth—the natural disposition of Allah upon which He created mankind. There is no altering the creation of Allah. (Ar-Rūm:30)

And He says:

﴿ذَلِكَ الدِّينُ الْقَيِّمُ﴾

That is the upright religion.” (Ar-Rūm:30)

This religion is firm, enduring, and radiant its light is never extinguished, nor are its impacts erased. Through it, Allah rectified human corruption and guided them to justice, righteousness, patience, and truth.

The Shari‘ah is pure: Its teachings are gentle, Its rulings are balanced and accessible, It establishes every benefit and blocks every harm, It cultivates righteousness and moral refinement, And it elevates civilizations and societies.

It protects the human being first from his own soul and desires, and then from external harms. There is no path to true reform in this life, nor salvation in the Hereafter, except through adherence to it for it is from the All-Wise, the All-Knowing.

Without it, human life would fall into disorder and corruption.

Allāhu Akbar, Allāhu Akbar...

O servants of Allah, in this great rite of Hajj, the landmarks of this religion appear clearly:

First Landmark: Pure Tawhīd (Monotheism)

Allah says:

﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ﴾

“And when We showed Abraham the site of the House, saying: Do not associate anything with Me, and purify My House for those who perform Tawaf, and those who stand in prayer, and those who bow and prostrate.”
(Al-Hajj: 26)

And He says:

﴿حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَّفَهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ﴾

“(Being) upright for Allah, not associating anything with Him, And whoever associates partners with Allah—it is as though he has fallen from the sky, and the birds snatch him away, or the wind carries him off to a distant place.” (Al-Hajj: 31)

Tawhīd is the foundation upon which the entire religion stands. A life devoid of pure monotheism is a life without true value or reward.

Second Landmark: Taqwā (God-consciousness)

Allah says:

﴿ذَلِكَ وَمَنْ يُعْظِمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ﴾

“Whoever honors the symbols of Allah—it is from the piety of hearts.” (Al-Hajj:32)

And His saying:

﴿فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۗ﴾

“There is no indecency, no disobedience, and no disputation in Hajj.” (Al-Baqarah:197)

Taqwā is the whole principle of the religion. Without it, faith is like a body without a soul.” Religion without piety is like a soul without a body, and a body without a mind; it is a life without guidance and without principle. Through piety,

the limbs become upright, behavior is refined in accordance with the will of Allah the Almighty. It is through piety that a person's humanity is elevated upon a path of truth. It opens the means to tranquility and leads to both material and spiritual comfort.”

Third Landmark: Tasting the Sweetness of Faith

Allah says:

﴿فَجَعَلَ أَفْنِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ﴾

“So make hearts among the people incline toward them...” (Al-Ibraheem:37)

The believer experiences spiritual elevation and attachment to the sacred.

Fourth Landmark: Humility and Reverence

Allah says:

﴿وَبَشِّرِ الْمُخْبِتِينَ * الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ﴾

“Give glad tidings to the humble those whose hearts tremble when Allah is mentioned.” (Al-Hajj:34-35)

Fifth Landmark: Honoring the Sacred Symbols

Allah says:

﴿ذَلِكَ وَمَنْ يُعْظِمِ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ﴾

“Whoever honors the sacred limits of Allah it is better for him with his Lord.” (Al-Hajj:30)

Sixth Landmark: Balance between Religion and Worldly Means “The perfection of religion and worldly life is achieved through seeking provision while frequently remembering Allah.”

Allah says:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَا أَفْضُتُمْ مِّنْ عَرَفَاتٍ فَأذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۗ^٤ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِّن قَبْلِهِ لَمِن الضَّالِّينَ﴾

“There is no blame upon you for seeking bounty from your Lord. Then when you depart from ‘Arafāt, remember Allah at al-Mash‘ar al-Ḥarām. And remember Him as He has guided you, for indeed you were among those who were astray.” (Al-Baqarah:198)

Seventh Landmark: Seeking Allah’s Mercy in the most sacred sites

Allah says:

﴿ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُذُورَهُمْ وَلِيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ﴾

“Then let them complete their rites, fulfill their vows, and perform ṭawāf around the Ancient House.” (Al-Hajj:29)

Eighth Landmark: Unity of the Ummah among the muslims

This is manifested when all proclaim with one voice:

“Labbayka Allāhumma labbayk...”

Ninth Landmark: Patience in Worships

Allah says:

﴿وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمُ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

“The patient, the establishers of prayer, and those who spend from what We have provided them...” (Al-Hajj:35)

Tenth Landmark: Aspiration for the Hereafter

Allah says:

﴿وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

“Our Lord, grant us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.” (Al-Baqarah: 201)

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar...

There is no deity worthy of worship except Allah.

Allāhu Akbar, Allāhu Akbar, and to Allah belongs all praise.

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar...

There is no deity worthy of worship except Allah.

Allāhu Akbar, Allāhu Akbar, and to Allah belongs all praise.

O servants of Allah, among the eleventh landmark of Hajj is the act of sacrifice for Allah, Glorified and Exalted is He. Allah says:

﴿وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ﴾

“And the sacrificial animals We have made for you among the symbols of Allah; in them is much good for you.” (Al-Hajj:36)

Indeed, in it is goodness: Goodness in this world through continuity of provision and blessing, And goodness in the Hereafter through obedience to Allah and the realization of complete servitude to Him.

The Prophet (peace be upon him) said: “The son of Adam performs no deed on the Day of Sacrifice more beloved to Allah than the shedding of blood. It will come on the Day of Resurrection with its horns, hooves, and hair, and its blood is accepted by Allah before it falls upon the ground so be content with it.”

It is an offered by the Muslim before his Lord meeting the required conditions: That it be from livestock (camels, cattle, or sheep),

That it has reached the prescribed age, That it is free from defects, And that it is slaughtered within its appointed time: from after this prayer until sunset on the thirteenth day.

Through it, the servant seeks the pardon and forgiveness of Allah, Glorious is He.

O people, may Allah benefit us all through the two noble revelations the Qur’an and the Sunnah His extended rope and His enduring guidance.

O servants of Allah, may Allah benefit the Ummah through the Qur'an and the Sunnah as a mercy from Him. I say these words of mine and seek forgiveness from Allah for myself and for you, so seek His forgiveness for He is the Most Forgiving, the Most Merciful.

الخطبة الثانية

Second Sermon

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar...

There is no deity worthy of worship except Allah.

Allāhu Akbar, Allāhu Akbar, and to Allah belongs all praise.

All praise is due to Allah in abundance, and glory be to Him morning and evening.

All praise is due to Allah, who honors the people of righteousness and unites them in strength, and humiliates the people of disobedience and makes them a lesson for others.

I bear witness that there is no deity worthy of worship except Allah alone, without partner, and that Muhammad is His servant and Messenger.

Thereafter: O my brothers, among the thirteenth landmark is adherence to the methodology of Allah and the implementation of His purified Sharī'ah.

Allah, the Most High, says:

﴿وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ﴾

“For every nation We have appointed a rite so that they may mention the name of Allah.” (Al-Hajj: 34)

Through the law of Allah:

Righteousness is established,

Success and prosperity are achieved,

And proper relationships among people are secured.

It establishes justice, strength, equality, mutual love, and moral excellence.

It restrains corruption, curbs immorality, and blocks the pathways of crime and deviation.

This is the wisdom of Allah, Glorified is He.

O pilgrims, complete the remainder of your rites with humility, tranquility, and reverence. May Allah accept from you.

Know that if the law of Allah is not sufficient for humanity, then no refuge will ever suffice them besides it. Allah says:

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا﴾

“Indeed, this Qur’an guides to that which is most upright and gives glad tidings to the believers who do righteous deeds that they will have a great reward.” (Al-Israai:9)

O brothers, the scholars are a trust for the people of the earth. Through them the religion is known, and from them knowledge is taken. Around them revolve rulings, and upon their shoulders civilizations rise.

When people abandon scholars and follow the ignorant and the rabble, the religion is corrupted, knowledge is lost, and societies fall into disorder. This is precisely what the enemies, hypocrites, and agitators seek.

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar...

And to Allah belongs all praise.

O believers, hold firmly to these five essential matters:

First: Adhere to the divine command given to this Ummah:

Allah says:

﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

**“Hold firmly to the rope of Allah all together and do not become divided.”
(Al-Imran:103)**

Clinging to His firm rope, His straight path, and His noble guidance is the path to salvation and clarity.

Through this, you uphold the religion of Allah and convey it with wisdom and good speech.

Then, thereafter, convey the religion of Allah through kind speech, proper conduct, and a sound understanding of the purified Shari‘ah—without setting one text against another or misusing the evidences.

Second: Give thanks to Allah for His great blessings and immense favors. Do not allow His blessings upon you to be diminished, nor be ungrateful for His goodness. For through gratitude, blessings are preserved and calamities are repelled. Allah, the Most High, says:

﴿وَإِذْ تَأْتِيَنَّكُمْ رُبُكُمُ لَنِينِ شُكْرِكُمْ لَازِيدِنَاكُمْ ۖ وَلَنِيْنَ كُفْرِكُمْ إِنَّا عَذَابِي لَشَدِيدٌ﴾

“And when your Lord proclaimed: If you are grateful, I will surely increase you; but if you are ungrateful, indeed My punishment is severe.” (Al-Ibraheem:7)

Gratitude is expressed: Through the tongue by praise and remembrance, Through the limbs by obedience, And by fulfilling the rights of others, especially the weak, from what Allah has entrusted to you.

Third: Beware of trials, division, and Do not deviate from obedience to those in authority. Allah, Glorified is He, says:

﴿وَإِنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾

“And indeed, this is My straight path, so follow it, and do not follow other paths, for they will separate you from His path. This He has enjoined upon you so that you may become righteous.” (Al-Anām: 153)

The straight path is one—without deviation or distortion. Whoever seeks truth outside of it has strayed from the path of correctness.

Fourth: Uphold the righteous example. Allah said:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

“Indeed, in the Messenger of Allah you have an excellent example.” (Al-Ahzaab:21)

The upright model is what shapes the true character of a Muslim and reflects the reality of his faith.

Fifth: Take care of your children and families through education, guidance, and continuous care. Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

“O you who believe, protect yourselves and your families from a Fire whose fuel is people and stones, over which are stern and severe angels who do not disobey Allah in what He commands them, but do as they are commanded.” (At-Tahreem:6)

This protection is achieved by: Fulfilling what Allah has commanded, Avoiding what He has forbidden, guiding one’s family firmly yet wisely, And disciplining with justice without injustice or excess so as to preserve the religion and establish its teachings.

Then send prayers upon the chosen Prophet, Muhammad ibn ‘Abdullāh (peace and blessings be upon him), the best of creation and the leader of the righteous.

O Allah, send Your peace, blessings, and grace upon him, his family, his companions, and his followers. Include us among them through Your pardon and generosity, O Most Merciful.

O Allah, be pleased with the rightly guided caliphs, the just leaders who judged with truth and upheld justice and with those who follow them in excellence until the Day of Judgment. Include us among them by Your pardon and generosity, O Most Merciful of the merciful.

O Allah, grant honor to Islam and the Muslims, abase disbelief and the disbelievers, support Your servants who uphold Your Oneness, and rectify the affairs of the lands of Islam and the Muslims, O Lord of the worlds.

O Allah, grant success to the rulers of the Muslims to govern by Your Shari'ah and to uphold the Sunnah of Your Prophet Muhammad (peace be upon him). Unite their hearts, make them a mercy to their subjects, and guide them to all that You love and are pleased with.

O Allah, grant us success in the affairs of this world and the Hereafter, reform the conditions of all Muslims, fulfill the needs of the Ummah of Muhammad (peace be upon him), and make their final outcome good, O Most Merciful of the merciful.

O Allah, accept from the pilgrims their Hajj, from those performing 'Umrah their 'Umrah, and from those offering sacrifice their acts of devotion. Make it an accepted Hajj, a rewarded effort, forgiven sins, and a trade that will never perish. O Knower of what is in the hearts.

O servants of Allah, indeed Allah commands justice, excellence, and giving to relatives, and forbids immorality, wrongdoing, and oppression. He admonishes you so that you may take heed.

So remember Allah, the Most Great, and He will remember you; be grateful to Him for His blessings and He will increase you. And the remembrance of Allah is greater, and Allah knows what you do.