

## Hajj: The Most Comprehensive Worship And the Grand Universal Gathering

Prepared by: **Dr. Mufti Hafiz Muhammad Nadeem Rabbani**

(Presidential Award Winner)

Imam/ Khateeb Masjid Sayyedina Bilal (ﷺ), Paris, Ontario, Canada

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ  
تَقْدِيرًا، وَنُصَلِّيَ وَنُسَلِّمُ عَلَى النَّبِيِّ الْأُمِّيِّ الْمُرْسَلِ كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَدَاعِيًا إِلَى  
اللَّهِ بِأَذْنِهِ وَسِرَاجًا مُنِيرًا، وَعَلَى آلِهِ وَصَحْبِهِ تَسْلِيمًا كَثِيرًا كَثِيرًا-  
أَمَّا بَعْدُ! فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ-  
إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبْرَكًا وَهُدًى لِلْعَالَمِينَ فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا بَرَّهْنَهُ  
وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ  
عَنِ الْعَالَمِينَ (1)

وَقَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ حَجَّ لِلَّهِ، فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ." (2)  
صَدَقَ اللَّهُ مَوْلَانَا الْعَلِيُّ الْعَظِيمُ، وَصَدَقَ رَسُولُهُ النَّبِيُّ الْكَرِيمُ الْأَمِينُ-

It is the distinguishing glory of Islam that it has offered its believers a systematic program of unity and harmony among the Muslims. Whoever embraces Islam, has become a part of a community which is expressed by the five daily gatherings of Muslims. All the Muslims of a locality gain knowledge five times a day from each other's short stories. And then they become a practical picture of undifferentiated unity.

<sup>1</sup> - آل عمران : 3 : 96-97-

<sup>2</sup> - البخارى، محمد بن اسماعيل الجعفى، ابوعبد الله (م: 256هـ)، الجامع الصحيح : كتاب الحج، باب فضل الحج المبرور، تحقيق: محمد زبير بن ناصر الناصر، لبنان، بيروت، دار طوق النجاة، الطبعة الاولى، 1422هـ، الرقم: 1521، 133/2-

May Allah Ta'ala give Tawfiq of it to the prayerers of the entire Muslim Ummah.

After that, we get a big weekly gathering in the form of Friday, then the Eid gatherings are even bigger in which Muslims from nearby villages and towns also gather and express their solidarity. In addition to all this, Islam has given us a universal gathering in which the representatives of Muslims from all over the world gather. And that glorious day is 9th Dhu al-Hijjah when the believers of Tawheed gather together in Makkah in the ground of Arafat. Accordingly, the title of our today's conversation is:

**"Hajj: the most comprehensive worship and universal gathering."**

### **Types of Worships (Ibadah):**

With a little consideration, we can know very well that the acts of worship that Allah Ta'ala has given us, that is, the acts of worship through which we express our servitude before the Lord of the worlds, are of six (6) types:

1. **Financial worship (Ibadah):** Those forms of worship in which money is spent, for example: charity, Zakat, etc.

2. **Bodily worship (Ibadah):**

Those forms of worship in which physical strength is expended, for example: fasting, etc.

3. **Linguistic worship (Ibadah):**

Those forms of worship in which tongue is used, for example: Mention of Allah (Zikr) and glorification (Tasbeeh), supplication (Dua) and forgiveness (Istighfar) and Durood Sharif, etc.

#### **4. Bodily and linguistic worship (Ibadah):**

Those forms of worship in which the body and especially the tongue are used, for example: prayer, etc.

#### **5. Bodily and Financial worship (Ibadah):**

Those forms of worship in which both body and wealth are used, for example: Jihad in the way of Allah.

#### **6. Financial, physical and linguistic worship (Ibadah):**

Those forms of worship in which wealth, body and tongue all of them are used, for example: Hajj and Umrah, etc.

This division makes it clear that Hajj is an act of worship that is comprehensive act of worships. Even if you look at Hajj from another angle, it appears to be a comprehensive worship. For example, in the chapter of worship, Prayer, Fasting, Zakat and Hajj are the pillars of Islam, and among these acts of worship, Hajj is full of the characteristics of prayer, remembrance and glorification. Hajj, the characteristic of Zakat, which means spending one's wealth in the way of Allah Ta'ala, is also a clear demonstration of this. Hajj is the practical form of fasting, which means abstaining from sexual intercourse for a certain period of time. Similarly, abstinence is an order, and an exercise of self-control similar to fasting.

If we look at it from the third angle, it becomes clear that there is a vibrant glimpse of the worship of religion, Jihad, self-purification and training of people etc. in Hajj.

In short, Hajj is the most comprehensive form of worship and indeed, it is a gathering of worships. It is only Hajj which also gathers the representatives of Muslims from all over the world at one place.

Hajj is the best form of worship in the eyes of Allah Ta'ala, His beloved Rasool (ﷺ), the saints of Allah, the Lord, and the scholars of the Ummah. The righteous servants of Allah say well: Hajj is the name of a few prayers, faithfulness and supplications of the close worshippers of Allah Ta'ala.

☆ It is said about Imam-e-Azam Abu Hanifa Noman bin Sabit (رضي الله عنه) that until he had not performed Hajj, he was in doubt as to which is the best form of worship (Ibadah) in Islam. But when he himself performed Hajj and saw the numerous benefits that were hidden in this worship, he cried out that Hajj is the best form of worship.<sup>(1)</sup>

May Allah Ta'ala bless us with this happiness. Remember! whoever gets the opportunity of Hajj, must learn its problems.

### **Virtues and Merits of Hajj and Umrah:**

Describing the virtues of Hajj, Allah Ta'ala has stated in the Holy Quran:

<sup>1</sup> - خطبات عسكر: 2/252-

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبْرَكًا وَهُدًى لِلْعَالَمِينَ فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا قَامَ إِبْرَاهِيمَ  
وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ  
عَنِ الْعَالَمِينَ<sup>(2)</sup>

"Indeed, the first house that was built for people (to worship) is that (house) in Makkah (the Holy Kaaba), blessed and a guide (to Tawheed) for all the worlds. In this (house) are clear signs (of his respectability), (one of them) is (also) the place where Ibrahim (A.S) stood, and whoever entered it, entered into peace. And it is (obligatory) upon the people to perform Hajj to the House of Allah for the sake of Allah (especially on him) who has the strength (of the necessities) of the way to it, and whosoever refuses (to Allah or Hajj), then surely Allah Ta'ala is indifferent to the worlds."

Sayyiduna Rasool Allah (ﷺ) also described numerous virtues and merits of Hajj and Umrah in his Ahadith, some of them are as follows:

1. Hazrat Abu Huraira (رضي الله عنه) narrates that Sayyiduna Rasool Allah (ﷺ) said:

☆ "مَنْ حَجَّ لِلَّهِ، فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمٍ وُلِدَتْهُ أُمُّهُ."<sup>(3)</sup>

"Whoever performed Hajj for the sake of Allah Ta'ala in such a way that he did not commit any lewd or lascivious act or do any act of disobedience to Allah Ta'ala, then he returned from Hajj as pure as he was on that day when his mother gave birth to him."

2. Hazrat Abu Huraira (رضي الله عنه) narrates that Sayyiduna Rasool Allah (ﷺ) said:

☆ "الْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةَ."<sup>(4)</sup>

<sup>2</sup> - آل عمران : 3 : 96-97.

<sup>3</sup> - البخارى، محمد بن اسماعيل الجعفى، الجامع الصحيح : كتاب الحج، باب فضل الحج المبرور، الرقم: 1521، 133/2.

"The reward of a good Hajj is nothing but Paradise (that is, the Hajj which was performed with full sincerity, awareness, manners and conditions and no disobedience has been done in it, its reward is Paradise)."

3. At the time of his death, Hazrat Amr bin Al-Aas (رضي الله عنه) told the people that when he accepted Islam, Hazrat Sayyiduna Rasool Allah (ﷺ) said to him:

☆ "أَمَّا عَلِمْتَ يَا عَمْرُو! أَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ، وَأَنَّ الْهِجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا، وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ." (5)

"O Amr! Do you not know that Islam erases all those sins that were committed before it, and migration (in the way of Allah Ta'ala) also erases all those sins that were committed before it, and Hajj also erases all those sins that were done before Hajj."

4. Hazrat Abu Huraira (رضي الله عنه) narrates that Sayyiduna Rasool Allah (ﷺ) said:

☆ "الْحُجَّاجُ وَالْعُمَّارُ وَفِدَا اللَّهِ، إِنْ دَعَوْهُ أَجَابَهُمْ، وَإِنْ اسْتَعْفَرُوهُ عَفَّرَ لَهُمْ." (6)

"Those who perform Hajj and Umrah are guests of Allah Ta'ala, if they pray to their (host) Allah, Lord Almighty, He will accept their prayers, and if they seek forgiveness from Him, He will forgive them."

5. Hazrat Abu Huraira (رضي الله عنه) narrates that Sayyiduna Rasool Allah (ﷺ) said:

☆ "وَفِدَا اللَّهِ ثَلَاثَةٌ، الْغَازِيُ وَالْحَاجُّ وَالْمُعْتَمِرُ." (7)

<sup>4</sup> - الحميدى، عبد الله بن الزبير بن عيسى الاسدى القرشى المكى، ابوبكر (م: 219هـ)، المسند: احاديث ابى هريرة، تحقيق: حسين سليم اسد الداراني، سوريا، دمشق، دار السقا، الطبعة الاولى، 1996م، الرقم: 1032، 214/2.

<sup>5</sup> - ابن خزيمة، محمد بن اسحاق السلى النيسابورى، ابوبكر (م: 311هـ)، الصحيح: كتاب المناسك، باب ذكر البيان ان يهدم ما كان قبله، تحقيق: الدكتور محمد مصطفى الاعطى، لبنان، بيروت، المكتب الاسلامى، الطبعة الثالثة، 1424هـ، الرقم: 131/4، 2515.

<sup>6</sup> - ابن ماجة، محمد بن يزيد القزوينى، ابوعبد الله (م: 273هـ)، السنن: كتاب المناسك، باب فضل دعاء الحاج، تحقيق: محمد فؤاد عبد الباقي، مصر، القاهرة، دار احياء الكتب العربية، س ن، الرقم: 2892، 966/2.

"There are three guests of Allah Ta'ala, one who performs Jihad, one who performs Hajj and one who performs Umrah."

6. Hazrat Abdullah bin Umar Farooq (رضي الله عنهما) narrates that Hazrat Sayyiduna Rasool Allah (صلى الله عليه وسلم) said:

☆ "إِذَا لَقَيْتَ الْحَاجَّ فَسَلِّمْ عَلَيْهِ، وَصَافِحْهُ، وَمُرَّهُ أَنْ يَسْتَغْفِرَ لَكَ قَبْلَ أَنْ يَدْخُلَ بَيْتَهُ، فَإِنَّهُ مَغْفُورٌ لَكَ." (8)

"When you meet a pilgrim, before he reaches his home, greet him and shake hands with him and ask him to pray Allah Ta'ala for forgiveness for you, because he himself is forgiven."

### **Punishment for not Performing Hajj despite being able to afford it:**

Along with these mentioned virtues, if a person does not perform Hajj despite being able to afford it, there is also a strict punishment for him.

Hazrat Sayyiduna Umar Farooq Azam (رضي الله عنهما) said:

☆ "مَنْ مَاتَ وَهُوَ مُوسِرٌ لَمْ يَحِجَّ، فَلَيْمَتْ عَلَى أَيِّ حَالٍ شَاءَ يَهُودِيًّا أَوْ نَصْرَانِيًّا." (9)

"A person who is prosperous and wealthy, but dies without performing Hajj, then he can die in whatever condition he wants, whether he is a Jew or a Christian."

Hazrat Sayyiduna Abdullah bin Umar (رضي الله عنهما) said:

<sup>7</sup> - النسائي، احمد بن شعيب الخراساني، ابوعبد الرحمن (م: 303هـ)، المجتبى من السنن: كتاب مناسك الحج، باب فضل الحج، تحقيق: عبد الفتاح ابوغدة، سوريا، حلب، مكتب المطبوعات الاسلامية، الطبعة الثانية، 1406هـ، الرقم: 2625، 113/5.

<sup>8</sup> - الشيباني، احمد بن محمد بن حنبل، ابوعبد الله (م: 241هـ)، المسند: مسند عبد الله بن عمر، تحقيق: شعيب الارنؤوط/عادل مرشد وآخرون، لبنان، بيروت، مؤسسة الرسالة، الطبعة الاولى، 1421هـ، الرقم: 5371، 272/9.

<sup>9</sup> - ابن ابي شيبة، المصنف في الاحاديث والآثار: كتاب الحج، باب في الرجل يموت ولم يحج وهو موسر، الرقم: 14455، 305/3.

☆ "مَنْ مَاتَ وَهُوَ مُوسِرٌ لَمْ يَحُجَّ، جَاءَ يَوْمَ الْقِيَامَةِ وَبَيْنَ عَيْنَيْهِ مَكْتُوبٌ كَافِرٌ."<sup>(10)</sup>

"A person who is prosperous and wealthy (despite being able to afford it) and dies without performing Hajj, will appear before Allah Ta'ala on the Day of Resurrection in a state that it would be written between his two eyes (i.e. on his forehead) that he is a disbeliever (Kafir)."

### Hajj: A Practical demonstration of Islamic Unity and Brotherhood:

Dear brothers! Hajj is a worship with many virtues and blessings, it is a practical expression of unity of the Ummah along with political, cultural, material and spiritual benefits. On this occasion, there is a practical demonstration of Islamic unity, harmony, brotherhood and equality, and the idols of all kinds of sectarianism are broken. Hajj is an important means of maintaining brotherhood and love, because people of different colors, races, languages and regions from all corners of the world come together at the same place, at the same time, wearing the same clothes and chanting the same slogan, "Labbaik Allahumma Labbaik" (لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ). While raising the sound of "Labbaik Allahumma Labbaik" (لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ), they perform the same actions and activities, which strengthens Islamic unity and brotherhood, and expresses that Muslims are above the distinction of color and blood.

<sup>10</sup> - ابن ابي شيبة، عبد الله بن محمد العباسي، ابوبكر (م: 235هـ)، المصنف في الاحاديث والآثار: كتاب الحج، باب في الرجل يموت ولم يحج وهو موسر، تحقيق: كمال يوسف الحوت، السعودية، الرياض، مكتبة الرشد، الطبعة الاولى، 1409هـ، الرقم: 14454، 305/3-.



It is as if every year Hajj erases the geographical, ethnic, linguistic and political differences of Muslims belonging to different countries, and gives them the appearance of universal human unity. See the glory of Allah Taala that the rich and the poor, the king and the needy are painted in the same color on this great occasion, ending the division of humanity on the basis of wealth and status.

Similarly, Hajj plays a fundamental role in bringing the Muslim Ummah together on a single platform. Allama Muhammad Iqbal (رحمۃ اللہ علیہ) says:

The servant and the master, the needy and the rich became one.

When they reached His court, they all became one.

The basic philosophy of Hajj is to protect the Muslim Ummah from the economic plunder of non-Muslim tyrants, political rivalries, corruption and intellectual slavery in order to establish real peace in the Muslim world. In this context, this great global gathering of Hajj can create a wonderful revolution for the formation of an Islamic block (which guarantees the development of Muslims in the political, technical, practical, cultural and social fields), the elimination of differences between Arabs and non-Arabs, the restoration of their lost glory and the exaltation of the Muslim Ummah.

In short, Hajj in the real sense eradicates all apparent discriminations and multiple religious, ethnic, linguistic and regional differences, and creates a strong passion to inculcate humility, simplicity, love of Tawheed, fear of Allah Ta'ala, philanthropy, brotherhood, equality and national unity among

Muslims. This spirit is also the requirement of today's era and is the cure for the sufferings of humanity, especially the Muslim Ummah, as well as the guarantor of peace and security in the world. If the candle of brotherhood and unity will continue to burn among the Muslims, then surely there will be a circle of honor and dignity around them, and if this candle of unity is extinguished due to their negligence, then the honor will turn to the lamp of alienation. It is for this reason that Allah Ta'ala commanded them in the Holy Qur'an:

☆ **وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ.** (11)

"(O you who believed!) And hold fast to the rope of Allah Ta'ala (the Holy Qur'an) together and (after accepting Islam, instead of being many religious sects and political groups) do not be divided among yourselves (into many parts, and be one block of Islamic countries), and remember (always) the favor of Allah Ta'ala upon you (that) when you were enemies (to each others before Islam), He placed love in your hearts (with the blessing of Islam), then you became brothers by His grace. And you were on the edge of the pit of Hell, then He saved you from it (through faith). In the same way, Allah Ta'ala explains His verses to you so that you may be guided."

Dear friends! In the holy Qur'an, Allah Ta'ala is attributing the reasons for the unity of the Muslims to Himself, and He is informing the Holy Prophet of Islam (ﷺ), that O Messenger of Allah (ﷺ)! If you wanted to plant the seed of unity in the hearts of these people, then even if you spent all the resources, means and wealth of the whole world, this task was not within your power. Therefore, at one place in the holy Qur'an, Allah Ta'ala says:

☆ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ- (12)

"And He put love (for each other) among the hearts of the Muslims, if you had spent all that is in the earth (whenever) you could not put love among their hearts, but Allah Ta'ala (also favored you that He) put love among them, verily He is the Mighty, the Wise."

For this reason, with the pleasure and grace of Allah, the Lord of the Worlds, Sayyiduna Rasool Allah (ﷺ) established a bond of brotherhood among the Muslims and established a strong bond among the Muslim Ummah. The Muslims also tied themselves in this great connection, and they also moved on to the common faith of Tawheed, prophethood, Hereafter, Quran and Kaaba, due to which their unity became universal and global, and the world of disbelief (Kufr) trembled with their awe.

### **The Instructions of Unity in the Holy Quran:**

Describing the unity of the Ummah in the Holy Quran, Allah Ta'ala says:

☆ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ (13)

"(O people!) Verily, this (nation of Islam) is your religion, (it is the same religion of all the prophets), and I am your Lord, so worship (only) Me."

Inviting the followers of heavenly religions to unity, Allah Ta'ala said:

☆ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ (14)

"(O Habib ﷺ!) You say, O People (who have believed) in the Book (of Torah)! Come to something that is equal between us and you, that we should worship none but Allah Ta'ala, and we should associate nothing with Him (i.e. that we should not regard anyone as worthy of worship immortally and endlessly), and that none of us should take other than Allah as Lord (i.e. we should not consider anyone as His offsprings, nor should we obey anyone's order against His Shariah), then if they turn away, then (O Muslims!), you say: Bear witness that we are Muslims."

While describing the unity of all heavenly religions, Allah Ta'ala says:

☆ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ (15)

"(O Muslims!) He has appointed for you the same path of religion which He commanded Noah (عليه السلام), and (O Habib ﷺ! The same path) which We revealed to you, and that which We commanded Ibrahim and Musa and Isa

<sup>13</sup> - الانبياء : 21 : 92

<sup>14</sup> - آل عمران : 3 : 64

<sup>15</sup> - الشورى : 41 : 13

(عليهم السلام) to establish the religion (i.e. belief in Islam, the Oneness of Allah Ta'ala, obedience to Him, His Messengers, His Books and the Day of Resurrection), and (by adopting different beliefs) do not make a split in the religion."

While giving a message of unity to all human beings, Allah Ta'ala says in the Holy Qur'an:

☆ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا. <sup>(16)</sup>

"O people! Indeed, We created you from a male (Adam) and a female (Hawwa), and We made you into (different large) nations and tribes, so that (through it) you may recognize each other."

According to these verses of the holy Quran, we have to believe that in the first stage, the duty of unity among Muslims is obligatory on every Muslim, that is, unity will be fully visible only when every member of the Muslim Ummah follows this duty. Therefore, the duty of unity among Muslims is not an obligatory sufficiency that can be fulfilled by the actions of a particular individual or group or its obligation is dropped from the neck of others, but unity is a unique reality that is obligatory on every Muslims.

An Islamic unity is like a building, each brick of which contributes to its establishment and stability, and everyone who opposes unity by his words and actions, is equivalent to removing a brick from the Islamic unity, and its

repetition will destroy this beautiful building. It can turn it into an old ruin and give it the name of a sobbing corner of history.

### Why Inter-Muslim Unity is Important?

Why is inter-Muslim unity important? This is a question for the answer of which one does not have to turn to an intellectual or go to a library to examine the books, but if the helpless Muslim of today looks around him, he will find automatically the answer to this question easily.

Even in the countries called Islamic states, Muslims look helpless, but why?

Why is a Muslim displaced in his own Islamic state?

Why is a Muslim a victim of sectarianism, humiliation and exploitation in his own Islamic country?

Why is a Muslim a pauper in his own Islamic state while the followers of other religions are economically strong?

The answer to all these questions is the system of oppression (Cruel), with the evil flames of which the whole world, especially the Islamic world, is burning. It is this system which necessarily leads to the destruction of Muslims. The cruel conspiracies of the anti-Islamic elements are not hidden from anyone living today. Due to the successive attacks of arrogant powers, Muslims are becoming weaker and weaker day by day. But it can be said with certainty that all the above-mentioned anti-Islamic tactics of the enemies of Islam pale in comparison to their strategy by which they

have enslaved different countries for years and that strategy is this slogan: "Divide and rule."

Due to following this slogan and strategy, their arrogant system has remained in the world till date, and due to the prevalence and enforcement of this slogan, today's Muslim has been left far behind in the academic, economic and social fields. Therefore, if the most important reason for the backwardness of Muslims is the difference between them, it means that the best and most optimistic way to reach all-round development goals is unity by burying this backwardness in the grave of history.

### **Metaphors and Manifestations of the Unity of Ummah in Hajj:**

Hajj is a field of gathering for the Muslim Ummah to forget their differences and division, it is a place of honor after humiliation, it is a path of agreement after chaos, but it is the title of life and existence for Muslims. Therefore, it is not appropriate for the Muslim Ummah to remain unaware to the meanings and mysteries of Hajj. It is also a means of strengthening relationships and a place of renewed faith, because in Hajj a Muslim meets his Muslim brother from afar, listens to him, tells him of his pains and sufferings, and helps to fulfill his needs.

If we consider, we find that Hajj provides some goods for the unity of the Muslim Ummah as follows:

#### **1. Universality of Dawat-e-Ibrahim:**

The followers of all major and especially heavenly religions of the world feel privileged to call themselves the followers of Hazrat Ibrahim (عليه السلام). Despite all the differences between all religions, the personality of Hazrat Ibrahim (عليه السلام) remains the focal point of unity as the starting point of four and a half thousand years of known human history. In Surah al-Hajj, Allah Ta'ala says:

☆ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمُّكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَ تَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ (17)

"(Allah Ta'ala) made the religion of your father Ibrahim (عليه السلام) easy (which is included in the religion of Muhammad ﷺ). He named you Muslims in the previous (revealed books) and in this (Holy Qur'an), so that this beloved Rasool (ﷺ) may bear witness to you (on the Day of Resurrection that he conveyed the message of Allah Ta'ala to you), and you may bear witness to the people (of other nations that their messengers conveyed the message of Allah Ta'ala to them). So establish prayer, and pay zakat, and hold fast to the rope of Allah Ta'ala (i.e. hold fast to His beloved religion, Islam). He is your friend, so what a good friend he is and what a good helper he is."

By studying the background and history of Hajj, the fifth obligation of the favorite religion revealed by Allah Ta'ala, we come to know that after the



construction of the Ka'ba, Allah Ta'ala commanded Hazrat Ibrahim (عليه السلام) to invite all the people of the world to come to the house of Allah Ta'ala to perform Hajj. In the holy Quran, Allah Ta'ala mentioned this universal invitation and call in these words:

☆ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَا تُوبُكَ رَجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ. (18)

"And (We also told Hazrat Ibrahim (عليه السلام) to announce Hajj among the people, (and O Habib ﷺ! invite people to perform Hajj). They will come to you on foot, and on every lean (and slender) camel (riding) that comes from every distant path."

It has been described in the blessed ahadith about this blessed invitation that after this instruction, Hazrat Sayyiduna Ibrahim (عليه السلام) climbed a mountain, named Jabal-e-Abu Qubais, and called all the people of the world to come for Hajj to the House of Allah Ta'ala. So those who were destined to perform Hajj, heard his call in the backs of their fathers and the bellies of their mothers and said: "لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ".

It means that when Hazrat Ibrahim (عليه السلام) called the people for Hajj to the House of Allah Ta'ala, not only every living being on the earth listened his voice, but also in the spiritual world, they responded according to their abilities.

## 2. Unity through Tawheed:

Just think about the verses of Hajj in the Holy Quran, the wisdom of this great worship and its mysteries will become clear to you one by one. Hajj is a great symbol of Tawheed, so it is important that the worship of Hajj should be pure for Allah alone. Allah Ta'ala said in the Holy Qur'an:

☆ **وَأَذِّنَا لِلْإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ** (19)

"And (remember) when We (at the time of building the Ka'ba) clearly told Ibrahim (عليه السلام) the location of this house (the Ka'ba Sharif), (and told him to say to everyone) that do not associate anything with Me, and keep My House (the Holy Ka'ba) clean for those who circumambulate (offer Tawaf) it and those who stay (in it for worship) and those who bow down and those who prostrate."

Tawheed is the pillar of human caliphate on earth. It is the most desirable and the most necessary thing. A strong country can be established only on the pillars of Tawheed, and by distorting and erasing it, that country becomes null and void.

The spread of Oneness of Allah makes the Islamic country strong and the destruction of Tawheed makes that country humiliated and weak. It is only Tawheed that leads people to the peace and safety from polytheism with Allah in His Divinity and Lordship and from atheism in His Names and Attributes. It is Tawheed that connects hope and fear, help and supplication

to Allah Ta'ala and that the earth should be ruled only by the Shariah of Allah Almighty. It is Tawheed that fills the hearts of Muslims with pure faith and it is for the greatness of Tawheed that Hajj has been made lawful. As Allah Ta'ala says in the Holy Quran:

☆ حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ. (20)

"(Be) one with (the religion of Islam of) Allah Ta'ala, and do not associate partners with Him."

### 3. The Purpose of Hajj is to attain Piety:

The agreement among human beings, which developed on the basis of hypocrisy instead of piety, jealousy instead of goodwill, and ordinary appearance instead of inner unity, such an agreement is neither long-lasting nor required by the Shariah. Islam wants a unity among its believers that is based on divinity. The purpose of Hajj is also to develop piety among people and then the foundations of unity formed on its basis will be very strong. That's why it has been commanded abundantly in the verses of Hajj that piety (Taqwa) should be adopted. Allah Ta'ala says in the Holy Quran:

☆ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ. (21)

"And (O people!) fear Allah Ta'ala and believe that Allah Ta'ala is severe in punishment."

☆ وَتَزُودُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ. (22)

<sup>20</sup> - الحج : 22 : 31 -

<sup>21</sup> - البقرة : 2 : 196 -

<sup>22</sup> - البقرة : 2 : 197 -

"And take the necessities of the journey with you, then indeed the best of the necessities of the journey (of Hajj) is piety. And O people of wisdom! Be afraid of me."

☆ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ (23)

"And fear Allah Ta'ala, and believe that to Him you will be gathered."

☆ ذَلِكَ وَمَنْ يُعِظْمُ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ (24)

"This (is the truth), and whoever honors the signs (that are reminders of the commandments) of Allah Ta'ala, verily, their respect is from the piousness of hearts."

☆ لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَائُهَا وَلَكِنْ يَنَالُهُ التَّقْوَى مِنْكُمْ (25)

"The meat of the sacrifices (of your slaughtered animals) does not reach Allah Ta'ala nor their blood, but your piety (sincerity) reaches Him."

All the rites of Hajj indicate that all Muslims are like one body, and all of them are like a house, one part of which strengthens the other part. And on the auspicious occasion of Hajj, all Muslims of the world spend their time in blessed places where manifestations and metaphors, scenes and signs of piety can be seen everywhere with open eyes.

#### 4. Unity in External Identity:

The unity in the outward appearance of the pilgrims is actually a means of highlighting the sense of unity in the hearts of believers, whether it is related

<sup>23</sup> - البقرة : 2 : 203-

<sup>24</sup> - الحج : 22 : 32-

<sup>25</sup> - الحج : 22 : 37-

to the dress of Ihram, the words of the language, the style of travel or the moments of stay. One's permanent identity and dress is nothing but that he is a believer who intends to attend the court of his Lord. This outward identity strengthens the foundation of mutual brotherhood and union. Therefore, when the pilgrims change their everyday clothes with the same Hajj clothes, then everyone becomes in the same shape. Reciting the same Talbeeh, they turn to the same Lord, circumambulate the same house (i.e. offer Tawaf) and perform the same formalities.

Surely, this form is the best fruit of piety, which conveys the message to people that there is no reason for us to hate each other and remain strangers to each other. This world is not a place of cruelty of the oppressors, nor is it a place of pride for one another because of lineage. On the contrary, if the message of this external identity is absorbed in the heart of the believer, then he will consider all human beings as the children of one mother and father, as Allah Ta'ala says in the Holy Quran:

☆ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا<sup>(26)</sup>

"O people! Verily, We created you from a male (Adam) and a female (Hawwa), and We made you into (different large) nations and tribes, so that (through it) you may recognize each other."

This division is for mutual introduction, sympathy and cooperation whereas color, language and gender have no place in this division. And language,

gender and homeland have no importance to Allah Ta'ala. There is only one scale by which the worth of a human being is determined and on the basis of which the quality of people is recognized, that scale is piety. Allah Ta'ala says in the Holy Quran:

☆ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ. (27)

"Indeed, the most honorable among you in the sight of Allah Ta'ala is the most pious among you."

### 5. Islamic Philosophy of Worship:

Collectiveness and unity is one of the principles of Islam. There are many manifestations of unity and collectivity in Islamic Shariah. Just look! Allah Ta'ala, the Lord of the worlds, is one, and the Book of Allah (the Holy Quran) is also one, and the Holy Prophet (ﷺ) is also one, the religion is also one, the Qibla is also one, and the Ummah is also one. In order to research and prove the unity and collectivity of the Ummah, Islam has made it necessary to live with the congregation, and in a Hadith, Hazrat Abdullah bin Umar Farooq (رضي الله عنه) narrates that Sayyiduna Rasool Allah (ﷺ) stated:

"يَدُ اللَّهِ عَلَى الْجَمَاعَةِ فَاتَّبِعُوا السَّوَادَ الْأَعْظَمَ، فَإِنَّهُ مَن شَدَّ شَدَّ فِي النَّارِ." (28)

"The hand of Allah Ta'ala is on the congregation, so follow Sawad Azam, and whoever leaves the congregation and separates, he will be thrown into the fire of Hell."

<sup>27</sup> - الحجرات : 49 : 13 -

<sup>28</sup> - النيسابوري، محمد بن عبد الله الحاكم الطهيماني، ابو عبد الله (م: 405هـ)، المستدرک على الصحيحين : كتاب العلم، حديث ابن عمر، تحقيق: مصطفى عبد القادر عطا، لبنان، بيروت، دار الكتب العلمية، الطبعة الاولى، 1411هـ، الرقم: 392، 1/199 -

And in order to prove this unity and collectivity, collectivity has also been conditioned in all Islamic worships, and Allah Ta'ala has addressed the Ummah with the word “Jama't” in all guidelines, which indicates that they are all one Ummah, and they all are like one body, there is no difference between them. Any command is given to all these people of the Ummah as a whole, and they are all prohibited from doing something as a whole.

In Islam, there are also collective worships such as congregational prayers, Friday prayers, and Eid prayers, but this great gathering (of Hajj) gives centrality to remembrance and unity, and brings Muslims from all corners of the world to a single point and collects them on it which is a very meaningful process. It is a fact that the entire Muslim Ummah and all Muslims, despite their linguistic, ethnic, religious and cultural differences, gather in one place and perform specific actions of worship, grieving, remembrance, and meditation together, which is a very significant deed. From this we can conclude that in the eyes of Islam and from the Islamic point of view, the unity of hearts and minds is not only essential in the field of politics and Jihad, but it is also very important to go to the house of Allah Ta'ala, to be hearts close to each other, and to have the bodies and souls in each other's company.

Therefore, according to the command of Allah Ta'ala in the Holy Qur'an, it is not beneficial to hold the rope of Allah separately, but it is necessary to hold it together, and it is essential for all the Ummah to be with each other.

So together, hold fast to the rope of Allah Ta'ala, and embrace together the safe center of divine education and guidance. It is very important that our hearts be together, our souls be together, our thoughts be together. What we perform Tawaf, and move in the form of a circle around a center, is actually a symbol of the movement and progress of Muslims around the axis of monotheism (Oneness of Allah Ta'ala). This gives us a lesson that all our actions, activities and motivations should be around the axis of Oneness of Allah Ta'ala, and this lesson is for our whole life.

### **Brief Summary:**

Dear Muslim brothers! We are about two billion Muslims in the world today. There are more than 55 independent Muslim states. One third of the world's population consists of Muslims. We have great land, sea and air resources. Seasonal moods are appearing on our horizon. We are being blessed with many blessings of Allah Ta'ala every moment, but no one knows who we are, what is our identity? We have become the tools of the infidels and disbelievers. The demand for knowledge is not our incentive. We do not have all the systems and philosophies of the world. A large part of the Muslim Ummah is suffering from misguidance. Fights and enmity with each other has become the mission of our life.

Remember! It is the need of time today for all Muslims to come together against the enemy, and maintain their union and power. Today the world of infidelity is united, and the international institutions under them are not only



blind, but equal participants in the conspiracy. We all are seeing how the Muslim Ummah has been treated for some time, how the blood of Muslims has been played in Palestine, Iraq, Syria, Afghanistan, Burma etc., millions of Muslims were martyred there.

Now we can see how our Muslim brothers in Palestine have been treated. They are being killed like animals, there is a hot market for murder. Muslims are being persecuted in Kashmir. Have we ever wondered why this is so? The reason for this is that there is no unity and consensus in the Muslim Ummah, there is no collectivity, there is difference, there is chaos.

However, it is narrated in a Hadith on the authority of Hazrat Abdullah bin Umar Farooq (رضي الله عنه) that Hazrat Sayyiduna Rasool Allah (ﷺ) said:

"الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً، فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتِ يَوْمِ الْقِيَامَةِ."<sup>29</sup>

"A Muslim is the brother of a Muslim, he does not oppress him, and he does not leave him helpless. Whoever is busy in fulfilling the need of his Muslim brother, then Allah Ta'ala fulfills his need, and whoever relieves from a Muslim one of his sufferings, then Allah Ta'ala will remove from him one of the sufferings of the Day of Resurrection."

But we have forgotten this beautiful lesson of our beloved Holy Prophet (ﷺ), and our unity has been divided. We have to remember the lesson of the unity of the Ummah again through this global gathering and the five daily

<sup>29</sup> - البخارى، محمد بن اسماعيل الجعفي، ابو عبد الله (م: 256هـ)، الجامع الصحيح : كتاب المظالم والغصب، باب لا يظلم المسلم المسلم...، تحقيق: محمد زبير بن ناصر الناصر، لبنان، بيروت، دار طوق النجاة، الطبعة الاولى، 1422هـ، 128/3.

prayers, and small and large gatherings on Friday, etc. Furthermore, we have to destroy the idols of sectarianism, linguistics, nationality, patriotism, ethnicity, culturism, classism and tribalism. Then it can be hoped that we can get the benefits of this comprehensive worship and universal gathering that is Hajj.

We pray to Allah Ta'ala to make this global gathering a means of restoring the greatness of Muslim Ummah. May Allah Ta'ala grant us the ability of perfect knowledge and good deeds, accept our prayers, fasts, charity and all noble activities. And may Allah Ta'ala grant us the ability to avoid sins and disobedience in the next life, and we ask Him for our complete forgiveness and pardon, and may Allah Ta'ala enable us to fulfill each other's rights in a good way.

آمین بجاه سیّد المرسلین خاتم النبیین ﷺ، وآخر دعوانا ان الحمد لله رب العالمین،  
وصلی الله علی نبینا محمد وعلی آله وأصحابه أجمعین۔