



جامعة الأئمة في سلاغور
JABATAN AGAMA ISLAM SELANGOR

JOURNEY TO THE HOLY LAND



Let us increase our *taqwa* of
Allah *Subhaanahu Wata'aala*
by fulfilling all of His
Commands and avoiding all of
His prohibition.

May Allah *Subhaanahu
Wata'aala* grant us ease and
blessings in wading through the
lives of this world and the
Hereafter.

The topic of today's *khutbah* is
“Journey To The Holy Land.”

At this moment, millions of
Muslims are gathering around
Baytullah al-Haram in Makkah,
to respond to the call of Allah,
as it was mentioned in al-
Qur'an:

“And proclaim to the people
the hajj [pilgrimage]; they will
come to you on foot and on
every lean camel; they will
come from every distant
pass.”

(al-Hajj 22:27)

Hajj is from among the pillars of Islam, a strong foundation in the religion. It is obligated upon every Muslim if all conditions fulfilled, to be performed once in their lifetime.

By performing the ‘ibaadah of hajj, then one’s Islam is deemed as complete and perfect. The Muslims arrive as the guests of Allah in responding to His Call, with only one solemn pledge:

*“Here I am O Allah, here I am,
there is no partner for You, here
I am, Verily all praise for You,
and every bounty is from You,
and all dominion is Yours - You
have no partner.”*

Utterance of the *talbiyyah* with a sincere heart and *khushoo'* will be rewarded with the glad tidings of Allah's Paradise. In Islam, some '*ibaadah* are *badaniyyah* in nature,

which emphasize on the physical capability such as *salaah* and fasting. Some are *qalbiyyah*, meaning worship of the heart such as *dhikr*. Also there are ‘*ibaadah* that are *maaliyyah* in nature,

which involves money and wealth such as *zakaat*, *infaq*, and *sadaqah*. The ‘ibaadah of hajj is a combination of all three types, namely *badaniyyah*, *qalbiyyah*, and *maaliyyah*.

The physical body partakes by performing the deeds, the heart obeys and surrenders, and the wealth as a determining factor. All three forms a unity that is inseparable.

Truly, we congratulate those
that are honored to be among
the guests of Allah for this
year. To be selected for the
noble journey to The Holy
Land is

indeed a *ni‘mah* and success in
the life of the slave of Allah.

Hajj provides *tarbiyyah* for
Muslims to have *mujaahadah*
by spending a significant
portion of their wealth,

having strong determination,
and firm resolution. They must
be willing to leave their
homeland, parting with their
loved ones, their career and
livelihood, enduring the extreme
hot or cold desert weather, and
consuming food

that are at times may not be appetizing. However, in answering the call from Allah, they defiantly went through those struggles with resilience, that their *imaan* shot high and solidified.

The journey for hajj necessitates adequate provision and sufficient preparation. In addition to the required knowledge, other essential matters that should be taken into account are:

1- When leaving home to begin the journey to the Holy Land, purify one's intention with utmost sincerity for the sake of Allah *Subhaanahu Wata'aala* Alone. This *niyyah* will be the

differentiating factor whether one goes for hajj truly in answering the call of Allah, or just mere ritual act. The *niyyah* is the basis for all acts, whether in hajj or other ‘ibaadah. If the intention and

determination is not strong, then the ‘ibaadah will not reach the level of perfection. This is as it was mentioned in a *hadeeth* where Rasulullah *sallAllahu ‘alayhi wasallam* said:

“The reward of deeds depends upon the intentions...”

(al-Bukhaari)

2- Upon reaching the destination, take full advantage of such blessed opportunity. Indulge oneself in ‘ibaadah as much as possible, fulfilling the arkaan (pillars) and

waajibaat (obligatory acts), and making *du ‘a* at locations and times that are *mustajab* (accepted). *Insha Allah*, our *du ‘a* will be accepted by Allah. Increase the *sunnah* acts such as *tawaaf*, *salaah*,

i ‘tikaaf, tilawah al-Qur’an, adhkaar, and istighfaar in Masjid al-Haram. because one *raka‘ah* of salaah in Masjid al-Haram is equivalent to 100,000 times *raka‘ah* in other *masaajid*,

and one *salaah* in Masjid an-Nabawi is equivalent to 1000 times *salaah* in other *masaajid*.

3- The Noble Sanctuary of Makkah is likened to a mini *akhirah*,

meaning that while there, one must be honest towards himself or herself. When afflicted with hardship, do not blame others but instead attribute its cause to one's own self.

Therefore, one must be very mindful and vigilant of every word uttered and action so as to not offend others.

4- While being in the thick of the crowd, do not question or judge the actions of others.

There, one will observe *salaah* being performed in different ways according to the *madhhab* being adhered to. Therefore, do not hasten to question or dispute the different ways performed by the Muslims there.

5- Undoubtedly, hajj is a very challenging ‘ibaadah. Hence, those going for hajj must equip themselves with solid patience. In this context of *sabr*, there are three areas that will necessitate *sabr*

sabr in fulfilling the commands and obedience, *sabr* in abstaining from evil deeds and prohibitions, and *sabr* when afflicted with calamities and tribulations.

In the beginning, we will be tested by sacrificing comfort and normal daily activities. However, the soul will endure and have *sabr* without any regret,

and deem that all difficulties endured are from *sunnatullah*. Grief and happiness, difficulty and ease, will come interchangeably. The ‘ibaadah of hajj can develop mankind to have *amaanah*, *ikhlaas*, honesty,

and reliability, also producing individuals having *tawaddu'* (piety) and free from blameworthy traits such as *takabbur* (pride), *riyaa'* (showing off), arrogance, and *khiyaanah* (betrayal).

Even more, while performing hajj, it is forbidden to cause disturbance and wickedness.

In a *hadeeth*, Rasulullah *sallAllahu ‘alayhi wasallam* said:

“He who performs hajj and does not speak obscenely or commit evil will return clean from his sins just as the day his mother gave birth to him.”

(Agreed Upon)

The ‘ibaadah of hajj has many secret and *hikmah* behind its rites, among them:

1- The wearing of *ihraam*

This is a symbol of equality among mankind in the Sight of Allah *Subhaanahu Wata ‘aala.*

No wealthy tycoon, nobleman
and royal family member, and
slaves that are deemed as
lowly or debased. With the
white garment worn, gone are
the status and rank for those
that think

highly of themselves, gone are the dignity for those that deem themselves honorable, and gone are pride and arrogance.

2- *Wukuf* in ‘Arafah

It falls on the 9th of Zhulhijjah, reminding us of the future event that will take place,

where all creations will be assembled in al-Mahshaar on the Day of Resurrection.

Everyone will be worried and concerned, whether their deeds will be accepted or rejected by Allah *Subhaanahu Wata ‘aala.*

By pondering upon this event,
the heart will lower in humility
and desperately hope for the
mercy of Allah *Subhaanahu
Wata ‘aala*. Do not be like some
Muslims, whom are lacking in
their

good deeds but boldly claim having attained great reward, hence consider themselves more honorable than others. Even worse are those that brazenly claim that they will definitely enter Paradise.

Such attitude manifests the symbol of a human being that is arrogant and heavily immersed in his arrogance that is only fueled by *Iblees la ‘natullah.*

We sincerely hope that all of our brethren that will become the guests of Allah this year will attain hajj *mabroor* (accepted). Therefore, they must renew and purify their intention

before beginning their journey to the Holy Land. Have *sabr* in facing various situations while there. Utilize the ample opportunities to perform as much *fard* and *sunnah* at all times.

Stay vigilant so as to not fall into evil deeds and sinning. All body parts must be closely monitored such as the eyes, mouth, limbs, and others.

Those that have tried their utmost in performing hajj will truly feel sorrow and yearn to return to the Holy Land.

Furthermore, there are some that are hoping to die in the blessed land.

For us who hasn't fulfilled the hajj obligation, then:

- 1- Have the intention and determination to perform hajj as soon as possible
- 2- Strive and begin saving

up to obtain the sufficient amount.

3- Strive to perform hajj at a young age.

4- Strive to increase one's knowledge on matters pertaining to hajj.

“Hajj is [during] well-known months, so whoever has made hajj obligatory upon himself therein [by entering the state of *ihraam*], there is [to be for him] no sexual relations and no disobedience

and no disputing during hajj.
And whatever good you do –
Allah knows it.
And take provisions, but
indeed, the best provision is
fear of Allah. And fear Me, O
you of understanding.

(al-Baqarah 2:197)

بَارَكَ اللَّهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ وَنَفَعَنِي
وَإِيَّاکُمْ بِمَا فِيهِ مِنَ الْأَيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ
مِنِّي وَمِنْكُمْ تِلَاقُتُهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ
فَوْلِيْ هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيْمَ لِيْ وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

**O Allah, You are the Almighty Lord,
we are grateful unto You for having
bestowed upon us Mercy and
Blessings, nourishing us to strive
to continue in strengthening the
Muslim nation especially the state
of Selangor, as an advanced,
progressive, peaceful, and
benevolent state.**

**We beseech and beg You, Ya Allah,
to strengthen our *imaan*, increase
our good deeds, strengthen our
unity, increase our provision,
enrich us with beneficial
knowledge, nourish our soul with
beautiful *akhlaaq*, guide us to the
Path that is Pleasing to You,**

protect us from Your severe tribulations such as the long drought, severe flooding, disease outbreak, violence and instability, poverty, and others, so that our land will become more peaceful and blessed.

Oh Allah, we ask You to open up the hearts of the Muslim *ummah* especially in Selangor, to fulfill their *zakaat* obligation as You had decreed in al-Qur'an. Bless the lives of those who have fulfilled their *zakaat* obligation, loving and caring for the poor and needy.

**Purify their wealth and soul so that
they will live according to that
which pleases You. Protect the poor
and needy from disbelief and
everlasting poverty. *Allaahummaa
ameen***



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :

BAHAGIAN KHUTBAH,

JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :

UNIT TEKNOLOGI MAKLUMAT,

JABATAN AGAMA ISLAM SELANGOR