

Important Directives of Quraan

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Allah says “None can change Allah’s words” Al Kahf (018), Ayat 027

HAJJ:

Hajj is obligatory (FARZ) once in a life time subject to ones affordability (Al_Quraan_003:097).

Therefore those who can not afford to bear the expenses and other formalities involved, it is not necessary for them to perform free Hajj on other’s money as Allah says ‘there is no compulsion in religion (Al_Quraan_002:256).’ Hajj performance should be based on hard earned money free from any irregularity and corruption and there should not be any debt and other obligations on the person concerned performing Hajj. Hajj Badal or performing Hajj for some one else as a substitute conflicts with the clear directives of Quran which say ‘No bearer of any burden can bear the burden of another person (Al_Quraan_017:015, 035:018). Further substitute of performance of Hajj for dead persons/relatives are not at all supported in Quran or in any authentic Hadiths. There are clear directives of Allah that ‘Dead persons in graves can not speak or listen (what to speak of receiving substituted Hajj in absentia) and they will only be awoken on Judgment Day (Qiyamath) and until then they will lay under Barzaq (barrier/partition veil) which prevents them from awakening (Al_Quraan_023:100, 027:080, 030:052, 035:022)’.

According to authentic Hadith, our Prophet performed only one Hajj which set an example to discourage excessive performances of Hajj and also lessen the burden of expenditure involved so that the money thus saved can best be utilized to help the poor and needy. Besides other problems and travel difficulties being faced particularly by Ajmi Muslims living in distant lands far and wide will also be lessened. Allah has made religion of Islam easy to follow (Al_Quraan_027:001). After Hajj performance and Tawbah (repentance), the person concerned should shun all evils and sins and live a life of piety and do good deeds to earn the blessings of Allah. Calling one self as Haji or Al-Hajj to impress others should be avoided as it is a personal religious matter.

SACRIFICE OF ANIMALS (QURBANI) at Hajj:

Qurbani is linked with the performance of Hajj and those who can not afford sacrifice of animals, they should keep fast for 3 days during the Hajj and further 7 days after they reach their homes; thus totaling 10 days. (2:196 / 22:27-37). The concept of sacrificing animals on Eid ul Azha by all those not performing Hajj as if it is one of the Faraiz is not supported in Quran. There is no compulsion in religion of Islam (2:256).

Details of Qurbani as Sunnath Ibrahimi are given in another Surah Al Sifah (037), Ayath 102-108. Calf Qurbani is prohibited (due to its infancy) and the cow for Qurbani should be neither too old nor have any disability or defect but it should be young (Al_Quraan_002:067-071). Only TAQWA (piety) of the Qurbani giver reaches Allah not the meat (Al_Quraan_005:027, 022:037) which means that the Qurbani giver should be practicing piety and be free from sins and evils. There is no compulsion in religion of Islam (Al_Quraan_002:256).

In view of the above strict and specific directives of Allah which no body can change (Al_Quraan_018:027), all of us should avoid all sort of deviations and excesses being practiced by us. We should be sober and considerate in religious matters. Only Authentic Hadith which are in conformity with the Quranic directives should be accepted. Please email or make copies of these Quranic directives and circulate to all our Muslim brethren and sisters to promote and spread of Quranic knowledge. May Allah bless us all.

Ref: ‘The Holy Quran’ by Abdullah Yusuf Ali;
‘Tarjuma Quran’ by Syed Abul Ala Maudoodi;
‘The Quran’ published by Saheeh International, Shah Fahd National Library, Riyadh.

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