

Mawlana Shaykh Muhammad Adil ar-Rabbani

ACCOUNTABILITY ON THE OBLIGATION OF HAJJ

As-Salamu ‘Alaykum wa RaḥmatuLlāhi wa Barakātuh.

A‘ūdhu BiLlāhi Minash-shayṭāni r-raġīm. BismiLlāhi r-Raḥmāni r-Raḥīm.

*Wa ṣ-Salātu wa s-Salāmu ‘alā Rasūlinā Muḥammadin Sayyidi l-Anwālina wa l-Akḥbirin.
Madad yā RasūlAllāh, Madad yā Sādāti Aṣḥābi RasūlilLāh, Madad yā Mashāyikhinā,
Dastūr Mawlana Sheikh Abdullāh al-Fā’iz ad-Dāghistāni, Sheikh Muḥammad
Nāẓim al-Ḥaqqānī. Madad. Tariqatunā aṣ-Suḥbah wa l-Khayru fi l-Jam‘iyyah.*

Shukr to Allāh ﷻ, we are in the month of Shawwāl. It was a heavy month. This month falls between holy Ramadān and ḥajj. Now, in shā’a Llāh, after tomorrow is the start of the month of Dhul Qa’dah. The ḥajjīs begin their journey to ḥajj. For these people, it is a blessing from Allāh ‘Azza wa-Jalla, as a miracle.

Of course, there’s a difference between what Allāh ‘Azza wa-Jalla says and what people do according to their own minds. It cannot be compared. There is no such thing as comparison for that. What Allāh ‘Azza wa-Jalla has appointed for people is for their benefit and for their good. Ḥajj is one of them. If a person has wealth and is healthy, it is obligatory for him to do it. It is one of the conditions of Islām. Those who do not do it will have incompleting the conditions of Islām: The first is Kalimat Shahādah. The second is prayer. The third is fasting. Then zakāt and ḥajj.

People do all the others; they can do them. But as for the matter of ḥajj, most people don’t give it much importance. Even if one gave it such an importance, there are a lot of obstacles right now. If he said “Let’s go to ḥajj right away” and he had the money, there are still a lot of other obstacles that he cannot do it. If he cannot do it, after he makes the intention, Allāh ‘Azza wa-Jalla accepts his intention. But those who never think about it will regret it in ākhirah, “If only we had done it.”

Of course, it could be done as ḥajj badal (by proxy). Its reward compared to ḥajj is one in a thousand, one in a ten thousand or one in a hundred thousand. That much reward and virtues are attained by a person. That’s another matter. But, of course, at least he will be saved from this sin. That applies for those who have wealth and are healthy, but do not go. But for others who are poor or sick and could not go, the ḥajj performed in their place will be accepted. Then, it will be like going.



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When one has no wealth and cannot go, then the obligation is waived. And when it's not an obligation, he will not be held accountable. So there is no sin upon this person. Allāh 'Azza wa-Jalla, "إِذَا أَخَذَ مَا أَوْهَبَ أَسْقَطَ مَا أَوْجَبَ", "If He ﷻ took what He ﷻ has granted, He ﷻ drops what He ﷻ has obligated." This is a rule of Fiqh. There is no accountability for what He ﷻ has not given. That thing is waived. The order is waived. For example, this may be upon the madmen. The man is crazy. He has no mind. So neither prayer is obligatory for him, nor fasting is obligatory. He is not mukallaf (responsible). And according the matter of ḥajj, who has no money or has no good health, the obligation is waived for him. If he cannot do it, he is not held accountable for it. But if there isn't any obstacle, a person should do it. As we said, there are many obstacles now. When they say, "It is forbidden. This and that. We will take that much people. We will accept only this much," that obligation is waived for the person. Otherwise, he must go.

May Allāh ﷻ grant it to everyone. Because such a journey is necessary for everyone's spirituality, to gain virtue, barakah and reward. Performing one prayer in Masjid al-Harām is like performing a hundred thousand prayers. A prayer has as much virtue as all the prayers you perform in a lifetime. Visiting our Holy Prophet ﷺ, standing in his ﷺ presence is another beauty and another benefit. And every prayer performed there is worth a thousand prayers; its reward, virtue and everything. May Allāh ﷻ grant it to all of us. May those who could not go be granted it, in shā'a Llāh.

Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

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