

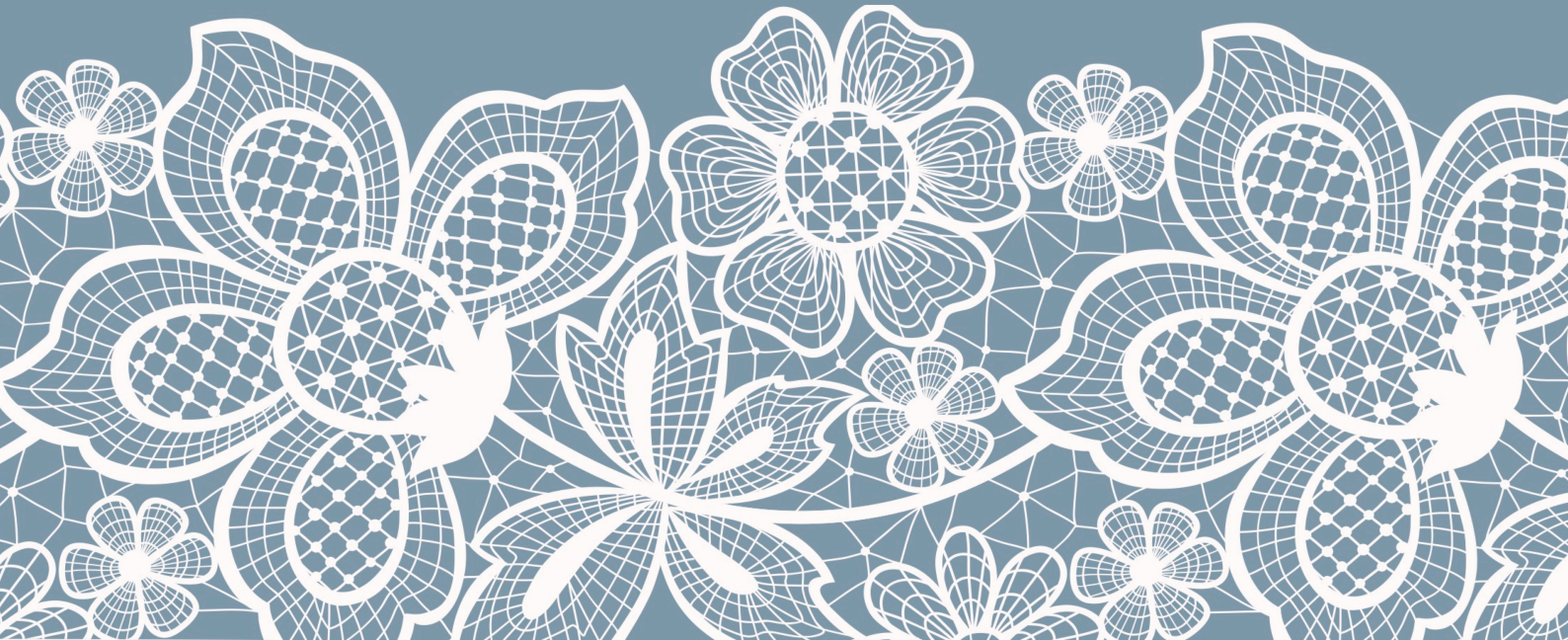


Hajj

Journey of a Lifetime

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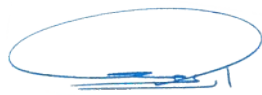
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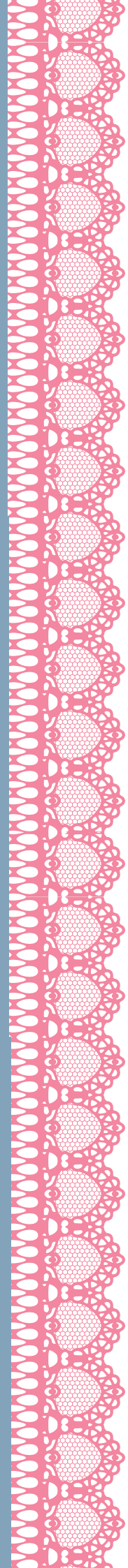
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لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Table of Contents

Introduction	4
Goals of Hajj	6
Hajj of the Heart	17
Hajj of the Body	28
Best Dua on Day of Arafah	35
Reminders:	40
Names of Allah	41
Surah Al Hajj	63
What to pack ?	68
Hajj at a glance	71

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Introduction

Hajj is one of the five pillars of Islam, obligatory for every Muslim who has the financial and physical means to perform once in a lifetime. Hajj is a great symbol of Islam as on this unique journey around two million Muslims from all corners of the world gather, wearing the same unstitched white robes, standing in unity to worship their Lord, irrespective of their nationality, status, education or wealth. It is the greatest annual gathering of people, with one purpose - to gain the Pleasure of Allah and Paradise. It is incumbent on Muslims to educate themselves on the status and rituals of Hajj in order to fully benefit from it and perform it in the best manner.

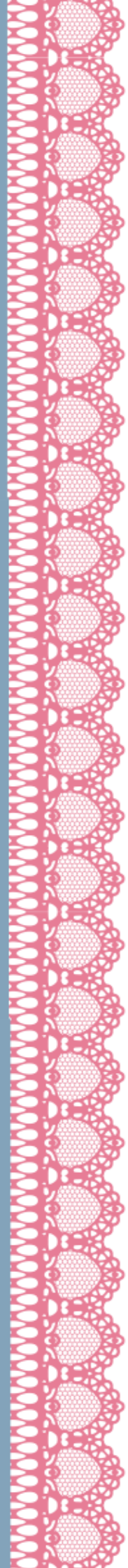
The journey to hajj, requires one to leave behind his wealth, family, home and desires, and strive for the pleasure of Allah. Such a journey is almost a prelude to our final journey to Allah when we will leave behind our wealth, family and all that we were attached to, to stand before our Rabb. We need to remember that people gather here by the invitation from Allah, and none can gather people in such mass except Allah, and it is Allah, the Almighty Who will gather mankind again on the Day of gathering, and this is easy for Allah.

Hajj consists of a series of worship, where we are out of our 'comfort zone', and hence we are reformed by the circumstances in which we fulfill the rituals. This requires one to struggle against the self, adjust to situations and people in order to benefit from this journey. Believers who reflect on this journey, will come to hajj in complete submission, knowing that their goal is immense- The Pleasure of Allah and Paradise.

“Many go to Hajj with their limbs but only a few go to Hajj with their hearts”

It means their heart is constantly attached to Allah, they are not arguing or getting angry at the people, they are doing their best to behave in the best way, they know Hajj is a reflection of the Day of Judgement. They are coming to Allah as an obedient slave because they have a great

Goal: *“The Pleasure of Allah and Paradise”*



Goals of Hajj

The meaning of the word (الحج) is (قصد) which means to head in a single direction with a goal in mind. The journey of (الحج) is a journey of the heart and our goal (قصد) is the Pleasure of Allah. When we go to Hajj, we should not be weighed down by the experiences of others, nor should we come with an assumptive, or negative mindset. Each person will have a unique experience and no two people will go through the same thing. Moreover, if you have gone to Hajj previously, do not expect the journey to be the same because you have grown with regards to your faith, and have gone through different experiences, developing your mindset and perspective as well.

What are the goals we should aspire to attain from Hajj ?

1. Fulfilling Tawheed and sincerity in worship to Allah

التوحيد

When going for Hajj, the foremost goal is to attain tawheed. Tawheed is (لا اله الا الله) – you are going to Hajj only for Allah. Allah created us to establish tawheed.

Surah Al An'aam 162:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

“Say (O Muhammad ﷺ): “Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the ‘Alamîn (mankind, jinn and all that exists)).”

Hajj is a school for tawheed so when a person returns from hajj, he does everything for the sake of Allah. For such a person, the focus of his life now is to do all that Pleases Allah, so that he sleeps to be refreshed to worship Allah, seeking His forgiveness and mercy before sleeping, he eats and drinks to gain energy to worship his Lord, he spends on the poor and needy and those under his care, thereby seeking the pleasure

of Allah. One who returns from Hajj, becomes more conscious of his actions, hence he seeks to gain the Pleasure of Allah in all that he does.

2. To win Allah's pleasure and be saved from the hellfire

الفوز برضوان الله و النجاة من النار

The pleasure of Allah is better than Paradise. Paradise is a creation of Allah but the pleasure of Allah is an attribute and that is greater than Paradise.

Surah Al Taubah 72:

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ
وَرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾

“Allâh has promised the believers -men and women, - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of ‘Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allâh. That is the supreme success”

Hadith:

أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ، قَالَ حَدَّثَنَا حَجَّاجٌ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي
سُهَيْلٌ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ " الْحَجَّةُ الْمَبْرُورَةُ لَيْسَ لَهَا ثَوَابٌ إِلَّا الْجَنَّةُ "

It was narrated from Abu Hurairah that the Prophet (ﷺ) said: “Hajj Al-Mabrur brings no reward other than Paradise” -
Sunan An Nisa’I 2623

The meaning of the word ‘mabroor’ is to be pure and free from defects, to be innocent. The above hadith shows us that if we complete our hajj

fulfilling all its requirements such that there are no defects in it, then we will return from the pilgrimage with all our sins forgiven, pure like a newborn baby.

3. Purifying the self from dispraised manners and beautifying it with Taqwa التقوى

The simplest definition of taqwa is to protect the self from following desires of the nafs and Hajj is a crash course in disciplining the self (nafs). For example, when we enter ihram, we need to be aware of the conditions and the restrictions that it entails. Hajj teaches us that worship is based on what Allah commands us to do, so that we go where He commands us, be it Mina, Muzdalifah, Makkah or Arafah. Also we worship Him in the places He commands in a way that He commands, so the worship in Arafah is different than what is prescribed in Mina and from that of Muzdalifa. This teaches us discipline, and purifies us from attaching to other than Allah and from following the desires of man.

Surah Al Baqarah 197:

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ
وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمَهُ اللَّهُ وَتَزَوَّدُوا
فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾

“The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness). So fear Me, O men of understanding!”

When we go to Hajj, there are certain behaviors we can fall into that we should be cautious of. They are:

1. فَلَا رَفَثَ - Do not indulge in indecent and suggestive talk about relations (between husband and wife)
2. وَلَا فُسُوقَ - Rebellious and stubborn behaviour and outwardly sinning
3. وَلَا جِدَالَ - There should be no arguing, negative feedback, or complaining because there is no time for that in Hajj.

Argumentation is the opposite of what is obligated in Hajj - Submission and acceptance. Arguing takes from ones energy and diverts the focus, thereby negatively affecting the heart and the ability to worship. We need to be alert that arguing is a sign of arrogance, a trait of Iblis, and never leads to any goodness. Those who argue in the dunya, will also argue in the akhira, whereas those who leave arguing, even when they are on the truth, will have a house in Jannah.

Hadith:

قال رسول الله صلى الله عليه وسلم: ”أنا زعيم ببیت في ربض الجنة لمن ترك المرء، وإن كان محققاً، وببیت في وسط الجنة لمن ترك الكذب، وإن كان مازحاً، وببیت في أعلى الجنة لمن حسن خلقه

The Messenger of Allah (ﷺ) said, “I guarantee a house in Jannah for one who gives up arguing, even if he is in the right; and I guarantee a home in the middle of Jannah for one who abandons lying even for the sake of fun; and I guarantee a house in the highest part of Jannah for one who has good manners.” -

Riyadh As Saliheen, Abu Dawud, Book 1, Hadith 630

Surah Al Hajj 32:

ذَٰلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٢﴾

“Thus it is and whosoever honours the Symbols of Allâh,
then it is truly from the piety of the hearts”

The ones who magnify the symbols of Allah are the ones who will have taqwa. The symbols of Allah are the commandments that are apparent such as wearing the hijab, sacrifice, athan etc.

One of the goals of Hajj is to make us magnify the boundaries and signs of Allah. When we know Allah is watching us, we will have taqwa (guard ourselves from doing anything that displeases Him). Imagine if we were invited to the king's house, would we argue with the people, complain, or disobey to the rules of the palace? To Allah belongs the highest example, we are going to the House of Allah, the King of kings, so our behavior needs be impeccable.

4. *Establish the remembrance of Allah* إقامة ذكر الله

All the rituals of worship prescribed for us by Allah such as the tawaf, sa'ee and ram'ee are training us in order to establish His remembrance. If we take care of dhikr (remembrance) in our moments of transition, we will establish the remembrance of Allah. When we remember Allah, we will be grateful for all of the blessings He has bestowed on us. The best of those going to hajj are the ones who remember Allah the most.

Surah Al Baqarah 198

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا
أَفْضَيْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ
وَأَذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾

There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading). Then when you leave 'Arafât, remember Allâh (by glorifying His Praises, i.e. prayers and invocations,) at the Mash'ar-il-Harâm. And remember Him (by invoking Allâh for all good) as He has guided you, and verily, you were, before, of those who were astray

5. Strengthen the Faith

تقوية الإيمان

Faith consists of six fundamentals in which we need to have absolute and total belief. These are to believe in Allah, His angels, His Books, His Messengers, The Last Day and the Decree. The journey to Hajj should make us reflect on these fundamentals, as Allah is teaching us from the situations around us to have certainty in our belief. Nothing is random, everything and every situation is designed by Allah to teach and reform us so have a notepad handy to write down the many lessons to remember!

6. Deepen your response to Allah

تعميق الإستجابة لله

Going to Hajj teaches us how to be in our lives and to respond to the commands of Allah. What makes our response deeper? Our Submission.

When a person returns back home, his submission will be deeper. During journey of Hajj if we sincerely submit to the commands of Allah and respond to all that Pleases Him, it will lead us respond to Allah's commands even when we return home.

Surah Anfal 24

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اسْتَجِيبُوْا لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا يُحْيِيْكُمْ وَاَعْلَمُوْا
 اَنَّ اللّٰهَ يَحُوْلُ بَيْنَ الْمَرْءِ وَقَلْبِهٖۗ وَاَنَّهُۥٓ اِلَيْهِ تُحْشَرُوْنَ ﴿٢٤﴾

O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (ﷺ) calls you to that which will give you life, and know that Allâh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered

7. Witnessing the benefits of Hajj شهود منافع الحج

You will see things that will benefit you about yourself and others – it is a training and lesson for you. For example, in life you may not have noticed that you are an impatient person, but at Hajj, Allah shows you this defect within you in order to reform you. Or you may find yourself in a situation where you are able to help others who are less able than yourself and in doing so you may feel an immense gratitude for your health which you previously took for granted. Or you realize the pleasure you gain in helping others for the sake of Allah. These are all from the countless lessons we need to take from our journey, but it requires us to remain alert of ourselves.

8. Deepen the following of Sunnah of the Prophet (ﷺ)

تعميق الإتيان لسنة النبي صلى الله عليه وسلم

When you do tawaf (circumambulating the Ka'bah seven times), it is because that's what the Prophet (ﷺ) did. You can't say 'I will do it 14 times because it is more'. We cannot invent in the religion, or make bid'ah in Hajj.

Hadith:

أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا، يَقُولُ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْمِي عَلَيَّ رَاحِلَتِهِ يَوْمَ النَّحْرِ وَيَقُولُ " لِتَأْخُذُوا مَنَاسِكَكُمْ فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحْجُّ بَعْدَ حَجَّتِي هَذِهِ "

Jabir (Allah be pleased with him) reported: I saw Allah's Messenger (ﷺ) flinging pebbles while riding his camel on the Day of Nahr, and he was saying: Learn your rituals (by seeing me performing them), for I do not know whether I would be performing Hajj after this Hajj of mine - Sahih Muslim 1297

Don't invent in the religion or make bid'a in Hajj, rather follow the Sunnah of the Prophet (ﷺ)

9. To rememeber the Hereafter

تذكر الآخرة

Everything in the Hajj is reminding us of the Day of Judgement and how we are on a journey to Allah alone. When you enter ihram, you are leaving everyone, when you are in Mina it resembles the barzakh, the time between death and the resurrection, so resembling a time of waiting. When you stand in Arafah you will know how it will feel to stand in front of Allah. When you see different people, old and young, from places far away and you will see those who are blind and limping and others who struggled to come to Hajj. You will remember how it

will be to be resurrected blind, how it will be to crawl on the Sirat. When you see some people walking and some under the a/c you will wonder how it will be on the Day of Judgement when some will be under the shade of Allah while others will drowning in their sweat out of fear.

10. Remember the Messengers

تذكير بالأنبياء

You remember the Prophet (ﷺ), remember Ibrahim (عليه السلام) and Ismael (عليه السلام). And the best du'a on the Day of 'Arafah is what was

Hadith:

عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ "

Amr bin Shu'aib narrated from his father, who narrated from his grandfather, that the Prophet (ﷺ) said: "The best of supplication is the supplication of the Day of Arafah and the best of what I and the Prophet before me have said is : None has the right to be worshipped but Allah Alone, without partner, to Him belongs all that exists, and to Him belongs the Praise, and He is powerful over all things. (La Ila ha Illallah, Wahdahu La Sharika Lahu, Lahul-Mulku Wa Lahul-Ham du, Wa Huwa Ala Kulli Shai'in Qadir)."

Jami` at-Tirmidhi 3585

11. To realize the unity of the Muslims

تحقيق الأخوة الإسلامية

Every believer, from every country, every nationality, every

background, every status and every language comes under of banner of لا اله الا الله. The muslim ummah is like one body - Having one qibla, one messenger, one book, and this unique harmony is a form of strength for the ummah.

Surah Al Hujarat 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْتَظَكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwa

Hadith:

يا أيها الناس! إن ربكم واحد، وإن أباكم واحد، ألا لا فضل لعربي على عجمي، ولا لعجمي على عربي، ولا لأحمر على أسود، ولا لأسود على أحمر إلا بالتقوى إن أكرمكم عند الله أتقاكم، ألا هل بلغت؟ قالوا: بلى يا رسول الله قال: فيبلغ الشاهد الغائب

O people! Your Rabb is One, and your father is one, an Arab is not better than a non-Arab and a non-Arab is not better than Arab, the red-skinned is not better than the black-skinned and the black-skinned is not better than the red-skinned except by taqwa. Verily the most honourable among you with Allah is the one with most taqwa. Have I conveyed? They said: Yes O Messenger of Allah. He said: then let the one present convey to the one who's absent) – As Silsalah As Saheehah 2700, Authenticated by Al Albani as Sahih.

Hajj of the Heart



Hajj is not only a physical journey, but a journey of the heart, so with your heart imagine you are going on a journey of a lifetime.

Hajj is one of the pillars of Islam which is required to be done once in a lifetime. Since this is a worship that is done at least once in your life, it means it is a worship that will make you see the reality of everything and experience so many different situations and go to different places in a short period of time. You experience all that you get to experience in a lifetime.

Virtues of Hajj

ما فضل الحج؟

People think it is just a physical journey, but it is more about the actions of the heart. During this time, where is your heart? This is a journey of a lifetime, and just as in this life, we are going from one decree to another (one station in Hajj to another) and meeting different people.

1. Hajj teaches us to be a slave of Allāh

Surah Al Imran 97:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ
الْبَيْتِ مَنْ أَسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

Ibrâhim (Abraham); whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Alamîn (mankind and jinn and all that exists

The believers at Hajj should know that they are slaves of Allah and the worship at Hajj actually teaches us the total submission of a slave. We do tawaf seven times around the Ka'bah, sa'ee seven times and go to Mina, Arafah and Muzdalifah, all at specified times. We worship Allah

as His slaves, in total subjugation to Him, in obedience. Whoever enters the precinct of the Ka'bah is secure, so a believer should not indulge in any negative thoughts about their safety. It is a command from Allah to perform the journey to the House of Allah. Whoever denies it, or postpones it, or does not see its importance, then verily Allah is Rich, free of all needs.

When we do tawaf of the Kabah, we should remember that exactly above the same place, in the seventh heaven there is Bait Al Ma'mur, where 70,000 angels do tawaf once and are replaced by another 70,000, never to return again for the tawaf. Angels are obedient slaves of Allah yet are permitted to do tawaf only once, so it is a blessing that we can go again and again for tawaf.

2. Expiation of sins like a newborn

Hadith:

مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ

The Prophet (ﷺ) said, “Whoever performs Hajj for Allah’s pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew.” – Sahih al-Bukhari 1521

The acceptable Hajj has the reward of returning as a newborn, free of sins. Hajj is a time where we come into close proximity with people from different races, educational levels and languages, so this can cause many confrontations, however when we keep in mind the reward of an accepted Hajj, this will motivate us to deal with others in the best manner.

3. Paradise

Hadith:

الحج المبرور ليس له ثواب الا الجنة

“The Messenger of Allah said: Hajj Al-Mabrur brings no less a reward than Paradise.” – Sunan an-Nasa’i 2631

Preparation for the journey of a lifetime

الاستعداد لرحلة العمر

1. Sincere repentance and settle any scores with those you have wronged

التوبة و رد المظالم لأهلها

Before we leave for this journey, we want to renew our contract with Allah and that includes our relationships with His Creation. In order to benefit from this journey, we want to reduce the balance of our sins to zero. Therefore, make peace and settle anything with those you might have wronged. We also need to be in this state of repentance all the time because the journey of Hajj is actually a rehearsal to the journey of the Day Judgement, which we may embark on at any time! We should hasten to repent because we do not know when our real journey will begin (leaving this earth), and we will not be able to return to rectify our mistakes. Just like on any journey, we need to be light and free of burden and go with a heart clean. Sins weigh us down and prevent us from good deeds and or from doing them with ease. May Allah forgive us all our sins. Ameen.

2. Provision and the best provision is taqwa

الزاد- و تزودوا فان خير الزاد التقوى

Packing your clothes, ihram, is only the physical part, the best thing to carry and pack with you is taqwa in the heart. Do not follow your desires, but do what is pleasing to Allah. Be patient and grateful with the people.

3. Transport

الراحلة

Before people used to go by camel, even by foot, and they would travel for months. We need to be thankful to Allah for making it easy for us. But we have to remember the ride that we will all ride, which is the

ride of the janazah, when our bodies will be carried by our loved ones and placed beneath the earth.

4. *Leaving the family behind*

ترك الأوطان و مفارقة الأهل

We only have one life to live and it is so precious. When we leave our homes and belongings to go for Hajj, it represents the journey that we will take one day when we leave everything behind. We will leave our house, family and belongings with only our deeds. The dunya is transient in nature, remember it will not last forever. The next life is the real life and that is the real enjoyment. We need to feel like we are travelers and will leave by Allah's permission when our time comes.

5. *Ihram*

الإحرام

When we reach the point of meeqat and enter the Ihram, that is when the Hajj begins. The men need to remove anything stitched, so they all wear white. A person is truly in a state of simplicity. Everyone is the same at that time, no one knows the other's status, cultural background, etc. There are certain conditions of Ihram one must adhere to. It is forbidden to cut the nails, hair, and apply fragrance. Moreover, entering Ihram is more than putting on a garment and with it our behaviour should also change. One should be careful not to argue or raise their voice and strive to behave well because we are coming as guests of Allah to submit and be humble slaves of Allah. At that time, one should also reflect on the state in which he will leave the dunya. No one will take anything from it except for his shroud and deeds. We do not know that which day someone else will remove our clothes, and we will all go to our graves. This journey shows us the reality of life because this life can be deceiving.

6. *At your service*

التلبية :- لبيك اللهم لبيك، لبيك لا شريك لك لبيك، ان الحمد و النعمة لك
و الملك لا شريك لك

I am at Your service, O Allah, I am at Your service. You have no partner. I am at Your service. Praise and blessing belong to You, and the Kingdom. You have no partner.”

(Labayk, Allahumma labayk, labayk la sharika laka labayk. Inna'l-hamda wa'n-nimata laka wal-mulk, la sharika lak)

As soon as you enter the meeqat, this dua is to be recited till you reach Makkah, as if to say ‘I am at your service oh Allah, I will take commands only from You.’ This reminds us we should be in this state all the time as obedient slaves of Allah. Allah does not want us to be a slave of money, desires, status, or another human being rather He wants us to be at His service and that is true honour. When we are a slave to anything besides Him, that is humiliation. The voice needs to be raised (by the men, not women) because it is one of the symbols of Hajj and that is the sunnah.

7. Reaching Makkah

مكة

When we enter the Sacred House, we need to behave our best.

Surah Al Baqarah 125:

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ
إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا
بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqâm (place) of Ibrâhim (Abraham) [or the stone on which Ibrâhim (Abraham) A.S. stood while he was building the House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikâf), or bowing or prostrating themselves (there, in

Ka'bah] as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawâf of the Ka'bah at Makkah), and We commanded Ibrâhim (Abraham) and Ismâ'il (Ishmael) that they should purify My prayer.

Allah made Makkah a place of security and a place people will always wish to return to. This is the meaning of (مُثَابَةً). That is why the more we go, the more our heart gets attached to it. People keep returning; it is like a magnet. Allah chose Makkah and He chose the time when we can perform the Hajj; this teaches us submission. We need to remember that the House of Allah is special. From the time of Adam (عليه السلام) the foundation was there, and then Allah commanded Ibrahim (عليه السلام) and Ismail (عليه السلام) to raise the foundation of the House of Allah. Then Allah commanded Ibrahim (عليه السلام) to call the people to make Hajj to this house. Ibrahim (عليه السلام) said no one is there, it is a barren desert, how will my voice reach everyone?

Surah Al Hajj 27:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى
كُلِّ ضَامِرٍ يَأْتِينَكَ مِنْ كُلِّ فَيْحٍ عَمِيقٍ ﴿٢٧﴾

“And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj)”

To this day people are answering the call of Ibrahim (عليه السلام). When we submit, Allah appreciates it

8. Tawaf

طواف

Here we will stop saying (لبيك) and this shows us how we are going from one decree to another in this life. Amidst the crowds of people you need to feel as if you are the only one there. You will go round the Ka'bah seven times, starting from the black stone. You are not honouring the house itself, but you are honouring the commands of

Allah. We need to remember we are in a state of worship therefore do not be busy looking at others, or your mobile. We want to elevate our worship to resemble the angels, like an obedient slave of Allah, going around the pleasure of Allah. This is the goal we aspire to, for our lives to revolve around the pleasure of Allah. As we are going to be surrounded by people, ask Allah The Most Vast (الواسع) to give you space. There are people who go at the same time, but it seems crowded to some and spacious to others.

9. *Prayer behind Maqam Ibrahim* (عليه السلام)

الصلاة خلف مقام ابراهيم

It is not to worship this maqam, but to follow the way of the Prophet (ﷺ). It is said Ibrahim (عليه السلام) was working so diligently that his footprints were imprinted on the earth. It is the sunnah to pray to two units behind Maqam Ibrahim reciting Surah Al Kafiroon in the first unit and Surah Al Ikhlas in the second unit and then drink zamzam water after completing the prayer

10. *Sae'ee between Safa and Marwah* السعي بين الصفة و المروة

There are two mountains called Safa and Marwah, and the sa'ee is the passage between these two mountains. Sa'ee is to go from one mountain to the other seven times. This represents the time when Ibrahim (عليه السلام) was commanded to leave his wife Hajjar and son Ismail. Hajjar was left in a barren land, without water, without any inhabitants, and a baby Ismael to care for. She did not just sit and feel helpless, rather she took the means to search for water. She would go between these two mountains, searching for any sign of water in the surroundings. Allah honoured her by making her action one of the symbols of Allah and rewarded her with the running water of zamzam. This 'coming and going' represents our actions and what it means to be a slave of Allah by following His commands. Just as a servant works for a king, who is coming and going, similarly, our life is for Allah, we

are 'coming and going' to be at His service by the means available to us .

11. 8th of Dhul Hijjah Day of Tarwiyah

يوم التروية

This is the official start of Hajj and we need to go into the state of ihram again. People are preparing to go to Mina, and while we are waiting, this reminds us of our waiting on the Day of Judgement. Just as people are all going in the same direction, similarly on the Day of Judgement there will be no escape and everyone will stand before Allah.

12. Day of Arafah

يوم عرفة

The day of Arafah is of great importance and Hajj is all preparation for this day. Hajj is not valid without being present in 'Arafah.

Hadith:

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتِقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ "

'Aisha (Allah be pleased with her) reported Allah's Messenger (ﷺ) as saying: "There is no day when God sets free more servants from Hell than the Day of 'Arafah" - Sahih Muslim 1348

On that day, Allah will forgive their sins and they will be like newborns. The shaitan is the most miserable on this day because he loses all of the years he made us sin, and in one day it is wiped out.

Hadith:

إنوأمًا وقوفك بعرفة ؛ فإنَّ الله عزَّ وجلَّ ينزلُ إلى السماء الدنيا فيباهي بهم الملائكة ، فيقول: هؤلاء عبادي جاؤوني شعثًا غبرًا من كل فج عميق ، يرجون رحمتي ويخافون عذابي ولم يروني ، فكيف لو رأوني ؟ فلو كان عليك مثل رملٍ عالٍ أو مثل أيام الدنيا أو مثل قطر السماء ذنوبًا غسلها الله عنك

- Sahih Jami'e 1360, Authenticated by Al Albani as Hasan

Everyone is waiting for this day. From sunrise to sunset, Allah will descend to the lowest heaven in a manner that suits His majesty. He will boast to the angels about the people standing in Arafah saying 'Look at My servants who came from all over, look at them with dusty hair and barefooted. They seek My Mercy and fear My Punishment though they do not see Me. How will it be if they could see Me? If their sins were the amount of grain of sands or the days of the dunya or drops from the sky, Allah would forgive them.'

Imagine the happiness. It is a feeling which cannot be explained, you feel the closeness of Allah. At that moment, your du'a and reciting will be different, you will be different, and the moment the sun sets, the faces of the people will be bright.

On this day, you are declaring your testimony of faith. You are renewing your covenant oath with Allah. This is reminding you of the accounts on the Day of Judgement, and Allah has forgiven you. This journey to hajj is a journey of a lifetime, which prepares us for our final journey back to Allah. If you come to Allah walking, Allah will come to you running. But you have to take the first step.

The best du'a to make on Day of Arafah is the following, we will look closer into its meaning later in the book.

Hadith:

عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ "

Amr bin Shu'aib narrated from his father, from his grandfather, that the Prophet (ﷺ) said: "The best of supplication is the supplication of the Day of Arafah and the best of what I and the Prophets before me have said is: None has the right to be worshipped but Allah, Alone, without partner, to Him belongs all that exists, and to Him belongs

the Praise, and He is powerful over all things. (La Ilaha Illallah, Wahdahu La Sharika Lahu, Lahul-Mulku Wa Lahul-Hamdu, Wa Huwa Ala Kulli Shai'in Qadir).') - Jami' at-Tirmidhi 3585

13. *Muzdalifah*

المبيت بمزدلفة

The worship here is to sleep under the open sky in the plains of Muzdalifah and look at the universe around you. It will remind you just as you came from the earth, you will return to the earth. Even if you sleep for an hour, it is the best sleep because you have been purified of your sins.

14. *Actions on the Day of Sacrifice*

أعمال يوم النحر

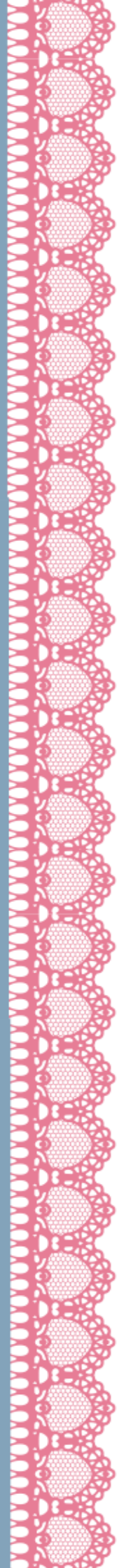
This is the first day of Eid, the day of jamarat, when you take seven stones the size of chickpeas and you throw them against 3 pillars that represent the shaitan. This is when we declare enmity against the shaitan. You are now free of sin, and you do not want to fall into his trap again. You are telling him to keep away, do not come close to me, do not take me as your friend.

This is the day of sacrifice, the day that represents the sacrifice of Ibrahim عليه السلام. Ibrahim عليه السلام submitted to the Will of Allah, and our slaughter represents our submission to the commands of Allah.

15. *Farwell Tawaf*

طواف الوداع

You make tawaf around the Ka'bah as a sign of renewing your oath again



Hajj of the Body

Manasik (Rituals of Hajj)

المناسك

1. Entering the state of Ihram

الإحرام

- **Enter Ihram** when reaching meeqat
- **Pronounce your intention:** Either umrah first (لييك اللهم عمرة), or joining umrah and Hajj with no break (لييك اللهم حج وعمرة و حج) or Hajj only (لييك اللهم حج). You only pronounce the intention for Hajj/umrah, not for other worships..
- **Say the talbiyah until you reach Makkah:**

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

I am at Your service, O Allah, I am at Your service.

I am at Your service. You have no partner. I am at Your service.

Verily all praise and blessing belong to You, and the Kingdom. You have no partner.

(Labayk, Allahumma labayk, labayk la sharika laka labayk.
Inna'l-hamda wa'n-nimata laka wa'l-mulk, la sharika lak.)

- **Not permissible during ihram:** using scented products, cutting hair, relation between husband and wife, cutting trees or killing animals.

2. Umrah

العمرة

a. Tawaf

الطواف

This worship requires us to be in a state of wudhu. Begin from the

Black Stone on your left. If you are near, you can kiss it or touch it, and if you're far you just need to raise your hand and say 'Bismillah Allahu Akbar' (بِسْمِ اللّٰهِ ، اللّٰهُ اَكْبَرُ). When you reach the Yamani Corner, which is the corner before the Black Stone, if you touch it, it will expiate the sins, but if you are unable to touch it, then you do not need to point at it.

You say this dua:

ربنا آتنا في الدنيا حسنة و في الآخرة حسنة و قنا عذاب النار

“O our Rabb grant us goodness in the duniya and goodness in the akhira and protect us from the torment of the fire”

until you reach the Black Stone.

- **Maqam Ibrahim** (مقام إبراهيم): After completing 7 circuits, proceed to pray two units behind Maqam Ibrahim, and if you cannot, then you can pray anywhere. Recite Surah Al Kafiroon in the 1st unit, and Surah Al Ikhlas in the 2nd unit.
- **Drink zamzam water**

b. Sa'ee

السعي

While going to Safa and Marwah, this ayah is recited and not at Safa itself. It is recited once.:

Surah Al Baqarah 158:

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴾

Verily! As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh. So it is not a sin on him who performs Hajj) or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawâf) between them(As-Safâ and Al-Marwa).

And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower.

- When you reach Safa, you face the qiblah. It is okay if you cannot see the Ka'bah. Then you raise your hand and make the following dua:

لا اله الا الله وحده لا شريك له له الملك و له الحمد و هو على كل شئ
قدير - لا اله الا الله وحده - أنجز وعده و نصر عبده و هزم الأحزاب
وحده

“There is no one worthy of worship, to Him belongs the dominion and praise and He is able to do all things, there is no one worthy of worship except Him, He fulfilled His promise, gave victory to His slave and defeated the confederates alone ”

Then you make any du'a you want. Then you repeat a 2nd and 3rd time

- You do seven stops. Safa is One, Marwah is 2, Safa is 3, etc.
- When you reach Marwah, you will say the same as what you said in Safa.

c. Coming out of Ihram

التحلل

A fingertip length of hair needs to be cut for women. You can cut your own hair and do it at the hotel. You do not need to cut your hair in the haram.

Actions of Hajj

أعمال الحج

1. 8th of Dhul Hijjah - Day of Tarwiyah

يوم التروية

- Enter ihram from your place of residence
- Make the intention for Hajj
- Go to Mina around noon time
- **Prayers:** Shorten the prayers but do not combine them. There are 2 units of Dhuhr at its time, 2 units of 'Asr at its time, 3 units of Maghrib at its time, and 2 units of 'Isha' at its time. Then 2 units of Sunnah Fajr and 2 units of obligatory Fajr

2. 9th of Dhul Hijjah - Day of Arafah

يوم عرفة

- Head to Arafah from Mina after Fajr
- **Prayers:** shortened and combined, Dhuhr and 'Asr (2+2)
- Increase in making du'a until Maghrib. Best du'a to make on Day of Arafah:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ

None has the right to be worshipped but Allah, Alone, without partner, to Him belongs all that exists, and to Him belongs the Praise, and He is powerful over all things.

(La Ilaha Illallah, Wahdahu La Sharika Lahu, Lahul-Mulku Wa Lahul-Hamdu, Wa Huwa Ala Kulli Shai'in Qadir)

- After Maghrib everyone has to leave Arafah and head to Muzdalifah
- No fasting on this day for the pilgrim

3. Night of 10th of Dhul Hijjah - Spending the night in Muzdalifah

المبيت في مزدلفة

- **Prayers:** shortened and combined, Maghrib and 'Isha' (3+2) prayed at 'Isha' time
- Here the worship is to sleep outdoors in Muzdalifah
- Sunnah Fajr and obligatory Fajr is prayed at Muzdalifah, then you will be heading out to perform different rituals

4. 10th of Dhul Hijjah - Day of Sacrifice

يوم النحر

You will do three things, it's permissible to do them in a different order.


1. **Throw stones at Jamarat Al Kubra** (جمرات الكبرى): this is in Mina, throw seven pebbles – one at a time – and say Allahu Akbar (الله أكبر) each time. The stones can be collected from anywhere.
2. **Tawaf Al Ifidha** (طواف الإفاضة): this includes doing sa'ee as well.
3. **Sacrifice of the animal** (الهدى): this is sometimes done for you since it is paid by the group
4. **Cutting the hair** (الحلق): this is permissible after completing the tawaf and saee, after this, it is permissible to come out of ihram and the conditions pertaining to it.

Spend the night in Mina

4. 11th, 12th, 13th of Dhul Hijjah - Days of Tashreeq

أيام التشريق

- Minimum requirement is to stay the 11th and 12th. If one is staying the whole time, then they will spend 3 nights there.
- We will stone 3 pillars, 7 times for each one, so you will need 21 stones each day in total

- 
- On the 11th after Dhuhr, you will throw seven stones at each pillar, beginning with the smallest pillar. Again you throw one stone at a time, and say Allahu Akbar (الله أكبر). You are not required to face the Qiblah. The area around the pillar is the place designated for throwing the stones. After you are done throwing the stones, you turn to face the Qibla and make Du'a. The Du'a made at the Jamarat is accepted.
 - Then you go to the middle pillar, and throw seven stones and make Du'a.
 - Then you go to the largest pillar, and throw seven stones, and no dua is to be made here..
 - This is repeated on the 12th and 13th of Dhul Hijjah.

6. Farewell Tawaf

طواف الوداع

- Only tawaf, no sa'ee

*Best Dua
On the
Day of Arafah*



Best Dua on the Day of Arafah

Hadith:

عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «
خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

Amr bin Shu'aib narrated from his father, from his grandfather, that the Prophet (ﷺ) said: "The best of supplication is the supplication of the Day of Arafah and the best of what I and the Prophets before me have said is: None has the right to be worshipped but Allah, Alone, without partner, to Him belongs all that exists, and to Him belongs the Praise, and He is powerful over all things. (La Ilaha Illallah, Wahdahu La Sharika Lahu, Lahul-Mulku Wa Lahul-Hamdu, Wa Huwa Ala Kulli Shai'in Qadir.)" - Jami` at-Tirmidhi 3585

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ

None has the right to be worshipped but Allah, Alone, without partner, to Him belongs all that exists, and to Him belongs the Praise, and He is powerful over all things.

(La Ilaha Illallah, Wahdahu La Sharika Lahu, Lahul-Mulku Wa Lahul-Hamdu, Wa Huwa Ala Kulli Shai'in Qadir)

You will find this du'a is not based on asking for something but remembering and praising Allah. When you praise Him then you are asking Him for His pleasure. You are not only asking for tangible things, but you are asking Allah to love you. Imagine if you have a child that is saying 'you are a great mother, you are so kind' but they are not asking you for anything, you will give them without them asking you because you are pleased with them. And to Allah belongs the best example. When you remember Him, He will give you better than if you were to ask Him because when He is pleased with you and loves you, He will give you better than what you would ask.

What does this Dua Mean ?

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

“None has the right to be worshipped but Allah, Alone, without partner”

(La Ilaha Illallah, Wahdahu La Sharika Lahu)

No one deserves the attachment out of love and magnification except Allah – I will not attach my heart to myself, my husband, or others, why? Because Allah is perfect and everyone else is imperfect. There are so many people, but I am attaching to You alone, O Allah. This is reminding you of the Day of Judgement when everyone will be for themselves. No one can harm you, no one can benefit you, no one can guide you, or provide you even the smallest thing and this will free your heart from every attachment.

لَهُ الْمُلْكُ “to Him belongs all that exists”

(Lahul-Mulkuu)

The Kingdom and Dominion all belongs to Allah. When you go to the haram, everyone is of different backgrounds, languages, colours, and as soon as 'Allahu Akbar' is said by the Imam, everyone is organised in perfect rows; this is the power of unity. No one can see Allah but everyone is coming together to be a servant for One Master – Does this not show you the kingship of Allah? Allah will say on the Day of Judgement – (لله الواحد القهار) (To whom is the Kingdom?) (لمن الملك اليوم) To Allah The One, The Irresistible.

Surah Ghafir 16:

يَوْمَ هُمْ بَدْرُؤُنَ لَا يَنْخَفِي عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾

Whose is the kingdom this Day? (Allâh Himself will reply to His Question): It is Allâh's the One, the Irresistible!

Do not make yourself poor to anyone, do not beg anyone, rather beg The King, The Real Owner of everything. Do not be afraid of anyone and do not have hope in anyone except Allah because to Him belongs all the dominion. Allah honours and humiliates whomever He wills and nobody can give life or cause death except Him. No one can oppose Him or reject Him because He is The King. On the Day of Arafah, all the people are in a meeting with the King – The King of all kings.

وَلَهُ الْحَمْدُ “and to Him belongs the Praise”

(Wa Lahul-Hamduu)

We Praise Allah for His perfection, for the perfection in His names and attributes ,and for the perfection of His actions upon His creation. To Him belongs all of the praise because He taught us, He gave us food, He gave us air, He gave us feelings, He gave us actions – So will we not be grateful? To Him belongs all of the praise. Allah deserves all

the praise because He has taught us, He gave us food, He gave us air, He gave us feelings, He gave us actions – So will we not be grateful? To Him belongs all of the praise. Allah deserves all the praise because He has shown us mercy and compassion, He has guided us to Islam, He made us worshippers, He gave us the Quran, He made us Muslims – to Him belongs all of the praises in the beginning and the end. Everyone will praise Him on the Day of Judgment, the dwellers of Paradise will praise Allah for having guided them, and the dwellers of the hellfire will praise Allah for not punishing them more than they deserved.

Surah Zumar 75:

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾

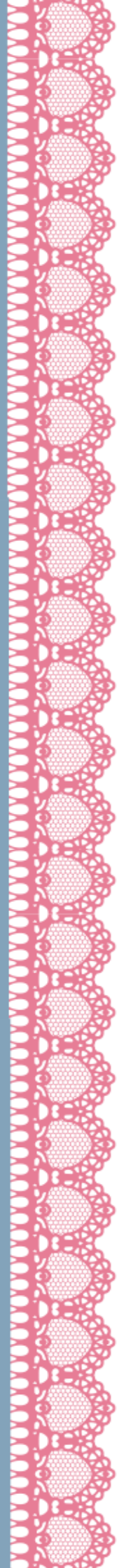
And you will see the angels surrounding the Throne (of Allah) from all round, glorifying the praises of their Lord (Allah). And they (all the creatures) will be judged with truth, and it will be said. All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)

وهو على كل شيء قدير “And He is able to do all things”

(Wa Huwa Ala Kulli Shai'in Qadir)

Do you not see the ability of Allah to gather all the people together? And Allah is listening to all of them with no barriers or confusion – everyone asks Allah of different things in different languages simultaneously, but Allah will listen to all of them as if they are the only one present – this is the power and ability of Allah. So deal with (لا اله الا الله), just as Allah is dealing with you as if you are the only one.

Whether you are in Hajj or not, increase in making this du'a on this great day.



Reminders



Names of Allah

Names of Allah

The names of Allah are the peak in beauty and goodness. When you know the names of Allah, then it fills your heart – it becomes Paradise in your heart. You learn about the perfection of Allah so you learn not attach to anyone except Him. The more names you know, the greater this attachment will be. The names that Allah has told us in the Quran and Sunnah are the names we should invoke Him with.

A person will not get the most of Hajj if he does not know Allah and His names. A person sees how Allah is dealing with Him with all His names and this will increase His attachment and submission to Him.

Du'a as worship

دعاء العبادة

This is to worship Allah by His names, for example, when you know that Allah is (عليم خبير) – All Knowing All-Aware, then you will guard your tongue and limbs from anything that displeases Him. When you know that Allah is (كريم جواد) The Most Generous – Most Giving, then you will want to emulate qualities of generosity and giving.

Du'a as asking

دعاء المسألة

To make tawassul by the names of Allah that are suitable to what you're asking for. For example, O Rahman (Most-Merciful) – have mercy on me. O Ghani (Most-Rich), enrich me. O Allah grant me Paradise, verily You are All-Hearing of my du'a. You can also ask by names of Allah that have many meanings such As Samad, Al Wahab, Al Majeed, Ar Rabb. Or to ask Allah by His greatest names, which are said to be Allah and Al Hayy Al Qayyum. You can ask Allah by His Names for all of your deen and duniya matters.

ALLAH (الله)

This majestic name is the greatest name of Allah, it is inclusive of all of the most beautiful names of Allah and His high attributes. The name is derived from (إله) which is the One Who is worthy of worship Whom the hearts make divine, loving Him and magnifying Him.

AR RABB (الرب) THE NURTURER; THE REFORMER

He is the Nurturer Who is nurturing His creation with blessings and favours. He creates them, disposes their affairs, provides for them, and reforms them. For His believing slaves, He grants them a special nurturing by increasing their faith and guiding them to all that is pleasing to Him.

AR RAHMAN (الرحمن) THE MOST MERCIFUL

The Owner of Mercy that is especially for the believers and in particular reserved for them on the Day of Judgement.

AL RAHEEM (الرحيم) THE ESPECIALLY MERCIFUL

The Owner of Mercy that is especially for the believers and in particular on the Day of Judgement.

AL HAYY (الحي) THE EVER-LIVING

The One Who has the perfect life, free from any shortcomings or faults. He was never preceded by nothingness nor will He

ever perish or die. All of Allah's personal attributes of hearing, seeing, knowledge, and will are included in this name.

AL QAYOOM (القيوم) THE SUSTAINER OF ALL

The The One Who is making everything upright, nothing can stand without Him. He is the Self-Sufficient Master and He is no need of anyone to provide Him, to create for Him or to give Him.


AL 'ALIY, AL A'LA, AL MUTA'AL (العلي الأعلى المتعال) THE MOST HIGH, THE MOST EXALTED, THE SELF-EXALTED

These majestic names show His Highness in all matters.

- He Himself is High: He is above all of His creation, He is above the seven heavens, He rose over His Throne in a manner that suits His majesty.
- He is High in His ability and attributes: No one has higher or greater attributes than Allah, and no one can even come close to resembling them..
- He is High in Dominance and Power: He is the Dominator whom none can dominate and He is the Overpowering whom none can overpower Him.
- He is High above any shortcomings, mistakes or faults.

AL KAREEM (الكريم) THE GENEROUS

The One Who is generous and whose giving is never cut-off. He gives



favours and blessings without us deserving them, and He gives us more than what we ask for. He is the One Who pardons and wipes away the sins as if they never existed.

AL 'AZIZ (العزیز) THE ALL-MIGHTY

He is the All-Mighty Who can never be affected with evil or harm. He is The Defeater while no one can defeat Him and He is the Dominator while no one can dominate Him. There is none like Him. He honours whomever He wills and humiliates whomever He wills, whenever He wills.

AL WADOOD (الودود) THE MOST LOVING

He is the Beloved, the One Who loves His awliya and chosen ones. And He is the One Who is worthy of being loved completely. He is more beloved to you than yourself, family, wealth, and all people.

AL HALEEM (الحلیم) THE MOST FORBEARING

The One Who is forbearing, Who is not hasty in punishing those who disbelieve and commit sins. Nor does He deprive them from His favours and goodness, rather He showers them with blessings day and night.

AL GHAFOOR AL GHAFAR (الغفور الغفار) THE ALL-FORGIVING, THE EVER-FORGIVING

The One Who forgives our sins and conceals our mistakes despite His full ability and vengeance.

AL 'ADHEEM (العظيم) THE MOST MAGNIFICENT

He is the Most Magnificent, no one is greater than Him, or His attributes or His actions. He is the One worthy of absolute magnification.

AL JAMEEL (الجميل) THE MOST BEAUTIFUL

There is no one more beautiful than Him, He Himself is beautiful and none of the creation can come close to describing His beauty. He has the most beautiful attributes, full of perfection, majesty and beauty. All of His names are the most beautiful, there are none greater or more beautiful than His. And His actions are beautiful because they are all full of wisdom, reforming, justice, and mercy.

AL QADEER, AL QADIR, AL MUQTADIR

(القادر المقتدر القدير) THE ALL-POWERFUL, THE ALL-ABLE, THE ALL-DETERMINER

These names show the complete and great ability of Allah. There is nothing in the heavens or earth that can restrict His ability. He has decreed and precisely measured all the matters for all creation before they were created and fashioned.

AL GHANIY (الغني) THE MOST RICH

He is the Most Rich Who has absolute richness in all manners. His Richness is so complete that the obedience of His slaves does not benefit Him, neither is He harmed by the disobedience of His slaves- He is Most Rich by Himself, free of all needs from His creation. And He enriches whom He wills from His slaves.

AL WAHID AL AHAD (الواحد الأحد) THE ONE, THE ONE AND ONLY ONE

He is One in all of His perfect Names and Attributes, no one shares or is associated with Him. He is singled out alone in His Divinity and Lordship. He has no rival to compete with Him nor partner to join Him.

AL WAHAB (الوهاب) THE BESTOWER

He is giving and gifting much that it cannot be counted or become limited. He gives us without us deserving it and without wanting anything in return. His gifts encompass all creations in the heavens and the earth, and they are never cut-off at any time.

AL 'AFUW (العفو) THE ALL-PARDONING

He is All-Pardoning and All-Forgiving with no end. Had it not been for His pardoning then all that is on the earth would have been destroyed because of the great sins committed, night and day. And He is One of much goodness gifting favours to whomever He wills from His slaves.

AS SAMAD (الصمد) THE SELF-SUFFICIENT

He is the One you turn to for all your needs and matters. He is the One Who does not eat nor drink. He is the Master, perfect in all types of honor. He is the Most Magnificent – perfect in His magnificence and He is the Most Forbearing - perfect in His forbearance. He is the Most Rich – perfect in His richness without limit or end.

AL QAHIR AL QAHHAAR (الْقَاهِرُ الْقَهَّارُ) THE SUBDUER, THE ALL-COMPELLING

He is the One Who has subdued everything, and all of creation is humbled by His majesty. The dwellers of the heavens and the people of the earth are His slaves who worship and fall in humility to Him willingly or unwillingly.

AL QAREEB (الْقَرِيبُ) THE MOST NEAR

He is One Most Near to those Who worship Him, those responding to Him and invoking Him for reward, protection, victory and to answer their supplications.

AL MUJEEB (الْمُجِيبُ) THE RESPONDER

The One Who responds to the supplications of those who supplicate to Him and ask Him, wherever they may be and whatever their state may be, just as He promised them. And He is the Trustworthy who never breaks His promise.

AL HAKEEM (الْحَكِيمُ) THE ALL-WISE

He is the All-Wise with perfect wisdom in His speech, actions, rules, creations, commands and decrees. He will only say and do that which is truth. His disposal of affairs and decrees are free from any faults and shortcomings.

AL MALIK AL MALEEK (الملك الملئك) THE KING, THE OWNER

He is the True King, all of the Kingdom is His. All matters are in His Hands – they originate from Him and return to Him. He implements His decrees in His Dominion and disposes the affairs as He wills. He gives life and gives death, He gives and withholds, He removes hardship and dispels worries. He gives the kingship to whomever He wills and removes it from whomever He wills.

AL HAMEED (الحميد) THE PRAISEWORTHY

He is the One Praiseworthy in His legislation, commands, and prohibitions. He is praised by the creation at all times.

AL MAJEED (المجيد) THE MAJESTIC

The One to Whom all majesty belongs, Allah has the majesty of having abundant, vast attributes in which the creation can never encompass a single one.

AL AWAL AL AKHAR (الأول الآخر) THE FIRST AND THE LAST

He is the First without a beginning with the perfect existence and attributes and He is the Last with no end and has the perfect existence and attributes. There is no beginning to His being First and there is no end to His being Last.

AL DHAHIR AL BATIN (الظاهر الباطن) THE MOST VISIBLE AND THE MOST HIDDEN

He is The Most Visible, there is nothing above Him and nothing above His ability and attributes. And He is the Most Hidden Who is concealed from the eyes of the creation in this life. He is All-Knowing of the hidden matters, the deep secrets and the intentions of the hearts.

AS SAMEE' (السميع) THE ALL-HEARING

He is All-Hearing, and His hearing encompasses all sounds, all at all times. Nothing can distract Him from hearing everyone at the same time.

AL BASEER (البصير) THE ALL-SEEING

He is All-Seeing whose vision encompasses everything and everyone in the heavens and the earth. He is the One with insight, all-knowing of everything.

AL KHALIQ AL KHALAQ (الخالق الخلاق) THE CREATOR, THE CREATOR OF ALL

He is the Creator, the One Who made all of the creation to exist when they was nothing before. And He created everything with no previous example or model.

AL BAARI' (البارئ) THE MAKER

He is the One Who distinguishes the creation from each other, and He created the creation pure and innocent, free of any defects.

AL MUSAWIR (المصور) THE FASHIONER OF FORMS

He is the One Who gave an image to all of the different creations, those we know and those we don't. And He gave each creation an image that uniquely distinguishes it from the rest.

AL 'ALEEM (العليم) THE ALL-KNOWING

He is All-Knowing of what was and what will be, All-Knowing of what can be and cannot be, and All-Knowing of the consequences of everything that takes place and doesn't take place. He knows all that is in the seven heavens and all on the earth and what is in between and below.

AS SALAM (السلام) THE BESTOWER OF PEACE / THE PURE

The One Who is free from all faults and imperfections. And He has freed the creation from injustice – He will not oppress them. He is the One Who grants peace to His believing slaves in the abode of peace – Paradise. He is the source of peace and security, so do not ask it from

anyone except Him.

AR RAZAQ AR RAZIQ (الرزاق الرازق) THE EVER-PROVIDING, THE ALL-PROVIDER

He is the All-Provider to the entire universe and all that is in the heavens and the earth. His provision encompasses all creations – for the believers and disbelievers.

AL AKRAM (الأكرم) THE MOST GENEROUS

He is the Most Generous of the generous, no one can match His generosity, all goodness and praises are combined in His generosity. There are no shortcomings or faults in His generosity. He has a favour upon all creation.

AL LATEEF (اللطيف) THE SUBTLY GENTLE

He is the One Who brings to His believing slaves all that is good for them and beneficial for them in the most subtle and gentle way without them even feeling it. He is the One whose knowledge is surrounded with the smallest details and Who knows what's in the hearts.

ASH SHAKIR ASH SHAKOOR (الشاکر الشکور) THE GRATEFUL, THE MOST APPRECIATIVE

He is the One Who appreciates the littlest of good deeds. He rewards in multitude and gives blessings in abundance.

AR RAOUF (الرؤوف) THE MOST COMPASSIONATE

Compassion is the greatest of mercies and the peak, and from Allah's compassion to His creation is to not make them bear more than they can handle. He is compassionate to all of the creations.

AL QAWIY (القوي) THE ALL-POWERFUL

There is no limit to His power, and His power cannot be weakened or disabled or humiliated in any way.

AL MATEEN (المتين) THE FIRM

He is the Most Firm in power and ability; He is never exhausted or burdened by His actions.

AL JABBAR (الجبار) THE COMPELLER / THE MENDER

He is the One Who fixes what is broken, He enriches the impoverished, makes easy what is difficult, and mends the broken hearts. He is the One above His creation in place and irresistibility – no one can reach Him.

AL MU'MIN (المؤمن) THE GUARANTOR / THE GIVER OF SECURITY

He is the One Who secures His creation from His injustice – He is

never unjust or oppresses anyone. He is the One Who gives security and victory to the oppressed from the oppressors. He is the One Who verifies the truthfulness of His message and messengers with clear signs and miracles. He is the One Who grants security and peace to whomever He wills from His creation.

AL MUHAYMIN (المهيمن) THE WATCHER OVER HIS CREATURES

He is the One Who takes hold of His creation by taking care of them, nurturing them, and watching them and surrounding them, yet He is above His creation in the seven heavens, He rose over His Throne in a manner that suits His majesty.

AL WALIY AL MOWLA (الولي المولى) THE PROTECTOR, THE SUPPORTER

To Him belongs the general guardianship for all creation by disposing their affairs, nurturing them and providing them. But the special guardianship and companionship is reserved for His believing slaves by taking care of them, granting them victory, guarding them and protecting them from falling into sins and evil.

AL MUTAKABBIR (المتكبر) THE SUPREME

The One Supreme with great power, He is far above any evil or wrongdoing or imperfection. He is the One Above from oppressing His slaves, He is Supreme over the tyrants and arrogant in this life. He is the One Who brings them down and humiliates them. He is.

Supreme above His creation and cannot be resisted with whatever He wills – all that He wills is according to His knowledge and wisdom

AL WASI' (الواسع) THE MOST VAST

He is Vast in His names and attributes that no one can encompass this vastness. He is Vast in His knowledge, vast in His mercy, and vast in His magnificence which has no end in its vastness and perfection.

ATTAWAB (التواب) THE ACCEPTOR OF REPENTANCE

He accepts the repentance from His repentant slaves all the time. He accepts their repentance, no matter how many sins they commit and how many times they slip.

AL BARR (البر) THE MOST KIND

He gives much goodness that envelops all creation in the heavens and the earth. No creation can be sufficient from His kindness for a blink of an eye. He is the One Truthful in His promises, news, and speech.

AL QABIDH AL BASIT (القباض الباسط) THE WITHHOLDER THE EXPANDER

He is the One Who Withholds provision for some and Stretches forth provision for others according to His wisdom and justice. He is the One Who takes the souls at the time of death and He brings back the souls. He is the One Who restrains the disbelieving hearts so that they tighten as if they're going up in the sky, and He is the One Who

stretches and expands the believing hearts with His kindness and gentleness.

AL MUQADDIM AL MUAKHKHAR (المقدم المؤخر) THE BRINGER FORWARD, THE DELAYER

He is the One Who brings forward whomever He wills and the One Who delays whomever He wills according to His wisdom and knowledge. He has brought forward the decrees before creating the creation. He brings forward whom He loves from His awliya and He delays whom He wills from their positions and inhibits them from it. It is for Him to bring forward and delay anything in this universe and no one can stop Him.

ASH SHAHEED (الشهيد) THE WITNESS

He is the One Witnessing and Present over all of His creation wherever they may be. Nothing is hidden from Him, and He is Witness to the one who is oppressed while he has no witness or victor except Allah. His witnessing is a witness of vision, knowledge and observation.

AL QUDOOS (القدوس) THE MOST HOLY THE BLESSED

He is Pure from all imperfections, faults, and shortcomings. He is the Blessed One whose blessings reach all those who exist.

AL KABEER (الكبير) THE MOST GREAT

He is The Most Great and there is no one greater than Him in His

Noble Self, attributes, actions, power, and majesty. He is above the attributes of His creation and only He is worthy of honour and greatness.

AL FATTAH (الفتاح) THE OPENER

He is The Opener Who opens for His slaves the doors of mercy, provision, and goodness. He opens for His believing slaves divine knowledge and the truth. He is also the One Who judges between His slaves with truth, justice and favour.

AL HASEEB (الحسيب) THE RECKONER

He is The One Who accounts every big and small for everyone. He is the fastest in accounting everyone at the same time. He is also the One sufficient for His slaves and He will suffice them for all of their deen and duniya matters.

AL HAQQ (الحق) THE TRUTH

He is the True God in His Lordship and Divinity, there is no one worthy of worship except Him. All that He tells us is the truth – His names are true, His attributes are true, and His actions are true. He is the Truth that can never be removed or changed.

AN NASEER (النصير) THE VICTOR

He is the One Who grants victory to His believing slaves and the One who grants victory to the oppressed ones even if they are disbelievers.

AL WAARITH (الوارث) THE INHERITOR

The One Who remains after the perishing of all creation; He is the Inheritor of all things after their perishing. He is the One Who makes the believers inherit in this life and the hereafter.

AL MUBEEN (المبين) THE MANIFEST

The One Who is Apparent from His creation by His great Self and attributes. He is the One Who makes the way of guidance clear and apparent to His slaves.

AL HAYIY (الحيي) THE MODEST ONE

The Modest One Whose modesty cannot be grasped by the minds. From His perfect modesty and shyness is to never return anyone empty-handed when they ask Him. He is always giving and full of generosity.

AR RAFEEQ (الرفيق) THE MOST GENTLE

He is The Most Gentle in His commands, prohibitions, actions, decrees, and rulings. He does not burden His slaves in one load, but is gradual and gentle with them until they can handle it.

AS SITEER (الستير) THE CONCEALER

The One Who conceals much; He conceals our many sins and faults and does not expose us in front of others. Rather He brings to us means of concealment.

AL KHABEER (الخبير) THE ALL-AWARE

He is All-Aware of all hidden matters in detail, just as He is aware of all that is apparent. No hidden matter and not a single movement take place except that He knows about it.

AL WAKEEL (الوكيل) THE TRUSTEE

The One Who is entrusted by all of the creation for disposing their affairs, guarding them and nurturing them. He is sufficient for all those Who entrust Him, by making their difficult matters easy, and relieving them of their worries. His trusteeship includes protection, victory, peace and care to those who turn to Him.

AS SAYYID (السيد) THE MASTER

The Master Who is absolute in His mastery. He is the King of the the creation and all are His slaves, irresistible and compelled to Him. No one can be sufficient from Him for a blink of an eye, not for a single moment, single thought or a single step.

AL MUQEET (المقيت) THE NOURISHER

The Nourisher Who has taken it upon Himself to drive nourishment to all of His creation. He provides them with sustenance to enable them to survive.

AL HAKEEM (الحكيم) THE MOST WISE

The One Who judges amongst His slaves with justice. Whatever He judges, no one can rule against, and to Him belongs the laws and rulings which He sets that are suitable for all times and places.

AL MANNAN (المنان) THE BESTOWER OF FAVOURS

The Bestower of great favours which are given before being asked. He has favours upon all of His slaves, but no one has a favour upon Him.

AS SUBOOH (السبوح) THE HOLY

The One Who is free from all evil and imperfections. He is free from being resembled or similar to anything or anyone. All creations even what is solid praise Him at all times.

ASH SHAFEE (الشافعي) THE CURER

He is The True Curer, the One Who gives cure for all sicknesses and ailments. He cures the sick hearts just as He cures the sick bodies. He cures whomever He wills and gives the knowledge of cure to whomever He wills from His slaves

AL MU'TEE (المعطي) THE GIVER

The Giver, the One Who truly gives to all, there is no one to prevent Him from giving and no one can give if He withholds. He especially gives His believing slaves the greatest of givings in the hereafter – Paradise and to see the Face of Allah. We ask Allah this great favour. Ameen.

AL HAFEEDH (الحفيظ) THE PRESERVER

He is The One Who preserves all that is in the heavens and the earth from falling apart. He preserves all deeds – good and evil – of His slaves.

AL WITR (الوتر) THE ODD

He is Odd, while we are all pairs, there is no partner or associate in His divinity, lordship, names, and attributes. He is singled out from His creation by Him being Odd, while the creation cannot be stable without being in pairs.

AL MUHSIN (المحسن) THE GOOD-DOER

The One Being Good to you, and this is goodness is upon Him so no creation is left for a blink of an eye without His goodness. And from His goodness, He perfected everything He created and perfected His rules and legislations which are all based on His infinite wisdom and mercy.

AT TAYYIB (الطيب) THE GOOD AND PURE

He is Pure, free from all evil, defects and impurity. All that is pure and good belong to Him, originating from Him.

AD DAYYAN (الديان) THE RECOMPENSER

All leadership belongs to Him. He is the One Who Recompenses His slaves in the hereafter with truth and justice.

AL JAWWAD (الجواد) THE EVER GENEROUS

He is The Most Generous of the generous, Whose generosity covers all the creation. His special generosity is for His believing slaves in this life and the hereafter – Paradise.

AL MUSA'IR (المسعر) THE ONE WHO GIVES PRICE

He is The One Who gives prices – making them more or less according to His perfect knowledge and wisdom. He is the One Who justly punishes His enemies in the hellfire – He is never unjust to anyone.

AL ILAH (الإله) THE ONE YOU ATTACH TO

He is the One worthy of divinity and attachment, to be God, and for this reason He is worshiped, loved, magnified for all of His divine and perfect attributes.

AL MUHEET (المحيط) THE ALL-ENCOMPASSING

He is All-Encompassing of His creation, no one can escape from Him and no one can turn away from Him. He surrounds them with His knowledge, power, and ability. And He surrounds the disbelievers with the humiliating torment.

AR RAQEEB (الرقيب) THE WATCHFUL

The One watching all that is in the hearts and minds. No matter in the upper and lower worlds is hidden from Him. Not a single atom moves without His permission, and not a single leaf falls except by His knowledge.



Surah Al Hajj

Surah Al Hajj

Surah Al Hajj is the 22nd surah of the Quran. This surah was revealed while the Prophet (ﷺ) was in Mecca and in Medina, revealed at night and during the day, and it was revealed while he (ﷺ) was residing and travelling, and this shows it was revealed in different conditions. This is the reality of our life – going from one decree to another, from one state to another.

Surah Al Hajj is the only surah in the Quran with two prostrations, and it is the only surah whose name is one of the pillars of Islam. The pillar of Hajj is performed once in a lifetime unlike the daily prayers and the yearly zakat and fasting.

Surah Al Hajj is not only about the physical aspect of Hajj, but also your heart being directed towards Allah and His pleasure (القصود الى الله). The theme of Surah Al Hajj is the role of Hajj in building the Ummah (دور الحج في بناء الأمة).

Surah Al Hajj begins by mentioning taqwa in the first ayah:

يَأْتِيهَا النَّاسُ أَتَقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾

O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing

Surah Hajj ends with the means to taqwa- performing prayer, zakat, struggling, doing good deeds and holding fast to the rope of Allah.


Surah Al Hajj 78

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ
عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۗ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمُ
المُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ
وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

And strive hard in Allâh's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islâmic Monotheism to mankind by inviting them to His religion, of Islâm), and has not laid upon you in religion any hardship, it is the religion of your father Ibrahim (Abraham) (Islâmic Monotheism). It is He (Allâh) Who has named you Muslims both before and in this (the Qur'ân), that the Messenger (Muhammad SAW) may be a witness over you and you be witness over mankind! So perform As-Salât (Iqamat-as-Salât), give Zakât and hold fast to Allâh [i.e. have confidence in Allâh, and depend upon Him in all your affairs] He is your Maula (Patron, Lord), what an Excellent Maula (Patron, Lord) and what an Excellent Helper!)

Taqwa of Allah is the foundation to building a strong Ummah and it's the foundation to its success and happiness. Remember while in Hajj you are with different types of people, backgrounds, cultures, languages and personalities.

What's required in order to not clash or argue with others ? Taqwa.



A general overview of Surah Al Hajj is the following, but it's highly recommended to read the tafsir of Surah Al Hajj, such as, from Sheikh As Sa'ady or Ibn Kathir

Reminder of the Day of Judgement and Resurrection

♥ Heart Reminder: Hajj is like a scene from the Day of Judgement ♥

Ayat 1 to 7

Four types of people in this life

♥ Heart Reminder: Hajj is a place where you will be tested with the people ♥

Ayat 8 to 24

Introduction of the actual Hajj

♥ Heart Reminder: Hajj is not only a pillar of Islam, but it's magnification of Allah ♥

Ayat 25 to 37

Struggle and victory of the believers

♥ Heart Reminder: Hajj is a struggle to overcome your desires ♥

Ayat 38 to 41



Previous nations belying the messengers

♥ Heart Reminder: Remain focussed in Hajj, don't be distracted by others, and move forward in your path to Allah ♥

Ayat 42 to 57

Reward for those who migrate for the sake of Allah

♥ Heart Reminder: Hajj is a “migration” of leaving your worldly attachments ♥

Ayat 58 to 60

Allah's ability and His many favours upon us

♥ Heart Reminder: Your heart should do Hajj and prostrate to Allah ♥

Ayat 61 to 78



What to pack ?



What to Pack ?

Always ask Allah for help and guidance. This is simply a suggested packing list, it is not a must to have these items.

Reminders

- Bring Quran, du'a books, and booklet on how to perform Hajj
- Travel prayer mat
- Small notepad with pencil to write reflections – you are getting the best life lessons catered for your personal development, so note down life lessons to reflect and work on, once you return home
- Avoid eating heavy foods, especially on the Day of 'Arafah. You do not want to miss a moment of this day sleeping after a heavy meal

It might be useful to place these items in a large Ziploc bag.

Toiletry / Medicine Bag

- Small face towel – dark colour is better, white is too common
- Paracetamol
- Cough / throat drops
- Vitamin c in a small packet
- Band aids
- Dust/surgical mask
- Shampoo/body wash in one – unscented
- Miswak
- Scent free soap
- Deodorant scent free
- Pocket tissues – scent free
- Wet wipes – scent free
- Small pair of scissors to cut hair to exit ihram

- Pocket antibacterial after ihram
- Water face spray

It might be useful to place these items in a large Ziploc bag.

Snacks

- Granola bars
- Packed nuts
- Packed dried fruits
- Anything packed that's not covered in chocolate so it doesn't melt, and nothing in bags that can get crushed like bags of chips or cookies - it's always better to have them in canisters

Other Reminders

- Mini umbrella (avoid black colour, too common)
- Fans
- Money belt
- Flip flops to use in bathroom
- Disposable undergarments for women
- Light scarf to wear indoors while in tent
- Socks for women
- Travel adapter
- Power bank



Hajj at a Glance

Hajj at a Glance

Manasik (Rituals) of Hajj

المناسك

1. Entering the state of Ihram

الإحرام

- Enter ihram upon reaching meeqat.
- Pronounce intention verbally accordingly: For Umrah first, you say (لبيك اللهم عمرة). Joining umrah and hajj with no break, you will say (لبيك اللهم عمرة و حج) and for Hajj only you will say (لبيك اللهم حج). You only pronounce the intention for hajj/umrah, not for other worships.
- Say the talbiyah until you reach Makkah:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

I am at Your service, O Allah, I am at Your service.

I am at Your service. You have no partner. I am at Your service.

Verily all praise and blessing belong to You, and the Kingdom. You have no partner

(Labayk, Allahumma labayk, labayk la sharika laka labayk.
Inna'l-hamda wa'n-nimata laka wa'l-mulk, la sharika lak.)

- Actions that are NOT permissible during ihram: Using scented products, cutting hair, cutting trees relations between husband and wife, or killing animals.

2. Umrah

العمرة

Tawaf (الطواف): You need to be in a state of wudhu, begin from the Black Stone on your left. If you are near, you can kiss it or touch it. If you are far you just need to raise your hand and say ‘Bismillah Allahu Akbar’ (بِسْمِ اللّٰهِ ، اللّٰهُ أَكْبَرُ). When you reach the Yamani Corner, which is the corner before the Black Stone, if you touch it, then it will expiate the sins, but if you can not touch it, then you do not need to point at it. You say the below dua until you reach the Black Stone.

ربنا آتنا في الدنيا حسنة و في الآخرة حسنة و قنا عذاب النار

“O our Rabb grant us goodness in the duniya and goodness in the akhira and protect us from the torment of the fire”

- Maqam Ibrahim (مقام إبراهيم): After completing 7 circuits, then pray two units behind Maqam Ibrahim, and if you cannot, then you can pray anywhere. Recite Surah Al Kafiroon in the 1st unit, and Surah Al Ikhlas in the 2nd unit.
- Drink zamzam water
- Sa'ee (السعي): While going to Safa and Marwah, this ayah is recited and not at Safa itself. It is recited once.

Surah Al Baqarah 125:

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴾

Verily! As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh. So it is not a sin on him who performs Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawâf) between them (As-Safâ and Al-Marwah).

And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower.

- When you reach Safa, you face the qiblah it is okay if you can not see the Ka'aba then you raise your hand and make the following dua:

لا اله الا الله وحده لا شريك له له الملك و له الحمد و هو على كل شئ
قدير - لا اله الا الله وحده - أنجز وعده و نصر عبده و هزم الأحزاب
وحده

“There is no one worthy of worship, to Him belongs the dominion and praise and He is able to do all things, there is no one worthy of worship except Him, He fulfilled His promise, gave victory to His slave and defeated the confederates alone

after which you can make any dua you want, then you repeat a 2nd and 3rd time.

- You do 7 stops, Safa is One, Marwah is 2, Safa is 3, etc. .
- When you reach Marwah, you will say the same as what you said in Safa
- **Coming out of Ihram (التحلل):** A fingertip length of hair needs to be cut for women. You can cut your own hair and do it at the hotel. You do not need to cut your hair in the harem.

Actions of the Hajj

أعمال الحج

1. 8th of Dhul Hijjah - Day of Tarwiyah

يوم التروية

- Enter ihram from your place of residence
- Make the intention for hajj
- Go to Mina around noon time.
- Prayers: shorten but do not combine, 2 units of Dhuhr at its time, 2 units of 'Asr at its time, 3 units of Maghrib at its time, and 2 units of 'Isha at its time. Then Sunnah Fajr and Fajr

2. 9th of Dhul Hijjah - Day of Arafah

يوم عرفة

- Head to Arafah from Mina after Fajr
- Prayer: shortened and combined, dhuhr and 'asr (2+2)
- Increase in making dua until maghrib. Best dua to make on Day of Arafah:

Hadith:

عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ "

Amr bin Shu'aib narrated from his father, from his grandfather, that the Prophet (ﷺ) said: "The best of supplication is the supplication of the Day of Arafah and the best of what I and the Prophet before me have said is: None has the right to be worshipped but Allah, Alone, without partner, to Him belongs all that exists, and to Him belongs the Praise, and He is powerful over all things. (La Ilaha Illallah, Wahdahu La Sharika Lahu, Lahul-Mulku Wa Lahul-Hamdu, Wa Huwa Ala Kulli Shai'in Qadir).") - Jami` at-Tirmidhi 3585

- After maghrib everyone has to leave Arafah and head to Muzdalifah
- No fasting on this day for the pilgrim

3. Night of 10th of Dhul Hijjah -

Spending the night in Muzdalifah المبيت في مزدلفة

- Prayer: shortened and combined, maghrib and 'isha (3x2) prayed at 'isha time
- Worship is to sleep outdoors in Muzdalifah
- Sunnah Fajr and Fajr is prayed at Muzdalifah, then head out to perform different rituals

4. 10th of Dhul Hijjah - Day of Sacrifice

يوم النحر

- You will do three things, it is permissible to do them in a different order.
 1. Throw stones at Jamarat Al Kubra (جمرات الكبرى): This is in Mina, throw seven pebbles – one at a time – and say Allahu Akbar (الله أكبر) each time.
 2. Tawaf Al Ifidha (طواف الإفاضة): This includes doing sa'ee as well.
 3. Sacrifice of the animal (الهدى): This can sometimes be done for you if you are in a group.
 4. Cutting the hair (الحلق): This is permissible after completing the Tawaf and Sae'e, and after you exit ihram, after this you can exit the ihram and the restrictions pertaining to it.
 5. Spend the night in Mina

5. 11th, 12th, 13th of Dhul Hijjah

Days of Tashreeq

أيام التشريق

- Minimum is to stay the 11th and 12th. If you are staying the whole time, then you will spend 3 nights there.
- You will stone 3 pillars, 7 times for each one. Therefore, you will need 21 stones each day.
- On the 11th after dhuhr, you will throw seven stones at each pillar, beginning with the smallest pillar. Again you throw one stone at a time, and say Allahu Akbar (الله أكبر). It is not required that you face the qiblah. After you are done throwing the stones, then you face the qibla and make dua'a. The dua made at the Jamarat is accepted.
- You go to the middle pillar, and throw seven stones and make dua.
- Then you go to the largest pillar, and throw seven stones, and then no dua there.
- This is repeated on the 12th and 13th of Dhul Hijjah.

6. Farewell Tawaf

طواف الوداع

- Only tawaf, no sa'ee

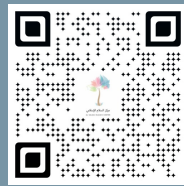
For anyone going to Hajj, may Allah accept your Hajj. For anyone who has not gone to Hajj, may Allah open this great worship for you. Always think good of Him and know He is able to do all things.



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