






HAJJ SERIES 1436 – 2015


These notes are based on a previous course. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

 www.markazalsalam.com

 t.me/markazalsalam

 +97150 8008875

 info@markazalsalam.com

 t.me/dropletsofdew



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

HAJJ SERIES 1436 - 2015

Hajj of the Heart (حج بالقلوب)

Rulings of Hajj

The Greatest Days of the World (أعظم أيام الدنيا)

Remember Allah in the Distinguished Days

(فاذكروا الله في أيام معلومات)

Adorn Your Heart for Allah (تزين القلب لله)

Hajj of the Heart (حج بالقلوب)

Introduction

- Allah (سبحانه وتعالى) is the Owner of Great Favors and Bounties and He made the way to worship easy for us. When Allah (سبحانه وتعالى) allows you to pray, fast, and to go to hajj, even to praise Him by your tongue, then this is a great favor. We cannot thank Allah (سبحانه وتعالى) enough.
- Al Hajj is (القصد الى الله) – your focus should be Allah (سبحانه وتعالى) alone. Hajj is one of the visible and apparent symbols of Islam.
- Hajj is a pillar of Islam and it is required to be performed only once in your lifetime. Hajj is when your Creator is calling you to His House to perform the greatest worship. All of the pillars of Islam are there to make us focus on one goal.
- When people go to hajj it shows unity – they are all in ihram, they go to Mina, Arafah, Muzdalifah. Everyone needs to follow the same command, and in these few days it's a great reforming, why? Because in these few days you're facing many people and different types.
- The hajj shows you that you have one goal in this life, people might disrespect you, they might say wrong things, etc but you should just ignore because your goal is Allah (سبحانه وتعالى).
- Hajj is one of the symbols of Allah (سبحانه وتعالى). When we talk about hajj, people think about the limbs and rituals they have to do, but before that we need to prepare our hearts. *Before being hajj of the*

limbs, it is hajj of the hearts. You might not go to hajj this year, but you will be rewarded by Allah (سبحانه وتعالى) for the feelings in your heart. The heart is the place where Allah (سبحانه وتعالى) is looking – where is your heart, where is it moving? When you see something, how did your heart move? It's important to not be a judge. You can't say why are these people here? Why are they taking pictures? Why are they eating and sleeping on Arafah? Why don't they know? Who's her husband? Etc. – It's important to ignore and not judge because judgment is not suitable for us. We can't even judge ourselves, we think we're good and everyone else is bad, subhan Allah.

- Allah (سبحانه وتعالى) prescribed all of the worships in order to give us light in our hearts. What's the point if we're worshipping with limbs and there's no light in the heart, subhan Allah.

Hearts in the Qur'an

- Surah An Noor 35: اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (Allâh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp, the lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would

almost glow forth (of itself), though no fire touched it. Light upon Light! Allâh guides to His Light whom He wills. And Allâh sets forth parables for mankind, and Allâh is All-Knower of everything)

- Allah (سبحانه وتعالى) is the Light of the heavens and the earth – all of the light that you see, whether it is tangible or intangible – Allah (سبحانه وتعالى) is the source of it. Allah (سبحانه وتعالى) is giving an example of the light in the believer's hearts. The heart is like a glass lamp – it is clear yet fragile. When the light of Allah (سبحانه وتعالى) is inside the believer's heart then it's like a brilliant star. This means the believer's heart is white, clean and pure. When you go to hajj, it's an invitation to purify your heart. Before you go to hajj, if you have a problem with someone, you need to seek forgiveness. If you took something, you need to return it.
- There's a fuel inside this lamp, and its fuel is pure olive oil. This olive oil is so illuminating that it glows without being lit, subhan Allah. The olive oil represents your fitra; we are all born on a pure natural disposition of tawheed. If babies could speak to us they would give us a lecture. They would tell us who is Allah (سبحانه وتعالى), they would tell us why are you committing shirk, they would tell us why don't you have tawakul, your rizq is guaranteed, subhan Allah.
- This lamp will become even brighter when it's lit with fire, and fire represents knowledge. You need knowledge before going to hajj. You are in a state of ihram, some

things are forbidden, you are in a sacred place at a sacred time. So there are three sacred levels. If you don't have knowledge in hajj then you'll just do what others are doing, and you could be doing bida'a, subhan Allah.

○ Surah Ar Ra'ad 17: (أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَهُ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ ۗ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ) (He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface,— and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allâh (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allâh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).)

- This parable is telling us that hearts are like valleys. Valleys have different capacities, and similarly the hearts. Some can take a lot and some little. When you go to hajj, don't judge others because you don't know what they can take.
- When the rain falls, the valleys get filled, but they get filled with branches, thorns, dirt, etc. As more rain falls, the more the dirt will rise to the top until it is purified, similarly the hearts get purified with knowledge.

○ Surah Ibrahim 24-25: (أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ (٢٤) تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ)

(٢٥)) (See you not how Allâh sets forth a parable? - A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). (24) Giving its fruit at all times, by the Leave of its Lord and Allâh sets forth parables for mankind in order that they may remember. (25))

- A believer is like a tree – with roots, branches, and fruits. The heart represents the roots, the branches represent your deeds, and the fruits represent your manners. When your heart is good, the more your deeds will be accepted.
- The heart is like a lamp, valley, and roots of a tree. So we need to purify our hearts because the purer the heart, the more your hajj will be accepted. (الركب كثير و الحجاج قليل) – many are travelling (to hajj), but those truly doing it are few.
- When you go to hajj, you see so many people? Who created them all? Allah (سبحانه وتعالى). Who guided them? Allah (سبحانه وتعالى). And when you see them, it's nothing compared to the Day of Gathering. Hajj has millions but on the Day of Judgement it's from Adam (عليه السلام) to the last person, subhan Allah. Whoever is going to hajj, may Allah (سبحانه وتعالى) give you a beautiful hajj with sincerity. Ameen.
- Surah Al Baqarah 235: (وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ) (حَلِيمٌ) (And know that Allâh knows what is in your minds, so fear Him. And know that Allâh is Off-Forgiving, Most Forbearing)
 - Whether you're going to hajj or not, this applies to all but even more so in hajj because you are in a place where

there are the symbols of Allah, so you need to be extra careful. You need to know that Allah (سبحانه وتعالى) is the Most Forgiving and the Most Forbearing.

What will make my heart move for hajj? (ما يحرك قلبي للحج؟)

- Just to have a movement in the heart for longing to go to hajj is appreciated by Allah (سبحانه وتعالى) – He will reward you for it. Even if you're not going to hajj, but you're hearing this, then Allah (سبحانه وتعالى) wants you to have that longing, subhan Allah. What a beautiful deen we have where even your feelings are rewarded, alhamdulillah. You might be watching it on TV and you're happy and longing for it – you even get rewarded for this. So what will really move our hearts? → **Surah Al Hajj 1 -2**
- Surah Al Hajj 1: (يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ) (O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing)
 - What will move your heart? When you have taqwa from the anger of Allah (سبحانه وتعالى). You need to guard your heart. Hajj comes after Ramadan because Ramadan is preparing you for hajj, that's why it's a two month period. What is the provision that will make your heart survive in hajj? Taqwa – leave everyone alone and be cautious about your thoughts, tongue and actions. Don't argue in hajj. The opposite of taqwa is desire.

- Hajj is not about following desires – your comfort zone is different, your bed is not the same, your pillow is not the same. Taqwa is the provision that will allow your heart to come back after hajj forgiven like a newborn baby, subhan Allah. What is the food of the heart? Taqwa. People think when they go to hajj they're going to die but Allah (سبحانه وتعالى) says in many ayat 'when you return'. Or sometimes when you're in your group, you're told that you will be given so and so food, but it's not there. So don't argue or complain. This is not the time. You might go to the harem and it's crowded, but ask Allah (سبحانه وتعالى) by His name Al Wasi' – The Most Vast to give you space and you'll feel like you're the only one doing tawaf, subhan Allah. Two buses might leave at the same time, but one arrives quickly and the other after five hours, subhan Allah. It's all a test. Ask Allah (سبحانه وتعالى) to give you taqwa because you can't do anything without the help of Allah (سبحانه وتعالى) – don't ever rely on your experience.
- People might tell you about their bad experiences or good experiences and this can affect your tawakul. People have their own experiences, but each is different. You need to especially advise everyone going with you to have taqwa, not to argue, not to complain.
- And in order to be more cautious of your actions, Allah (سبحانه وتعالى) is reminding you of the Day of Judgement and

its shaking. When the earth shakes on the Day of Judgement then it's nothing compared to the earthquakes of the duniya, subhan Allah.

- It's important to believe in Allah (سبحانه وتعالى) and the Day of Judgement for the hajj. You're going for Allah (سبحانه وتعالى), not for reputation or riyā'a. You are leaving your home, your family only for the sake of Allah (سبحانه وتعالى). And belief in the Day of Judgment is what wakes us up. What will happen on the Day of Judgement? This is what will make your heart move. Hajj is a journey to Allah (سبحانه وتعالى), to show your submission to Allah (سبحانه وتعالى). You will go back and forth to locations from Mina, to Arafah to Muzdalifah to Mecca, to Mina. You can't say why don't we finish all Mina parts together? This is to show (لبيك اللهم لبيك) – I am at Your service O Allah. I am your slave O Allah.

- Surah Al Hajj 2: (يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا) (The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allâh.)

- On the Day of Judgment it will be like the nursing mother will forget her child, and the pregnant lady will miscarry, and you will see the people drunk but they're not drunk

because the punishment of Allah (سبحانه وتعالى) is severe. This is to awaken your heart.

Different groups of people in hajj (أصناف الناس في الحج)

- These groups are described in Surah Al Hajj and you will find it in the hajj itself.
- **First Group:** Surah Al Hajj 3: (وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ) (And among mankind is he who disputes concerning Allâh, without knowledge, and follows every rebellious (disobedient to Allâh) Shaitân (devil) (devoid of every kind of good).)
 - You will find people in hajj with no taqwa, so what will they do? They will argue. And you find this a lot in hajj. Arguing is already a dispraised character outside of hajj, so what about in hajj itself? Subhan Allah.
 - They argue without knowledge and they will be stubborn about it. For example, they will say you must take stones from Muzdalifah. But you can take stones from anywhere, subhan Allah. Or people will argue that you must pray inside the harem, though if you are in the vicinity of the haram, then you're still rewarded.
 - And they're not only arguing without knowledge, but they're just following whatever everyone else is doing. Hajj is a small picture of what you'll find in life. People will say things just because everyone else is saying it, though there's no proof for it. This shows the one who's arguing

doesn't have taqwa. May Allah (سبحانه وتعالى) never make us among them. Ameen.

- **Second Group:** Surah Al Hajj 8-9: (وَمَنْ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا) كِتَابٍ مُنِيرٍ (٨) ثَانِيَ عِطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَنَذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ ٩))) (And among men is he who disputes about Allâh, without knowledge or guidance, or a Book giving light (from Allâh), (8) Bending his neck in pride (far astray from the Path of Allâh), and leading (others) too (far) astray from the Path of Allâh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire). (9))
 - These people are arguing without knowledge, they're arrogant and they're leaders whom others are following. Again this shows that arguing is a characteristic of not having taqwa. Arguing happens when there are clashes between people – those with knowledge and those without. But those who have knowledge need to be patient with others. Rich and poor are tests for each other, husband and wife, teacher and student, etc.
 - Arguing itself occupies the heart and makes your heart heavy. How do you feel after arguing? You don't feel good at all. Some people go to hajj and come back without even changing, subhan Allah. Imagine going to hajj and performing this great worship, and still there's no effect, why? Because the heart was busy with arguing and trivial matters. What makes one person to argue and the

other to not argue? Because those who argue put it inside their heart. Deal with things without putting it in your heart. When you deal with people personally then you can't survive, your heart will be busy with something unimportant, you're praying and your heart is thinking about it. Your feelings should be for Allah (سبحانه وتعالى).

- **Third Group:** Surah Al Hajj 11: (وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ) (And among mankind is he who worships Allâh as it were, upon the edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islâm). He loses both this world and the Hereafter. That is the evident loss.)
 - This group is not arguing but they're worshipping Allah (سبحانه وتعالى) on edge. If something good happens to them, they think they're so good. And if something bad happens to them, they turn back, they've lost both the duniya and akhira. There is a story of a lady who was going to hajj and when she reached her bag was lost. This is a test. What did she do? She returned to her country because she didn't have her stuff, subhan Allah. Even in study circles, there are different personalities and clashes happen. If they encounter something, they say I won't go to the study circles anymore, they've lost.

- Some people might even say things that are wrong, for example 'I wish I didn't come'. And again this shows lack of taqwa because it's not about your desires.

What do I need inside my heart? (ماذا أحتاج في قلبي؟)

(1) Magnify the symbols of Allah (تعظيم شعائر الله)

- What does it mean to magnify? To respect.
- Surah Al Hajj 32: (ذَلِكَ وَمَنْ يُعِظَّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ) (Thus it is and whosoever honours the Symbols of Allâh, then it is truly from the piety of the hearts)
 - Mecca is not like any place, and the time is not like any place, and the deeds at that time are not like any other deeds. And Allah (سبحانه وتعالى) has invited you to come to His House, subhan Allah. So when you go then you have heard the call of Ibrahim (عليه السلام) and Allah (سبحانه وتعالى) has given you permission to come, so you need to magnify the time, place, and state. Symbols of Allah (سبحانه وتعالى) include tawaf, sa'ee, Arafah, etc.
 - Imagine if someone invites you to the king's palace, how will you act? You will be respectful. You find people having picnics in the harem, but it's a place of worship, subhan Allah.

(2) Magnify the boundaries of Allah (سبحانه وتعالى) (تعظيم حرمت الله)

- Don't cut your nails or hair, don't put something scented. And to sin in the harem is greater, that's why many companions didn't want to live in Mecca because of its sanctity, subhan Allah.
- Surah Al Hajj 30: (مَا يُتْلَىٰ عَلَيْكُمْ فَأَجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ دَٰلِكَ وَمَنْ يُعَظِّمْ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ ۖ عِنْدَ رَبِّهِ ۗ وَأُحِلَّتْ لَكُمْ الْبَاطِنَاتُ إِلَّا مَا يُتْلَىٰ) (That (Manâsik prescribed duties of Hajj is the obligation that mankind owes to Allâh), and whoever honours the sacred things of Allâh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements)
 - Hajj is only five days, but you will learn so much about yourself and it's the greatest reforming there. May Allah (سبحانه وتعالى) make you to go and come back better than before. Ameen.
 - One of the biggest mistakes in hajj and spoiler of deeds is when we rely on ourselves, on the books, etc. You need to feel poor and broken to Allah (سبحانه وتعالى), you're afraid of arguing, you're afraid of losing your temper – you need to ask Allah (سبحانه وتعالى) to help you.

(3) Tawheed (التوحيد)

- Surah Al Hajj 31: (حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَّفَهُ) (Hunafâ' Lillâh (i.e. to worship none but

Allâh), not associating partners (in worship) unto Him, and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place)

- Some people might be going to hajj for socializing, for shopping etc but it should be only for the sake of Allah (سبحانه وتعالى). What a big loss to go for hajj and you're not doing it for Allah (سبحانه وتعالى). You don't want to enter with the correct intention and then change while you're there. You want to enter and exit truthfully. Your tawaf, your sa'ee, Mina, Muzdalifah, etc should all be for Allah (سبحانه وتعالى).
- The one who's committing shirk is like the one falling from the sky. Someone on tawheed is firm, but someone on shirk is falling from a very high place, the sky, down to the earth. And this shows how evil is shirk, this shows how bad it is to have another intention besides Allah (سبحانه وتعالى).
- The heart is the reason for your barakah (القلب سبب بركتك), subhan Allah. Your heart is a means for your deeds to be accepted. We don't perform worships like machines; we want to gather our hearts.

Hajj is a worship with conditions (الحج عبادة لها شروط)

- Sincerity (الإخلاص): we have to do it for the sake of Allah (سبحانه وتعالى).
- Following the Sunnah of the Prophet (صلى الله عليه وسلم) (الاتباع): we can't do a hajj according to how we want.

Virtues of Hajj (فضائل الحج) – What do I believe about the hajj?

- I need to have some rewards for hajj, what did Allah (سبحانه وتعالى) promise me?
- Hadith: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " مَنْ حَجَّ هَذَا الْبَيْتِ، فَلَمْ يَرُفْثْ وَلَمْ يَفْسُقْ، رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ " (Narrated Abu Huraira: Allah's Messenger (صلى الله عليه وسلم) said, "Whoever performs Hajj to this House (Ka`ba) and does not approach his wife for sexual relations nor commits sins (while performing Hajj), he will come out as sinless as a newborn child. (Just delivered by his mother).) – Sahih Al Bukhari 1819
 - Anyone who goes to hajj without indulging in sins – not talking bad, no indecency, then you will come back like a newborn, what does that mean? All of your major sins and minor sins are forgiven, subhan Allah. It didn't say expiation of sins. You're coming back like the day you were born. May Allah (سبحانه وتعالى) reward all of those going for the first time. Ameen. But you really need to hope for the reward. This really shows how hajj is purification for the heart.
- Hadith: أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ، قَالَ حَدَّثَنَا حَجَّاجٌ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي سُهَيْلٌ، عَنْ (عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْحَجَّةُ الْمَبْرُورَةُ لَيْسَ لَهَا

" (تَوَابُ إِلَّا الْجَنَّةُ) (It was narrated from Abu Hurairah that the Prophet said: "Hajj Al-Mabrur brings no reward other than paradise," the report is the same except that he said, "expiates for what came in between.") – Sunan An Nisa'1 2623

- The one who goes to hajj and it's accepted then his reward is no other than paradise – which is what no eye has seen, no ear has heard and has never crossed the hearts. May Allah (سبحانه وتعالى) grant us the accepted hajj. Ameen. You will find the one who goes to hajj and it's accepted, then Allah (سبحانه وتعالى) will open for doors of good deeds – charity, knowledge, dawah, etc.

لبيك اللهم لبيك

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

لبيك لا شريك لك لبيك

I am at Your service, there is no partner with You, I am at Your service

Rulings of Hajj (أحكام الحج)

Introduction

- Allah (سبحانه وتعالى) created us to worship Him and worship is our task in life. How do we worship? We need to follow the Sunnah of the Prophet (صلى الله عليه وسلم). For this reason we have the Pillars of Islam which tell us how to worship practically, and the greatest pillar is Hajj which is the summation of all pillars together – that's why it's once in a lifetime.
- Allah (سبحانه وتعالى) wants us to worship Him, but not on our own. That's why (اياك نعبد اياك نستعين) – You alone we worship and You alone we seek Your help. We need to always rely on Allah (سبحانه وتعالى), not on the means, manuals, or the group taking us to hajj.

Goal of Hajj

- Surah Al Imran 97: فِيهِ ءَايَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ ءَامِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ ((In it are manifest signs (for example), the Maqâm (place) of 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).)

- This ayah is telling us why we perform hajj – we are following the command of Allah (سبحانه وتعالى). We should have feelings of submission, love, and longing of going to hajj. The hujjaj are (ضيوف الرحمن) – the guests of Ar Rahman – the guests of the Most Merciful, subhan Allah.
- You will find different types of servitude in hajj because it is performed at a certain time in the year at a certain place, and this shows submission. It's not according to when and where you want.
- Whoever is able to perform the hajj financially and physically should do so. The King is asking us to perform hajj, so we should respond and submit to His call. But whoever denies the call to hajj shows ingratitude because why did Allah (سبحانه وتعالى) give you means? In order to worship Him. This person might travel around the world, but does not go to hajj so he has no excuse, subhan Allah. If Allah (سبحانه وتعالى) gave you all of the opportunities and chances to go and you don't go, then Allah (سبحانه وتعالى) is not in need of it. Don't think when you go to hajj that you're doing a favor – you need to feel poor to Allah (سبحانه وتعالى) from the beginning to end. From the time of ihram to the farewell tawaf, you need to feel poor. Allah (سبحانه وتعالى) doesn't need worshippers.

- When we go to hajj we need to appreciate what Allah (سبحانه وتعالى) has given us. Your worship is to show practical gratitude.

Wisdom for going to Hajj (الحكمة من مشروعية الحج)

- Surah Al Hajj 28: (لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُم مِّنْ (سبحانه وتعالى) (That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade), and mention the Name of Allâh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjâh), over the beast of cattle that He has provided for them (for sacrifice) (at the time of their slaughtering by saying: Bismillah, Wallâhu-Akbar, Allâhumma Minka wa Ilaik). Then eat thereof and feed therewith the poor who have a very hard time)
- Besides doing it for the sake of Allah (سبحانه وتعالى) and the rewards, you will witness benefits for you, what does that mean? You will witness with your eyes, you will learn so many things during hajj that you would not learn in your life, subhan Allah. Keep this ayah in your mind while you're going. From the time of ihram, you are with people, you will be placed in situations, you will come across different types of people. You might be going in the same group but each person will experience something different, subhan Allah. One of the benefits is Allah (سبحانه وتعالى) will make you understand yourself – you will understand your

weaknesses. We come across this in life, but it's stretched in a long period, but in hajj you will recognize quickly because of the concentrated period. If you don't recognize this, then you will try to catch the faults of others, and this is not wisdom, subhan Allah. We are not there to judge others. For example, you will come across different behavior, so you should not judge, but just extract this behavior and ask Allah (سبحانه وتعالى) to protect you from that. Hajj is a great reforming. The situation that you go through is tailored exactly for you because Allah (سبحانه وتعالى) knows your weakness and the situation will trigger this soft point.

- Hajj is a mini Day of Judgement. For example, you will see beggars, those who are blind, those who are limping, some rich, some poor, those with knowledge, those without knowledge, etc. You might be in the bus or train and others are walking, and you think, how will it be on the Day of Judgement? There are those who are poor and rich (faith/deeds) on the Day of Judgement, there are those who are wearing clothes and others not, there are those who are waiting and others who aren't, subhan Allah. You might see someone blind and they're asking for money and on the Day of Judgement there are those who are blind who didn't see the ayat in this duniya. And there are people begging not for money, but for deeds on the Day

of Judgement. You need to ask Allah (سبحانه وتعالى) to give you insight.

- Even the people whom you meet in hajj are similar to your tests in life, subhan Allah. If you're going, it's a great opportunity for being reformed. May Allah (سبحانه وتعالى) make us benefit from every moment there. Ameen.
- Recall the virtues of hajj are coming back like a newborn though it's just a few days and this shows that Allah (سبحانه وتعالى) is dealing with us with Ash Shakir Ash Shakoor. If you know Allah (سبحانه وتعالى) by His names and attributes then it's different from someone who doesn't. You will see Allah Ar Razak, Al Wasi', Ash Shakir, Al 'Aleem, As Samee', Al Ghaniy – all of these are benefits. The more you know about Allah (سبحانه وتعالى), the more you will see your faults and see the perfections of Allah (سبحانه وتعالى) – this is faith. The opposite is to see yourself as great, subhan Allah.

Conditions that Hajj is obligatory (شروط وجوب الحج)

1. To be Muslim (الاسلام)
2. Sane (العقل)
3. Reached puberty (البلوغ): those who take their children before puberty, then it's permissible, but for child it will count as a voluntary worship and he will be rewarded and you will be rewarded as well for taking him, teaching him and caring for him. This means when he reaches puberty then he needs to do the obligatory hajj.
4. Free (الحرية): not a slave
5. Capable (الاستطاعة): physically and financially, this means he has the covered his debt, has money to go to hajj, to spend during the hajj, money to return back home and he has enough money to spend on his family. Someone who is unable to do it due to sickness or age, then someone else can do it on their behalf. For someone dead, it needs to be from money that he left behind. If it's already distributed, then it would be ihsan from the children to do it. That's why while you're alive, do it while you can, don't depend on your children because you can't guarantee it. The one performing needs to have done it for himself first. Hadith: (عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ - رَضِيَ)
الله عنهما - قَالَ كَانَ الْفَضْلُ رَدِيفَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَجَاءَتْ امْرَأَةٌ مِنْ خَتَمِمْ، فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ، وَجَعَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشَّقِّ الْأَخْرِ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا، لَا يَنْبُتُ عَلَى الرَّاحِلَةِ، أَفَأُحُجُّ عَنْهُ (Narrated `Abdullah bin `Abbas: Al-Fadl (his brother) was riding behind Allah's Messenger (صلى الله عليه وسلم) and a woman from the tribe of Khath'am came and Al-Fadl started

looking at her and she started looking at him. The Prophet (صلى الله عليه وسلم) turned Al-Fadl's face to the other side. The woman said, "O Allah's Messenger (صلى الله عليه وسلم)! The obligation of Hajj enjoined by Allah on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet (صلى الله عليه وسلم) replied, "Yes, you may." That happened during the Hajj-al-Wida (of the Prophet (صلى الله عليه وسلم)). - Sahih al-Bukhari 1513 May Allah (سبحانه وتعالى) make us complete all of our obligations. Ameen. If for example you have days that you didn't make up for Ramadan and you're doing to hajj, then it's better to do it before going. You don't want to have any open 'debt'.

6. Additional condition for the woman: to have a male guardian – muhram (محرم). Don't disobey Allah (سبحانه وتعالى) when performing a worship. For a lady to go alone is difficult. If she doesn't have a muhram then it's not obligatory upon her – so she's not accountable. It's not even about being above a certain age.

Boundaries of Hajj (مواقيت الحج)

- There are two types of boundaries: time and place:
 1. Time (زمانية): when people can travel to go to hajj which is from Shawwal, Dhul Qu'ada, and Dhul Hujjah, once arriving you need to remain there.
 2. Place (مكانية): the place where ihram becomes obligatory, usually it's announced on the plane.
- There's wisdom behind these two boundaries – you are performing the greatest pillar and you're going to Bait Allah Al Haram, so you are magnifying the House of Allah and the symbols of Allah. Imagine when going to a person's house, you respect it, now imagine going to House of Allah – you need the utmost magnification and respect.

Ihram (احرام)

- When in a state of ihram, some things are forbidden for you and some things are required of you. What is needed to be in a state of ihram?
- Intention: all deeds are based on intentions. Imagine you are performing hajj, you don't want to go without a niyyah. For the hajj/umrah: you make it in the heart and verbally. But for other worships, it is only in the heart. (لبيك عمرة) when doing umrah first then (لبيك حج) for the hajj. Intention means you intend to do it for the sake of Allah (سبحانه وتعالى) because you want forgiveness of sins, you want to be like a newborn, you want to witness benefits, etc, make your

intention sincerely for Allah (سبحانه وتعالى) and nothing else. Simply by a movement of heart you are now in a state of ihram, subhan Allah.

Forbidden while in ihram (محظورات الاحرام)

- This shows submission because with an intention/turn of the heart now things are forbidden for you, subhan Allah. And these matters that are forbidden truly show servitude, that you are a slave:
 1. Cannot shave or cut your hair (حلق شعر الرأس)
 2. Cannot cut your nails (تقليم الأظافر)
 3. For the male: not to cover their heads with hats, but an umbrella is fine (تغطية رأس الذكر)
 4. For the male: not to wear anything stitched (لبس الذكر المخيط)
 5. For the female: she cannot wear gloves or niqab (which shows the eyes), for the one who is covering her face already, she places a veil over her face. Wear a proper dress, it should be loose, not transparent, not embellished, not showing the feet, nothing tight showing the chest, etc.
 6. Fragrance (الطيب): even when using soaps, shampoos, etc – use unscented
 7. No hunting/killing of 'land' animals (قتل صيد البر): except if there's harm for example a snake, scorpion, catching from the sea is allowed.
 8. Contract for marriage (عقد النكاح): not for himself, or a wali acting on behalf another

9. Relations between husband and wife (الوطء): Surah Al Baqarah 197:

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ (يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ) (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!)

10. Anything that can lead to a relation like hugging, kissing, etc.

(المباشرة دون الفرج)

- Whoever breaks these rules then needs to offer sacrifice and repent. If doing Hajj Tamatu' in which you perform both umrah first and then hajj, when you complete the umrah, then you are outside of ihram and the above become permissible until beginning the hajj when you enter ihram again.

Preparation for ihram (التهيؤ للأحرام) – these are Sunnah

- These matters are Sunnah, so if you do it you are rewarded.
- 1. To perform ghusl for the entire body, even if the lady has her menses or is post-natal. Don't think bad if you get your menses, it's a test, and don't think Allah (سبحانه وتعالى) hates me, istaghar Allah. Your duty is submission and being patient and you are rewarded for this. It's important to think good about Allah (سبحانه وتعالى). And when your menses are complete, you do ghusl again. As a side note: People think that hajj is a spiritual journey like Ramadan, you are with millions of people, you are travelling from one place to another. That's why when you come back from hajj, any disturbance is overlooked and people come back quiet and reflective, subhan Allah. When going there, don't waste your time chatting about the duniya, talk about Allah (سبحانه وتعالى) and His favors.
- 2. Remove hair before ihram
- 3. Scent: like deodorant, fragrance
- 4. It is sunnah for the man to not wear anything stitched before ihram, he will be rewarded for this, subhan Allah.
- 5. No special salat before ihram, there is no 'salat al ihram'.

Types of hajj (أنواع النسك)

- Hajj Al Tamatu' (التمتع): you enter state of ihram for umrah, then exit, then enter state of ihram again for hajj. Tamatu' means pleasure because you have more time to worship.
- Hajj Al Ifrad (الافراد): to do hajj only
- Hajj Al Qiran (القران): you combine umrah and hajj together, to perform umrah and hajj immediately, so you are only in one state of ihram.
- The best is Tamatu'.
- Imagine when you're leaving your house for the sake of Allah (سبحانه وتعالى) and by the permission of Allah (سبحانه وتعالى) you return, remind yourself when you leave this duniya, subhan Allah. You will leave this duniya with a white cloth. You might think how can I leave my family and my children, but when you leave Allah (سبحانه وتعالى) puts the tranquility in your heart because you came out only for His sake, subhan Allah.

After Ihram (بعد الاحرام)

- Increase in saying talbiyah until you reach Makkah and the men are to raise their voice because this is one of the symbols of hajj. The more you say talbiyah with your heart, the more you will be attached to Allah (سبحانه وتعالى). We need to know that before the tongue and limbs submit, the heart needs to submit first. May Allah (سبحانه وتعالى) grant us an alive heart. Ameen.

○ (لبيك اللهم لبيك لبيك لا شريك لك لبيك ان الحمد و النعمة لك و الملك لا شريك لك)

- (لبيك) means O Allah I am coming to you, I am at Your service, I am Your slave. The scholars said there are 9 meanings to (لبيك) and it includes all conditions of (لا اله الا الله). It means I respond to, I submit to You, I am sincere to You, I love You, I am fixed in obeying You, I am humble to You, I am in need of You, I confess all praises and dominion are Yours, I am poor to You.
- When you say the talbiyah, and whatever objects hear you, trees, stones, etc, then they will bear witness for you on the Day of Judgment, subhan Allah.
- When you say (لبيك) then Allah (سبحانه وتعالى) will respond to you, He will say (لبيك و سعديك) – I will help you to come close to Me, I will help you with all of your worships, subhan Allah.
- You can also say dhikr, recite Qur'an, and guard your time from checking emails, reading articles, excessive sleep, etc – until you reach Makkah.

Reaching Makkah (وصول مكة)

- Makkah is in the middle of the desert, and Allah (سبحانه وتعالى) is able to choose the most beautiful place in the world but out of His mercy, it is to remove you away from the duniya and not have your intention change thinking you're going sight-seeing. Allah (سبحانه وتعالى) wants your heart and this helps you to do ikhlas. For this reason don't complain about the airport, where you're sleeping, etc. And

now you have five-star tents, hotels, buffets, etc – it's nothing compared to before.

- Ibrahim (عليه السلام) was commanded to leave his wife Hajar and son Ismail (عليه السلام) in a valley with no plants. And then Allah (سبحانه وتعالى) commanded Ibrahim (عليه السلام) and Ismail (عليه السلام) to raise the foundation, and the prayer there is rewarded 100,000 times. The place is honored because Allah (سبحانه وتعالى) chose it and the place is blessed not because of the Ka'aba, it's not the tangible, but the reward you get. For those without knowledge, they will think the house itself is blessed so they wipe and touch, but it's the intangible.
- When you reach Makkah, you can take a nap or sleep, use the bathroom, take a bath, you remain in a state of ihram, you can change your ihram, and then you can do umrah, it does not need to be immediate to perform the umrah.

Performing Umrah (تأدية العمرة)

- Tawaf: Tawaf around the ka'ba seven times, and it's not required that you have to be on the ground, you have different levels to do tawaf. People think that they are rewarded more if they do it on the ground and this is not true.
- Black Stone: You begin from the Black Stone and move anti-clockwise, there are signs pointing you there. And then you say 'Bism Allah Allahu Akbar' (بسم الله ، الله أكبر) – if you are close, you can touch and kiss, if you are far, then you just hold your right hand in the direction of the Black Stone, you don't blow a kiss. You are not

worshipping the ka'aba, it's just a stone. It's simply a sign of submission to the command of Allah (سبحانه وتعالى) and magnifying Him. You don't need to fight to get to the Black Stone. Even Omar bin Khattab (رضي الله عنه) said had it not been that the Prophet (صلى الله عليه وسلم) kissed the stone, then I would not have done it. Sometimes when we see wrong, we do more wrong by judging them. Remember you're in a state of worship. Just remember how will the Bait Al Ma'moor be in the 7th heaven where the angels are doing tawaf, subhan Allah. When you're doing tawaf, remember your focus is one, even when you go back home, your heart should be doing tawaf around the pleasure of Allah (سبحانه وتعالى), subhan Allah. Shirk happens when people give power to the stone, to the kaa'ba, to the cloth, to taking thread from the covering.

- Yamani Corner: 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't touch it, then you don't need to point at it. You say (ربنا اتنا في الديننا حسنة و في الآخرة حسنة و قنا عذاب النار) until you reach the Black Stone. The tawaf might seem crowded, but ask Allah by His name Al Wasi' (The Most Vast) to give you space.
- Maqam Ibrahim: After completing 7 circuits, then pray two units behind Maqam Ibrahim, and if you cannot, then you can pray anywhere, it's about ease. In these two units, you will recite Surah Al Kafiroon in the 1st unit, and Surah Al Ikhlas in the 2nd unit. These two surahs truly show (لا اله الا الله) – complete ikhlas. The scholars even

called them both Al Ikhlas because one is negating other ilahs and the other is affirming only Allah is our ilah.

- Drink Zamzam: Then you drink ZamZam water, and the blessing of it depends on what you're drinking it for. If you're drinking it for knowledge, then Allah (سبحانه وتعالى) will give you knowledge, if for wisdom, then wisdom, if cure, then cure, if guidance, then guidance, subhan Allah. This is not something about experiments. Think what is the best intention you can drink it for – ask Allah (سبحانه وتعالى) to guide you to the best.
- Sa'ee between Safa and Marwah: when you reach, you will recite:
 - Surah Al Baqarah 158: (إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ) (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).
 - You do 7 stops, Safa is One, Marwah is 2, Safa is 3, etc.
 - At Safa you will face the Qiblah, you don't need to see the ka'aba, and say (الله أكبر الله أكبر لا اله الا الله وحده لا شريك له له الملك و له الحمد يحيي و يميت و هو على كل شئ قدير - لا اله الا الله وحده لا شريك له - .) then you make dua'a of your own. Repeat this for a total of 3 times.

- As you go to Marwah, you can say dhikr, recite Qur'an, and when you reach the green light, only men are to run, not women.
- When you reach Marwah, you will say the same as what you said in Safa, and you do this each time when you reach Safa, Marwah, etc – for the total of 7 stops. Safa and Marwah shows your hastening to the pleasure of Allah (سبحانه وتعالى).
- Coming out of ihram: Now you come out of ihram: for men they are to shave or cut, for women they should cut their hair at the hotel, and you can do it yourself. For women, you gather your hair, and cut a length equivalent to one part of your finger. Look at your finger, it has three parts, just one part. And if you have layered hair, then cut from each layer. Remember that we're only cutting something that is non-living, there is no pain, we're not sacrificing ourselves, subhan Allah.

8th of Dhul Hijjah – (يوم التروية) – Day before Arafah

- Now is the start of hajj: you will make ihram again from wherever you're staying.
- Then you go to Mina after dhuhr and sleep in Mina.
- During this time you increase in talbiyah on and off until the 10th of Dhul Hijjah when you throw the stone.
- You pray 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. So at Mina you shorten the prayers, but not combine.
- Some groups might not go to Mina and go straight to Arafah, and this is fine. Because if you miss Arafah, then you miss the Hajj, subhan Allah.
- You need to have love, hope, and fear of Allah (سبحانه وتعالى) that your hajj is accepted, and not do anything to spoil it.

9th of Dhul Hijjah – (عرفة) – Arafah

- This is the great day, everyone doing hajj is waiting for this day. Ask Allah (سبحانه وتعالى) to guide you to do the best on this day.
- The critical time during Arafah is from dhuhr to before maghrib: you need to increase in dua'a, and there is not a day when Allah (سبحانه وتعالى) will free the most from the hellfire, even more than in Ramadan, subhan Allah. Hadith: (قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (قَالَ " مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتَقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ) (There is no day when Allah sets free more servants from Hell than the Day of 'Arafah.).

- This is day when people will be newborns, when their sins will be expiated. The shaitan will be the most disgraced and humiliated on this day because all of his efforts for years on the people are gone in a matter of hours, subhan Allah.
- Allah (سبحانه وتعالى) will draw near to the lowest heaven in a manner that suits His majesty, and He will boast and talk about the people in front of the angels. He will tell them to look at My slaves, they came to me ungroomed, dusted, and from different lands, and I bear witness that I have forgiven their sins, subhan Allah. Look at how much Allah (سبحانه وتعالى) appreciates your steps, even if it's little. Even if you're not going, but the feeling you have is rewarded. And if you're going, then it's a great favor from Allah (سبحانه وتعالى). Imagine being indebted with major and minor sins, and then it's all zero like a newborn, imagine the happiness. The joy you will feel on the Day of Arafah cannot be experienced anywhere else.
- So many are making dua'a and Allah (سبحانه وتعالى) hears everyone, He hears you as if you're the only one. Allah (سبحانه وتعالى) is unique and everyone from His creation is unique, subhan Allah.
- The best thing to do is make dua'a on the Day of Arafah and the best dua'a to make is (لا اله الا الله وحده لا شريك له، له الملك و له الحمد و هو على كل شىء قدير). You're praising Allah (سبحانه وتعالى) and this is even better than asking. Allah (سبحانه وتعالى) will give you better than when you ask. You want Allah's love and pleasure, and Allah (سبحانه وتعالى) will give you the duniya and akhira. The pleasure of Allah (سبحانه وتعالى) is better than paradise and paradise is better than the duniya.

- Don't waste your time here because how many times will you be able to come back, subhan Allah. Ask Allah (سبحانه وتعالى) to help you to do the best. Don't sleep or eat too much during this time.
- In Arafah, you shorten and combine the prayers: you pray dhuhr and 'asr 2x2 at time of dhuhr. The point in 'Arafah is to increase in dhikr.
- Before maghrib, then everyone needs to leave and go to Muzdalifah – it's called 'nafrah'. This moment is so overwhelming and full of majesty because everyone is leaving at the same time, maybe people arrived at different times before. You will find some people in the train, some in the bus, some walking – and this moment will truly remind you of the Day of Gathering when people will come out of their graves, subhan Allah.
- When you go to Muzdalifah and finish Arafah you feel a great blessing that Allah (سبحانه وتعالى) allowed you to finish, and when you are grateful then Allah (سبحانه وتعالى) will increase you. Always worship Allah (سبحانه وتعالى) with your heart while in hajj – have gratitude, patience, tawakul, etc. When you go back home, it will be easy for you attach to Allah (سبحانه وتعالى) and be activated all the time. This is true happiness. When the heart moves to Allah (سبحانه وتعالى), you will taste happiness you're never tasted before, subhan Allah. May Allah (سبحانه وتعالى) open the best for you on Arafah and accept your supplications. Ameen.

Spending the night in Muzdalifah on 9th of Dhul Hijjah – (المبيت بمزدلفة)

- When it's empty, it takes 10 minutes to reach from Arafah to Muzdalifah, and some people might reach in 30 minutes, some 1 hour, some 3 hours – it's all a test. Ask Allah (سبحانه وتعالى) by His names to make it easy for you.
- When you reach, you pray Maghrib and 'Isha together – shortened and combined (3x2), and then sleep. Sleeping is a worship in Muzdalifah, you sleep outside. You feel happy because of the forgiveness of sins.
- Suppose the group you're going with does not sleep in Muzdalifah, then don't argue. It's a test. What's important is to not miss Arafah.
- It's not compulsory to gather stones from Muzdalifah.

10th of Dhul Hijjah – 1st Day of Eid (يوم النحر)

- Pray fajr at Muzdalifah
- And then you go to Mina
- People are celebrating at home, but it's the busiest day for you.
- You will do three things (this is the sequence that the Prophet (صلى الله عليه وسلم) did, but it's permissible to do in a different order):
 - Jamrat Al 'Aqabah: it's the biggest pillar there, stones are to be no bigger than chickpeas, and you throw seven stones – one at a time – and say Allahu Akbar (الله أكبر) each time. The pillar is not the shaitan, but you can find people very angry there, subhan Allah. But you need to be calm.

- Slaughtering of sacrifice: this is already done for you since it's paid by the group.
- The men shave their hair, and women cut their hair – now you have partially exited the state of ihram, which you cannot have relations.
- In order to come out completely from the state of ihram: you do tawaf al ifadhah and sa'ee. Some people come straight out of Muzdalifah, and go and do tawaf, and this is permissible. You don't need to cut your hair again after tawaf if you already did it after the sacrifice.
- Spend the night in Mina

11th, 12th, 13th of Dhul Hijjah – Days of Tashreeq (أيام التشريق)

- Minimum is to stay the 11th and 12th. If staying the whole time, then you will spend 3 nights there.
- You will stone 3 pillars, so you will need 21 stones.
- On the 11th at the time of 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's not required that you face the qiblah, you can throw anywhere. After you're done throwing the stones, then you face the qibla and make dua'a. The Prophet (صلى الله عليه وسلم) used to make so much dua'a there. And each stone will be light for you on the Day of Judgement. The stone just needs to fall inside the area.

- Then you go to the middle pillar, and throw seven stones and make dua'a.
- Then you go to the largest pillar, and throw seven stones, and then no dua'a there.
- And this is repeated on the 12th and 13th

Farewell Tawaf but not for menstruating lady

- Only farewell tawaf, no sa'ee.
- If the lady gets her menses before ihram or she makes ihram and gets her menses, then she will do everything except tawaf and sa'ee. Then she will do them when she's pure. If she's not pure and she can't come back, then she should do tawaf ifiadhah while covering herself properly.
- When you make ihram and you're afraid you might get your menses, then you say (اللهم محلي حيث حبستنيا) – if you get your menses, then automatically you will come out of ihram. And when you're pure, you go back into ihram and do tawaf.

لبيك اللهم لبيك

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

لبيك لا شريك لك لبيك

I am at Your service, there is no partner with You, I am at Your service

ان الحمد و النعمة لك و الملك

Truly all praise and favor are Yours and the dominion is Yours

لا شريك لك

There's no partner with You

May Allah (سبحانه وتعالى) accept your hajj, may Allah (سبحانه وتعالى) open the worship of hajj for you, and may He open all doors of paradise for you. Ameen

Anything good is from Allah (سبحانه وتعالى) alone, any mistakes are mine.

The Greatest Days of the World (أعظم أيام الدنيا)

Introduction

- We are welcoming the greatest days in the year and they are the first ten days of Dhul Hijjah. It is out of Allah's mercy and grace to give us seasons of worship where we need to worship Him more than other times.
- Two months ago was the month of Ramadan and it's an opportunity to be of the muttaqeen. You are stopping essential needs like food and water for the sake of Allah (سبحانه وتعالى), so why can't you stop the sins. You will find the month of Ramadan as a blessed month and now we have the opportunity to welcome another season which is even greater than Ramadan, subhan Allah.
- In Ramadan, you will find favors such as the chaining of the shayateen and now in the ten days of Dhul Hijjah you have more challenges – the shayateen are out, those who discourage you are out, so what are you supposed to do? You need to remember the reward is more, but the struggle is more.
- Ramadan is thirty days and you will graduate with taqwa and Dhul Hijjah is 10 ten days and these are the greatest days in the year.
- We need to welcome these days with the correct faith. You might find more devotion in Ramadan but not in Dhul Hijjah though the reward is more, subhan Allah.

Ten Days of Dhul Hijjah

- Surah Al Hajj 26-28: (وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ) وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ (٢٦) وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ (٢٧) لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَلْبَاسَ الْأَفْقِيرِ (٢٨) (And (remember) when We showed Ibrâhim (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, , and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow, and make prostration (in prayer);" (26) 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). (27) That they may witness things that are of benefit to them, and mention the Name of Allâh on appointed days, over the beast of cattle that He has provided for them (for sacrifice). Then eat thereof and feed therewith the poor who have a very hard time. (28))

- Allah (سبحانه وتعالى) is the Creator and He chooses whatever place and time to be special. Who chose Makkah to be the best place on earth? Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) is able to choose the most beautiful scenic place in the world, but He chose a place in the desert. So we should submit and believe it is the most important place on the earth, and when we go there, we should only go

for worship. So the location itself is to purify your intention, subhan Allah.

- From the time of Adam (عليه السلام) Allah (سبحانه وتعالى) chose His House, and Ibrahim (عليه السلام) was commanded to raise the foundations. We cannot commit shirk, so don't go for any other intention besides for the sake of Allah (سبحانه وتعالى).
- An incident happened recently in Makkah, and it's a test for your heart, do you think positively or negatively about Allah (سبحانه وتعالى)? Do you think that everything happens by the permission of Allah (سبحانه وتعالى)? Anything that Allah (سبحانه وتعالى) allows happen is by His permission and everything that happens is with wisdom. You need to believe it's a special and secure place and you need to think good about Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) commanded that His House be purified and people are having picnics and taking pictures, subhan Allah. It's a sacred place that needs to be respected and we need to magnify Allah (سبحانه وتعالى). When you magnify Allah (سبحانه وتعالى), then you will magnify these days.
- Ibrahim (عليه السلام) was commanded to call the people to hajj, though there were no people at the time. When there is a command, you need to submit, and don't think how. Allah (سبحانه وتعالى) has made the call of Ibrahim (عليه السلام) to

reach and people come to this day, subhan Allah. You will find people walking to hajj and on a ride coming from different parts of the world. People from countries and villages you never heard of are there, subhan Allah. There are people who are working only to save money to go to the house of Allah (سبحانه وتعالى). Imagine how Islam reached these places and how they're coming to the House of Allah (سبحانه وتعالى). They will all witness benefits they would never learn anywhere else. You will learn about yourself, about people's natures. You will get placed in situations.

What is special about these great days (خصائص هذه الأيام العظيمة)

- Allah (سبحانه وتعالى) swears by these great days in the Qur'an.
 - Surah Al Fajr 1-2: ((وَالْفَجْرِ (١) وَلَيَالٍ عَشْرٍ (٢)) (By the dawn; (1) By the ten nights (i.e. the first ten days of the month of Dhul-Hijjah), (2))
 - Allah (سبحانه وتعالى) swears by the dawn which is the ending of the night and start of the day. And Allah (سبحانه وتعالى) swears by the first ten days of the Dhul Hijjah, and whenever Allah (سبحانه وتعالى) swears by something then it shows its significance. Can we swear by the sun, moon, parents, children, ka'aba? No, these are all creations. We can only swear by Allah (سبحانه وتعالى).
- They are (أيام معلومات) – known and recognized days.

- Surah Al Hajj 28: (لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا (That they may witness things that are of benefit to them, and mention the Name of Allâh on appointed days, over the beast of cattle that He has provided for them (for sacrifice). Then eat thereof and feed therewith the poor who have a very hard time)
- They are also (أيام معدودات) – counted days. Imagine when people are told a sale is only 3 days, how will the people be? They will be quick and grab the opportunities. Imagine if we grab the opportunities for the akhira, where would our level be? Subhan Allah. So grab the opportunities and hold yourself for a few days.
 - Surah Al Baqarah 203: (وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ) (And remember Allâh during the appointed Days)
 - We are supposed to remember Allah (سبحانه وتعالى) all the time, but you need to make an extra effort in these days. You can reach to Allah (سبحانه وتعالى) quicker in these days. And as each days passes you are one day closer to meeting Allah (سبحانه وتعالى), so what did you offer in your life? Subhan Allah.
- It is the best ten days to offer good deeds. You may be praying, saying adkhaar in days outside these days, but when you do it in these ten days then it's more beloved to Allah (سبحانه وتعالى). People think that these ten days are just for the ones going to hajj, but it's for everyone. You need to believe and magnify these days, and it

includes the first day of Eid. You are the same person and your deeds are the same, but because the time is different the reward is more, and this shows the power of Allah (سبحانه وتعالى), subhan Allah.

- Hadith: (" وعن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: " ما من أيام العمل الصالح فيها أحب إلى الله من هذه الأيام" يعني أيام العشر، قالوا: يا رسول الله ولا الجهاد في سبيل الله؟ قال: "ولا الجهاد في سبيل الله، إلا رجل خرج بنفسه، وماله فلم يرجع من ذلك بشيء" (رواه البخاري)) (Ibn 'Abbas (May Allah be pleased with them) reported: The Messenger of Allah (صلى) said, "There are no days during which the righteous action is so pleasing to Allah than these days (i.e., the first ten days of Dhul-Hijjah)." He was asked: "O Messenger of Allah, not even Jihad in the Cause of Allah?" He (صلى الله عليه وسلم) replied, "Not even Jihad in the Cause of Allah, except in case one goes forth with his life and his property and does not return with either of it." - Al- Bukhari - Book 9, Hadith 1249)
- Hadith: (" وعن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: " (The Messenger of Allah (صلى الله عليه وسلم) said, "There are no days during which the righteous action is so pleasing to Allah than these days (i.e., the first ten days of Dhul-Hijjah).") – Al Bukhari

What are in these days?

- 8th Dhul Hijjah is (يوم التروية): even if you don't go to hajj, with the correct faith then it's as if you've gone. The start of hajj begins on this day and hajj is one of the symbols of Allah (سبحانه وتعالى), so you need to magnify these days.
- 9th of Dhul Hijjah Day of Arafah (يوم عرفة):
 - Freedom from the hellfire: this is even a greater day and you will not find a day greater in which Allah (سبحانه وتعالى) frees His slaves from the hellfire, even more than Ramadan, subhan Allah.
 - There are people in this life who get freed from prison for good behavior, but imagine being freed from the hellfire, subhan Allah.
 - People might ask who is it for? For those who go to hajj and those not should ask Allah (سبحانه وتعالى) of His great favor. Allah (سبحانه وتعالى) loves when we insist on calling Him.
 - Allah (سبحانه وتعالى) will boast about His servants to the angels: Allah (سبحانه وتعالى) comes down to the lowest heaven – you cannot see it but you need to believe it. If the belief is correct then the deeds will be correct and mubarakah. Aqeedah is something tied to your heart, nothing can change it. Allah (سبحانه وتعالى) will talk about His slaves; goodness and boast about them to the angels, subhan Allah. Angels are slaves of Allah (سبحانه وتعالى) 24/7, but Allah (سبحانه وتعالى) boasts about you because you have a will and

desires and you overcame it for His sake. Allah (سبحانه وتعالى) wants everyone to be near to Him; He wants everyone to be guided, subhan Allah.

○ 10th of Dhul Hijjah - Day of Sacrifice (يوم النحر): this is the best day of the ten days, subhan Allah. It's the first day of Eid and it's even greater than Eid Al Fitr in Ramadan. The best day in the year is (يوم النحر) – 10th of Dhul Hijjah, some people think Arafah or Laylat Al Qadr, subhan Allah. And alhamdulillah for Islam that even the days of Eid are to bring you closer to Allah (سبحانه وتعالى), but you need to activate this belief in your heart. You have prayer in both Eids, but in Eid Al Adh'ha you have the sacrifice as well.

- Hadith: (يوم النحر و هو بذلك أفضل من عيد الفطر و هما أفضل من الصلاة و الصدقة)
- It is a time for offering a sacrifice (ميفات للقرابين): sacrifice is something that you own and are giving for the sake of Allah (سبحانه وتعالى). And when you give, it's to draw you closer to Allah (سبحانه وتعالى). Surah Al Hajj 2: (blood, taqwa)
 - ()
 - It's not the blood and flesh that reaches, but your heart, what taqwa do you have inside your heart.
- Ibrahim (عليه السلام) had a son that didn't come only when he was older, so he was very beloved to him. Then Ibrahim (عليه السلام) was commanded to slaughter his son Ismail (عليه السلام). Both of them submitted and didn't argue, and when it was about to happen, then the command was fulfilled and it was replaced with an animal.

- May Allah (سبحانه وتعالى) make us benefit on this day. Ameen.

What are best deeds in these best days? (ما أعظم الأعمال في أعظم الأيام) – In order of priority

1. Strengthen the faith (تقوية الايمان): when your faith increases then the value of your deeds will automatically increase. When the faith is more, then you will magnify these days, but when the faith is less then these days are like any other days. It's important to increase your belief in Allah (سبحانه وتعالى), the Last Day, the promises of Allah (سبحانه وتعالى). But what is the reason for weak faith? We are too busy and occupied with the duniya – it's distracting us. Before you're a mother, businesswoman, etc – you are a worshipper. As mentioned in Surah At Taghabun, your spouses and children can be your enemies, meaning to decrease your faith. They can make you neglect your obligations and make you please them while displeasing Allah (سبحانه وتعالى).
2. Repentance (التوبة): what is the relation between repentance and the ten days of Dhul Hijjah? Imagine if you have a dirty glass, can you put pure water in it? No. You have the opportunity to do the best deeds in these days, but you need to repent from major sins, minor sins, and even things you don't even know about. Repentance needs a heart that returns to Allah (سبحانه وتعالى), you confess to Allah (سبحانه وتعالى) that you have sinned and you want Him to forgive you. The scholars said even minor sins can deprive someone from doing good deeds, subhan Allah. You want to read

Qur'an and you can't, you want to seek knowledge, and you can't. You find the doors closing, so repent and seek forgiveness. If your heart is not moving for these opportunities then when do you expect your heart to move and change? Subhan Allah. You can't guarantee that you will have these ten days again.

3. Guard your obligations (المحافظة على الفرائض): take care of your obligations, and the head of the obligations that you need to take care of are the five daily prayers. Don't disregard and look down on these deeds. Sometimes we want to adorn ourselves with the voluntaries while forgetting the essentials. The most beloved deeds to Allah (سبحانه وتعالى) are the obligations. We get excited about qiyam al layl before the fajr, dhuhr, 'asr, etc. If you care about your five obligatory prayers, then Allah (سبحانه وتعالى) will help you to do the voluntaries, subhan Allah. Are you magnifying the obligatory prayers in your heart?
4. Remembrance of Allah (الذكر) (سبحانه وتعالى): the symbol of Dhul Hijjah is dhikr Allah (سبحانه وتعالى). Look at the tricks of the shaitan to make us fast and then weaken us from doing dhikr, subhan Allah. This is the best dhikr: (الله أكبر الله أكبر لا اله الا الله أكبر الله أكبر الله أكبر و لله الحمد). Some people will neglect this sunnah.
5. Fasting on the 9th of Dhul Hijjah (Arafah): the sunnah of the Prophet (صلى الله عليه وسلم) is to fast on 9th of Dhul Hijjah and when you fast it, then it will expiate the sins from last year and the next year, subhan Allah. Suppose you have days from Ramadan that are not completed, it's better to complete the obligations before the

voluntary. Some people might ask what about fasting from the first day of Dhul Hijjah, it's recommended from the point of view as good deeds.

6. Sacrifice

7. Good deeds in general (أمر البر): being dutiful to your parents, keeping ties with kith and kin, acquiring knowledge, dawah, sadaqah, zakat, etc.

Keep in mind that we need to seek Allah's help and there is no might and no power except with Allah (سبحانه وتعالى).

We ask Allah (سبحانه وتعالى) by all of His names and attributes to grant us tawfeeq to do the best in these days. Ameen.

Dhul Hijjah Special: Remember Allah in the Distinguished Days (فاذكروا) (الله في أيام معلومات)

Introduction

- We graduate with taqwa after the month of Ramadan. And whoever magnifies the symbols of Allah (سبحانه وتعالى) then it's from the taqwa of the hearts. Magnification is an action of the heart and this comes as a result of the taqwa in the heart.
- What is one of the symbols of Ramadan? Fasting. What is one of the symbols in the first ten days of Dhul Hijjah? Remembrance of Allah (سبحانه وتعالى).
- (فاذكروا الله في أيام معلومات): Remember Allah (سبحانه وتعالى) in known days. The scholars said the best deeds are in these 10 best days while most people don't consider it as a symbol, subhan Allah.
- When we remember Allah (سبحانه وتعالى) much then it removes us from the hypocrites because hypocrites remember Allah (سبحانه وتعالى) but only a little. Ask yourself, how many hours are you remembering Allah (سبحانه وتعالى)?
- We need to increase in saying takbeer, tahmeed, tahleel, and tasbeeh of Allah (سبحانه وتعالى) – especially takbeer. And we need to say it both with heart and tongue. Sometimes the feelings in the heart are not there, but continue to say it until you feel it in the heart.
- Tahmeed is alhamdulillah and all praises belong to Allah (سبحانه وتعالى) – whether for blessings or calamities.

- Tahleel is la ilah ila Allah and this means that no one deserves my attachment out of love and magnification except Allah (سبحانه وتعالى).
- What is the job of your heart? To love Him, magnify Him, praise Him, and negate any imperfection from Him, more than anyone else.
- One can say: (الله أكبر الله أكبر الله أكبر لا اله الا الله الله أكبر الله أكبر و الله الحمد).
- Hadith: عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّمَا جُعِلَ الطَّوَافُ بِالْبَيْتِ وَبَيْنَ (الصَّفَا وَالْمَرْوَةِ وَرَمَى الْجِمَارِ لِإِقَامَةِ ذِكْرِ اللَّهِ " (Narrated Aisha, Ummul Mu'minin: The Messenger of Allah (صلى الله عليه وسلم) said: Going round the House (the Ka'bah), running between as-Safa and lapidation of the pillars are meant for the remembrance of Allah.)
 - The Tawaf, Safa and Marwah, and Jamarat are to establish the remembrances of Allah (سبحانه وتعالى) and 'Allahu Akbar' is mentioned in all three places, subhan Allah.
- Depending on your faith is how you welcome and receive the seasons of worship, even if you're not going to hajj, you still feel happy.
- Hadith: وعن أبي الدرداء، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ألا أنبئكم بخير (أعمالكم، وأزكاها عند مليككم، وأرفعها في درجاتكم، وخير لكم من إنفاق الذهب والفضة وخير لكم من أن تلقوا عدوكم فتضربوا أعناقهم، ويضربوا أعناقكم؟" قالوا: بلى، قال: "ذكر الله تعالى (Abud-Darda (May Allah be pleased with him) reported: The Messenger of Allah (صلى الله عليه وسلم) said, "Shall I not inform you of the best of your actions which are the purest to your Rubb, which exalt you to the high ranks, which are more efficacious than spending gold and

silver (in charity), and better for you than you should encounter your enemies whom you will smite their necks and they will smite your necks?" They said, "Certainly." He (صلى الله عليه وسلم) said, "Remembrance of Allah the Exalted." – At Tirmidhi Book 16, Hadith 1441

- Ali bin Abi Talib (رضي الله عنه) asked the Prophet (صلى الله عليه وسلم) that there are many voluntary deeds to do, which should I focus on and stick to? He told him to keep his tongue moist with the remembrance of Allah (سبحانه وتعالى). There is no excuse to not remember Allah (سبحانه وتعالى) because you can do it anytime, anyplace, while sitting, standing, lying down. And the tongue is easy to move, it has no bones, so use it to remember Allah (سبحانه وتعالى), not to slip.

What did Ibn Al Qayim say about the remembrance of Allah (سبحانه وتعالى)?

- Ibn Qayim said the remembrance of Allah (سبحانه وتعالى) is like sending an application form to be wali Allah (سبحانه وتعالى). And if you're granted remembrance of Allah (سبحانه وتعالى) then you'll be immediately connected to Him, subhan Allah.
- So if you want to connect to Allah (سبحانه وتعالى), then just remember Him, even if you remember Him in your heart. But the moment you stop then you're disconnected, subhan Allah. And if we're not connected to Allah (سبحانه وتعالى) then we'll be connected to something less than Allah (سبحانه وتعالى) and you will be scattered. Allah (سبحانه وتعالى) will not accept that you connect to Him and someone else. Allah (سبحانه وتعالى) is the Most Rich to be a partner with anyone. Allah (سبحانه وتعالى) deserves to be alone and with no one else.
- Ibn Al Qayim said Remembrance of Allah (سبحانه وتعالى) is the provision of the heart, and if the provision is cut-off then you're body will be a grave for your dead heart, subhan Allah. And he said the remembrance of Allah (سبحانه وتعالى) will make you defeat your enemies, when you remember Allah (سبحانه وتعالى), then the shaitan is driven away. And when you remember Him alone in front of others, then those who don't believe in the hereafter will be disgusted, istaghfar Allah. But if you tell them about the means then they'll be happy, subhan Allah. People don't want tawheed, istaghfar Allah, and you don't need a companion like this.

- He said the remembrance of Allah (سبحانه وتعالى) is like water that puts off the fire, like anger and problems, etc, but if you talk about your problems then it just becomes worst.
- Remembrance of Allah (سبحانه وتعالى), dhikr Allah, is a cure for your heart and body. And it's the connection between you and the All-Knower of the Unseen and Seen.
- Ibn Hajr said you need to utter the dhikr and Ibn Al Qayim said the best and most beneficial dhikr is when your heart goes with your tongue, and following the sunnah of the Prophet (صلى الله عليه وسلم). That's why those who remember Allah (سبحانه وتعالى) much need to understand what they're saying. May Allah (سبحانه وتعالى) make the first ten days of Dhul Hijjah the best and better than last year. Ameen.

How can I be amongst those who establish the remembrance of Allah (سبحانه وتعالى)?

- In your heart you need to feel that you want it and there is no might and no power except with Allah (سبحانه وتعالى). Recall the ayah in Surah Al Hadid 16: (أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ) (Has not the time come for the hearts of those who believe (in the Oneness of Allâh - Islâmic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth)
 - This ayah was revealed after three years when they had become Muslims. So ask yourself, if you have been three years on guidance and your remembrance of Allah (سبحانه وتعالى) is still not good then you need to cry for yourself, subhan Allah. Imagine you are acquiring knowledge, memorizing Qur'an, hadith, you know about Allah (سبحانه وتعالى), but where is your heart? Subhan Allah.

You need five things in order to have dhikr with quality.

1. خلى قلبك من (سبحانه وتعالى) (غير الله): what does it mean when you think about something versus when it comes inside your heart? You feel emotions when it's inside the heart – you're happy, sad, etc – you're constantly emotionally engaged. Ask Allah (سبحانه وتعالى) for the middle path, don't say I'm not going to speak to so and so. Anytime anything goes inside your heart besides Allah (سبحانه وتعالى) then it'll be a disease – you'll be tired

and drained. When you remember people in your heart then it's like a disease and when you remember Allah (سبحانه وتعالى) then it's a cure, subhan Allah. Misery comes when you put someone not worthy in our heart and happiness comes when you put Allah (سبحانه وتعالى) in your heart. You have to tell yourself 'no' when something besides Allah (سبحانه وتعالى) is inside your heart otherwise you will have bad behavior towards others. And the more you push away, the purer your heart will be. Study circles are a form of the remembrance of Allah (سبحانه وتعالى) and the shaitan makes other matters urgent in your life while you're in a study circle, subhan Allah. When you push the duniya out then that is taqwa.

2. Closeness to Allah (سبحانه وتعالى) (القرب من الله): now that you're heart is empty from anything besides Allah (سبحانه وتعالى), you need to initiate feelings of closeness to Allah (سبحانه وتعالى). So when you pray, He's near, He's listening and responding to you. Surah Al Baqarah 186: (وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ مُّجِيبٌ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ) (And when My slaves ask you (O Muhammad SAW) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright) – human beings love to have closeness inside their heart, and we want the closeness of Allah (سبحانه وتعالى). When you initiate this feeling then it makes you happy. Remember this is all for remembering Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) is closer to you

than you are to yourself though He rose over the Throne above the 7th heavens in a manner that suits His majesty. When you feel closeness to Allah (سبحانه وتعالى) then He will guide you, guide you to good deeds. When you say 'Allahu Akbar' you need to feel that Allah (سبحانه وتعالى) is close to you and He knows what you feel.

3. Knowledge about Allah (سبحانه وتعالى) (العلم عن الله): to know about Allah's names, and the scholars said there are two people who are hungry and never get full – one is the companion of knowledge and one is the companion of the duniya. When you acquire knowledge and know about Allah's names and attributes then it will help you to seek His pleasure.
4. Repentance (التوبة): your task in life is to repent all the time. The more you know Allah (سبحانه وتعالى) the more you feel you need to repent for everything. That's why repentance comes after knowledge about Allah (سبحانه وتعالى) because you know about His perfection. Ibn Al Qayim said the reality of Islam is repentance, and it means to turn away from what Allah (سبحانه وتعالى) hates and return to what He loves and is pleased with. No one will be happier when you repent than Allah (سبحانه وتعالى), subhan Allah. And to Allah (سبحانه وتعالى) is the best example, imagine if your son or daughter leave the house, when they return you'll accept them no matter what, and there's no one like Allah (سبحانه وتعالى), even if your sins cover the horizon, when you return to Him, He will accept you. The more you repent to Allah (سبحانه وتعالى) in a day the more it shows you magnify

Allah (سبحانه وتعالى). You feel that you didn't worship Allah (سبحانه وتعالى) as You deserve to be worshipped.

5. Remembering the meeting with Allah (سبحانه وتعالى) (ذكر لقاء الله): when you remember the Day of Judgement, and you will be gathered and will meet Him, then your deeds will be sincere because you know people can't benefit or harm you. Don't make tawaf and sa'ee for people.

We ask Allah (سبحانه وتعالى) by all of His names and attributes to purify our hearts and establish the remembrance of Allah (سبحانه وتعالى).

Ameen.

DHUL HIJJAH SPECIAL: ADORN YOUR HEART FOR ALLAH (تزين القلب لله) (سبحانه وتعالى)

15 SEPTEMBER 2015 – 01 DHUL HIJJAH 1436

INTRODUCTION

- Before you can adorn your heart you need an alive heart and then a present heart. You can't have an absent heart and then expect to adorn it, subhan Allah. How can you adorn someone who's not here? So in order to make the deeds in Dhul Hijjah the most beloved deeds to Allah (سبحانه وتعالى), you need an alive and present heart.
- *What are signs of an alive and present heart?*
 - Feelings, and what exactly? **Feeling the unseen** – about Allah (سبحانه وتعالى), the angels, messengers, books. Banu Israel failed in this test, how? They said they won't believe in Musa (عليه السلام) until they see Allah (سبحانه وتعالى), the story of the cow, manna and salwa.
- Everyone prays, but how do you know you have a present heart? You feel that Allah's face is in front of you, there is recompense of paradise and hellfire.
- You feel happy when Allah's praises you but not when people praise you – you feel the unseen. Your heart moves for the intangible but is numb towards the tangible, subhan Allah.

- The place of the feelings of the unseen is the heart and the place of the feelings of the seen are the ears and eyes, and Allah (سبحانه وتعالى) is looking at your heart. So how can we beautify our hearts?
- Women especially love to adorn themselves – they love to beautify their clothes, homes, even food – they will even compete with each other because of it. When you want to beautify your house, what do you do? You clean it first, then you organize it, then you decorate it. So to adorn anything you need these three matters. And to understand the intangible we need to go to the tangible, for this reason that are many parables in the Qur'an. For example the parable of light, the parable of the tree.
- Every unseen matter exists as an example in life. For example, on the Day of Judgement we are accounted, while in rows and are called. Do we not have this in life? Being in line and queues waiting to be called. Sometimes you see someone turning their face away from you, and you think how will it be if Allah (سبحانه وتعالى) turns His face away from me, may Allah (سبحانه وتعالى) protect us. Ameen.
- We don't want to acquire knowledge like machines and memorize the Qur'an like parrots – Allah (سبحانه وتعالى) wants feelings. So how can you feel? When you relate it to something tangible. If someone puts you down and you think what will it be like when the angels scold those in the hellfire? Then you will feel a person putting you down is nothing and you're able to forgive and pardon, subhan Allah.

- Adorning our heart for Allah (سبحانه وتعالى) is intangible but we can understand it when we relate it to the tangible. For example, when your house is messy and you're told a guest is coming. You will close off all rooms, and just focus on the one room where the guest will sit. You will take out any junk from that room and put it in another room and perfume that room as soon as they arrive. Now imagine it's not a guest that's staying for a day or two, but Allah (سبحانه وتعالى) Who is looking at your heart 24/7. Why do we worry so much about what the guest is looking at and not at what Allah (سبحانه وتعالى) is looking? Subhan Allah.

THE HEART IS THE PLACE WHERE ALLAH (سبحانه وتعالى) LOOKS

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ

**Abu Huraira reported Allah's Messenger (صلى الله عليه وسلم) as saying:
Verily Allah does not look to your faces and your wealth but He looks
to your heart. – Sahih Muslim 2564**

- Only the people will look at your outer, but Allah (سبحانه وتعالى) will look at your heart. So we need to focus on the place where Allah (سبحانه وتعالى) looks. Recall in Surah Al Baqarah and Surah Al Munafiqoon the hypocrites will focus where people look at them, and you're amazed by them, subhan Allah.

- Who are the people?: One of the righteous predecessors said: (من عرف الناس استراح فلا يطرب لمدحهم و لا يجزع لذمهم) if you understand people then you'll be relaxed but if you don't understand them then you'll be restless. So when you know them, you won't be happy with their praises and you won't be unhappy with their dispraises.
- People are quick to get pleased and quick to get angry and their moods move them (الناس سريعو الرضا سريعو السخط و الهوى يحركهم).
- Ask yourself how many years have you been studying? How many years have you been on guidance? How many years have you been Muslim? – is knowledge moving you? The more knowledge you have the more you will be sensitive to the unseen and insensitive to the tangible. You won't get upset, angry or quick to react to the people. The Companions were so sensitive to the unseen that when they hear about paradise then as if they can grab its fruits and when they hear about the hellfire then as if they feel the heat. Are we sensitive when we read the Qur'an or say our adkhaar? Subhan Allah. We are insensitive to the unseen because we are sensitive to the seen. People are a fitna for each other and the solution is patience.
- People can get bored, they get tired, they get frustrated, they die, they change, so you can't deal with people as if they're fixed. The moment you say this person is always the same then they'll change.
- The moment you see anything or anyone as perfect, out of Allah's mercy you'll see their faults because no one is perfect in this life. You will not find anyone salam except Allah As Salam.

- When you adorn and beautify your heart for Allah (سبحانه وتعالى), then what will happen? →

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا أَحَبَّ اللَّهُ عَبْدًا نَادَى جِبْرِيلَ إِنَّ اللَّهَ يُحِبُّ فُلَانًا، فَأَجِبَّهُ. فَيُحِبُّهُ جِبْرِيلُ فِي أَهْلِ السَّمَاءِ إِنَّ اللَّهَ يُحِبُّ فُلَانًا، فَأَجِبُّوهُ. فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي أَهْلِ الْأَرْضِ "

Narrated Abu Huraira: The Prophet (صلى الله عليه وسلم) said, "If Allah loves a person, He calls Gabriel saying: 'Allah loves so and so; O Gabriel, love him.' Gabriel would love him, and then Gabriel would make an announcement among the residents of the Heaven, 'Allah loves so-and-so, therefore, you should love him also.' So, all the residents of the Heavens would love him and then he is granted the pleasure of the people of the earth." - Sahih al-Bukhari 6040

- Why does Allah (سبحانه وتعالى) love someone? Because of their heart, subhan Allah. May Allah (سبحانه وتعالى) love us. Ameen. Who from the people on the earth will love this person? The believers. Allah (سبحانه وتعالى) will put the acceptance of that person in the hearts of the believers. Allah (سبحانه وتعالى) will bring the people to you, you don't need to make any effort for them to come to you, subhan Allah. So when you adorn your heart for Allah (سبحانه وتعالى), then Allah (سبحانه وتعالى) will adorn you in the eyes of the people. Take the opposite, adorn yourself for the people, and they will dispraise you, subhan Allah. Don't think it's your experience and efforts that will bring the love of your husband, people, etc – when you adorn your heart for Allah (سبحانه وتعالى) then He will adorn you to the people.

HOW DO WE ADORN OUR HEARTS? – WE NEED THREE THINGS

- We need cleaning, organizing, and decorating. And most people skip the cleaning part, subhan Allah.

(1) CLEANING (التنظيف)

- We don't like it for people to see our clothes torn or dirty, similarly we need to clean our hearts because this is where Allah (سبحانه وتعالى) looks. We need to clean our heart from sicknesses of the heart. And when your heart is clean then everything else will be clean and when the heart is dirty then everything else will be dirty.

" أَلَا وَإِنَّ فِي الْجَسَدِ مُضَغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلَا وَهِيَ الْقَلْبُ "

Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart. - Sahih al-Bukhari 52

- Perfume was originally created as a result of people not cleaning themselves. People used to very rarely bathe. Now imagine someone cleaning their heart only Ramadan to Ramadan or once a lifetime in hajj, subhan Allah. Allah (سبحانه وتعالى) is looking at our moments every moment, so we need our hearts to be very clean. We know all of this knowledge, but we need to feel it.

HOW DO WE CLEAN OUR HEARTS? – THREE STEPS

- **(1) We need to know what is the dirt, so what are sicknesses of the heart?** Look at how much we taking care of the dirt outside, yet forget to clean our hearts from the inside, may Allah (سبحانه وتعالى) forgive us. Ameen. We know not to backbite, slander, gossip – yet we still do it, why? Because if a sin appears on our tongue then it's a result of a sin inside our heart. The tongue is a ladle for the heart. The tongue won't say anything except what's inside your heart. A person might say something he's careless about it and he will fall 70 autumns in the hellfire. **Hadith:** (عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (" إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يَرَىٰ بِهَا بَأْسًا يَهْوِي بِهَا سَبْعِينَ خَرِيفًا فِي النَّارِ ") (Abu Hurairah narrated that the Messenger of Allah (صلى الله عليه وسلم) said: "Indeed a man may utter a statement that he does not see any harm in, but for which he will fall seventy autumns in the Fire.") - Jami` at-Tirmidhi 2314
 - Why does one word carry so many sins? Because of what's inside the heart.
 - Jealousy is a sin, pride is a sin, but people call it confidence or competition, subhan Allah.
- **What are the major sicknesses of the heart?**
 - **Shirk (شرك):** what makes me to attach to people, to do tawaf for others, to worship graves, to make dua'a to the Prophet (صلى الله عليه وسلم). Shirk means you make someone have a position with Allah (سبحانه وتعالى) inside your heart. There is no one like Allah (سبحانه وتعالى) so don't make anyone

like Him. We are learning about the names of Allah (سبحانه وتعالى) and we're still doing shirk? Then there's a problem. Shirk comes when you don't know Allah (سبحانه وتعالى) or the people.

- Disbelief (كفر): when you know the truth and you deny it or doubt it or mock at it. For example, you hear about the hellfire but you think I don't think there's a hellfire? It's in the heart. Or you hear about something of the unseen and you make fun of it. Minor disbelief which can become major is ingratitude. To be bored with the blessings and complain about them, istagfar Allah. You have a husband and you're ungrateful, you have children and you're ungrateful, you have a house and you're ungrateful, subhan Allah.
- Hypocrisy (نفاق): to show belief from outside while there is disbelief inside.
- Arrogance (كبر): to feel you're better than others, even if it's one person. And we tell our children be better than your cousins, be the best in class, etc. and don't take knowledge from people because they'll call it 'confidence', subhan Allah. What did the Prophet (صلى الله عليه وسلم) say? Whoever has an atom of arrogance will not enter paradise. You don't need to worry about anything except your heart and we worry about everything except our heart, subhan Allah. One of the tricks of the shaitan is

to make important matters unimportant. He'll make you think aqeedah is not important but that is your belief, your foundation. What's the point of praying, fasting, etc but if the belief is wrong? Subhan Allah. Arrogance is also to see yourself better than the commands of Allah (سبحانه وتعالى).

Hadith: وعن عبد الله بن مسعود رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لا يدخل الجنة من كان في قلبه مثقال ذرة من كبر" فقال رجل "إن الرجل يحب أن يكون ثوبه حسناً ونعله حسناً؟ قال: "إن الله جميل يحب الجمال الكبر بطر الحق وغمط الناس" ('Abdullah bin Mas'ud (May Allah be pleased with him) reported: The Prophet (صلى الله عليه وسلم) said, "He who has, in his heart, an ant's weight of arrogance will not enter Jannah." Someone said: "A man likes to wear beautiful clothes and shoes?" Messenger of Allah (صلى الله عليه وسلم) said, "Allah is Beautiful, He loves beauty. Arrogance means ridiculing and rejecting the Truth and despising people.") – Muslim Book 1, Hadith 612 – An example of someone with arrogance is Iblis. He saw himself as better than Adam (عليه السلام) and as a result he was taken out from amongst the angels.

- Enmity (الحقد): to hate someone in the heart and you're waiting for a problem to happen to them. The believer is not holding enmity in his heart because it's a bad feeling. And the shaitan will constantly come and make you hate a person more and more so that you don't forgive. And you

will slander, backbite the person, even harm them, istaghfar Allah.

- Jealousy (حسد): which means you wish for the removal of a blessing from a person. The believer loves what for others what he loves for himself. People don't call it jealousy, but competition, subhan Allah. An example is the story of Qabeel and Habeel – the two sons of Adam (عليه السلام). The Prophet (صلى الله عليه وسلم) said jealousy is like a shaver – it doesn't shave the hair but it shaves your deen. Jealousy eats up your good deeds.
- Infatuation (عشق): it's astonishment and excessive love which is a sickness of the heart. It's a greed in the heart, you want so much from that person. You want their attention all the time. And the reason for infatuation is not because of inner-character but their outer – they have their pictures everywhere. This person might have the worst character but it's just because of their outer that a person is infatuated with them and this will harm both the mind and body of the person. They become mad in the end – they talk about them, they dream about them, they idolize them, thus leading to shirk. This person's heart is always in pain and his mind is corrupted, where is the achievement? Subhan Allah. May Allah (سبحانه وتعالى) protect us. Ameen.
- Before the sicknesses appear there are symptoms and what is the symptom, what is the gate for all of these sicknesses? (غفلة) –

heedlessness from the remembrance of Allah (سبحانه وتعالى). We are heedless because we are busy with things not concerning us – they said, he said, she said, etc – and that's why we're not discovering our sicknesses. Dhikr will keep you alert and awake. May Allah Ash Shafiee cure our hearts. Ameen. When the heart is sick then it will be disabled and it can't do the work it's supposed to do which is to worship Allah (سبحانه وتعالى). Why are we not worshipping Allah (سبحانه وتعالى) as we're supposed to? Because we're sick. Similar to someone not going to work because they're sick. And when someone is sick even the senses become disabled, now imagine when the heart is sick, the eyes will not see ayat Allah nor the ears – you will see the opposite. Allah (سبحانه وتعالى) will show you signs to increase you in faith but it will only increase you in disbelief, arrogance, jealousy, may Allah (سبحانه وتعالى) protect us. Ameen. If a person is always ignoring that they're sick then what happens? They die. And if we're ignoring the sicknesses of the heart all the time then the heart dies. Even if this person sees angels in front of him, then he won't believe, why? Because the heart is dead. It is our responsibility to clean ourselves, we are learning in order to purify ourselves.

- Cleaning is the longest of steps, and even if you don't have a 'decorated' heart, then have a clean heart at least. Why so we have so many afflictions and tests? Because Allah (سبحانه وتعالى) wants us to clean our hearts.

- **(2) You need to be busy observing the actions of Allah (سبحانه وتعالى) done on you.** Allah (سبحانه وتعالى) will put you in a situation every day in order for you to understand what sicknesses you have. When you feel pain in your heart, then there's a sickness in the heart. When you're jealous of someone you feel a pinch in your heart, or if you hate someone it hurts your heart when you see them. As you learn more, you feel the pinches in your heart more because you are being nurtured and this is a good sign. In hajj, you will see all of your faults quickly because you're going through so many situations. If you don't know the sicknesses then you can make a mistake. For example, someone might be forbearing and humble which is good, and if you don't have knowledge that it's a good thing people will make you think that you're humiliating yourself, you let people step on you so you think it's a sickness in you, subhan Allah. When you're heart is clean then you can really worship Allah (سبحانه وتعالى).
- **(3) Why did the pinch happen? – Look at your heart and no one else** Ask yourself why are you feeling uneasy, why were you relaxed with others and when a certain person comes in you feel awkward? Or people are praising someone and you don't like it inside, you're jealous. Be honest with yourself and account yourself. Don't say you're innocent it's the people who are bad – you're not cleaning yourself, you're just putting perfume while dirty. You need to be honest and say this is nurturing happening to me. In the time of incident, never ascribe purity to yourself.

(2) ORGANIZING (الترتيب)

- Cleaning never stops, it's always ongoing. When things are clean then you're encouraged to organize and put things in their place. What does it mean to organize your heart? Imagine you have an exam coming up and you have so many notes and papers everywhere, can you study? No. You organize all of your notes and prioritize what is the most important to study. So organizing is prioritizing.
- We need to prioritize our heart:
 - The rights of Allah (سبحانه وتعالى) first then,
 - The rights of the people: spouse, children, parents – mother then father, relatives, friends, etc – if there is a mess up in the priorities for example you give more rights to your friends than your husband then it will cause a corrupted heart. Or you put the rights of the people before the rights of Allah (سبحانه وتعالى) then it will be a cause for a corrupted heart. When you're married, you're focused on your husband but after you have a child you naturally you have the love of motherhood inside you, but don't neglect your husband. You'll sleep with your child and your husband will say ok because it's his child but he won't tell you what you're supposed to do. You need to put your priorities.
- When you make your concern Allah (سبحانه وتعالى) and the hereafter then all of your concerns will be right. We will die and meet Allah (سبحانه وتعالى), we will not die and meet someone else, subhan Allah.

For example, we might have a problem with someone and you're writing a message to them, and then it's adhaan, so you stop and make wudhu but your heart is busy with other things. Wudhu is a worship which means you need to focus that you're purifying yourself and the sins are falling off. Wudhu needs a gathered heart, prayer needs a gathered heart, tawaf needs a gathered heart, jamarat, study circle, etc.

- When you make Allah (سبحانه وتعالى) your concern then all of your matters will be taken care of. For example, it's time for prayer and you're focused on Allah (سبحانه وتعالى), you will find before you end the prayer, your outside concerns will be taken care of, subhan Allah. By your thinking and worrying about your problems then it won't get solved. But when your concern is Allah (سبحانه وتعالى) 100%, then He will be sufficient for you and He will take care of everything else. This is feeling the unseen and being numb to the duniya.

(3) DECORATING (التزيين)

- The most enjoyable part is decorating. We will meet Allah (سبحانه) so don't you want a beautiful heart? Yes.
- When you discover your sicknesses then you need to patch it up, and what do you patch it with? Taqwa. And there are different 'colors' of taqwa. For example, you have arrogance as a sickness and you recognize it, so how do you patch it with taqwa? Don't react with your feelings of arrogance. Your reaction comes from the outside when you don't do your 'cleaning'. When you have taqwa, you won't react with your desires – you won't backbite, slander or put down.

وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ

And the raiment of righteousness, that is better. – Surah Al 'Araf 26

- Taqwa includes all of the actions of the heart: love – you might hate the person but you love them for the sake of Allah (سبحانه وتعالى), fear, and hope. Why should I not backbite, not slander, not get angry? Because I love Allah (سبحانه وتعالى), I hope from His reward and I fear His punishment. This is the triangle of the worshipper – you need to have these three feelings of love, hope and fear.
- Other actions of the heart include tawakul, patience, shukr, magnification – all of these are 'patches'.
- 'Decorating' is also feelings just as you have sicknesses of the heart that are feelings. So you decorate and adorn your heart with the worships of the heart like patience, gratitude, tawakul, etc.

- And actions of the heart are not only for patching up sicknesses of the heart. You can further adorn your heart with forbearance, for example the Prophet (صلى الله عليه وسلم) had a pure heart, he didn't have sicknesses in his heart but the people would do bad to him yet he would still be forbearing and kind and this is for elevation. This makes you even more beautiful.
- Allah (سبحانه وتعالى) gave us feelings to channel it to Him, not to other things. Save your feelings for Allah (سبحانه وتعالى), don't waste them. This is how to make your heart beautiful in front of Allah (سبحانه وتعالى). Knowledge is to purify ourselves and if we're not becoming better then what are we doing? Subhan Allah. So we really need to account ourselves now before we are accounted in front of Allah (سبحانه وتعالى).

May Allah (سبحانه وتعالى) purify our hearts. Ameen

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