

PROVISION OF HAJJ

HAJJ SERIES 1435

Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

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Introduction

- Surah Al Hajj 27: (وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ) (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).)
- So when you are answering the call of Hajj, you are also answering the call of Ibrahim (عليه السلام). So before the physical preparation, you need to thank Allah (سبحانه وتعالى) for choosing you to perform the hajj.
- Why do we perform the hajj? Surah Al Imran 97: (فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ) (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).)

- Never think that you are doing Allah (سبحانه وتعالى) a favor when you are performing Hajj – if you are doing the hajj then it is good for you, why? Because Allah (سبحانه وتعالى) has commanded you.
- Hajj is a journey, but before being a physical journey – it is a journey of the heart. So many people are doing hajj, but their heart is not in the hajj. And so many people have not done hajj, but their heart is as if it has done hajj, subhan Allah. The important provision for Hajj is taqwa.

What provision do you need for hajj?

- Surah Al Baqarah 197: (الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي) (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!)
- The months of hajj are three months of preparation – Shawwal, Dhul Qu'da, and Dhul Huja, and the actual hajj takes place in Dhul Huja.
- When you are going to hajj – you are going to the most honorable place, a sacred place, and the time is a sacred time, and you are in a state of ihram – so three times of 'haram'. People think when they go to hajj it is all about their worships – but what makes it special? Your attitude and

behavior with the people during hajj. There are people from different backgrounds, cultures, etc –all are there at one time, you cannot say look at them, etc – your attitude is important. And you will experience different things with different people. Why? Because Allah (سبحانه وتعالى) wants to look at your heart. It is easy to do tawaf, go to mina, throw the stones, etc – it is easy to perform it physically, but what is needed is an acceptable hajj, which is what? It is based on your heart, subhan Allah.

- Do not indulge in bad talk, immorality, don't backbite, lie, or commit any kind of disobedience, and do not argue. You should not argue even if you are in the right. A lady might not even argue with her husband outside of hajj, but during hajj she begins to argue, subhan Allah. You cannot argue with anyone – you need to be extra careful especially with those close to you. Everyone wants to finish, it is tense – and of course arguing can happen, but you have to remember you are a slave of Allah (سبحانه وتعالى) → (فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ) (then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj).
- The hajj is a big reformation, but when will it change you? When you are following the rules. People come back from hajj and they are still arguing, backbiting, etc.
- Keep in mind that the shaitan is there, unlike in Ramadan. And whatever you do, Allah (سبحانه وتعالى) is well-aware of what you do.
- (وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى) → Hajj is an important journey and you need to prepare for it from Ramadan, you need to have taqwa. What is taqwa? Do the obligations, stay away from the sins – as if you are guarding yourself from the disobedience of Allah (سبحانه وتعالى). Taqwa is very important and is needed before hajj. Taqwa is not to say what you want to say or follow your

desires – sometimes you will see things you don't like, but you have to control yourself. Why? For the sake of Allah (سبحانه وتعالى).

Place of taqwa is the heart (التقوى محلها القلب)

- In hajj you have to have the attitude of wherever Allah (سبحانه وتعالى) will take me, I will accept – this is submission. Your Lord, your King – He has commanded you and you need to follow, don't say why? You go to Mina, Arafah, Mizdalifah, then Mina, don't say why are we going to Mina twice? It is all about submission. There is no difference between the poor and rich – you are all the same.
- A bad attitude means you do not have taqwa –you will shout, argue, etc, but when you have taqwa then it will control your outside.
- During the hajj, you just need to think about yourself, what does that mean? It means look at your heart. When you look at something or someone, why are you thinking like that? Check your heart, subhan Allah. So many people are doing the outer, but your heart is important. Always remember that Allah (سبحانه وتعالى) is watching me, especially my heart – and this is true for all worships. What is important about prayer, fasting, dhikr, dua'a, hajj? Your heart – is it with Allah (سبحانه وتعالى) or not? And the most difficult is the hajj – for prayer you have to control your heart for 10 minutes, fasting from fajr to maghrib, but hajj is all throughout from the start to end, at least minimum 5 days. That is why the reward for hajj is great, subhan Allah.
- Before thinking which clothes to take, this hijab, abaya, etc –what is important is your heart. You don't want to go there and come back not changed, subhan Allah. Hajj is a big change.

What is the example of the heart? (ما مثل القلب؟)

- 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 مَن 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) gave the parable of the heart – Allah (سبحانه وتعالى) is the Light and He gives light to the heavens and the earth. The light of Allah (سبحانه وتعالى) in the heart of a believer is like a lamp, and around it is a glass, and this glass is illuminating – it is clear. And inside is olive oil, it glows without being lit, so imagine if that oil is lit? Subhan Allah. This is the belief of the believers – this is the light of Allah (سبحانه وتعالى) in the heart of the believers.
- Light upon light – the light on the glass, and the light of the oil. And Allah (سبحانه وتعالى) guides whom He wills to His light. This is an example of an alive heart, which we need in hajj.
- 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 فَيَمْكُتُ 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).)

- The heart is like a valley, and there are different sizes of the valleys, similarly with the people's hearts. These valleys have dirt and then pure rain water descends upon these valleys, until it fills it up. So the dirt goes up and is removed, and all that is left is pure clear water. This is the heart of the believer – the purification of the heart is needed, and how to purify it? With divine messages 'the pure rain' – which is the Qur'an and Sunnah. All sicknesses of the heart will be washed away, so then you will have a clear heart for hajj, subhan Allah.
- Surah Ibrahim 24: (أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ) (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).)
- You need a firm heart like a palm tree. The palm tree is very deep and strong. You don't want to go to hajj disputing and arguing.
- So when you join these three parables – your provision is your taqwa, and taqwa is in the heart, and the carrier of the tawqa – the heart – needs to be strong. You cannot carry the taqwa without a strong heart, and where do you get the strong heart? From these ayat – you heart should be filled with light, purified and clean, and firmly rooted like the palm tree.
- This is important for us, whether we are going for hajj or not – because your heart is going, and you will get rewarded for the movements of your heart.

Checking your heart

- 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 Oft-Forgiving, Most Forbearing)
- You need to know that Allah (سبحانه وتعالى) knows what is in your heart and remember that hajj is a journey of a lifetime. Allah (سبحانه وتعالى) knows what you are thinking – you might be in the harem praying, and thinking why are these children here, someone is doing bida'a, someone is sleeping while you are praying, etc – it is not about what you are doing, but your heart. You have spoiled your worships because you have become proud, thinking you are better, subhan Allah. Who said you are a judge? No one gave you the authority to be a judge and our problem is that we are judging others, subhan Allah.
- And remember that you need to repent to Allah (سبحانه وتعالى) – it is not about your outer deeds, but you need to repent for your thoughts, thinking you are better, you are chosen and not others, etc. Allah (سبحانه وتعالى) is Forbearing with you with your sins, but you need to repent.
- The scholars said (الركب كثير و الحجاج قليل) → So many people (for hajj) are travelling, but the ones doing true hajj are few. That is why the heart is important.

What will make you to have taqwa?

- 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)

- It is important to ponder Surah Al Hajj as a provision for those going to hajj. Notice the first ayah in Surah Al Hajj is the command for taqwa, subhan Allah. And this command is the provision for hajj.
- What will make you to have taqwa? When you remember the Day of Judgement, notice Allah (سبحانه وتعالى) is saying → (إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ) (Verily, the earthquake of the Hour (of Judgement) is a terrible thing). That's why the hajj is a like a rehearsal to the Day of Judgement – it is teaching you submission and going from station to station. It reminds you to be a traveler in the duniya – when you come back from hajj, it doesn't matter if you have to wait in traffic, etc – you take the duniya very low.
- Surah Al Hajj 2: (يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ) (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.)
- You will see people running back and forth, as if they are drunk, though they are not drunk, why? Because the punishment of Allah (سبحانه وتعالى) is severe. The hajj is not like any journey, but a lifetime journey. When there is an earthquake, are people thinking about arguing, no? Their mind is somewhere else. This should remind you of your mission in this life, and that you will be returning to Allah (سبحانه وتعالى).

What is the wisdom for hajj?

- Surah Al Hajj 28: (لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ) (فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ) (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 llaik). Then eat thereof and feed therewith the poor who have a very hard time)

- In order to witness (مَنْفَعٌ لَّهُمْ) → to witness benefits you, meaning you don't see it now, but when you go to hajj you will witness it, like what? You are at home, food is there, clothes ironed, but when you go to hajj, everyone is busy, people running, etc – and you will witness knowing Allah (سبحانه وتعالى) – you will see His power, ability, greatness, mercy. How all the people are coming to one place, this shows the greatness of Allah (سبحانه وتعالى) – to come for hajj, shows the mercy of Allah (سبحانه وتعالى). You will learn about Allah (سبحانه وتعالى) when you go there. Reflect upon every single situation when you go to hajj.
- For example, you might be waiting for the bus and another bus immediately leaves, and you will think bad that they must have a 'wasta', etc. But this should remind you that some people will move forward quickly than others on the Day of Judgement, subhan Allah.
- Or you might see beggars during the hajj, it should make you reflect that you don't want to be begging on the Day of Judgement for hasanat, subhan Allah.
- Or you might see the distribution of food, no one will die out of hunger because Allah (سبحانه وتعالى) is Ar Razaq – He is The Provider. And you see all of the people, different colors, different features – it shows you Allah (سبحانه وتعالى) is Al Khaliq and Al Mussawir.
- What else is the wisdom for hajj? You will remember Allah (سبحانه وتعالى) (وَيَذْكُرُوا اسْمَ اللَّهِ).

Types of people in hajj (أقسام الناس في الحج)

- 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).)
- This group does not have taqwa, and they are arguing about Allah (سبحانه) , subhan Allah. For example, someone will tell them Allah (سبحانه وتعالى) , subhan Allah. For example, someone will tell them Allah (سبحانه وتعالى) has commanded to do this, not do this – and they will argue if they are told something – this person does not have taqwa. Why? Because they are arguing, and on top of that that, they are arguing about Allah (سبحانه وتعالى) , subhan Allah. For example, people are raising their hands after the prayer, though the Prophet (سبحانه وتعالى) never did this – and when you tell them, they will argue without knowledge, and they are doing it just because they are following their parents, etc.
- Surah Al Hajj 8-9: (وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ (٨) ثَانِيَ عِطْفِهِ لِيُضِلَّ (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))
- This group also does not have taqwa – they are also disputing about Allah (سبحانه وتعالى) without knowledge. What is the difference between the first group and this group? First group are followers, but this group is being followed. And why are they disputing like this? Because they are arrogant and they just want the people to follow them. You notice arguing

appearing many times in Surah Al Hajj, which shows it is the most common sickness of the heart during hajj, subhan Allah.

- Surah Al Hajj 11: (وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ) (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 is the third group, which is the most common. They worship Allah (سبحانه) on edge, for example, a lady wanted to go to hajj, she was waiting for her luggage, and they said it was lost. She said what will I wear? They told her you can buy clothes, she said no, I will go back to my home country, subhan Allah. They will quickly give up. If they face a fitna, they will turn back (وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ). If something good happens, they are happy, and if something bad happens, they are impatient.

What else do I need during hajj? – To magnify Allah (سبحانه) (التعظيم) (وتعالى)

- Surah Al Hajj 30: (ذَلِكَ وَمَنْ يُعِظَّمْ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ) (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)

- When you feel that Allah (سبحانه وتعالى) is so great, you will not do anything wrong during the hajj, because you are in a sacred place. Imagine when you go to a guest's house, you would respect their house, and Who is most worthy of respect? Allah (سبحانه وتعالى). Don't violate the rules of Allah (سبحانه وتعالى), those who do are not magnifying Allah (سبحانه وتعالى). You find people in the harem running around, screaming, taking photos, etc – it is not about halal and haram, but about manners in the House of Allah.
- Surah Al Hajj 32: (ذَٰلِكَ وَمَنْ يُعْظِمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ) (Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to Allâh]. and whosoever honours the Symbols of Allâh, then it is truly from the piety of the hearts.)
- The one who magnifies Allah (سبحانه وتعالى) will magnify the symbols of Allah (سبحانه وتعالى) – like the House of Allah, Safa, Marwah, etc. And if you magnify Allah (سبحانه وتعالى), then that shows taqwa of the hearts. This shows us that taqwa is first and magnification comes as a result of it, subhan Allah. This is the most divine and most important journey in your life.

What else do I need during hajj? – Tawheed (التوحيد)

- Tawheed is the Oneness of Allah (سبحانه وتعالى). You are a servant of Allah (سبحانه وتعالى), you need to follow His rules.
- Surah Al Hajj 31: (حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَفَهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ) (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)

- Why are you going to hajj? For Allah (سبحانه وتعالى), why are you doing tawaf? For Allah (سبحانه وتعالى). Why are you sleeping in Muzdalifah? For Allah (سبحانه وتعالى). Why are you cutting your hair? For Allah (سبحانه وتعالى) – this is tawheed.
- Some people go to hajj in order to have the honor from people, some for business, what makes a person to take a picture of himself making dua'a? Subhan Allah. It is not about desire – it is about Allah (سبحانه وتعالى) – this is tawheed.
- For all stages of hajj, you need taqwa, magnification, and tawheed.

What are the virtues of hajj? (ما فضائل الحج؟)

- Hadith: (حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ -) (قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ حَجَّ هَذَا الْبَيْتِ، فَلَمْ يَرْفُثْ 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
- Imagine holding your tongue and heart for a few days and you return clean as a new born – free of both major and minors, subhan Allah. And you will see when you come back, you will be different – it will change your perspective and view for the best. Never think of going to hajj without wanting to change – don't start with this intention. Don't say I will wear hijab there, but not when I come back. As if you are making fun in front of Allah (سبحانه وتعالى), istghfar Allah. Keep your heart open.
- Hadith: (أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ، قَالَ حَدَّثَنَا حَجَّاجٌ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي سُهَيْلٌ، عَنْ سَمِيِّ، عَنْ أَبِي) (صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْحَجَّةُ الْمَبْرُورَةُ لَيْسَ لَهَا ثَوَابٌ إِلَّا الْجَنَّةُ " (It was narrated from Abu Hurairah that the Prophet 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'I 2623

- The acceptable hajj is paradise, that is why it is a favor from Allah (سبحانه (وتعالى).

We ask Allah to grant us the acceptable hajj in our lifetime and to grant us paradise in our hereafter. Ameen.

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