



My Hajj Companion

Journey to Allah With Your Heart



Life With Allah

الحياة مع الله



My
Hajj
Companion

Journey to Allah With Your Heart

1st Edition 1446/2025



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*My Hajj Companion:
Journey to Allah With Your Heart*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



**“Complete hajj and
‘umrah for Allah...”**

2:196

Transliteration Key

ا / آ / ي	ā
ب	b
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ

ظ	ẓ
ع	‘
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
ه	h
ة	h / t
و	w / ū
ي	y / ī
ء	’
أ	a
إ	i



May He be Glorified and Exalted.



May the peace and blessings
of Allah be upon him.



May Allah be pleased with him.



May Allah be pleased with her.



May Allah be pleased
with them both.



May Allah be pleased
with them all.



May peace be upon him.



May peace be upon them.



May Allah have mercy on him.

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Introduction

All praise is due to Allah, who called His servants to His Sacred House, prescribed ḥajj upon them, and filled it with countless blessings and benefits. May His peace and blessings be upon His beloved servant and Messenger, Muḥammad ﷺ, who set the best example for us in performing the sacred rites and taught us how to draw closer to Allah through this journey.

Ḥajj is one of the greatest acts of worship. It is a journey of transformation in which your soul is purified and your deeds multiplied. It is a journey of love, where you constantly remember Allah and engage in deep conversation with Him. It is a journey of obedience and an **expression of true servitude** to Him.

Ḥajj is the largest annual gathering of Muslims, connecting you to the wider ummah. It links you to the **legacy of the Prophets**, especially Ibrāhīm ؑ and our beloved Prophet ﷺ. It is an invitation from your Lord, and through His permission, you have been chosen to respond to it.

Sadly, despite spending large sums and making significant sacrifices, many pilgrims complete this sacred journey without experiencing true transformation. This is often due to an emphasis on outward rituals, with **little attention given to the inner purpose**. To gain the full benefit of ḥajj, you must understand not only its legal rulings but also its deeper spiritual meanings and higher objectives, so it can truly transform you.

‘My Hajj Companion’ is a guide for every pilgrim seeking to deepen their connection with their Creator and undertake a **transformative journey**. It begins by exploring how to prepare for ḥajj, both physically and spiritually. Then, it takes you on a step by step journey, exploring the **deeper secrets and meanings** of each action in ḥajj. It also intertwines key moments of the final pilgrimage of the Prophet ﷺ, allowing you to follow in his footsteps. It subsequently delves into the core aims and goals of ḥajj, along with reflections on key Qur’ānic passages about ḥajj. The book concludes with a section to reflect on your ḥajj experience, guiding you to transform your life post-ḥajj *bi’idhnillah*.

The book draws upon the works of esteemed scholars of our ummah, especially Imām al-Ghazālī, Ibn al-Qayyim, Shāh Waliyyullāh, Shaykh Abul Ḥasan Nadwī رحمه الله; and Dr Khālīd Abū Shādī (may Allah hasten his release).

We look forward to your valuable feedback and suggestions to help us improve the book for future editions, inshāAllah.

We ask Allah ﷻ to forgive our mistakes and shortcomings in this publication. We pray He accepts our meagre efforts and makes this work a means of forgiveness and eternal success. We pray He grants us all a ḥajj mabrūr: a truly transformative ḥajj through which we attain His eternal pleasure and transform our hearts, lives, families, communities and ummah.

Life With Allah

Dhul Ḥijjah 1446 / May 2025



Just Five Minutes

Before you start reading, give yourself just five minutes.

In these moments, ask Allah al-Fattāh, The Supreme Opener, to open your heart so you can absorb the true secrets and inner realities of ḥajj. Ask Him to clear the fog from your mind so that you can discern truth from falsehood. Ask al-Jabbār, The Restorer, to heal your heart, purify it from all evil and attach it firmly to His love and remembrance.

Let these deeper meanings leave a mark on your soul, drawing you closer to Allah and guiding your footsteps towards the eternal gardens of Paradise.

Start your du‘ā’ now.

Part 1



Prepare for
Hajj

Hajj: A Life-Changing Journey

When Allah ﷻ asked Ibrāhīm عليه السلام to announce the call for ḥajj to all people, Ibrāhīm عليه السلام asked, “O Lord, how can my voice reach all the people?” Allah ﷻ replied, “Make an announcement, **and it is upon Me to convey.**” So Ibrāhīm عليه السلام climbed Mount Abū Qubays and proclaimed: “O people, your Lord has commanded you to perform ḥajj of this House, so that He may reward you with Paradise and protect you from Hell-fire. So, perform ḥajj.”

Allah ﷻ made his voice reach everyone on earth: humankind and jinn alike. They answered his call from the most distant villages to the crowded cities.

You were among them. You heard. You responded.

You have been granted the honour of living this once-in-a-lifetime moment with Him. Now, you are here, carrying the covenant of renewing your commitment to Him.

“

Labbayk Allāhumma labbayk — Here I am, O Allah, here I am.

”

The Fifth Pillar of Islam

Ḥajj is one of the greatest acts of worship. It is the fifth pillar of Islam and one of its most powerful symbols. It is magnificent in every sense:

in its rituals, benefits and impact. Ḥajj is a journey of **transformation**. It is a practical training in self-discipline and striving against the soul in pursuit of higher ideals. It teaches powerful lessons in belief, worship and character. It is a process of spiritual purification, elevation, and complete submission to Allah, leading to a heart and soul that are both purified and profoundly transformed.

Ḥajj is a journey of **love**. It is a golden opportunity to connect your heart to its Creator and to truly experience the joy of worshipping Him. Throughout ḥajj, you declare **His Oneness**, perfection and grandeur. One of the greatest objectives of ḥajj is to **remember Allah**, glorify Him and engage in **deep conversation** with Him.

Every act in ḥajj is carried out in **obedience** to Allah and as an expression of true **servitude** to Him, even if you do not understand the purpose of it. These acts are a response to His call and a reflection of your commitment to follow and **emulate His Prophet Muḥammad** ﷺ.

Ḥajj is a reminder of the **hereafter**. From the iḥrām to the gathering at ‘Arafah to spending the night at Muzdalifah, every step you take in ḥajj is a reminder of the journey of your soul to the hereafter.

Ḥajj is the central point for the gathering of Muslims. It is a reminder of the strength of the **ummah** and the power of its unified force. It gives you the opportunity to connect with Muslims from across the globe and renew your love and responsibility to the ummah.

Ḥajj connects you to the **legacy of the Prophets**, especially Ibrāhīm ؑ and his noble family. It lets you reflect on the roots of our incredible dīn, the light of the Qur’ān, and the early generation who lived through the Revelation and sacrificed their lives and wealth to spread the dīn of Allah to far corners of the earth.

Hajj should mark a **turning point** in your life. If performed with genuine **sincerity** and **humility**, you will return with a renewed sense of **taqwā** (mindfulness of Allah) in both private and public, and kindness toward His creation in both word and deed.

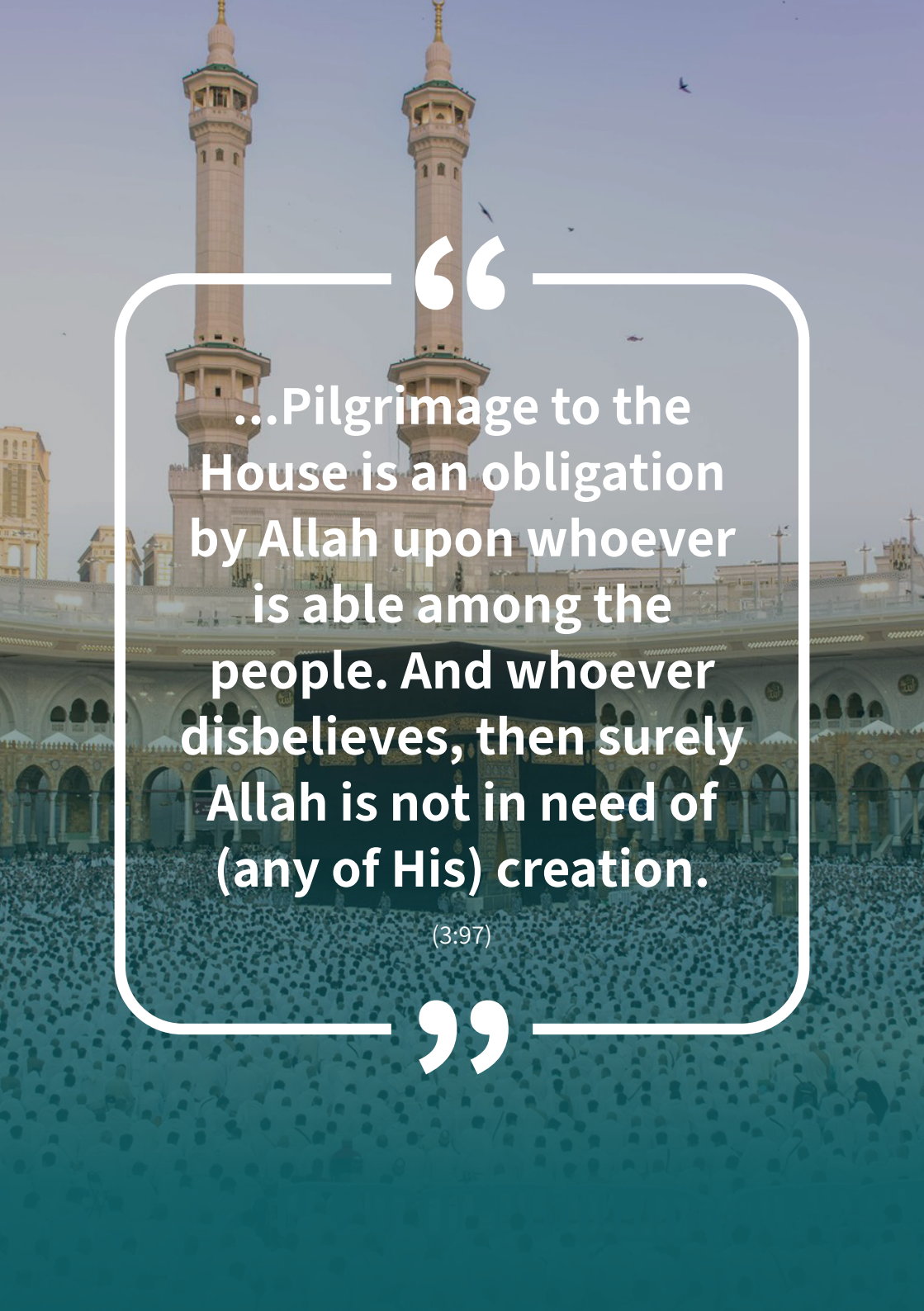
You will no longer live for yourself. Your aspirations will no longer be shallow. Instead, your new life motto will be:

“

Say, **“Surely my prayer, my sacrifice, my life, and my death are all for Allah — Lord of all worlds. He has no partner. So I am commanded, and so I am the first to submit.”**

(6:162-3)

”



“
...Pilgrimage to the
House is an obligation
by Allah upon whoever
is able among the
people. And whoever
disbelieves, then surely
Allah is not in need of
(any of His) creation.

(3:97)

”

The Journey of the Heart

“

The travellers for ḥajj are many, but the true pilgrims are few.

- ‘Umar b. al-Khaṭṭāb ﷺ

”

Ḥajj is the ultimate journey of your heart to Allah. The goal of ḥajj is not merely to check off a list of rituals or accumulate a number of good deeds. Rather, it’s about **transforming your soul through sincere connection with Allah and a unique opportunity to renew your īmān**. It offers a rare chance to pause, reflect, and reconnect with the core of your dīn.

Presence of the Heart

Acts of worship in Islam consist of:

1 An **outer form** — what the body does

2 An **inner reality** — what the heart feels

The secret to a transformational ḥajj is the **presence of your heart**. Throughout ḥajj, whilst you are physically engaged in acts of worship (ṭawāf, sa’y, du’a’ etc), fill your heart with **humility, love, hope, and awe**.

Understand the Wisdom and Secrets

In order to perform ḥajj with the presence of your heart, it is essential to understand the **wisdom and secrets** of the acts of ḥajj. You may sometimes perform your worship in a state of heedlessness: mechanical acts of routine without soul or intention. This can lead you to become bored of worship and see it as a chore, rather than recognising it as one of the greatest gifts you have been bestowed. As a result, **you may miss out on the real objectives** that were intended, and thus your heart and life may not be transformed by them.

Don't reduce your ḥajj to mere physical rituals!

Focus on Quality over Quantity

In a world that measures success by numbers, Islam reminds us to focus on quality. Allah ﷻ says:

*“He is the One who created death and life in order to test which of you is **best in deeds...**” (67:2).*

Notice how the āyah mentions “best in deeds” and not “most in deeds”. The Prophet ﷺ said, “Indeed Allah loves that when one of you does something, he **perfects it**” (Ṭabarānī). Therefore, your focus should be **on the quality of your ḥajj**: your sincerity, your presence of heart, your humility and utter dependence on Him.

“


Actions surpass each other in proportion to the īmān and ikhlāṣ (sincerity) of the hearts. There may be two men in the same row of prayer, yet the difference between their prayers is like the distance between the heavens and the earth.

- Ibn Taymiyyah ﷺ

”


Enjoy Your Hajj

When you understand the purpose behind each act and engage your heart in every moment, ḥajj no longer feels like a burden. Instead, it becomes a source of deep joy and contentment.

During ḥajj, be mindful of **why** you are doing each act and for **whom**. You will then taste the sweetness of every step, every sacrifice, every stone thrown and every tear shed. Tasting the **sweetness of īmān** and acts of worship is a **game changer**. It allows you to live a life with Allah. The scholars of the heart used to refer to such a state as the ‘**worldly paradise**’. Ibrāhīm b. Adham  said, “If the kings and the princes knew what we experience of spiritual bliss and happiness, they would fight us for it with their swords.”

Ḥajj, then, is not just a trip. It’s a turning point. A journey that has the power to **reshape your life**, bring you closer to your Lord, and leave your heart forever changed.

“

The best of people are those who follow the path of the Prophet  and his closest Companions: moderation in physical acts of worship and striving hard in matters of the heart. For the journey to the hereafter is traversed by the heart, not the body.

- Ibn Rajab 

”

The Virtues of Hajj

Hajj is the **fifth pillar of Islam** and one of the **greatest acts of worship**. Allah ﷻ says in the Qur'ān:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا ، وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ

“...Pilgrimage to the House is an obligation by Allah upon whoever is able among the people. And whoever disbelieves, then surely Allah is not in need of (any of His) creation” (3:97).

The Messenger of Allah ﷺ spoke often about the **virtues** and the lofty rank of hajj in the sight of Allah. Knowing and understanding the virtues of good deeds **sparks longing in the heart, awakens imān, and inspires sincerity**. Without that inner motivation, no act of worship can carry its true worth.

The virtues of hajj include:

1 One of the Greatest Acts of Worship

The Messenger of Allah ﷺ was asked, “What is the best deed?” He replied, “Imān in Allah and His Messenger.” It was said, “Then what?” He ﷺ said, “Jihād in the path of Allah.” It was said, “Then what?” He said, “**Hajj mabrūr (a righteous accepted hajj)**” (Bukhārī).

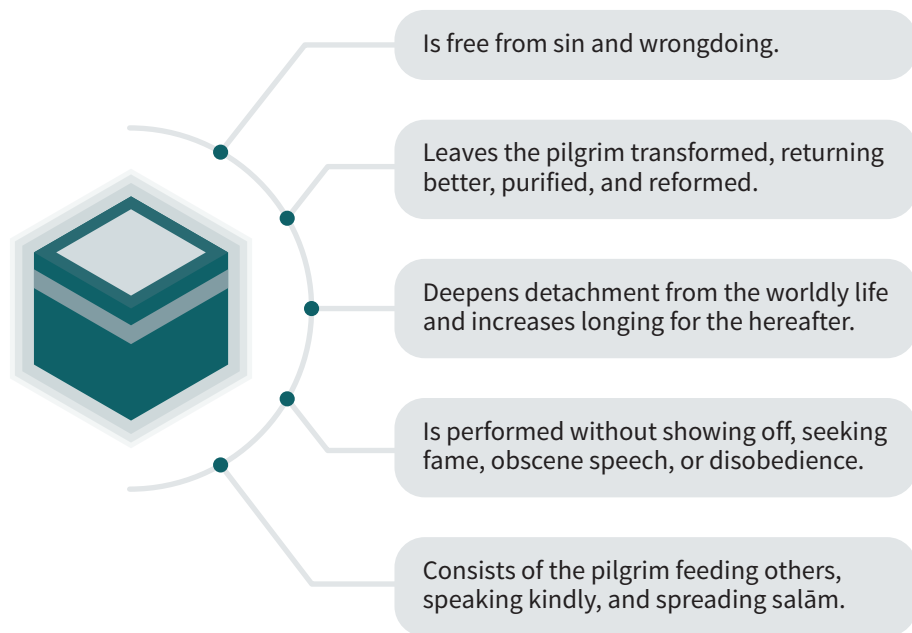
Hajj is a comprehensive act of devotion that combines all forms of worship, engaging both the heart and body, the outward and the inward.

Abū al-Sha‘thā’ Jābir b. Zayd said, “Ṣalāh tires the body but not the wealth. Zakāh affects the wealth but not the body. Ḥajj exhausts both body and wealth, and that is why it is the best of deeds.”

2 Entry into Paradise

The Messenger of Allah ﷺ said, “Umrah to ‘umrah is an expiation for what is between them, and the ḥajj mabrūr has no reward except Paradise.” (Bukhārī).

A ḥajj mabrūr (righteous accepted ḥajj) is one that:



3 Forgives all Sins

The Messenger of Allah ﷺ said, “Whoever performs ḥajj for the sake of Allah and refrains from intimate relations and sins will return as free of sin as the day his mother gave birth to him” (Bukhārī).

‘Amr b. al-‘Āṣ ﷺ said: “When Allah placed Islam in my heart, I came to the Messenger of Allah ﷺ and said, ‘Stretch out your hand so I may pledge allegiance to you.’ He extended his hand, but I pulled mine back. He said, ‘What’s wrong, O ‘Amr?’ I said, ‘I want to make a condition.’ He said, ‘What condition?’ I said, ‘That I am forgiven.’ The Prophet ﷺ said, ‘Don’t you know that Islam wipes out all that came before it, and that hijrah wipes out what came before it, and that **ḥajj wipes out what came before it?**’” (Muslim).

This is a Divine message sent to you from Allah: If you have fallen short in the past, ḥajj can be **your new beginning**. Allah, The Most Merciful and Powerful, can cleanse you and help you turn a new chapter in your life.

4 Erases Poverty and Sins

The Messenger of Allah ﷺ said, “Perform ḥajj and ‘umrah regularly. Performing them regularly **removes poverty and sins** just as the blacksmith’s furnace removes impurities from iron” (Aḥmad).

The Prophet ﷺ specifically mentioned iron because it is one of the hardest and most impure metals. This indicates that **no matter how intense one’s poverty or how serious one’s sins**, performing ḥajj and ‘umrah regularly can cleanse and remove them, just as fire purifies even the toughest of metals.

5 The Amazing Rewards of Hajj

The Messenger of Allah ﷺ said, “As for your **departure from your home** intending the Sacred House; for each step your mount takes, Allah writes for you a good deed and erases a bad one.

As for your **standing at ‘Arafah**, Allah descends to the lowest heaven and boasts about you to the angels, saying: ‘These are My servants, they came to Me dishevelled and dusty from every distant path, hoping

for My mercy and fearing My punishment, though they have not seen Me. How would it be if they had seen Me?' If your sins were as numerous as the sand of the desert, or the days of the world, or the drops of rain, Allah would wash them all away.

As for your **stoning of the Jamarāt**, it is stored for you (as reward). As for your **shaving of your head**, for every hair that falls, you receive a good deed. And when you **perform ṭawāf of the House**, you exit free of sin, just like the day your mother gave birth to you" (Ṭabarānī).

6 The Pilgrims Are the Guests of Allah

The Messenger of Allah ﷺ said, "The warrior in the path of Allah, the pilgrim, and the person performing 'umrah are **the delegation of Allah**. He invited them so they responded to Him; **they asked Him, so He gave them**" (Nasā'ī).

The pilgrims are the 'delegation' of Allah. A delegation refers to distinguished guests who travel to meet a king or ruler for a specific purpose. It is well known that human rulers receive such guests with honour, celebration, and generous hospitality.

Can you then even imagine the honour and generosity shown by the Lord of all creation?

'Alī b. al-Muwaffaq رحمه الله said, "I performed ḥajj sixty times. After that, I once sat in the ḥaṭīm, reflecting on myself and all those pilgrimages, wondering whether they were accepted or rejected. I then fell asleep and had a dream. A voice said to me: 'Do you invite anyone to your house **except those you love?**' I woke up comforted and reassured."

7 The Reward Is Guaranteed

The Messenger of Allah ﷺ said, "Whoever sets out for ḥajj and dies, the reward of a pilgrim until the Day of Judgement is recorded for him.

Whoever sets out for ‘umrah and dies, the reward of one performing ‘umrah until the Day of Judgement is recorded for him. Whoever goes forth as a warrior and dies, the reward of a warrior until the Day of Judgement is recorded for him” (Abū Ya‘lā).

This ḥadīth shows that there is a guarantee that the reward of the pilgrim who passes away continues to flow until the Day of Judgement.

8 Allah Takes Care of the Pilgrim

The Messenger of Allah ﷺ said, “Three are **under the protection of Allah**: a man who goes out to a masjid of Allah, a man who goes out fighting in the path of Allah, and a man who goes out for ḥajj” (Abū Nu‘aym).

9 The Greater the Effort, the Greater the Reward

The Messenger of Allah ﷺ said to ‘Ā’ishah رضي الله عنها about her ‘umrah, “**Your reward** is according to the effort you exert and the money you spend” (al-Targhīb wa al-Tarhīb).

Through this glad tiding, it’s as if the Prophet ﷺ is gently comforting every pilgrim’s heart, reminding them that every moment of fatigue, every hardship endured, and **every penny spent is not lost**. Rather, the rewards of it by Allah are far more lasting and precious.

Ḥajj is meant to be difficult and test you in different ways. Each time you are tested, remind yourself: the greater the difficulty, the greater the reward.

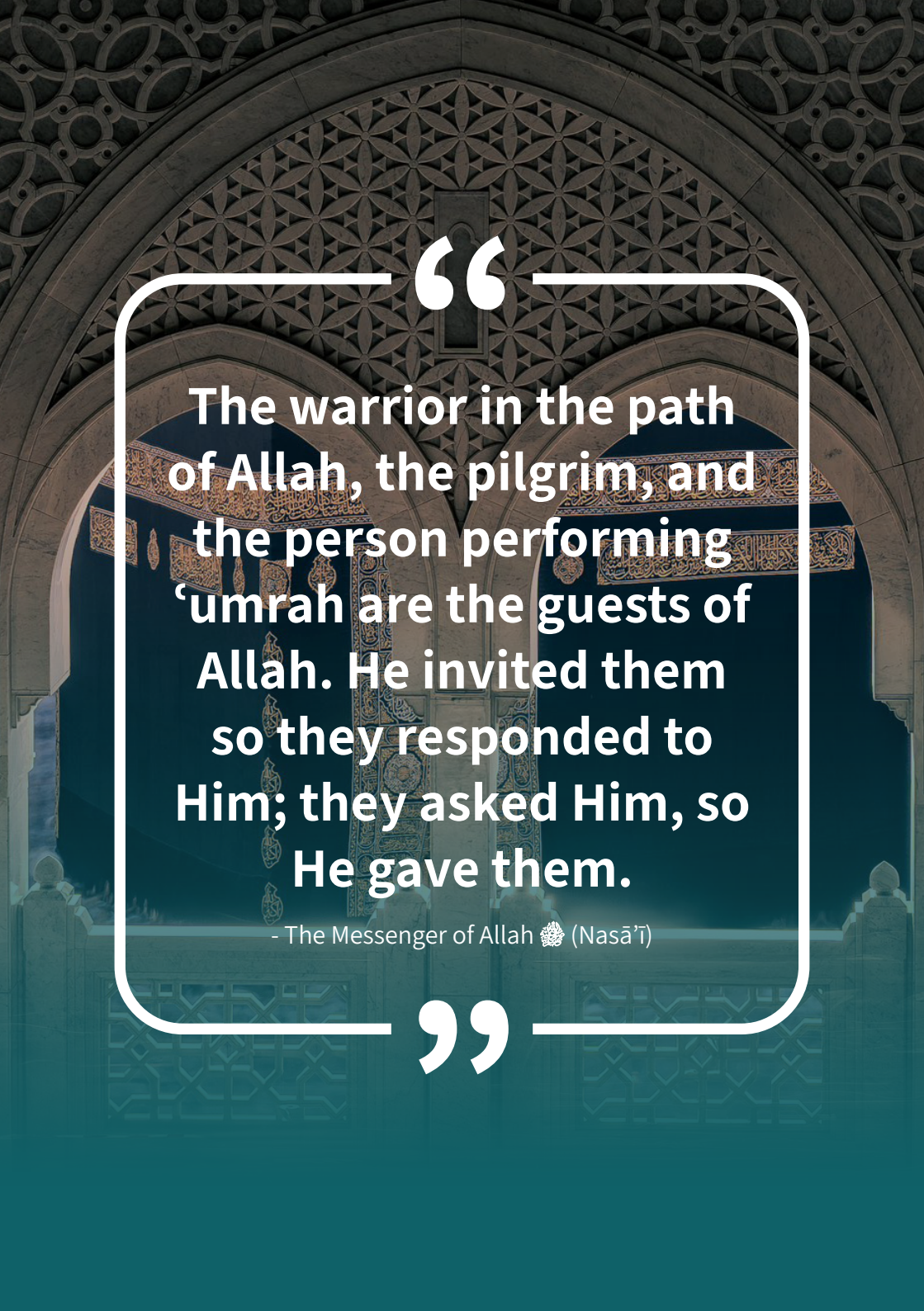
10 The Best Jihad for Women

‘Ā’ishah رضي الله عنها said, “O Messenger of Allah, shouldn’t we go out and perform jihād with you? I don’t see any deed in the Qur’ān better than jihād.” He ﷺ replied, “No. **The best and most beautiful form of jihād for you is ḥajj of the House: a ḥajj mabrūr**” (Nasā’ī).

Ḥajj mirrors the worship of jihād as both involve **enduring hardships**, spending money, leaving your home and loved ones, and **putting Allah's pleasure over personal comfort**.

Similarly, pilgrims resemble warriors in many ways. They are dressed in a uniform — the iḥrām — and move in organised ranks. They are united in purpose, direction, and rituals. They follow strict rules, where even a careless word can reduce their reward. And they obey every command, just like soldiers on a battlefield.

May Allah al-Karīm, The Most Generous, grant us all a ḥajj mabrūr and bless us with His endless rewards.



**The warrior in the path
of Allah, the pilgrim, and
the person performing
‘umrah are the guests of
Allah. He invited them
so they responded to
Him; they asked Him, so
He gave them.**

- The Messenger of Allah ﷺ (Nasā’ī)

The Goals of Hajj

When we have to undertake a project, we invest a great deal of time and effort into ensuring the project will be successful. Projects are initiated, planned out, then executed and monitored. And once they are completed, they are evaluated.

If we can do this for projects at work, then how much more deserving is the ‘project’ of ḥajj: a **once-in-a-lifetime transformational opportunity** and the ultimate journey of a believer seeking the pleasure of Allah and the reward of Paradise? For anyone who longs to meet their Lord with a record full of good deeds, ḥajj is the ‘**dream project**’.

But just like any successful endeavour, an accepted ḥajj requires **preparation**. In order to create a plan which will help us to successfully complete this journey, we should be clear about its objectives. The core objectives of ḥajj are to:

1 Renew Tawhid and Ikhlas

At its core, ḥajj is a journey of **tawḥīd** (affirming Allah’s Oneness) and **ikhhlās** (sincerity). Both are deeply intertwined in every step of this sacred pilgrimage. Jābir رضي الله عنه said, “The Prophet ﷺ entered the iḥrām with **tawḥīd** i.e. the talbiyah” (Muslim). He named the talbiyah ‘tawḥīd’ due to it being the essence of ḥajj.

Throughout this journey, constantly affirm Allah’s Oneness and strive to attain ikhlās by doing everything to seek the pleasure of Allah Alone. Renew your intentions through every step of the journey.



Reflect

What is your primary intention for going to ḥajj? Is it solely to please Allah?



Act

Renew your intention every day to ensure your ḥajj is only to attain Allah's pleasure.

2 Deepen 'Ubudiyyah and Love of Allah

Ḥajj is a powerful training ground for developing 'ubūdiyyah (true servitude to Allah) where you embody **humility, submission, and unwavering obedience**. Every act of worship is infused with **deep love and longing** for Him. It is through this journey that you transform from simply performing acts of worship to becoming a true servant of your Lord.



Reflect

Do you submit to Allah's commands with unwavering obedience or do you hesitate?



Act

Perform one act of worship today that is infused with deep longing and love for Allah.

3 Honour the Sacred Symbols of Allah

One of the main purposes of ḥajj is to train your heart to **honour, respect and be in awe** of the sacred symbols and boundaries set by Allah. Allah ﷻ has chosen certain visible signs — specific places and actions — that are overflowing with His mercy and serve as reminders of Him. These are His *sha'ā'ir* (symbols), and when you honour them, it shows sincere īmān, deep love, and true taqwā in your heart. In Sūrah al-Ḥajj, Allah ﷻ says, “...**And whoever honours the symbols of Allah** — indeed, it is from the **piety (taqwā) of hearts**” (22:32). On the other hand, ignoring or disrespecting these symbols reflects a weakness in īmān and a lack of fear of Allah.

In essence, when you honour the symbols of Allah, **you are honouring and glorifying Allah** ﷻ Himself, and this is the very core of worship. Al-'Izz b. 'Abd al-Salām ﷺ writes, “The intended outcome of all acts of worship is to **magnify, venerate and be in awe of God.**”



Reflect

What are the sacred symbols of Allah around you? (e.g. your local masjid, the Qur'ān, the adhān). Are you giving them the honour and respect they deserve?



Act

Choose one sacred symbol of Allah this week and show it the respect it deserves by honouring it with a specific sunnah action (e.g. taḥiyyatul-masjid when you enter the masjid; responding to the adhān according to the sunnah).

4 Develop Taqwa

One of the foremost goals of ḥajj is to **attain taqwā**. In the āyāt of ḥajj, Allah constantly emphasises the importance of taqwā before, during and following the journey. Taqwā is to protect yourself from Allah's wrath and punishment by **avoiding His prohibitions** and implementing His commands. Ḥajj is the perfect training ground to develop taqwā, exercise self-restraint and stay away from sins, especially of the tongue and eyes.

When the rituals of ḥajj fill you with the awe of Allah, the ultimate fruit of your journey, **taqwā**, will begin to blossom.



Reflect

What prohibited actions are you still committing?



Act

Make a list of all your major and minor sins. Commit to removing all your major sins from your life.

5 Practise Mindful Dhikr

Allah made ḥajj an obligation so that His servants could remember Him. Every step of the journey, from the moment you leave home to the final farewell, is filled with glorifying, praising, and calling upon Allah. At every stage — ‘Arafah, al-Mash‘ar al-Ḥarām (Muzdalifah), qurbānī, and the Days of Tashrīq — Allah ﷻ specifically commands remembrance of Him. **Ḥajj, at its core, is a journey of dhikr (remembrance).**

When the Messenger of Allah ﷺ was asked which pilgrims attain the greatest reward, he replied, **“Those who remember Allah the most”** (Aḥmad).

Being in sacred places softens the heart and makes it easier to remember Allah with **reflection**. Use this time to train yourself in mindful dhikr; not just with words, but with full **presence of heart**. Let it become a habit that stays with you long after your ḥajj ends.



Reflect

Currently, on average, how many times in one hour do you remember Allah?



Act

Increase your remembrance of Allah by engaging in dhikr after every ṣalāh.

6 Raise Your Du‘a

Du‘a’ is an integral aspect of ḥajj. The Prophet ﷺ dedicated hours to making du‘a’ at various steps of the journey: during ṭawāf, standing on Ṣafā and Marwah, standing in ‘Arafah and Muzdalifah, and after pelting the Jamarāt.

Du‘a’ is the essence of recognising who you are and who Allah is. You go to Him with your **desperate need**, and He responds with endless

generosity. Making heartfelt du‘ā’ for long periods of time and developing a habit of *munājāh* (intimate conversation with Allah) doesn’t happen overnight: it requires planning and practice.



Reflect

How long on average is your du‘ā’?



Act

Take out time this week between ‘Aṣr and Maghrib on a Friday, and make du‘ā’ to Allah for twenty minutes.

7 Embody Good Character and Work on Your Heart

Amid the crowds, long hours of waiting, and physical strain, a true pilgrim learns **patience**, **humility**, **kindness**, and **generosity**. It’s in ḥajj that you’re reminded to care for others, help those in need, hold your tongue, and respond with grace because the best of Allah’s servants are those who benefit others. This is the spirit of ḥajj: transforming yourself and becoming a source of ease and goodness for those around you.



Reflect

Take time out to reflect on the diseases of the heart (e.g. envy, pride, hatred and anger) which are the root causes of sins and poor character.



Act

Identify a disease you suffer from and focus on purifying yourself from it throughout the journey.

8 Live a Hereafter-Centric Life

Ḥajj is a powerful reminder of the hereafter. From the moment you leave your home, stripped of worldly comforts, dressed in simple garments, and moving with the crowds, you are reminded of the Day of Judgement. The white garments resemble the **death shroud**. The

gathering at 'Arafah mirrors the Day of Judgement. The exhaustion, the prayers and the tears all echo the desperation on that Day.

Ḥajj teaches us that just as this journey will end, so too will life, and we will **all return to stand before Allah**. Let these constant reminders motivate you to **detach** yourself from this temporary world and live with a laser focus on Jannah.



Reflect

How often in a week do you reflect on the hereafter?



Act

Visit a graveyard this week.

9 Repent to Allah and Start Anew

Ḥajj is the golden opportunity to **sincerely repent** to Allah (tawbah) and **have a fresh start**. The Prophet ﷺ said, “Ḥajj wipes out whatever (sins) came before it” (Muslim).

A sign of an accepted ḥajj is that when you return, you notice real and lasting changes in your life. Your heart will be transformed, your worship prioritised and your character improved. The way you spend your time, your weekends and even your sleep, begins to reflect your renewed purpose of obedience to Allah and serving the ummah.



Reflect

How often in a week do you sincerely repent to Allah?



Act

Allocate 15 minutes this week to sincerely repent to Allah.

10 Serve the Ummah and Sacrifice

Ḥajj is a powerful and inspiring reminder that the Muslim **ummah** is **not weak** or small, but a vast and powerful force capable of setting a model for global success and each believer has a role to play in this revival. Despite the intense and diverse setting of ḥajj, the **unity** and discipline shown by the pilgrims reflect its deeper purpose: to create a sense of **brotherhood** and solidarity to transform the world.

Ḥajj is more than just a journey. It is a covenant between you and Allah ﷻ. A vow to live and die upon Islam, to **devote your life to Him** wholeheartedly and serve the ummah of His beloved ﷻ, and to never return to the traps of Shayṭān and his allies.



Reflect

What are you currently doing to serve the ummah?



Act

Commit to and start one act of service to the ummah before you commence your journey.



Write

Write down your top three goals for ḥajj.



Act

Make du‘ā’ to Allah to help you achieve your goals and fulfil the objectives of ḥajj. Ask Him to grant you the means for an accepted ḥajj. Note this du‘ā’ down in your own words in your notebook. Constantly make this du‘ā’ in preparation for your ḥajj.

Maximise Your Intentions for Hajj

As you embark on the greatest journey of your life, pause and reflect on your intentions.

Why are you performing ḥajj? Is it because it is socially expected of you? Is it because it is an item in your life to-do list to tick off?

Performing ḥajj with the correct intention is vital. When the Prophet ﷺ set out to perform ḥajj, he said, “O Allah, a ḥajj in which there is **no showing off nor reputation sought**” (Ibn Mājah).

Maximising intentions was the habit of the pious people of the past. They would perform one action for which they would have **multiple intentions**, so that they could be rewarded abundantly for every intention.

Imām al-Ghazālī رحمه الله writes, “There is no act of obedience except that it can carry many intentions. What settles in the heart of the believing servant **depends on the level of his eagerness for good, his striving for it, and his reflection upon it.** Through this, deeds become purified and rewards are multiplied.”

Two pilgrims may walk the same steps and perform the same rites, yet the distance between their rewards may be as vast as the distance between the heavens and the earth. This is why Yaḥyā b. Abī Kathīr رحمه الله said, “**The intention reaches further than the action.**”

“

How many a small act is elevated by an intention, and
how many a great act is diminished by an intention.

- ‘Abdullāh b. al-Mubārak ﷺ

”

Before you embark on your journey, reflect and set your intentions. And throughout your journey, **constantly renew** and purify your intentions. Your intentions for performing ḥajj can include the following:



To seek the pleasure of Allah Alone.



To attain closeness to Allah.



To make a sincere repentance.



To attain the forgiveness of Allah.



To seek the mercy of Allah.



To be protected from the Hell-fire and gain entrance into Jannah.



To remember the hereafter.



To express the Oneness of Allah and achieve ikhlāṣ.



To fulfill the command of Allah and complete the fifth pillar of Islam.



To attain taqwā.



To respond to the call of Ibrāhīm ؑ.



To fulfill the sunnah of Ibrāhīm ؑ, the other great Prophets of Allah and our beloved Prophet ﷺ.



To attain the reward of 100,000 prayers by praying in al-Masjid al-Haram and 1,000 prayers in al-Masjid al-Nabawi.



To respect and honour the holy places so that the memories of the events which are connected with these places may be preserved and this may continue to produce good effects in your heart.



Reflect

What other intentions can you have for performing ḥajj?



Act

Face the qiblah. Praise Allah and send ṣalawāt upon the Messenger of Allah ﷺ. Spend at least 5 minutes asking Allah to grant you a ḥajj mabrūr (accepted ḥajj). Then convert the above intentions into duʿās and ask Allah with humility and desperation. (E.g. ‘O Allah, make my ḥajj a means of attaining Your forgiveness.’)

Multiply your intentions to multiply your rewards.

Prepare Spiritually for Hajj

Now that you have internalised the virtues of ḥajj, understood its goals, and set your intentions for this once-in-a-lifetime journey, take some time to focus on **nurturing the following actions of the heart**. These are essential in helping you achieve your goals for ḥajj.

Amongst the many du‘ās of Ibrāhīm ؑ in the Qur‘ān is the special du‘ā he made about Makkah:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ ، رَبَّنَا لِيُقِيمُوا
الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

“Our Lord! I have settled some of my offspring in a barren valley, near Your Sacred House, our Lord, so that they may establish prayer. So make the hearts of people yearn towards them, and provide them with fruits, so that they may be grateful” (14:37).

Allah ؑ accepted his du‘ā. For centuries, millions have longed to travel to the Sacred City. Reflect on the word ‘hearts’ (أَفْئِدَةً) and realise that this journey is not merely one of bodies, but of hearts full of yearning and souls drawn in obedience to the Beloved’s House. Ḥajj is a **journey of the heart** before it is one of the body. That’s why it’s vital to prepare not just physically, but spiritually for the most epic journey of your life.

1 Seek Help from Allah and Rely on Him

Turn to Allah ﷻ with humility and **beg Him to grant you the ability** to perform this great act of worship with **excellence**. Remember: you cannot take a single step in ḥajj, or in life, without His help. So keep asking and turning to Him throughout the entire journey. Let your du‘ā’ be constant, because success only comes through His permission and mercy.

In every rak‘ah of prayer, we repeat: **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** ‘You Alone we worship, You Alone we ask for help.’ The phrase **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** teaches us humility, acknowledging our **need, dependence, and complete trust** (tawakkul) in Allah. He Alone grants benefit and removes harm.

From the moment you start thinking of booking your trip until the point you return, arm yourself with **tawakkul**. No matter what you are going through, place your reliance on Him and know that He is the Best Protector and Guardian (al-Wakīl).

Take all the necessary physical means, but place your heart and reliance on Him Alone.

The Prophet ﷺ taught his beloved companion Mu‘adh b. Jabal رضي الله عنه a beautiful du‘ā’ that captures the essence of seeking help (*isti‘ānah*):

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

O Allah, help me to remember You, be grateful to You and worship You in an excellent manner (Abū Dāwūd).



Act

Repeat the above du‘ā’ at every moment and beg Allah for His help.

Let this be your mindset as you prepare for ḥajj: **rely fully on Allah, seek His help constantly**, and walk the path with a heart full of trust and devotion.

2 Sincerely Repent to Allah

Sins weigh the soul down and prevent it from **tasting the sweetness of īmān** and being accepted by Allah. Just as an aeroplane cannot take flight while overloaded, your ḥajj cannot rise and ascend if it is **burdened by the weight of your sins**. Therefore, before setting out for ḥajj, sincerely repent to Allah for your sins and regrets.

In order for repentance (*tawbah*) to be sincere, follow the steps below:

1



Stop committing the sin.

2



Feel a deep sense of regret and remorse over the sin.

3



Firmly resolve to never return to that sin.

4



Make amends if you have wronged another person (e.g. ask their forgiveness or supplicate for them).

Make repentance your **constant companion**. Ibn al-Qayyim رحمہ اللہ said, “The state of *tawbah* is at the beginning, the middle and the end of the slave’s journey to his Creator. The servant who seeks the pleasure of Allah never abandons *tawbah*. He remains in the state of *tawbah* **until his death**.”

3 Fill Your Heart With Gratitude

Out of billions, **Allah chose you**. He removed all obstacles such as health, finances and responsibilities, and made the path smooth.

Reflect on how many others, more powerful or wealthy, were not granted this honour. Some don't even feel the longing for it. But you were chosen. Not because of status or effort, but **purely by His mercy.**

Remember to stay grateful at every step. Gratitude (shukr) opens the door to even more blessings. Allah ﷻ says, “And (remember) when your Lord proclaimed, ‘**If you are grateful, I will certainly give you more...**’” (14:7). If you wish to be blessed with the ability to do more good deeds and stay firm in worshipping Allah, thank Allah with your **tongue, heart and body.**



Reflect

Thank Allah for granting you the ease of air travel. Think of the pilgrims of the past who journeyed through deserts, seas and dangerous terrains. Many were robbed of their possessions during the arduous journey. Families were torn apart along the way. Many fell ill and lost their lives before ever laying eyes on the Ka'bah.

4 Practise Your Patience

In order to complete your ḥajj with success, you will need a healthy dose of ṣabr (patience). From the moment you leave your home, **you'll be tested:** waiting at airports, on buses, and in long queues. You'll get tired, feel the heat, and perhaps even lose your luggage, just as the luggage of the Prophet ﷺ was lost during his ḥajj.

You will find yourself in a very confined space, often surrounded by hundreds of others with different personalities and (sometimes annoying) habits. There may be sleep-deprived individuals who are often exhausted, irritable, and far from their comfort zones. The schedule will be beyond your control and everyone else's too.

You will need not only **patience** with others, but also full control over your own emotions and reactions. Even in this testing environment, you must stay focused on the rites of ḥajj, constantly remembering Allah and begging Him for His forgiveness, love, and mercy.

To practise your patience:

1) Remember the immense reward promised by Allah

Allah ﷻ says, “...Indeed, the patient will be given their reward without measure” (39:10).

2) Let go of the entitlement mindset

Ḥajj is not about demanding your rights. It’s about surrendering to Allah and remembering Him at every turn.

3) Protect your reward

You’ve sacrificed time, money, and comfort to be here. Don’t lose that reward over something minor or insignificant.

4) Focus on the positives

Don’t let small negatives cloud the bigger picture.

5) Avoid complainers

Negativity is contagious; distance yourself from those who are complaining.



Reflect

Think of all of the things which really annoy you and push your patience. You’ll likely face them during ḥajj.



Act

Start to practise your patience from now.

Patience (ṣabr) should be cultivated until it becomes a natural part of your character: something you carry with you through every season of life.

Patience is needed in **every act of obedience to Allah**. These acts require effort, consistency, and sacrifice.

It is also required in committing to **regular worship**, whether it's prayer, fasting, Qur'ān recitation, charity, or dhikr, until those acts become part of who you are. It is necessary for overcoming bad habits and to **stop sinning**.



Imān consists of two parts: half patience and half gratitude.

- 'Abdullāh b. Mas'ūd ﷺ



5 Detach Your Heart from the World

Hajj is not just a physical journey, but is a reminder of your journey to the hereafter. It is the journey in which your material possessions hold little value. Your most valuable provision is your **love of Allah** and **submission** to Him.

This journey is an opportunity to detach yourself from the world (*zuhd*) and **free your heart** from everything but Allah. The Messenger of Allah ﷺ said, “Detach from the world and **Allah will love you**;

detach from what people possess and the **people will love you**” (Ibn Mājah).

Leave behind thoughts of family, wealth, and work. Let your heart be filled with one deep concern: **meeting your Lord**. Don’t carry the burdens of the world on a journey meant to prepare you for the Hereafter.

Give the world a break. Let your soul rest.

This could be your final trip; not back to your home, but to your grave. Your farewell ṭawāf might truly be your farewell to this world.



Reflect

What is your heart currently attached to? How much of your daily energy is spent preparing for the world vs. the hereafter?

6 Fight Your Nafs

Think of ḥajj as a battlefield. The enemy you are trying to defeat is your nafs. It is an enemy which has conquered you many times over in the past. However, with determination and **the help of Allah, you are going to conquer it**. You will be the winner, not the loser. This will require planning, effort, tonnes of **du‘ā’** and perhaps even a change in strategy.

One such strategy is to manoeuvre around your nafs, and subtly trick it. When you are struggling to keep momentum, say to yourself: **just a little while longer**. After ḥajj, you can go back to enjoying the ḥalāl pleasures. For now, just keep going for a little while longer. Once, Bishr al-Ḥāfiؒ was walking with one of his companions towards a city. His companion wanted to drink water from a well. Bishr said to him, “We

will drink from the next well that appears on the way.” Every time they would approach a well, Bishr would say, “**From the next well.**” When they finally reached their destination, Bishr said, “**This is how we journey through the world.**”


7 Fill Your Heart With Love and Longing

As you wait to reach the Ka‘bah, let your heart yearn not just for the sacred site, but for the One who made it sacred. True longing (*shawq*) for ḥajj is not just a desire to visit the House of Allah, but a deep yearning to draw closer to Allah ﷻ Himself.

Let your heart long to step on the very same ground that the Messenger of Allah ﷺ once stepped. Let your heart long to breathe the same air that connects you to the legacy of the Prophets ﷺ.

Increase your longing, not just for His House, but also for the day you will see Him. Just as your Lord has already granted you the immense honour of visiting His Sacred House, beg Him to bless you with the ultimate gift: seeing His Majestic Face.

The Prophet ﷺ said, “When the people of Paradise enter it, Allah will say: Would you like anything more? They will say: Have You not brightened our faces? Have You not admitted us into Paradise and saved us from Hellfire? Then, Allah will lift the veil and nothing they are given will be more beloved to them than looking at their Lord Almighty” (Muslim).

‘Abdullah, the son of the great Imām Aḥmad b. Ḥanbal  said:
“My father performed ḥajj five times; three times riding, and twice on foot. On one of his ḥajj journeys, he spent only twenty dirhams. Such was his longing that, when he could not afford provisions, he worked as a porter for the caravan to cover the cost, just so he would not be deprived of the journey.”



Reflect

- ☐ Is your heart really prepared for ḥajj or is there still work you need to do?
- ☐ Do you struggle with control or have traits of OCD?
- ☐ Can you worship and remember Allah even when you're exhausted and overwhelmed?
- ☐ How long can you spend in continuous du‘ā’?
- ☐ How do you react when a family member or someone close to you mistreats you?
- ☐ Are you able to control your emotions when things are tough?
- ☐ Are you able to patiently wait for a bus for five hours without complaining?
- ☐ Are you able to stay in 1-star accommodation without having an emotional breakdown?

Prepare Physically for Hajj

Along with preparing your heart for ḥajj, it is essential to also prepare physically in order to fulfill the intended spiritual objectives of ḥajj.

1 Learn the Outer and Inner Fiqh of Hajj

Equip yourself with knowledge of the outer fiqh (method) of ḥajj and the inner fiqh (spiritual dimensions) of ḥajj. Attend courses, read books and watch video series so you're fully equipped with all the essential guidance.



Act

Journey with the Prophet ﷺ and his Companions on the farewell ḥajj by downloading the FREE Ebook - The Prophet's ﷺ Hajj.



Scan or click the image to download.

2 Write a Du'a List and Practise

Ḥajj is filled with many opportunities to make du'a. You will make more du'a in ḥajj than you ever will in your life. The most significant time for du'a will be on the Day of 'Arafah, when you should ideally spend approximately **five hours in continuous supplication**. However, if you're not used to speaking to Allah regularly and making du'a, you will struggle to do this.

That is why preparation is key:

1



Start a du‘ā’ list. List your hopes, dreams and everything you want to ask Allah ﷻ for. **Don’t forget the ummah** in your du‘ās, especially those suffering in Palestine under the barbaric Zionist oppression.

2



Begin practising now. Start by making du‘ā’ for just five minutes a day, then gradually increase the duration by two minutes each day. By the time you depart for ḥajj, making du‘ā’ for long periods will feel much easier and more natural.

Please refer to ‘Hajj and Du‘a’.

...

See pg.
185 to
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3 Choose the Right Companion

Your friends either make you or break you. This is especially true for ḥajj. Find a ḥajj buddy who will **support** you throughout the journey. The Messenger of Allah ﷺ said: “The example of a good companion and a bad one is like that of the **seller of musk and the blacksmith**. The musk seller may give you some, or you may buy it from him, or at the very least, you’ll enjoy a pleasant scent from him. As for the blacksmith, he may burn your clothes, or at the very least, you’ll inhale an unpleasant smell” (Bukhārī).

TIP



Try your best to choose a group who focus on the spirituality of ḥajj and help you achieve the main goals of ḥajj, even if it happens to be more costly.

A good companion will remind you when you forget, help you stay focused on your purpose, and **encourage** you to perform good deeds.

The journey becomes far more rewarding when your friend uplifts you in doing good, rather than distracting you with complaints, gossip, or negativity. Surround yourself with someone who pushes you closer to Allah. Limit your time with those who only speak about trivial worldly matters. Just as you would like an upright friend to motivate you, **be that good companion and friend for others.**

4 Write Your Will

The Prophet ﷺ said: “It is the duty of a Muslim who has something to bequeath that he should not spend two nights without having his will written” (Bukhārī).

Ensure you write a will (*waṣiyyah*) before you set off for ḥajj. Within your will, clearly outline your assets and debts, and include any personal advice or parting words you wish to leave for your loved ones. Many charitable organisations offer templates for wills that can guide you through this process.

If you have a larger estate or significant wealth, it’s wise to seek professional advice to ensure your will is distributed correctly and in accordance with Islamic guidelines.

5 Pay Your Debts

Settling debts takes precedence over performing ḥajj. The Messenger of Allah ﷺ used to ask before praying over a deceased person, “**Does he owe any debts?**” (Bukhārī). If someone promised to repay it, he would perform the prayer; otherwise, he would not.

You are setting out on a journey from which you may not return, so settle your debts. If you have debts that you are unable to repay, **you must seek permission** from your creditors before going for ḥajj — otherwise, do not go.

6 Make Amends

If you've wronged someone, through words, actions, or by withholding their rights, **seek their forgiveness** and return what is due to them. True repentance begins with setting things right with both Allah and His creation.

The Prophet ﷺ said, "Whoever has wronged his brother, in regard to his honour or anything else, **let him seek his pardon today**, before a Day comes when there will be no *dīnar* or *dirham* (i.e., no money for compensation). If he has good deeds, they will be taken from him in proportion to his wrongdoing. And if he has no good deeds, the sins of the wronged person will be transferred to him" (Bukhārī).

Likewise, if others have wronged you, **clean your heart and forgive them too**. Have hope that by showing mercy to others, Allah will also have mercy on you. Ask Allah to purify your heart, to heal its wounds, and to fill it with sincerity and peace. A clean heart is the best provision you can carry with you on this journey of a lifetime.

Mas'ūd al-Hamadhānī رحمه الله would often pardon people and forgive their wrongs, saying to them, "The past is not to be mentioned." One of his companions saw him in a dream after his demise and asked him, "What did Allah do with you?" He replied, "He made me stand in front of Him and said: 'O Mas'ūd, the past is not to be mentioned. Take him to Paradise.'"

7 Reduce Your Social Media Usage

Social media platforms are designed to be addictive. They distract us from our goals, hinder us from our social and familial responsibilities, and reduce our ability to focus. Our worship is particularly impacted,

and we struggle to maintain **concentration for any significant duration**. Social media platforms are full of ḥarām and harmful imagery. Gazing at ḥarām is a poison which stops us from tasting the sweetness of īmān and worshipping Allah.

Start reducing your social media usage today. Consider using timers or apps on your phone to limit your access and prevent endless scrolling.

8 Increase Your Steps

Physical preparation for ḥajj is essential to help you complete your pilgrimage properly and with ease. Ḥajj is a physically demanding journey, involving **long hours of walking**, especially on the 10th day of Dhul Ḥijjah, when you may walk up to 30,000 steps.

To build your stamina and avoid fatigue during ḥajj, start training in advance. Create a walking schedule and begin with 30-minute walks, gradually increasing the duration each day. Try to include some incline walking to mimic the terrain you'll encounter in ḥajj.

As you walk, get into the **habit of making dhikr**. This will not only prepare your body but also your heart, allowing you to spiritually connect with Allah during your physical preparation. Being physically fit will allow you to focus more on the spiritual essence of ḥajj, without being distracted or drained by physical exhaustion.

9 Drink Lots of Water

One of the most common reasons people fall ill on the Day of 'Arafah is **dehydration**. The heat can quickly take a toll on your body if you're not properly hydrated.

If you're not in the habit of drinking water regularly, start building that habit now. Gradually increase your intake throughout the day so that by the time you reach 'Arafah, staying hydrated feels natural and easy.

10 Pack Carefully

Imām al-Ghazālī رحمه الله writes, “As for provisions, one should seek them from a **lawful** source.” Ensure that you only use ḥalāl earnings for ḥajj so that your worship is accepted.

When packing your bags, don’t over pack or carry more than you need. Ḥajj is a journey of **simplicity**. It is not about excess or showing off. Don’t fall into the materialist trap and buy everything that has been marketed to you.

TIP



Take a book which increases your love of Allah ﷻ (e.g. *Reflecting on the Names of Allah*) and His beloved Prophet ﷺ (e.g. *Meeting Muhammad*).

As you pack your bags for your journey, think about what you have packed for the **hereafter**. Allah tells us to prepare for ḥajj and take provisions, however He reminds us that the best provision is taqwā:


وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ

“...Take provisions (for the journey) — surely the best provision is taqwā (mindfulness of Allah and piety)” (2:197).



Act

Speak to someone who has performed ḥajj and is willing to share their honest experience. Ask them about the struggles they faced during ḥajj. In your notebook, write down the challenges, mistakes and lessons they learned, and reflect on what you can learn from their experience.

A person wearing a white uniform is pulling a teal rolling suitcase on a city street. The background is blurred, showing other people and buildings. A large white quotation mark is on the left, and a large white closing quotation mark is on the right, framing the text.

**...Take provisions (for
the journey) — surely
the best provision is
taqwā (mindfulness of
Allah and piety).**

(2:197)

Protect Your Hajj: What Not to Do

Many people fall into the trap of **treating hajj as a holiday**. They arrive with a tourist mindset, focused on comforts, taking pictures and sightseeing, rather than internalising the awe, sanctity and spiritual intensity of hajj. This shift in perspective can erode the essence of hajj, turning sacred rites into mere rituals devoid of meaning.

The section below contains practical guidance on how to protect the spirit of your hajj and avoid common mistakes that can spoil your hajj.

1 Don't Let Social Media Ruin Your Hajj

Try to **delete all social media** apps before you embark on your journey. Don't assume you won't be tempted. Shayṭān will lure you in with the promise of doing a good deed, but before you know it, you'll be scrolling mindlessly, comparing your experience to others, or seeking validation for your worship. Without realising it, your sincerity may begin to slip. It's simply not worth the risk.

2 Don't Treat Hajj as a Photoshoot

Hajj is a journey that is meant to be **experienced**, not photographed. Every step, every du'ā' and every moment of worship is designed to transform your heart and draw you closer to Allah.

Don't trade these once-in-a-lifetime experiences for selfies, live streams, or curated posts. When you're busy posing for the camera and focusing on taking the perfect shot, **you miss the essence of hajj: humility, presence, and a deep connection with your Lord**. Don't let

this spoil your ḥajj as these moments will never return. Live in the moment and truly experience your ḥajj without allowing your phone to distract you.

Capture each moment in your heart, not on your phone or feed.

Whenever you feel tempted, as there will be people around you taking snaps, ask yourself: Is the posing, flashes, videoing and snapping really reflective of the heart of a pilgrim who fears his sins and is coming desperately to Allah, begging for a clean slate?

You may feel pressured to ‘share’ everything on social media, including your good deeds. This may lead you to doing good for others instead of Allah. It can also lead to **self-admiration** and **pride**, because the constant validation and attention received through likes and comments, results in an inflated sense of self-importance and a sense of superiority over others.

3 Don't Sin in the Blessed Lands

Allah ﷻ says, “... And whoever intends to deviate by doing wrong in it, We will cause them to taste a painful punishment” (22:25). In this āyah, Allah ﷻ warns of a severe punishment even for merely intending to commit wrongdoing in the sacred places.

Ibn ‘Abbās ؓ said, “Committing seventy sins in Rukiyah (a place between Makkah and Ṭā’if) is better than committing a single sin in Makkah.”

Therefore, to protect yourself from sins, ensure you:

1



Lower your gaze.

2



Don't harm another believer.

3



Stay constantly engaged in dhikr, even while walking or waiting. Keep a tasbīḥ in your hand as a reminder.

4 Don't Waste Time

Every moment in ḥajj is **precious**. Every minute is an opportunity to become closer to Allah and seek His forgiveness. This truly is a once-in-a-lifetime opportunity, so seize every second, and do not waste it.

Don't waste your time **wandering through malls** or chilling in cafes. Even during moments of waiting, whether in a queue or a lift, resist the urge to scroll through your phone or engage in idle talk. Instead, fill those moments with dhikr or Qur'an recitation. Keep a tasbīḥ or muṣḥaf with you at all times, so there's no excuse not to stay connected to the remembrance of Allah.

If you plan to buy gifts for family and friends, do so with the intention of bringing joy to their hearts. But be mindful and don't let it consume too much of your time. Set aside a few hours on a single day, ideally after ḥajj is over, and get it done efficiently. Your time in ḥajj is far too valuable to waste it in shopping.

5 Don't Be Stingy

Every penny you spend on this journey will be generously rewarded by Allah, so don't hold back. **Be open-hearted and selfless**. If someone needs money, give without hesitation. If they need space, make room for them. Don't let Shayṭān take hold of your heart and make you stingy with others.

Likewise, despite any exploitation by governments and tour groups, **don't complain or feel upset** about the money you spend on ḥajj.



Remember: this is money spent in the path of Allah. Intend it solely for His pleasure, and you will find it multiplied in reward.

6 Don't Aid Genocide

Ensure that any goods you buy or any restaurants you eat from are not brands who have either directly or indirectly **support genocide** e.g. the settler colonial state Israel. Your money and anything you consume should never be **tainted with the blood** of your brothers and sisters.

Allah ﷻ says:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ، وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ، وَاتَّقُوا اللَّهَ ، إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

*“Cooperate with one another in goodness and righteousness, and **do not** cooperate in sin and transgression. And be mindful of Allah. Surely Allah is severe in punishment” (5:2).*

7 Don't Think Highly of Yourself

As you increase in worshipping Allah in ḥajj, don't look down on others who may not be worshipping Allah as much. Don't think you are better than them. Be careful of falling into the trap of 'ujb. 'Ujb refers to feeling pleased with your own accomplishments. This stems from **thinking too highly of yourself**, being ignorant of your own nature and faults; whilst **failing to recognise who Allah is**, and the rights He has over His servants.

Ibn al-Qayyim رحمه الله writes that when this occurs, “It gives rise to conceit ('ujb), pride, and such afflictions that are worse than the major external sins such as zinā, drinking alcohol, and fleeing from the battlefield etc.”

8 Don't Argue or Get Frustrated

For those accustomed to relative law and order, it can be easy to feel frustrated with certain systems that may seem disorganised or unfamiliar.

During ḥajj, you may encounter behaviours that differ from your cultural norms, such as people not queuing or not following rules. Rather than becoming frustrated, be humble and remind yourself that every system and society has its own strengths and weaknesses. **Focus on the positives**, and overlook the flaws or inconsistencies in both systems and people.

At times, your patience may be tested. Someone might even push you out of a spot you've been occupying for hours, leaving you without sufficient space to pray. In those moments, remain calm. Do not let anger ruin your ḥajj. Instead, turn your focus to silent **dhikr** or **ṣalawāt**, and walk away if needed. If you witness two people arguing, begin reciting **ṣalawāt** aloud, and inshāAllāh, this will remind them to stop.

The enemy of Allah (i.e., Shayṭān) is relentless in his attempts to corrupt a person's ḥajj and rob them of its reward. He employs countless tactics and subtle strategies, beginning from the moment a person sets out on their journey and continuing through every stage and ritual of the pilgrimage. Don't let him get to you.

“

There is no group of pilgrims setting out for Makkah except that Shayṭān prepares a force against them equal to their number.

- Mujāhid ﷺ

”

9 Don't Complain

Unfortunately, we live in an era of TripAdvisor, where complaining under the guise of reviewing has become the norm. In doing so, we often overlook the immense blessings right in front of us. We **feel entitled** to luxury and comfort, but ḥajj is not about indulgence. It is a journey of spiritual connection with Allah. Ḥajj is a tremendous blessing, so don't spoil it with complaints.

Whatever hardship comes your way, see it as part of your journey to earn the love of Allah. As long as you gain the love of your Beloved, every difficulty along the way becomes trivial.

The Prophet ﷺ embodied **humility** and **simplicity** in ḥajj. He took a single animal with him to serve both as his mount and to carry his belongings, whilst others around him took two. He used an old saddle and wore a cloak that was **worth four dirhams or less**.



Reflect

Think about ḥajj just 100 years ago: no AC, no fancy hotels, limited food, and no air-conditioned buses. Today, we enjoy so many comforts, yet we still find reasons to complain. Remember: **ḥajj is a journey of simplicity and shukr (gratitude)**.

TIP



If your meal is delayed or missing, or the AC isn't working, don't complain, "I paid £10k for this." Instead, ask yourself: "When was the last time I truly went without a proper meal? Alḥamdulillah for every blessing." Let these challenges become moments of spiritual reflection and a means of drawing nearer to Allah.

Shift your perspective today. Be positive and grateful, and you'll transform your ḥajj. Whenever you feel like complaining, pause and count your blessings. And make this promise to yourself: **"I will not complain — not even once on this trip."**

**Ḥajj is all about your perspective.
Be positive and don't be negative.**

10 Don't Sweat the Small Stuff

Don't sweat over the small stuff or lose your hair over the minute fiqh details of ḥajj. Ḥajj is about sincerity and submission. **Stay focused on the bigger picture.**

The school of ḥajj teaches us that this dīn is built on ease and mercy. It does not overburden or cause hardship to its followers. During the farewell ḥajj of the Prophet ﷺ, we see many examples of this. On the day of Naḥr, a Companion ﷺ asked the Prophet ﷺ, "I shaved my head before the sacrifice." The Prophet ﷺ told him, "Sacrifice (now)! **There is no harm.**" Another Companion ﷺ asked, "I slaughtered (the animal) before stoning." He ﷺ replied once again, "Stone (now)! **There is no harm**" (Bukharī).

From its foundation, ḥajj is based on *istīṭā'ah*: it is only obligatory for those who are able. Even its obligations are surrounded by mercy: if a duty can't be fulfilled due to a valid reason or has been unintentionally missed out, there's no sin, just compensation in most cases.

Don't panic if you make a mistake or are unsure about something. Consult a scholar who will be able to guide you.



Act

This spirit of mercy isn't just for ḥajj; it should guide how you live, and treat ourselves and others. **Be kind and easygoing.** Let moderation and compassion shape your family life, your work, and your dealings with others.

Part 2



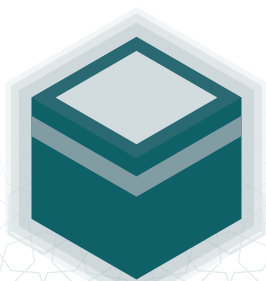
A Journey Through Hajj

Ḥajj is filled with countless moments and opportunities to **increase your īmān and connection to Allah**. It is a practical training in self-discipline, striving against the soul in pursuit of higher ideals and ultimately nurturing **taqwā**.

Ḥajj is a unique act of worship involving every one of your body parts. Every requirement and component of ḥajj has its own impact, its own flavour and experience. Every action and statement has its own form of **servitude** (*ʿubūdiyyah*) to Allah ﷻ. The journey through ḥajj is remarkable. Each part is a unique milestone, bringing its own **sweetness** (*ḥalāwah*) and joy.

The **greater objectives of ḥajj** can only be achieved if you internalise the wisdom and inner secrets of each step of the journey. Take time to pause, **reflect**, and extract the lessons from each ritual. These lessons can transform your life upon return and inspire you to **live a life with Allah**.

This chapter will take you on a journey through ḥajj, exploring the secrets and significance of each ritual.



The Journey Begins

The day has finally come. After all the planning, the stress, the long nights: it's here. You remember the nights waiting for packages to be released, the endless hours spent booking your package and the anxiety of not knowing if it would all come together. You recall juggling family responsibilities, arranging childcare, negotiating time off work, and squeezing in time to attend ḥajj workshops or read up in between it all. You've been trying to prepare your heart and mind, hoping to be ready. And now, as you begin this life-changing journey, it still feels surreal. You're going inshāAllāh. Allāh chose you.

Bidding Farewell to Your Family

As you leave your home and bid farewell to your family:

1 Think of your death.

How will people feel when they bid farewell to you? Will they rejoice at your leaving or will their hearts be heavy with sadness because of all the good you do?

2 Place your trust in Allāh.

Allāh, the Best Protector, will take care of the affairs of your loved ones.



Reflect

Allāh has invited you as a guest to His house. Do you not think He will also care for your loved ones in the best of ways?

3 Bid farewell to your loved ones like the Prophet ﷺ did.

He ﷺ would say:

أَسْتَوْدِعُكُمُ اللَّهَ الَّذِي لَا تَضِيعُ وَدَائِعُهُ

“I leave you in the care of Allah, who does not allow anything entrusted to Him to be lost” (Ibn Mājah).

4 Recite the du‘ā’ of leaving the house and seek Allah’s protection.

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ ، أَوْ أَزِلَّ أَوْ أُزَلَ ، أَوْ أَظْلِمَ أَوْ أُظْلِمَ ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ

“In the Name of Allah, I have placed my trust in Allah. There is no power (in averting evil) or strength (in attaining good) except through Allah. (Tirmidhī)

O Allah, I seek Your protection from misguiding others or being misguided; from erring or others causing me to err; from oppressing others or being oppressed; and from acting ignorantly or others acting ignorantly towards me” (Tirmidhī).

5 Give some charity to ward off any misfortunes or calamities.

During the Journey

1 Make du‘ā’:

- Begin your journey by reciting the du‘ā’ for travel.
- Throughout the journey, make continuous du‘ā’ as the du‘ā’ of a traveller is more likely to be accepted (Aḥmad).

2 Think of your death.

This is a journey which resembles the journey of your soul to the hereafter. Remind yourself: one day, you will be carried on the shoulders of others on your final journey to the grave.

3 Yearn for the destination.

You have left your family and hometown, and are now on your way to the House of Allah. Throughout your journey, let your heart long to reach His House and seek His eternal pleasure and acceptance.

There was once a woman who went for ḥajj, and throughout the journey, she kept asking, “Where is the House of my Lord?” Those with her told her to be patient until she could see it. When they reached al-Masjid al-Ḥarām and saw the Ka’bah, they told her, “This is the House of Allah.” She ran towards it, shouting, “**The House of my Lord, the House of my Lord!**” She pressed her cheek against the Ka’bah and in that very moment, her soul returned to Allah. They found her lifeless, having passed away in the place she longed for most.

4 Thank Allah.

Use these moments to thank Allah for facilitating your journey. In the past, pilgrims would travel for **months across dangerous terrains**, enduring hardship and uncertainty just to reach these sacred lands. What once took months now takes only a few hours.

5 Remind yourself that you are journeying to Allah.

In a ḥadīth qudsī, Allah ﷻ says, “Whoever comes to Me walking, I will come to him **running**” (Muslim).



Reflect

Knowing that Allah owns the heavens and earth and is in no need of us, how does the ḥadīth above make you feel?

6 Be generous.

On your journey, you will be accompanied by other pilgrims. Be generous with your wealth, actions and speech and remember that every penny that you spend for the sake of Allah during this journey will be recompensed beautifully.

7 Don't waste these precious moments.

You may be tempted to scroll through social media, watch a movie, or pass time aimlessly. These are sacred moments. Use these moments to recite the Qur'ān, remember Allah, offer voluntary prayers whilst seated using indications, read an īmān-boosting book, or rest with the intention of being energised to perform your rituals upon reaching Makkah.

8 Leave the world behind for Allah.

The true **migrant** (muhājir) is the one who abandons what Allah has prohibited. In ḥajj, **you are migrating to Allah. You leave behind your sins, your disobedience, and your heedlessness.** You leave your family, your worldly concerns, and everything else. You come to your Lord with nothing from this world, to worship Him alongside His righteous servants in the purest place on Earth.



Act

What sins and habits are you migrating away from? Include them in your du'ā' list and ask Allah to help you leave them behind, completely and forever.

9 Reflect on Allah's signs.

A practical way to deepen tawhīd in your heart is to reflect on the signs of Allah in His creation. This helps you to be in **awe of Allah** and to **remember Him** with the **presence of heart**. Whilst on the aeroplane, reflect on the incredible signs around you: the flawless sky, the layered clouds, and the majestic sunset or sunrise. Look down and observe how the earth and its people shrink into insignificance. Let this remind you of your own smallness in the vastness of Allah's creation, and feel humbled before Him.

Think of the sky full of angels, as the Prophet ﷺ said, “Indeed I see what you do not see. The sky is creaking, and it has every right to creak: there is not even the space of four fingers (in the sky), except that there is an angel who has lowered his head in prostration to Allah” (Tirmidhī).

‘Umrah




Ihram

Miqat

The mīqāt is a geographical **boundary** marking the entry point before which you must enter the state of iḥrām and make an intention to perform ‘umrah or ḥajj. The mīqāt awakens a **new awareness** in you, a spiritual consciousness that lets you know you are **entering a protected and sacred domain**.

There are different mīqāts for different regions, however the two most common ones are Dhul Ḥulayfah (for those travelling from Madinah to Makkah) and Juḥfah (for those travelling from the West; this is typically 30 minutes before landing at Jeddah).

Shāh Waliyyullāh  explains the wisdom behind the various mīqāts: “The essence of setting mīqāts is that since coming to Makkah is an act of humility and self-restraint, it would be overly **burdensome** to require people to enter iḥrām from their homelands, especially when some live a distance of a month or more away. Therefore, specific and well-known locations around Makkah were appointed, so no one would delay iḥrām beyond them. These locations are known and frequently passed by travellers. For the people of Madinah, the **furthest** mīqāt was chosen because **their city was the cradle of revelation**, the refuge of īmān, and the place of migration. It was the first city to believe in Allah and His Messenger, and its people deserve to go above and beyond in honouring Allah’s word and being distinct in acts of worship.”



Act

Thank Allah for the ease He has placed in His dīn.

Entering the State of Ihram

Before entering the state of *iḥrām*, purify your body. Remember to also purify and **clean your heart**. Cleanse it from turning to anyone besides Allah. Free your heart from the obvious forms of shirk and the more subtle form: the idea that others have control over your provision or yourself.



Reflect

Who do you turn to when you need help? If it is not Allah, why don't you turn to Him? Is it because subconsciously you believe others can help you better?

After having cleansed your body of any impurities, wear the two pieces of cloth (for men), perform two rak'ahs, make an intention to perform 'umrah or ḥajj, and enter into the state of *iḥrām*.

The Secrets of Entering the State of Ihram

As you enter the state of *iḥrām*, keep the following in mind:

- 1 *Iḥrām* means to **disengage**. You are disengaging from any distractions and are focusing purely on Allah.
- 2 *Iḥrām* is the perfect **training ground** for upholding the boundaries of Allah. While in the state of *iḥrām*, certain actions that are normally permissible become prohibited. This trains you to honour Allah's commands and avoid His prohibitions, not just during ḥajj, but also in your everyday life.
- 3 *Iḥrām* is a **reminder of death**. When wearing the *iḥrām*, remember the **shroud** (*kafn*) that you will be wrapped in when you will die. Neither the *iḥrām* nor the shroud has stitching, and both signify a stripping away of worldly attachments. Today, you

will remove your own clothes to wear the iḥrām, but tomorrow when you die, your clothes will be **removed by someone else**.



Reflect

How is the moment you wear your iḥrām similar to the day you will die?

- 4 **Allah looks at what lies within.** Think of the difference between what you wear when you visit a king in this world versus what you wear when going to the house of the King of all kings. Worldly kings look at physical appearances, however Allah looks at what lies within: **your sincerity, intentions and your heart**. Allah ﷻ says,

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْلُكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“...Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware” (49:13).

- 5 Iḥrām evokes a sense of **humility and submission**. You are standing in front of your Lord as you were born: stripped of wealth and clothed only in what covers your modesty. It is a reminder that you own nothing for yourself and are in **need of everything** from your Creator.

- 6 **Everyone is equal in front of Allah.** The iḥrām is an equaliser. In it, you are unable to differentiate a king from a beggar.

Even if we appear equal on the outside, Allah knows the secrets of our hearts. It may be that a poor man living hand-to-mouth is more beloved to Allah than a wealthy man who possesses the riches of the world. And it may be that an **unknown pilgrim, dishevelled and dusty, whom people overlook, is the most**

beloved to Allah. No one has superiority over another, except through their taqwā.

- 7 Just as the iḥrām (white garment) is pure and clean, remember to also **purify your heart**. Many people focus on cleaning their garments, but forget to clean the stains on their hearts.
- 8 **Feel the unity.** The iḥrām is a marker of unity. It is the triumph of Islamic identity over divisions of nationality, race, and language. By wearing the same simple clothing (iḥrām) and reciting the same chant (talbiyah), Muslims from all backgrounds unite in a shared expression of their identity, leaving behind regional customs and distinctions.
- 9 **Focus on the remembrance of Allah.** Anas b. Mālīk ﷺ entered into a state of ḥajj and his companions said, “We did not hear him say anything except the remembrance of Allah until the end of his pilgrimage. Then he said: ‘My nephew, this is how one behaves when in iḥrām.’” Whenever Shurayḥ ﷺ would enter into the state of iḥrām, it was as if he was a mute snake.
- 10 Iḥrām is like the **takbīr at the start of ṣalāh**. It shows your sincerity, respect, and clear intention. By leaving behind comfort and luxury, you humble yourself before Allah and show you’re ready to face discomfort. Similarly, you don’t leave iḥrām suddenly; you end it with a clear action (shaving or trimming your hair) just like **ṣalāh ends with taslīm**. This keeps your heart connected to Allah and makes you more mindful of your state throughout your iḥrām.

Talbiyah

After entering the state of iḥrām, start reciting the talbiyah. The talbiyah is as follows:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ ، لَا
شَرِيكَ لَكَ

“I am here at Your service, O Allah; I am here at Your service, I am here at Your service; You have no partner whatsoever; I am here at Your service. Truly all praise, favour and sovereignty is Yours; You have no partner whatsoever”
(Bukhārī).







The Prophet ﷺ encouraged the men to raise their voices with it and recite it frequently. When asked about the best type of ḥajj, he said, “The one with **loud talbiyah** and abundant sacrifice” (Tirmidhī). He ﷺ also said, “Jibrīl came to me and commanded me to order my Companions ﷺ to **raise their voices** in uttering the talbiyah” (Abū Dāwūd).



Act

Recite the talbiyah frequently.

It is *mustahabb* (highly recommended) to increase reciting the *talbiyah* in the following times and situations:

- | | | |
|---|---|--|
| <p>1 </p> <p>When meeting fellow pilgrims.</p> | <p>2 </p> <p>When ascending or descending terrain (e.g. hills or valleys).</p> | <p>3 </p> <p>After the obligatory (<i>farḍ</i>) prayers.</p> |
| <p>4 </p> <p>At the end of the night.</p> | <p>5 </p> <p>Sunrise and sunset.</p> | <p>6 </p> <p>In al-Masjid al-Ḥarām and the masājid of Minā and ‘Arafāt.</p> |

What Does the *Talbiyah* Mean?

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ

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

The word ‘*Labbayk*’ encompasses a variety of meanings: *my focus, my submission, my goal, my love, my sincerity are for you, my Lord!*

- 1 The **repetition** of the word *labbayk* is your **personal pledge** to your Lord: “I am here to respond to You, again and again.” The word *labbayk* itself is also in the dual form, which expresses repetition and continuity. It means: “I am for You: now and in the future.” This pledge is not just for ḥajj, but also for your life after ḥajj; for both your inner and outward actions.
- 2 **Submission and obedience** (from *labab*: the collar of the animal, which is held tightly and used to subjugate). It is as if you are

saying: I have submitted to you Allah, and I am humbling my soul in full obedience and submission to You.

- 3 **Commitment** and staying firm (*labba bil makān*: staying somewhere): I am residing and staying firm in Your obedience, indicating commitment to the continuous act of servitude.
- 4 **Love and longing** (from *imr'ah labbah*: a loving woman): I love You, my Lord, and yearn for You.
- 5 **Sincerity** (from *lubb al-shay'*: core of something, essence): points to the purest part of a person (their heart and intellect) aligning completely with the will of Allah.

All these meanings reflect the essence of tawḥīd, making the entire phrase a powerful expression of Kalimat al-Tawḥīd: لَا إِلَهَ إِلَّا اللَّهُ.

Labbayk = I respond to Your call and I submit to Your command.

لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ

I am here at Your service; You have no partner whatsoever;

You are emphasising the absolute Oneness of Allah and disassociating yourself from shirk (associating partners with Allah).

You are saying: **my focus is You, and You Alone.** I will not get distracted. When you are saying this in moments of difficulty, you will stay focused on Allah. You will forget about demanding your rights as you are only there for His sake.

إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ

Truly all praise, favour and sovereignty is Yours;

You are praising Allah by His permission. The definite article ‘al’ implies completeness i.e. ALL thanks and praise belong to Allah **Alone**, and ALL blessings are from Him Alone: the ones you are aware of and those you are not. You are praising Him for His perfection, beauty and grandeur.

You also realise and acknowledge who truly is in power and control. **Kingdom belongs to Allah Alone**, therefore He is the true King who has ownership over everything.

TIP



As you say ‘ḥamd’ (praise), reflect on the Names of Allah, and all the blessings He has given you.

لَا شَرِيكَ لَكَ

You have no partner whatsoever

Once again, you reiterate that Allah has no partner whatsoever. He is the Only One.

After praising Allah for being the King, you negate any partners from Him, as this is the most complete form of kingship. **He is the only True Creator and King**, who has no partners, and does not even need any partners.

The Secrets of Talbiyah

As you recite the talbiyah in a raised voice, think of the following:

- 1 You are making a **commitment to Allah**: You are declaring that you are focused on your Lord, and you are there to respond to His call. If you leave ḥajj having internalised this statement, this will change your life and will allow you to **dedicate your heart, mind, soul and body to Allah**.

Treaties are always made at the beginning of something significant. The talbiyah is a sacred covenant between the servant and His Lord. It is not the end of the journey; it is the **beginning**.

Whoever returns from ḥajj comes back having sealed a divine agreement with Allah. From there, they must move from the station of commitment to the **station of action**: from words of the tongue to **proof through the limbs**.

- 2 Fear the possibility that it may be said to you: your response is not accepted, nor is your arrival welcomed (لَا كَيْفَ وَلَا سَعْدِيكَ).



Act

Ask Allah to make you sincere in your commitment to Him and allow you to respond to His call with **complete love and submission**.

‘Ali b. al-Ḥusayn ؑ once went for ḥajj. When he entered iḥrām and mounted his camel, his face turned pale, his body trembled, and he was overcome with fear. He could not bring himself to say the talbiyah. People asked him, “Why don’t you say the talbiyah?” He replied, “I fear that I might say it and be told: no labbayk and no sa’dayk for you.” And when he finally did say the talbiyah, he fainted and fell from his mount. This continued to happen to him throughout the ḥajj.

- 3 The talbiyah is a collective cry. It is declared by millions of people in one unified voice: everyone is responding to the call of Allah.



Reflect

As you recite the talbiyah, along with others, how does it feel being united in your response to Allah?



Reflect

What type of friends do you have? Do they support you in responding to Allah's commands?

4

The talbiyah connects you to the **legacy of the Prophets**. Ḥajj was performed by many Prophets and Messengers: it is an act of worship which connects you to your deep heritage. You are taking the same road taken by earlier Prophets ﷺ and will be taken by 'Isā ﷺ when he returns.

During the final pilgrimage of the Prophet ﷺ, as he passed through certain pathways he remarked, "I can almost see (Prophet) Yunus b. Mattā riding a strong red camel, wearing a woollen top garment, and the rein of his she-camel is made of fibre, and he is reciting the talbiyah." He also said, "I can almost see (Prophet) Mūsā riding a red camel with a rope for his rein. His fingers are in his ears as he raises his voice reciting the talbiyah and passing through this valley" (Muslim).

Upon passing Rawḥā, he ﷺ said, "70 Prophets went through the Rawḥā passage to perform ḥajj" (Ṭabarānī).



Act

Make du'ā' that just as Allah enabled you to follow the Prophets' way physically, He also grants you their companionship in the eternal abode.

- 5 Reciting the talbiyah will **fill you with energy, dispel the whispers of Shayṭān** and push away any distractions. It is a plea and a du‘ā’ of **longing**. You are begging Allah to awaken and soften your heart until your tears start to flow and your limbs are subservient to Him.
- 6 **The talbiyah connects you to nature.** All of nature is responding to your talbiyah and is being a witness for you. The Prophet ﷺ said, “There is no one who recites the talbiyah except that **everything to his right and left** — stones, trees, and even clumps of earth — recite the talbiyah, until the **whole earth joins in from this side to that**” (Tirmidhī).



Reflect

How does it make you feel to know that every tree, every stone, and every speck of earth you pass is echoing your talbiyah and will stand as a witness for you on the Day of Judgement?

- 7 Internalise that these words **illuminate everything** on the earth and within the soul.
- 8 Every time you say the talbiyah, remind yourself of how close you are to reaching the Ka‘bah and allow **your yearning and longing for Allah** to increase.
- 9 The talbiyah is a **reminder of the hereafter**. As you respond to this call, remember the greater call: the **blowing of the trumpet**, the resurrection from the graves, and the throngs of people gathered on the Day of Judgement, all **responding to Allah’s call**.

- 10 The talbiyah is a reason to be **blessed with entering Jannah**. The Prophet ﷺ said, “A pilgrim never raises his voice answering the call to Allah but that he is given glad tidings, and a pilgrim never raises his voice in glorifying Allah but that he is given glad tidings.” It was said, “O Messenger of Allah, of **Paradise?**” The Prophet said, “Yes” (Ṭabarānī).

“

I used to train my soul to be fully present with the meaning of the talbiyah. I would think of the commands of the Sharī‘ah, and that Allah is calling us to follow them. I would envision Him calling us to abandon what He has forbidden. And so I would say, ‘Labbayk Allāhumma labbayk’: Here I am, O Allah, willingly and obediently, with a firm resolve to follow Your commands and to stay away from all that You have prohibited.

I imagined myself leaving the world behind: its friendships and enmities, its temptations and fears. I saw myself coming to Allah, hoping in no friend and fearing no foe. I was overcome by a breeze of divine elevation, a feeling which only visits a person once in many long years. I was swept away by the joy of deep reflection and the sweetness of īmān. It was truly a feeling which cannot be described in words.

- Shaykh ‘Alī al-Ṭanṭāwī ﷺ

”

“

**There is no one who
recites the talbiyah
except that everything
to his right and left —
stones, trees, and even
clumps of earth — recite
the talbiyah, until the
whole earth joins in
from this side to that.**

”

- The Messenger of Allah ﷺ (Tirmidhī)

Entering Makkah and Seeing the Ka'bah

Entering Makkah

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

“Surely the first House established for humanity is the one at Bakkah — a blessed sanctuary and a guide for people” (3:96).

Upon entering Makkah, remember that you have reached the Sanctuary of Allah in safety. Have hope that this entry will be a **means of protection from Allah’s punishment**, and fear that you may not be worthy of nearness.

Have hope in all moments, **for Allah’s generosity is vast and His mercy is encompassing**. The sanctity of the House is immense, the right of the visitor is respected, and the sanctuary of the one who seeks refuge is never forsaken.

Take a moment to **internalise the deep importance of this blessed place**. It is the place where revelation descended, and it is the blessed land of safety and security. It is the place where the best of creation was born, the blessed water Zamzam flows and where the House of Allah is. It is free from falsehood and shirk. It is pure, and preserved for the pure. Only true believers dwell within it, and even the Dajjāl will be barred from entering it. It is the **most beloved land** to Allah and His Messenger ﷺ.

Just as it is a place where every good deed is multiplied, sins are also

multiplied so preserve its sanctity and remember the following:

وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ تَذِقْهُ مِنْ عَذَابِ أَلِيمٍ

“...Whoever intends to deviate by doing wrong in it (al-Masjid al-Harām),
We will cause them to taste a painful punishment” (22:25).

“

The severity of sins in virtuous times and places
increases, and their punishment is proportionate
to the virtue of the time and place.

- Ibn Taymiyyah ﷺ

”



Reflect

What sins do you think you may be susceptible to falling into in Makkah? What can you do now to prepare yourself not to commit these?



Act

Try your best to perform as many good deeds as possible in Makkah and refrain from any sins.

Seeing the Ka'bah

As you get ready to approach the Ka'bah, think of the following:

- 1 Imagine yourself standing before Allah, in His very presence, inside His Holy Sanctuary. Let your heart be filled with divine awe and reverence. Let it flow with love; the love of meeting Allah and of finally fulfilling your longing of being honoured to see His house with your own eyes.



Act

Thank Allah for granting you this immense privilege and ask Him to grant you the blessing of seeing Him.

“

When their eyes beheld His Sacred House,
The very House for which hearts of creation burn with longing;
It was as if they had never suffered toil before,
For all their hardship seemed to melt away.

How many tears for Allah were shed in that moment,
And how many more followed in their tracks, unrestrained.

The lover's eyes were choked with tears,
Gazing through them as they fell, overwhelmed in awe.

When the eye finally beheld it, its darkness vanished,
And the aching of the sorrowful heart was healed.

Yet the eye that sees it cannot grasp its full beauty,
Until it looks again, with greater longing than before.

No wonder, then, for when the Most Merciful
Attributed it to Himself, it became truly exalted.

He clothed it in the finest robe of majesty,
Embroidered with a mark of divine grace and beauty.

And for this reason, all hearts are drawn to love it,
They humble themselves in awe, and magnify it.

- Ibn al-Qayyim ؒ

”

- 2 The feeling you're experiencing of immense awe and longing for this blessed House is a **direct response to the du'ā' of your grandfather Ibrāhīm** ؑ:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ ، رَبَّنَا
لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ
لَعَلَّهُمْ يَشْكُرُونَ

“Our Lord! I have settled some of my offspring in a barren valley, near Your Sacred House, our Lord, so that they may establish prayer. So make the hearts of people yearn towards them, and provide them with fruits, so that they may be grateful” (14:37).

The one chosen to build this blessed House was none other than Ibrāhīm and his son Ismā‘īl ﷺ:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ
السَّمِيعُ الْعَلِيمُ

“And (remember) when Ibrāhīm raised the foundation of the House with Ismā‘īl, (supplicating), ‘Our Lord! Accept (this) from us. You are indeed the All-Hearing, All-Knowing’” (2:127).



Reflect

Pause for a moment and take in what surrounds you. The scenes you are witnessing around you are signs. Signs that Allah accepted their **sincere** efforts. You are here, along with millions of other people today, and billions of people throughout history, all because of a sincere prayer. You are the answer to the du‘ā of your grandfather Ibrāhīm ﷺ.

Allow your heart to internalise this truth: every sincere action or prayer, no matter how small, is **never lost**. Allah is as-Samī‘, al-‘Alīm: The All-Hearing, The All-Knowing.



Act

During every step of your journey, always beg Allah to grant you sincerity and to accept your meagre efforts. Make du‘a’ for your future generations just like Ibrāhīm ؑ did.

- 3 Prophet Ibrāhīm ؑ was ordered to purify the Ka‘bah from all forms of filth and cleanse it, so that it may be a place of pure worship for Allah Alone:

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

*“And (remember) when We designated for Ibrāhīm the site of the House, (saying,) “Do not associate anything with Me as My partner, and **purify My House** for those who do *tawāf*, stand (in *ṣalāh*), and bow and prostrate themselves” (22:26).*

Similarly, after the conquest of Makkah, the Prophet ﷺ was commanded to destroy the idols around the Ka‘bah to cleanse the space from anything besides Allah being worshipped and loved. The destruction of the idols isn’t simply a physical act, rather it serves as a powerful reminder to **destroy the idols in your heart**: anything you place on par with Allah in love, fear or reliance.



Reflect

What or who have you placed on par with Allah in your heart?
What do you love so deeply, fear losing, or rely on so heavily that it competes with your devotion to Him?



Act

Ask Allah to make Him the most important focus in your life, and to remove any attachment from your heart that distracts you from Him. (Add this to your du‘ā’ list.)

- 4 Looking at the Ka‘bah is an act of worship. Everyone has a unique experience in seeing and looking at the Ka‘bah, especially the first time. Imām Aḥmad b. Ḥanbal رحمہ اللہ said, “How easy is worship in Makkah! **Just looking at the Ka‘bah is an act of worship.**”



Act

Write down the feelings you have when you first see the Ka‘bah.

- 5 Imagine the feelings of the Prophet ﷺ when he returned to Makkah after 10 years of being expelled from his hometown, and saw the Ka‘bah.

Think of the struggles of the Prophet ﷺ in Makkah when the disbelievers dumped the filthy remains of a slaughtered camel on his blessed back as he prayed by the Ka‘bah; and the only one to rush to his aid was his young daughter, Fāṭimah رضی اللہ عنہا, wiping the filth from him with her small hands.

Recall the moment when the Prophet ﷺ was being strangled and it was his closest friend, Abū Bakr رضی اللہ عنہ, who rushed to his defense, crying out: “Will you kill a man because he says, ‘My Lord is Allah?’”

Now, fast forward 10 years, where the Messenger of Allah ﷺ is standing in the same place, in victory and honour, surrounded by thousands of believers. In this moment, it was clear that Allah had fulfilled His promise to His Messenger ﷺ.



Reflect

Allah ﷻ **never wastes the efforts of His servants.** Şabr and perseverance are vital for the victory of Allah to arrive.



Reflect

What ‘openings’ from Allah have you experienced in your life after exercising şabr and perseverance? What struggles are you going through now? How are you striving for His sake?



Act

Write your struggles down in your du‘ā’ list and ask Allah to help you.

- 6 You’ve been honoured with an invitation to the Blessed House. Yet the Prophet ﷺ reminds us of something even more sacred in the sight of Allah: **the lives of believers.**

‘Abdullah b. ‘Umar ؓ said: “I saw the Messenger of Allah ﷺ doing ṭawāf of the Ka‘bah and saying, “How pure are you and how pure is your fragrance! How great are you and how great is your sanctity! By the One in whose Hand is the soul of Muḥammad, **the sanctity of the believer is greater to Allah than your sanctity,** in his wealth, his life, and to assume nothing of him but good” (Ibn Mājah).

As our Muslim brothers and sisters are being brutally **slaughtered** in Palestine and other parts of the world, this should stir fear in our hearts, awaken our sense of responsibility and motivate us to defend and aid them through every means possible.



Reflect

You have been invited to the Sacred House. However, what is more sacred than this House is the sanctity of a believer. What are YOU doing to maintain the sanctity of believers not just locally but around the world? **How are you defending the rights of Muslims who are being massacred around the world?**



Act

Commit to one action that you will take to protect the sanctity of a believer or a group of believers.

- 7 Feel united with the ummah.** The Ka'bah is the one and only qiblah. All Muslims, regardless of their nationality, tribe or language, come together in unity to face this Blessed House and visit it. The Ka'bah symbolises unity, devotion, and the highest spiritual aspiration across the entire ummah. It is a reminder that the ummah should not be divided by nationalism, but united for the sake of Allah.

“

When the Prophet ﷺ was forced to leave Makkah, he said, “By Allah, I am leaving you, and I know that you are the most beloved land to Allah, and the most honoured in His sight. Had your people not driven me out, I would never have left you.”

- (Tirmidhī)

”

Tawaf

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا ، وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ، وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

“And (remember) when We made the House a centre and a sanctuary for the people (saying), ‘Take the standing-place of Ibrāhīm as a site of prayer.’ And We entrusted Ibrāhīm and Ismā’īl to purify My House for those who circle it, who stay in i’tikāf, and who bow and prostrate themselves (in prayer)” (2:125).

Ṭawāf is the most beloved act in which you can draw near to Allah in His House. The Messenger of Allah ﷺ said, “Whoever circles the Ka’bah seven times and prays two rak’ahs will be rewarded as if he had **freed a slave**. A man does not raise his foot, nor bring it back down, except that **ten good deeds** will be written for him, ten bad deeds will be **erased**, and he will be **raised** by ten degrees” (Aḥmad).

The Secrets of Tawaf

Whilst you are performing ṭawāf, bear the following in mind:

- 1 **Express your servitude to Allah.** Ṭawāf is a display of the **Oneness** of Allah and of your servitude to Him.
- 2 **Feel the honour and be humble.** Being a **guest** in His house should create a feeling of honour and humility. Nāfi‘ (the freed slave of Ibn ‘Umar رضي الله عنه) said: “I have witnessed people who would perform ṭawāf of this House as if there were birds on their heads, so still and humble.” They did not treat the Sacred House as though it were a tourist site.

3 Place Allah at the centre of your heart. The aim of ṭawāf isn't merely to move your body around the House, but to revolve **your heart** around the remembrance of the Lord of the House. The Prophet ﷺ said, "Ṭawāf around the Ka'bah, walking between Ṣafā and Marwah, and the stoning of the Jamarāt were only prescribed to **establish the remembrance of Allah**" (Tirmidhī).

4 Express your love for Allah. Experience the joy of ṭawāf as you lose yourself in circulating Allah's House, not out of habit, but out of love. You move round and round, not counting steps, but chasing nearness to the One you love. Let your heart be immersed in His remembrance, your soul overwhelmed by His mercy, and your entire being filled with longing and love.

5 Remember that above you, in the heavens, angels are circling al-Bayt al-Ma'mūr, just as you are circling His House on earth. They move in the same pattern, around the same centre, in the same direction. You are all seeking His mercy and yearning for His acceptance.

6 Strive to draw close to Allah. Circling the Ka'bah seven times mirrors the cycles of your life: waking, working and resting. In ṭawāf, each turn is a step closer to Allah. It reminds you that in your daily routines, you too should **strive to draw nearer to Him**.

7 Stay focused. Ignore the pushing and shoving and don't fight or argue with people. Allah ﷻ says:

فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ

"...Whoever commits to (performing) ḥajj, let them stay away from intimate relations, sins, and arguments during ḥajj. Whatever good you do, Allah knows of it..." (2:197).

Don't push, elbow others or rush to finish ṭawāf. It is not a race. Rather, become absorbed in remembering and conversing with Allah and savour every moment.

8 Don't be afraid of the crowd. You never know where the mercy will land. Among the thousands of pilgrims, there may be someone whose sincerity brings down Allah's mercy, and you might be standing right next to that person. 'Alī b. Abī Ṭālib عليه السلام once saw a man making ṭawāf while carrying his elderly mother on his back. Inspired, 'Alī عليه السلام joined the ṭawāf just to be part of that moment. Later, he said: "I didn't even have the intention to make ṭawāf, but when I saw this man with his mother, I thought perhaps mercy would descend upon him, **and I wanted some of that mercy to reach me too.**"

9 Feel the unity. You will see all types of people from different parts of the world circulating the Ka'bah for the same reason. The greatest scholars, sages, leaders, the wealthy, and the poor, are all united in awe, love and devotion to Allah.

TIP



Assign a specific purpose for each round of ṭawāf so that you're not wandering aimlessly. Some choose to recite the Qur'ān during ṭawāf, whereas others choose to do dhikr, make du'ā' and some a mix of all three. An example of a plan could include:

- 1st Round** Praising Allah
- 2nd Round** Ṣalawāt
- 3rd Round** Seeking forgiveness
- 4th Round** Supplicating for your hereafter
- 5th Round** Supplicating for your worldly needs
- 6th Round** Supplicating for your parents, family and friends
- 7th Round** Supplicating for the ummah

Istilām

Istilām is to touch or kiss the Black Stone. It is done at the beginning of each round of ṭawāf.

Your ṭawāf should start at the Black Stone (or in parallel with it), just like how our beloved Prophet did. He ﷺ approached the Black Stone, put his hands on it, glorified Allah ﷻ and kissed it, **in a state of tears**.

You can do istilām by kissing the Black Stone; putting a stick or something similar on it and then kissing the stick; or raising your hands towards it and saying ‘Allāhu Akbar’ or ‘Bismillāhi Allāhu Akbar [In the Name of Allah; Allah is the Greatest]’. (N.B. *You are most likely to use this last method due to the large crowds*).

The Messenger of Allah ﷺ said about the Black Stone, “By Allah, Allah will resurrect it on the Day of Judgement with two eyes by which it will see and a tongue by which it will speak, **testifying for the one who did istilām of it sincerely**” (Tirmidhī).

Although the reward for kissing the Black Stone is immense, remember that **kissing it is a sunnah but harming another believer is a sin**. Thus, if you would like to kiss the Black Stone, be very cautious as hurting and pushing other people results in more harm than the reward of kissing the Black Stone, and you will inshāAllah be rewarded for your intention.

A woman once told ‘Ā’ishah رضي الله عنها, “O Mother of the Believers, I walked around the Ka’bah seven times and kissed the Black Stone twice or thrice.” ‘Ā’ishah رضي الله عنها replied, “May Allah not reward you for that! **Why did you push and shove past the men?** Why didn’t you just say takbīr and pass by?”

The Secrets of Istilām

- 1 **Pledge allegiance to Allah.** When you approach the Black Stone, believe that you are pledging allegiance to Allah, the Exalted, in obedience to Him. Firmly resolve in your heart to honour this pledge.
- 2 **Submit to Allah.** The Black Stone is a **symbol of submission**. ‘Umar b. al-Khaṭṭāb ؓ said, “I know that you are a stone that does not harm nor benefit. Had I not seen the Messenger of Allah ؓ kiss you, I would not have kissed you.” This teaches you to submit wholeheartedly and follow the sunnah, even in matters your intellect cannot comprehend.
- 3 **Focus your heart on Allah.** When you make istilām of the Black Stone, you are once again, affirming the Oneness of Allah (tawḥīd); this is to serve as a reminder of where the **true focus of your heart** should be.
- 4 **Remind yourself of Allah’s greatness.** The crowd, the noise, or the pushing and shoving may have distracted you during your ṭawāf, but this moment is your chance to refocus. By saying, “Allāhu Akbar” you are reminding yourself that **Allah is greater than the chaos around you**, greater than the discomfort you’re feeling, and greater than anything that competes for your attention.
- 5 **Long for Paradise.** You are kissing or gesturing towards a stone that has come from Paradise. The Messenger of Allah ؓ said, “The Black Stone **descended from Paradise and it was whiter than milk**, but the sins of the children of Adam turned it black” (Tirmidhī).



Act

Close your eyes and imagine you are in Paradise for that moment and then beg Allah to make you from amongst its inhabitants.

- 6 Feel the honour.** If you have the opportunity to kiss the Black Stone, perhaps your lips may touch the very spot where the lips of the Prophet ﷺ once touched!

A Bedouin woman came to the Black Stone and heard a group of people making beautiful supplications. She said, “O Allah, You know that I don’t speak like they do, but I ask You for the same thing they are asking. So give me what You give them,” and she left.

Raml

In the first three rounds of ṭawāf, men will walk briskly. This is known as **raml**. Additionally, men will also keep their right shoulders uncovered during ṭawāf. This is known as **idṭibāʿ**.

Ibn ‘Umar رضي الله عنه said, “The Messenger of Allah (ﷺ) performed raml from the Black Stone to the Black Stone for three rounds, and walked normally for four” (Muslim).

Whilst you are doing raml, remember the following:

- 1 Show your strength.** When the Prophet ﷺ came to Makkah with his Companions رضي الله عنهم, the disbelievers claimed that the Muslims had been weakened by the fever of Yathrib (Madinah). To counter this perception and display strength, the Prophet ﷺ instructed his Companions رضي الله عنهم to perform raml during the first three rounds of ṭawāf.



Reflect

The strong believer is more beloved to Allah than the weak believer. How can you develop and use your strength for the correct causes?

- 2 Run from your sins.** As you do raml, intend in your heart that you are fleeing from your sins and running from the weight of your past. Then, as you walk the remaining rounds, have hope that Allah will forgive you and have mercy on you.

The Rukn Yamani

The Prophet ﷺ only touched the **Rukn Yamānī (the corner before the corner with the Black Stone)**; he didn't kiss it. He ﷺ said, "Indeed, touching the Black Stone and the Yemeni corner (al-Rukn al-Yamānī) **removes sins completely**" (Tirmidhī).

Recite the following du'ā' in between the Rukn Yamānī and the Black Stone, just as the Prophet ﷺ did:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

"...Our Lord! Grant us good in this world and good in the hereafter, and protect us from the torment of the Fire" (2:201).

Two Rak'ahs of Tawaf and Maqam Ibrahim

After finishing ṭawāf, the Prophet ﷺ went to Maqām Ibrāhīm, reciting:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

"...Take the standing-place of Ibrāhīm as a site of prayer..." (2:125).

The stone, which is the مقام إبراهيم (standing-place of Ibrāhīm), is the same stone upon which Ibrāhīm ﷺ stood when he built the foundations of the Ka'bah.

When you see the Maqām Ibrāhīm, think of the following:

- 1 Feel the connection between yourself and Ibrāhīm** ﷺ. Just as you left your homeland to answer Allah's call and go to His Blessed House, Ibrāhīm ﷺ also left Shām, responding to the command of Allah and making his way to Makkah. Here Allah blessed him to build the Ka'bah.
- 2 Reflect** on the honour Allah bestows on His special slaves when they strive for His sake **to reform society** according to His guidance.



Reflect

How will you continue the legacy of Ibrāhīm ﷺ in laying the foundations for the continuation of imān and the reform of society through Divine guidance? What will your legacy be?

Thereafter, the Prophet ﷺ performed two rak'ahs behind Maqām Ibrāhīm. He recited **Sūrah al-Kāfirūn in the first rak'ah** and **Sūrah al-Ikhlāṣ in the second rak'ah**: These two sūrahs emphasise tawḥīd (oneness of Allah), responding to the command of Allah of purifying His House from any form of shirk.



Reflect

Which of your actions, ideas and beliefs contradict tawḥīd? Which jāhilī (anti-Islamic) practice are you and your family clinging on to?



Act

Renew your commitment to Allah to remove these from your life, and beg Him to remove these from your heart.

Zamzam

After the two rak'ahs of ṭawāf, the Prophet ﷺ drank Zamzam and poured it over his head.

Zamzam is blessed water. When drinking the water, spend a few moments to think of the following:

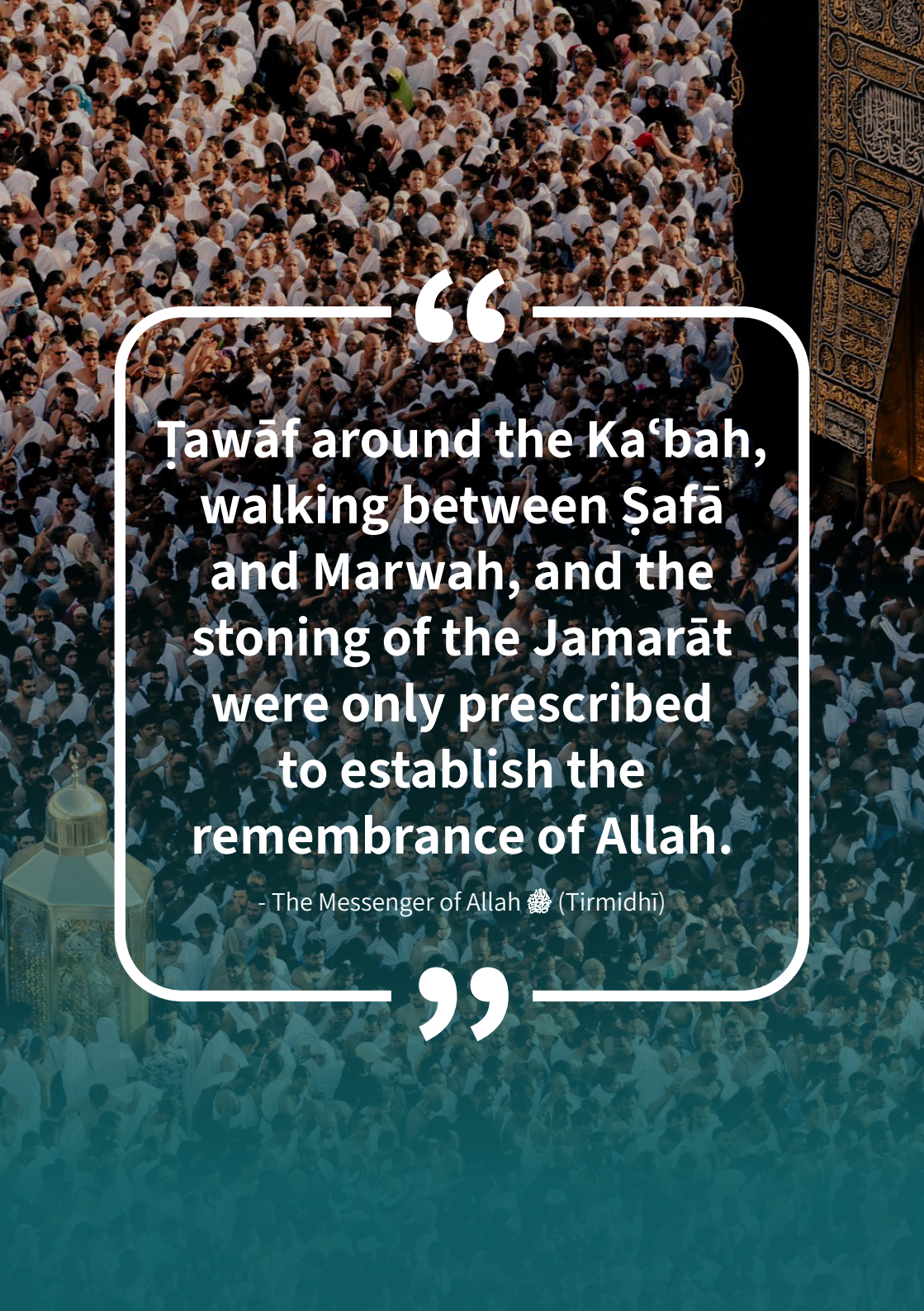
- 1 **Never ever lose hope in Allah's mercy**, no matter how severe your trials or calamities are. Your relief will come too. Just as the baby of Hājar ؑ was on the verge of dying of thirst, her relief came in a manner which she had never dreamt of: an angel hitting the earth causing blessed Zamzam water to flow from the ground.
- 2 Zamzam was used to **purify the heart of the Prophet** ﷺ. Jibrīl ؑ miraculously opened his chest, extracted his heart, and cleansed it in a vessel of Zamzam when he was only four years old, and on the Night of Mi'rāj. This water thus plays a significant role in purifying our hearts and strengthening our soul.
- 3 Realise that it is one of the ways of the **fulfilment of du'ās**. The Prophet ﷺ said, "The water of Zamzam is for whatever it is drunk for" i.e. it is a means of **your du'ā' being answered** (Ibn Mājah).
 - a) Imām al-Shāfi'ī ؒ would drink Zamzam with a special intention, saying, "We drank from Zamzam to gain knowledge, and indeed, we attained it. If we had drunk it for piety, it would have been even better for us."
 - b) 'Abdullah b. al-Mubārak ؒ said, "I am drinking this (so that Allah quenches my) thirst on the Day of Judgement."
- 4 Drink it with the intention of **curing** your physical and spiritual illnesses.

Holding onto the Multazam

The Multazam is the area between the Black Stone and the door of the Ka'bah. The Prophet ﷺ would press his face and chest against the Multazam. Ibn 'Abbās ؓ used to say, “**No one clings to this place and asks Allah for anything, except that Allah grants it to them.**” (Bayhaqī).

As you hold on to the Multazam, think of the following:

- 1 You are seeking **nearness to Allah**, out of love and longing for the House and the Lord of the House.
- 2 You should also **seek blessings** in the physical touch; hoping for protection from the Hellfire, as every part of your body that comes into contact with it is granted eternal refuge.
- 3 Clinging to the covering of the Ka'bah should be an **urgent request for forgiveness** and a plea for safety, just as a sinner clings to the garments of the one to whom he has sinned. You are desperate for His mercy, knowing that you will only be released when He forgives and pardons you. This is why it was said that when al-Ḥasan al-Baṣrī ؓ saw someone clinging to the Multazam, he would say to those with him, “**Move aside, so I can confess my sins to my Lord.**”



**Tawāf around the Ka‘bah,
walking between Ṣafā
and Marwah, and the
stoning of the Jamarāt
were only prescribed
to establish the
remembrance of Allah.**

- The Messenger of Allah ﷺ (Tirmidhī)

Sa'y between Safa and Marwah

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

“Indeed Ṣafā and Marwah are among the symbols of Allah. So whoever comes to the House for ḥajj or performs ‘umrah, there is no sin for him if he walks between them. And whoever does good willingly, Allah is truly Appreciative, All-Knowing” (2:158).

The Prophet ﷺ approached Mount Ṣafā and recited:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ

*“Indeed, Ṣafa and Marwah are among the symbols of Allah... (2:158).
I begin with what Allah began with.”*

He climbed Ṣafā until he could see the Ka'bah. He then faced the qiblah, proclaimed the Oneness of Allah and magnified Him, and then said **three** times:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، لَا إِلَهَ إِلَّا اللَّهُ ، أَنْجَزَ وَعْدَهُ ، وَنَصَرَ عَبْدَهُ ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

“There is no god worthy of worship except Allah. He is Alone and He has no partner whatsoever. To Him Alone belong all sovereignty and all praise. He is over all things All-Powerful. There is no god worthy of worship except Allah. He fulfilled His promise, granted victory to His servant, and He Alone defeated the coalition forces” (Muslim).

The Prophet ﷺ made lengthy du‘ā’ in between each utterance of the above. He then came down from Mount Şafā and began walking. At the bottom of the valley, he started running* and after passing the middle of the valley (this area is now marked with green lights), he continued walking to Marwah.

He walked up Marwah and when he could see the Ka‘bah, he repeated the same process as Şafā, reciting the dhikr and making du‘ā. He continued doing this for each round of Sa‘y.

**This is specific to men. Women will walk as usual.*

Sa‘y is not a race against time, nor a competition to see who can finish it the fastest. It is meant to take time. Savour every moment as you feel your heart connect to Allah and internalise the secrets of sa‘y.



Act

On each mountain, say the above dhikr. Then make a lengthy du‘ā’. Repeat the dhikr again for the **second time**. Then make a lengthy du‘ā’ again. Recite the dhikr for the **third time**. Make a lengthy du‘ā’ once again. Thereafter, proceed with your next round.

The Secrets of Sa‘y

- 1 Think of Hājar ة and the **effort** she exerted as she ran between the mountains, searching for water. A woman whose dedication and efforts were seen, **appreciated and loved by Allah** that her actions are now honoured and emulated by millions.

Hājar ﷺ ran desperately between Ṣafā and Marwah, hoping for nothing more than a container of water. Yet, what Allah gave her was the eternal spring of Zamzam which flows to this very day. Such is Allah's help when it arrives: **far greater than you could ever imagine.**

- 2 Sa'y means to struggle and to strive. It teaches you that while your **reliance** (tawakkul) on Allah should never waver, you must also do your part, just as Hājar ﷺ did. If you help the dīn of Allah, He will help you and provide for you in ways beyond your imagination. Allah ﷻ says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

“Believers! If you help (the dīn of) Allah, He will help you and make you stand firm...” (47:7).



Reflect

As you see the state of the ummah and the situation in Palestine, do you experience doom and gloom or are you striving and putting in the maximum effort you can for the ummah's revival?

- 3 Hājar ﷺ showed immense patience and resilience in the face of great difficulty. She didn't complain or question the will of Allah.



Reflect

What challenges are you currently facing in life? What is causing you stress and worry? How can you respond with patience like Hājar ﷺ?

- 4 Sa'y is a powerful embodiment of complete 'ubūdiyyah (true servitude to Allah) and wholehearted adherence to the sunnah of the Prophet ﷺ. In every step, you follow Allah's command and the Prophet's example, even when you may not fully grasp the wisdom behind it.

This is the essence of **submission**: trusting the One who is All-Knowing, All-Wise.



Reflect

Are there areas in your life where you hesitate to follow a command of Allah or a sunnah of the Prophet ﷺ simply because you can't understand its full purpose or wisdom? What would it look like to surrender fully, trusting that He knows what you do not?

- 5 Just as Hājar ﷺ searched for a source of life and mercy, feel as though you are searching for something that is incredibly dear to you: **the mercy of Allah**. Perhaps, just as Allah blessed Hājar ﷺ and her son Ismā'īl ﷺ with the water of Zamzam, He will also bless you with His everflowing mercy.
- 6 Sa'y symbolises the servant's movement back and forth in the courtyard of the king's palace, coming and going repeatedly, showing devotion and hoping for the **king's merciful gaze**. It's like someone returning again and again, hoping for mercy if not in the first encounter, then in the next.
- 7 As you walk between Şafā and Marwah, think of the back-and-forth on **the Day of Judgement**. Visualise the scene when people will be in great distress, desperately running from one Prophet to another, pleading with them to intercede with Allah to at least

start the Judgement. The situation will be so dire that even the noble Messengers will be **gripped with fear**, and the mighty angels will **tremble**.

- 8 **Imagine the Prophet** ﷺ at the start of his mission, when he climbed the same mountain (Mount Ṣafā) and called his people to the worship of the One True God. The disbelievers of Makkah ridiculed him and said to him: “Woe to you! Is this why you gathered us?!” Now fast forward 23 years during the farewell ḥajj, that very same mountain echoed with “Allāhu Akbar” and “Lā ilāha illa Allāh.” This served as a powerful reminder that the **truth** will always prevail against falsehood.



Reflect

What truth are you afraid of standing up for? What are you hesitating to say or do due to fear of ridicule, rejection or loss of wealth, status or career?

- 9 As you repeat لَا إِلَهَ إِلَّا اللَّهُ ، أَنْجَزَ وَعْدَهُ ، وَنَصَرَ عَبْدَهُ ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ: [*There is no god worthy of worship except Allah. He fulfilled His promise, granted victory to His servant, and He Alone defeated the coalition forces,*] remember that **victory is from Allah Alone**. He is in control of everything: no country, army, or empire holds even an ounce of might compared to His.



Reflect

Feel the unity of the believers as you all recite this same dhikr, and let it motivate you to take action for the benefit of the ummah.

Shaving the Hair

If you are performing ‘umrah as part of ḥajj tamattu‘, upon completion of the sa‘y, men should either shave or trim their heads (shaving is more rewardable), and women should trim their hair. This marks the end of the state of iḥrām.

As your hair is being shaved or trimmed, think of the following:

- 1 For every hair that gets shaved, you gain a **reward** and a **sin is wiped away**. The Prophet ﷺ said, “...For every single hair you shave, you will receive a good deed, and a sin will be erased from you” (Bazzār).
- 2 **Submission** to Allah. Shaving the hair may be difficult for some, but through this act, you demonstrate complete submission to Allah, showing your willingness to do whatever pleases Him.

After ‘Umrah: The Precious Days Before Hajj

After finishing ‘umrah, the Prophet ﷺ and his Companions رضي الله عنهم stayed at Abṭāḥ for four days, from Sunday to Wednesday.

He ﷺ was very caring and empathetic and didn’t go to the Ka’bah on those days as it would have been difficult for all of his companions to do so.

TIP



Don’t **exhaust** yourself physically in the days leading up to ḥajj. Save your energy for the intense days ahead. At the same time, do not waste your time socialising, shopping or scrolling on your phone. These are precious days. Fill them with mindful worship, so your heart is **spiritually prepared** when ḥajj begins.

Maximise the Best Days of the Year

Now that you have completed your ‘umrah (depending on your circumstance), you may have a few days to spend in Makkah before the days of ḥajj begin. Make the most of these days, especially from the moment the new moon of Dhul Ḥijjah is sighted, as these are the best days of the year. The Messenger of Allah ﷺ said, “**There are no days on which righteous deeds are more beloved to Allah than these ten days** (the first ten days of Dhul Ḥijjah).” The (Companions رضي الله عنهم) asked, “Not even jihād in the path of Allah?” The Messenger of Allah ﷺ replied, “Not even jihād in the path of Allah, unless a man goes out himself for jihād taking his wealth with him and does not return with anything from it” (Tirmidhī).

Salah

Don't miss out on the immense rewards of praying in the ḥaram. Praying in the ḥaram earns you the reward of 100,000 prayers, and praying in al-Masjid al-Nabawī grants you the reward of 1,000 prayers (Ibn Mājah).

Prioritise performing **the five farḍ prayers in congregation** to the best of your ability, including all the additional sunnah prayers; and perform them with full concentration, calmness and tranquillity (i.e. with full **khushūʿ**). Use this opportunity to also perform the voluntary prayers e.g. ṣalāh al-ḍuḥā and tahajjud.

Perform Abundant Dhikr

Just as the recitation of the Qurʾān is the hallmark of Ramaḍān, **dhikr is the hallmark of the blessed days of Dhul Ḥijjah**. The Messenger of Allah ﷺ said, “There are no days greater in the sight of Allah, or in which good deeds are more beloved to Him than these 10 days. So recite a great deal of tahlīl (لَا إِلَهَ إِلَّا اللَّهُ), takbīr (اللَّهُ أَكْبَرُ) and taḥmīd (الْحَمْدُ لِلَّهِ)” (Aḥmad).

In these blessed days, try to be **consistent with the daily dhikr** prescribed by our beloved Messenger of Allah ﷺ, such as the morning and evening adhkār, the adhkār before sleeping and the adhkār after ṣalāh. (Refer to the Dhikr&Dua app by Life With Allah)


To truly benefit from dhikr in these blessed days, take time out to **understand** the meaning of these short yet comprehensive words. Utter them with a **deep reflection** on the Perfect Names and Attributes of Allah, and His creation, so that you can increase your īmān in Him, and your love and awe of Him.

Recite Abundant Takbir

Recite abundant takbīr from the 1st of Dhul Ḥijjah:


اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

Allah is the Greatest. Allah is the Greatest. There is no god worthy of worship but Allah and Allah is the Greatest. Allah is the Greatest and all praise is for Allah Alone.

‘Abdullāh b. ‘Umar and Abū Hurayrah  would go out in the marketplaces and recite takbīr loudly in these 10 days. Upon hearing them, the people would follow in suit and recite takbīr.

“

I came across people who would say the takbir in the 10 days of Dhul-Ḥijjah (so frequently and loudly) that I would compare it to the crashing of waves.

- Maymūn b. Mahrān 

”

Continue Repeating the Talbiyah

If you are performing ḥajj qirān or ḥajj ifrād (in which case you have not come out of the state of iḥrām), you should continue with talbiyah. Please refer to pg. 65.

Qur'an

The predecessors encouraged pilgrims to complete the recitation of the Qur'ān (khatmah) before they return home. Increase your recitation of the Qur'ān. **Recite calmly, beautifully and reflect** on what you recite. If you do not understand Arabic, read the translation and read or listen to the tafsīr (explanation).

TIP

Recite the āyāt that mention ḥajj, the Ka'bah and Ibrāhīm ﷺ. Read their tafsīr, and **reflect** deeply on their meanings. Let these verses guide your heart and mindset throughout your ḥajj. See pg. 213.

Janazah Salah

After nearly every ṣalāh in Makkah and Madinah, you will have the opportunity to perform the janāzah prayer. Take advantage of this, especially if you are normally unable to attend the janāzah ṣalāh. The reward is immense. The Prophet ﷺ said, “Whoever attends a funeral until the ṣalāh is offered will have (the reward of) **one qīrāṭ**. And whoever stays until the burial will have **two qīrāṭs**.” It was asked, “What are the two qīrāṭs?” He replied, “**Like two great mountains**” (Bukhārī). Let each janāzah be a reminder of death and of the fleeting nature of this life.

TIP

Use this opportunity to memorise additional du'ās for the janāzah ṣalāh, as you will find that there is ample time for du'ā' after the third takbīr. Refer to the Dhikr&Dua App by Life With Allah for the du'ās.



Reflect

Imagine yourself alone in the darkness of the grave: stripped of your clothing and wealth, with no family to comfort you and no friends to help you.



Act

Each time you perform the janāzah prayer, ask yourself: What did I do today to **prepare myself for death**? If the answer is nothing, then do something now to prepare yourself for death.

8th of Dhul Hijjah: Day of Tarwiyah

At mid-morning on the 8th of Dhul Hijjah, the Prophet ﷺ went to Minā, with his Companions رضي الله عنهم. They performed zuhr, ‘aṣr, maghrib, ‘ishā’ and fajr, shortening the four unit prayers into two. They prayed these at the normal times.

The 8th of Dhul Hijjah is known as the Day of Tarwiyah and it is the first day of ḥajj.

Ihram

If you performed ‘umrah as part of ḥajj tamattu’ and exited the state of iḥrām (by shaving or clipping the hair), you will now enter into iḥrām again on the 8th of Dhul Hijjah or earlier. Please refer to pg. 61 for the section on iḥrām.

Talbiyah

Please refer to pg. 65 for the section on talbiyah.



Act

The talbiyah should be recited (aloud by men), beginning when you enter iḥrām on the 8th of Dhul Hijjah. Continue reciting it until the 10th of Dhul Hijjah, stopping when you begin pelting the Jamarat al-‘Aqabah.

The Secrets of the Day of Tarwiyah

- 1 **Remind yourself of the Day of Judgement.** As you spend the day in Minā, reflect on how it mirrors the waiting on the Day of Judgement, when everyone will stand before Allah for their final account. Use this time to remember Allah, seek His forgiveness, recite the Qur'ān, recite the talbiyah and takbīr in abundance, and express gratitude for His countless blessings.



Reflect

How have you prepared for the hereafter? What will you take with you?

- 2 **Prepare for the Big Day.** Tomorrow is the **most important day of hajj**. It is the biggest and most important day of your life. Minā is the equivalent of **the sunnah prayer** which prepares you for the main **farḍ prayer**. Spend your time in Minā wisely and undertake the spiritual preparation needed to make the most of the day of 'Arafah.

TIP



Make sure you rest your body properly on this day. This is not the day to exhaust yourself in acts of worship; instead focus on preserving your energy so you're fully prepared for the Big Day.



Act

Do not waste these precious moments socialising or talking. Instead, use your time to make tweaks and changes to your du'ā' list and practise making du'ā' during every moment.



Act

Ask Allah ﷻ in your ṣalāh to give you the strength and the wisdom to make the du‘ā’ in the best way on the Day of ‘Arafah.

3

Feel a **healthy fear in Minā** that your ḥajj may not be accepted and that you may return empty-handed. Worry that you may not be granted the ability to reach ‘Arafah tomorrow. Perhaps something will prevent you and your entire ḥajj will be lost. Use this as a motivation to increase your du‘ā’ and avoid anything which will earn the displeasure of Allah.

4

Connect to the ummah. It may be challenging being confined in a tent with so many people. However, use this opportunity to greet others with warmth, and show kindness and good character. Don’t complain, get irritable or feel superior to anyone.



Act

Be generous and share food, snacks or small gifts with those around you. Remind yourself of the charitable nature of the Anṣār who Allah ﷻ described as:

وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

“...They give (the Muhājirīn) preference over themselves even though they may be in need...” (59:9).

TIP



Drink lots of water and stay hydrated. The 8th of Dhul Ḥijjah is called the Day of ‘**Tarwiyah**’ (quenching one’s thirst) because the Arabs would fill their water containers and drink abundantly in preparation for the Day of ‘Arafah, as there was no water there at that time.

9th of Dhul Ḥijjah: The Day of ‘Arafah

The Day of ‘Arafah is the best day of the year. It is the most important day of your life. Make sure it counts! It marks a turning point in your life, a shift from **the old you to the new you**. The Prophet ﷺ emphasised its centrality saying, “The ḥajj is ‘Arafāt! The ḥajj is ‘Arafāt! The ḥajj is ‘Arafāt!” (Tirmidhi).

The Prophet ﷺ prayed fajr in Minā and after the sun rose, he left for ‘Arafah.

Start reciting the takbīrāt of tashrīq once after each farḍ ṣalāh, starting from the Fajr of the 9th of Dhul Ḥijjah till ‘Aṣr of the 13th Dhul Ḥijjah:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

Allah is the Greatest. Allah is the Greatest. There is no god worthy of worship but Allah and Allah is the Greatest. Allah is the Greatest and all praise is for Allah Alone.

The Farewell Sermon of the Prophet ﷺ

Just after the sun reached its peak, the Prophet ﷺ rose to deliver a message. All eyes and hearts were focused on the Messenger of Allah ﷺ as he said: “**Listen to me. You may not see me after this year.**” He started by praising and glorifying Allah, and delivered the following key messages:

- Uphold human dignity: “**Hurt no one** so that no one may hurt you.”

- Honour and respect the rights of women: “Fear Allah in your treatment of women... take good care of (them).”
- Stay away from interest: “Allah has decreed that no usury is permitted.”
- Everyone is equal in the sight of Allah: “An Arab has no superiority over a non-Arab... a white person has no superiority over a black person, **except by piety and good action.**”
- Stay away from Shayṭān and hold on tight to the Qur’ān and Sunnah.

The Prophet ﷺ asked, “People, have I faithfully delivered to you my message?” The air vibrated with thousands of pilgrims replying, “O Allah! Yes!” The Prophet ﷺ raised his forefinger and said, “O Allah bear witness that **I have conveyed Your message** to Your people.”

Upon finishing the speech, Bilāl ؓ called the adhān and iqāmah. They offered the zuhr prayer, immediately called the iqāmah again and performed ‘aṣr, shortening the prayers.

The Prophet ﷺ then moved towards the Mountain of Mercy in ‘Arafah. He faced the qiblah and occupied himself in earnest du‘ā’ until maghrib. He spent approximately five hours in continuous du‘ā’. He begged Allah ﷻ:

“

O Allah, You hear my speech...I am the desperate and needy one, the one who is seeking Your help and protection, fearful and scared, one who confesses and acknowledges his sins. I beg You the begging of a destitute; I humbly implore You the imploring of a humiliated sinner. I invoke You the invoking of the fearful afflicted person, whose neck is bowed down before You, whose eyes have overflowed with tears for You, whose body is humbled before You, and who has completely lowered Himself to You...

(Ṭabarānī)

”



Reflect

After years of struggle in conveying the message of his Lord, the whole of the Arabian Peninsula comes under the Prophet's control and finally accepts his message. Yet, gathered on the plains of 'Arafah, at his highest point of victory, we do not witness parades or displays of pomp. Rather we witness nothing but humility and turning to Allah in desperate need.

One pilgrim fell off his camel, broke his neck and died instantly. The Prophet ﷺ said, "He will be resurrected on the Day of Judgement **saying the talbiyah**" (Muslim).



Reflect

What state do you want to die in? What will your last deeds be? How are your actions now shaping you for that moment?

'Arafah, Gaza, and the Farewell Pilgrimage

The Place

'Arafah

The Time

The 10th year after Hijrah

The Event

The Farewell Pilgrimage

“

Let's rewind the clock twenty-three years back. A lone man in a dark cave in the valley of Makkah descends, carrying light for the world!

From that moment, this unlettered man would teach the educated, the philosophers, and the thinkers how to be **truly human**.

From that moment, this orphan would teach the world's men how to be **righteous fathers**. From that moment, the one who lost his mother as a child would teach the women of the world how to be **virtuous mothers**.

From that moment, the one not renowned for battle would guide the world's generals on **war strategies and ethics**.

From that moment, this poor person who was a shepherd of the wealthy people of Quraysh, would teach the wealthy of the world **the laws of zakah**, encourage charity, distribute spoils of war, and give in abundance!

But the road to the Farewell Pilgrimage was not paved with ease. It was **twenty-three years of hardship**.

From the very beginning, Waraqah b. Nawfal told him, “Your people will expel you.” And Waraqah was right.

The inhabitants of his beloved town oppressed him. His own people — the same people who he came to save from the Hell-fire — conspired to kill him. He left under the cover of darkness to Madinah, with only his companion beside him, and Allah as their third.

He built a state like the wise do, fought like the brave, negotiated like the seasoned, formed alliances like the skilled. And he returned to Makkah, **entering through its four gates in broad daylight.**

Now, here he stands on Mount ‘Arafah, with 140,000 companions awaiting his word: When he speaks, they listen. When he commands, they act. When he forbids, they abstain.

Then comes that noble voice:

“Listen to me carefully, for I do not know if I will meet you again after this year in this place.”

He knows his time is near. The victory and conquest from Allah had arrived.

And he intends this sermon to be a comprehensive one. It certainly is.

“O people, your blood and your honour are sacred to you, just as this day, this month, and this land are sacred. Have I conveyed the message? O Allah, bear witness!”

Did he know we would one day shed each other’s blood, violate each other’s honour, and steal each other’s wealth?

Did he know Gaza would be slaughtered within arm’s reach, while our well-armed armies would merely watch, or worse, take part?

Did he know Sudan would be slaughtered with our wealth and due to our greed; and that we would pay to kill our own brothers?

Did he know that channels like Al-Arabiya would lash us with sharp tongues, stabbing our brothers in the back, leaving us unsure whether Al-Arabiya (Banu al-Naḍīr) or Channel 12 (Banū Qaynuqāʾ) caused us more harm?

Did he know that scholars of this era would issue fatwas by remote control: permitting here, forbidding there; devouring reputations here, and turning a blind eye there?

But he called; and we didn't listen.
He delivered; and we didn't obey.
He advised; and we didn't follow.
He reminded; and we didn't remember.

Truly, some people will be barred from his intercession, and Allah will inform him ﷺ: 'You do not know what they innovated after you.'

He ﷺ continues:

"All interest from the pre-Islamic era is abolished. You shall have your capital sum and you will neither oppress nor be oppressed. The first interest I abolish is that of my uncle, al-'Abbās b. 'Abd al-Muṭṭalib. All blood vengeance from the pre-Islamic era is abolished, and the first I abolish is the blood of 'Āmir b. Rabī'ah b. al-Ḥārith b. 'Abd al-Muṭṭalib."

How noble! The first interest to be voided was his uncle's. The first blood revenge to be nullified was his cousin's.

He was the one who had previously remarked, "If Fāṭimah, daughter of Muḥammad, were to steal, I would cut off her hand." And far be it from Fāṭimah to do such a thing!

But he wanted to record in history that Islam was the first to declare: **No one is above the law.**

Usury is forbidden, even if it's Banu Hashim's.
Blood vengeance is forbidden, even if it's Banu Hashim's.
The thief's hand will be cut off, even if she's the Prophet's daughter.

He wanted to teach us that this religion does not tolerate favouritism.
Truth is truth, even if spoken by the weakest among us.
Falsehood is false, even if spoken by the relative of the leader.

He ﷺ continues:

“O people, your women have rights over you, and you have rights over them. So treat women well, for they are like captives with you, unable to manage for themselves. You took them only as a trust from Allah, and made them lawful to yourselves by the word of Allah. So fear Allah in regard to women.”

Thus, he made women a **responsibility**, not a **possession**.

If she was taken by the word of Allah and His trust, let her be a **mother**, not just a womb. A **lifelong companion**, not a servant. A **beloved**, not a mere object of desire.

Then he ﷺ says:

“O people, your Lord is One, and your father is one. You are all from Adam, and Adam was from dust.”

This is the greatness of Islam: no lineage and no ancestry can raise one above another.

Abu Lahab the Hashemite is in Hell, and Bilāl the Abyssinian is in Paradise.

Abu Jahl the Qurashī is in Hell, and Salmān the Persian is in Paradise.

Umayyah b. Khalaf the Arab is in Hell, and Ṣuhayb the Roman is in Paradise.

If lineage could help a person, Abu Lahab would have been saved.

If power could save, Nimrod would have been saved.

If wealth could protect, Qārūn would have been spared.

But “the most noble of you in the sight of Allah is the most righteous among you.”

- Quss b. Sā'idah



Standing (wuqūf) in ‘Arafah is an essential part of ḥajj; without it, your ḥajj is not valid. If possible, go to the Mountain of Mercy. However, this is not necessary, as the Prophet ﷺ said that all of ‘Arafah is ‘mawqif’ (i.e. the place of wuqūf).

Stand for as long as you can, facing the qiblah. Praise Allah ﷻ, send ṣalawāt, and make plenty of du‘ā’.

The Secrets of the Day of ‘Arafah

1 This is the day of du‘ā’.

- a) The best action on this great day is du‘ā’. The Messenger of Allah ﷺ said: “**The best du‘ā’ is the du‘ā’ of the Day of ‘Arafah.** The best of what I and the Prophets before me have said is:

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

There is no god worthy of worship but Allah. He is Alone and He has no partner whatsoever. To Him Alone belong all sovereignty and all praise. He is over all things All-Powerful” (Tirmidhi).



Act

Reflect on the deeper meanings of this dhikr (refer to the Dhikr&Dua app). Add it to your du‘ā’ list, memorise it and keep repeating it throughout the day of ‘Arafah.

- b) On this day, the Prophet ﷺ started the day early, shortened his sermon and combined the prayers to devote the rest of his time to glorifying Allah and making du‘ā’. Ḥajj is about **strengthening your bond with Allah and spending time in intimate conversation (munājāh) with Him!**

- c) After the khuṭbah, he ﷺ made du‘ā’ until sunset. He was so **focused** on making du‘ā’ that even when the rein of his camel fell down, he grasped it with only one hand, and left his other hand raised towards the sky. **How strong was his connection with his Lord!**



Reflect

Despite being over 60 years old, undertaking a long journey from Madinah to Makkah, and being responsible for huge crowds, none of it came in the way of worshipping His Beloved!

TIP



Don't waste these precious hours waiting in food queues, sitting around waiting for lunch, or talking to others. These few hours are not meant for eating and socialising. Stay focused. Eat light, so that you don't feel bloated or sluggish, and instead fully focus on making du‘ā’.



Act

Take out your du‘ā’ list and beg Allah.

Making Du‘a on the Day of ‘Arafah

1) Fill your heart with humility, repentance and submission.

You have been waiting for years to make it to this great day. Allah has chosen you, out of billions of people, to witness this amazing day. The day has now arrived. What an incredible blessing! Allow these feelings to settle in your heart.

2) Express your helplessness, poverty and weakness to Allah.

Reflect on your sins that are weighing you down so heavily, and on the wasted hours of your life spent in disobedience to Him. Let the tears flow.

3) Act like a beggar.

Ibn ‘Abbās ؓ said, “I saw the Messenger of Allah ﷺ supplicating on the Day of ‘Arafah with his hands raised to his chest, like a beggar pleading for food” (Bayhaqī). This was the Prophet ﷺ whose past and future sins had been forgiven, yet he still stood for hours, begging. So what about us?

4) Be certain your du‘ā’ will be answered.

Allah is al-Karīm, the Most Generous; His bounty and grace is immense and no sincere effort is ever wasted. Why wouldn’t your du‘ā’ be answered when you’re surrounded by hundreds of thousands of tongues remembering Allah and hearts full of humility? Even if you’re not shown mercy because of your own deeds, you may be shown mercy because of the righteous around you.

TIP



These are the most important hours of your life. Spend as much time as you can in du‘ā’. If you find it difficult to make du‘ā’ for such a long duration, you can take short breaks and read from a du‘ā’ book, make dhikr or recite the Qur’ān, and then come back to making more du‘ā’. (For more tips on du‘ā’, see ‘Hajj and Du‘ā’ on pg. 185)

“

I have been making du‘ā’ on the Day of ‘Arafah for the last 50 years, and not a year passes by except that I see them (answered) as clearly as the light of the morning.

- One of the pious predecessors

”

- 2 'Arafah is the ultimate day of mercy and forgiveness. As the sun was about to set, the Prophet ﷺ gave the pilgrims the happy news and said to them: "O People! Jibrīl came to me just now. He conveyed the greeting of my Lord to me and said: '**Allah has forgiven the people** of 'Arafāt and Muzdalifah, and has taken over their responsibilities (He will fulfill the rights others have over them e.g. help them to repay their loans).'"

'Umar ؓ asked whether this was specific to them, to which the Prophet ﷺ replied, "It applies to you and to all who come after you until the Day of Judgement." 'Umar then said, "**Allah's grace is plentiful and beautiful!**" (at-Targhīb wa at-Tarhīb).

'Abdullāh b. al-Mubārak ؓ approached Sufyān al-Thawrī on the evening of 'Arafah. Sufyān al-Thawrī ؓ was sitting on his knees and weeping bitterly. 'Abdullāh b. al-Mubārak ؓ asked him: "Who is in the worst situation amongst these masses?" He replied: "**The one who thinks that Allah will not forgive him.**"

- 3 'Arafah comes from the root word 'a-r-f: to be aware of, to recognise. On the Day of 'Arafah, **you recognise your sins and acknowledge them**, and you also **recognise Allah for who He is**.



Act

In preparation for the Day of 'Arafah, take a moment to write down everything you know about Allah. If you're struggling, make it a goal to learn about His Names and Attributes. Read a book, listen to a lecture series and reflect on the Qur'ān to understand who Allah is.

- 4** This is the **day of freedom from the Hell-fire**. No matter the extent of your sins, sincerely beg Allah for forgiveness and to free you from the Hell-fire.

The Prophet ﷺ said, “There is no day in which Allah sets **free more slaves from Hell-fire** than the Day of ‘Arafah. Indeed, He draws near, and He then boasts about them to the angels and says: **‘What do these (slaves of mine) want?’**” (Muslim). This day is also **Shayṭān’s worst day in the year**. In just a few hours, years of Shayṭān’s efforts to mislead humanity come to naught. What enrages him even more is that not only does Allah free the pilgrims from the Hell-fire, but He frees the non-pilgrims too.



Act

Sincerely seek forgiveness for your sins and ask Allah al-‘Afuww (The Ever Pardoning) to completely wipe them off your record.

Ḥakīm b. Ḥizām ﷺ would stand in ‘Arafah with 100 camels and 100 slaves. He would then free the slaves for the sake of Allah.

The people would then start crying loudly, saying: “O Allah! Your slave freed his slaves, and we too are Your slaves, so free us (from the Hellfire).”

- 5** **Imagine the view of ‘Arafah from the heavens**. Imagine that Allah is boasting about you to His angels: “Indeed Allah ﷻ boasts to His angels about the people of ‘Arafah on the afternoon of ‘Arafah, saying: ‘Look at My servants; they came to Me dishevelled and dusty!’” (Aḥmad).



Reflect

How does it make you feel knowing you are in a gathering that Allah is boasting about to His angels? Another gathering Allah boasts about is when His servants come together to remember Him. How will you incorporate this into your life moving forward?

“

It is well known that on the eve of ‘Arafah, a level of imān, mercy, light, and blessing descends upon the hearts of the pilgrims that cannot be described in words.

- Ibn Taymiyyah ﷺ

”

- 6** **Recognise the great gift of Islam.** This day is also special because it was the day Allah ﷻ bestowed upon our ummah its greatest gift: **He perfected the religion of Islam** and completed His favour upon us.

‘Umar b. al-Khaṭṭāb ﷺ narrated: ‘Once a Jew said to me, “O leader of the believers! There is a verse in your (Holy) Book which you all recite; had it been revealed to us Jews, we would have taken that day (on which it was revealed) as a day of celebration.” ‘Umar ﷺ asked him, “Which verse?” The Jew replied:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا

“...Today I have perfected your religion for you, completed My blessing upon you, and chosen Islam as your religion...” (5:3).

‘Umar ؓ replied, “No doubt, we know the day and the place when this verse was revealed to the Prophet ﷺ. It was Friday and the Prophet ﷺ was standing at ‘Arafah” (Bukhārī).

7 The Day of ‘Arafah is a **reminder of the hereafter**:

- a) Remember the Day of Judgement as you see the millions and millions of people gathering on a plane from all sorts of life, completely dishevelled, begging, pleading and crying to Allah in desperation. ‘Arafah is an equaliser, just like the Day of Judgement is an equaliser: **your wealth, status or power will mean nothing**. Everyone will stand as slaves, answerable only to their Only Master: Allah.
- b) As you see the different groups of people, with their different skin colours and languages, following their leaders to the sacred sites, **reflect on the scene of the Day of Judgement**. All nations will gather with their Prophets and leaders, hoping for their intercession and worried about their outcome.
- c) Take a moment to look at the hundreds of thousands of people around you, all wearing clothing resembling the death shroud, reminding you of the one certainty in this life: **death**.
- d) Feel the **heat on your skin** and be reminded of your desperation on the Day of Judgement. If this short exposure is difficult, then what about the Day of Judgement, when the sun will be only a mile above your head, and the Day will stretch for 50,000 years? As you stand in ‘Arafah, you may find some areas with shade and others without. Let this motivate you to strive to be among the seven categories of people who will be **granted shade on the Day of Judgement**:
 - i. a just ruler,
 - ii. a young person who grew up in the worship of Allah,

- iii. one whose heart is attached to the mosques,
- iv. two people who love each other, meet each other, and depart from each other for the sake of Allah,
- v. a man who is tempted by a beautiful woman of high status but he refuses, saying, 'I fear Allah,'
- vi. one who spends in charity discreetly to the extent that his left hand does not know what his right hand has given,
- vii. and one who remembered Allah in private and he wept. (Bukhārī)



Reflect

How will you change your life from today to be amongst at least one of the **seven** categories above?

- e) In the final moments before maghrib, let the stillness and the silence around you remind you of the Day of Judgement where “... all voices will be hushed before the Most Compassionate. Only whispers will be heard” (20:108).

TIP



Go out and stand under the sun, even if it's for a short while.

8

Fill your heart with love for Allah. The Day of ‘Arafah is the annual gathering of all the lovers of Allah. Fill your heart with deep love for Allah: Your Creator, Master and Provider. Think of everything He does for you: how He takes care of you, overlooks your mistakes and conceals your sins. Allah, the King of the heavens and the earth, who needs nobody, is boasting about you

to His angels, saying: “Look at My servants; they came to Me dishevelled and dusty!” (Aḥmad). He appreciates your efforts and dishevelled, distressed state. Think of this and fill your heart with love, yearning and appreciation for your Most Generous Lord. Feel closeness to Him and long to meet Him.

- 9** The secret of ḥajj lies in the gathering of a large number of **righteous people** in a sacred place, at a sacred time. It occurs in a land filled with the signs of Allah, visited by the best of His creation through the ages, where His symbols are honoured, voices are raised in humble du‘ā’, and souls yearn for His mercy and forgiveness. When such sincerity and longing come together, **Allah’s mercy** and forgiveness inevitably pours down. This is why the Prophet ﷺ said, “Shayṭān has never been seen more **humiliated, defeated, despised**, and enraged than on the Day of ‘Arafah” (Muwaṭṭa’).
- 10** As the sun begins to set on ‘Arafah, this is one of the most bittersweet moments you will experience during the ḥajj. In these moments, you will cry out even more desperately to Allah begging Him for mercy and forgiveness. When the sun finally sets, a sense of **coolness and peace will settle over ‘Arafah**. This is the moment your heart will feel light and free; unburdened by the weight of sin.



Act

In this moment, open your notebook and jot down your thoughts and feelings. Don’t forget to **thank Allah** ﷻ for giving you the opportunity to experience the most blessed of moments in the year, in the most sacred of places, with the most amazing people. This is a gift many have never experienced.

- 11 Renew the covenant** you may have forgotten. Long before we entered the world, we all made a covenant at ‘Arafah when Allah asked us: “Am I not your Lord?”, to which we replied “Of course, we bear witness” (Aḥmad).



Reflect

It is as if Allah ﷻ brought you to ḥajj so that you would return to this very place as a reminder to feel regret for breaking your covenant and to renew it.



Act

Make a promise that you will **remain faithful** to what you have learned during your ḥajj, and to uphold it for the rest of your life after returning home.

Sufyān b. ‘Uyaynah ؓ was fortunate to perform ḥajj 70 times. Each year in ‘Arafah, he would longingly and lovingly plead to Allah: “O Allah! Do not let this be the last time with you (in ‘Arafah)!” In the year he passed away, he did not supplicate with this du‘ā’. When he was asked about this, he said: “I felt shy of Allah, the Exalted.”

Departing ‘Arafah

After the sun had set, the Prophet ﷺ remained waiting, and so did the Companions ؓ. His departure from ‘Arafah was delayed because he was waiting for Usāmah ibn Zayd ؓ. When Usāmah, the dark-skinned child of former slaves, finally arrived, some people of Yemen remarked, “Is it for this one that we were held back?” The Prophet ﷺ then made Usāmah ride behind him, who was around 16 years old at the time.



Reflect

Look at how Allah ﷻ honoured Usāmah ؓ and how the Prophet ﷺ utilised a golden opportunity to display the justice of Islam. Your worth in the sight of Allah is based on taqwā, and not on how you look or how much you own.

He ﷺ then set off for Muzdalifah. He advised his Companions to remain **calm when departing** ‘Arafah, saying: “People, remain **tranquil** and proceed easily...there is no virtue in rushing” (Nasā’ī).

Tranquillity encompasses: calmness, following orders, respecting the rights of others and refraining from chaotic and disturbing behaviour. **Tranquillity allows the heart to be present:** fully aware and in awe of the sacredness of the moment. When you slow down, you will be able to reflect deeply, take in the weight of your surroundings, and truly connect with the purpose of your journey.

TIP



You may find yourself waiting a long time for your coach to depart from ‘Arafah or for your coach to arrive in Muzdalifah. Don’t let frustration or impatience steal these precious moments. Instead, remain calm and patient, and fill your time with the remembrance of Allah, istighfār, takbīr, talbiyah and ṣalawāt.

Just before departing from ‘Arafah, ‘Umar b. ‘Abd al-‘Azīz ؓ said, “**The one who truly excels today is not the one whose camel reaches first (to Muzdalifah), but the one who has been forgiven.**” In other words, true success on this sacred day is not about who reaches Muzdalifah first, but it is about acceptance, forgiveness, and closeness to Allah.

Spending the Night and Standing in Muzdalifah

Upon reaching Muzdalifah, the Prophet ﷺ dismounted his camel, performed wuḍū' and Bilāl ؓ called the adhān. The Prophet ﷺ and his Companions ؓ then combined Maghrib and 'Ishā'. He did not offer any sunnah prayers in between them. He slept in Muzdalifah until just before dawn, leaving out the tahajjud prayers (which he never normally missed) so he could rest his body after a long day of worship and prepare for the busy day ahead.



Act

Go to sleep as soon as you have settled in Muzdalifah and prayed ṣalāh. Don't socialise or exert yourself in 'ibādah as you will need energy for the long day ahead.

The Secrets of Spending the Night at Muzdalifah

- 1 Detach your heart from the world. Spending the night at Muzdalifah makes you realise that you can survive without the luxuries of this world.
- 2 Remind yourself of the hereafter:
 - a) Seeing the hundreds of thousands of pilgrims, wearing simple white clothes, lying and sleeping on the dusty ground, right next to each other, is a reminder of the **grave**. Your status, your wealth and your power will not follow you there. In the end, it's just you, the dust, and your deeds.

b) The adhān of fajr which will awaken you serves as a powerful reminder of when the **trumpet will be blown**, raising you from your grave for the Day of Judgement.

- 3 Focus on Allah.** Ḥajj teaches you to navigate different conditions in life; from the comfort of 5-star hotels, to the simplicity of tents in Minā, to sleeping under the open sky on the ground in Muzdalifah. However, your priority is always **Labbayk: focusing on Allah**. This will equip your heart to remain focused on Allah ﷻ in every scenario in your life; whether you're in deep difficulties or extreme luxury, your focus should be Allah ﷻ.



Reflect

How do you deal with difficulties in your life? Do you constantly complain or is your focus your Lord?

- 4 Make constant dhikr.** Allah, in His infinite mercy, **cares for our physical well being** by allowing us to rest at night in Muzdalifah. Following this, He reminds us to **take care of our spiritual state** through His **remembrance** and du'ā': "...Remember Allah near al-Mash'ar al-Ḥarām (the sacred place - Muzdalifah) and remember Him, as He has guided you, for surely before it, you were among the astray" (2:198).



Reflect

On a daily basis: how much attention do you pay to your spiritual nourishment?

- 5 Thank Allah for guiding you,** for allowing you to experience the sweetness of īmān and for granting you this once-in-a-lifetime opportunity. It is truly an honour which should fill your heart

with gratitude to Him: “...And remember Him, as **He has guided** you, for surely before it, you were among the astray” (2:198).

6 Seek forgiveness. Allah ﷻ says,

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“Then depart from the place where the people depart from, and seek Allah’s forgiveness. Indeed Allah is All-Forgiving, Most Merciful” (2:199).

In the āyah above, you are told to seek forgiveness for the shortcomings in your worship and to humble your soul. You are merely one among a vast sea of servants. So if, at any moment, arrogance, self-admiration, or pride begins to creep in, seek forgiveness immediately as self-satisfaction is one of the biggest traps of Shayṭān.

Standing (Wuquf) in Muzdalifah

The Prophet ﷺ performed fajr at its beginning time. He then mounted his camel and went up to Mount Quzaḥ. He faced the qiblah and lifted his hands. He praised Allah, recited the talbiyah and made du‘ā until just before sunrise (for about an hour), in obedience to Allah’s command:

فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ

“...When you surge down from ‘Arafāt, remember Allah near al-Mash‘ar al-Ḥarām (the sacred place - Muzdalifah) and remember Him, as He has guided you, for surely before it, you were among the astray” (2:198).

The Prophet ﷺ asked his young cousin, al-Faḍl b. ‘Abbās ؓ, to pick seven small stones for him in Muzdalifah, and then raised them to show the people how the pelting should be done. He then left Muzdalifah just before sunrise.

The Secrets of Standing in Muzdalifah

Standing in Muzdalifah is an important rite of ḥajj and a truly blessed gathering. It completes the standing at ‘Arafah, and is a special opportunity for your du‘ās to be accepted.

Perform fajr at its beginning time. Then stand, face the qiblah and raise your hands in making du‘ā until just before sunrise. Praise Allah, declare His Oneness and repeat the talbiyah.

Depart for Minā before sunrise and on your way to Minā, engage in dhikr, du‘ā and the talbiyah as these are blessed moments.

As you stand in Muzdalifah, keep the following in mind:

- 1 **Appreciate Allah’s generosity.** From His mercy, Allah gives you another chance to stand (wuqūf) and engage in intimate conversation with Him. Many people miss out on this opportunity and rush to Minā.
- 2 **Humble yourself and make du‘ā in the best way possible.** See pg. 185.
- 3 **Remember that Allah will always destroy the oppressors.** The Prophet ﷺ stood on Mount Quzah. He clarified that although he had stood there, all of Muzdalifah was the ‘mawqif: place of standing.’ He then told the Companions to avoid Wādī Muḥassir, the valley where Abrahah’s elephant refused to move. The Prophet ﷺ hastened his pace through this area, as he did not want to be in a place where Allah’s punishment had descended.
- 4 **Disassociate yourself from the shackles of disbelief.** The polytheists would depart from Muzdalifah after sunrise. The Prophet ﷺ contradicted them and set off **before** sunrise (Bukhārī).

10th of Dhul Hijjah: The Day of Sacrifice

The 10th of Dhul Hijjah is known as the Day of Naḥr (sacrifice) and Eid al-Aḍḥā. The Messenger of Allah ﷺ said: “**The greatest day in the sight of Allah is the Day of Naḥr** and then the Day of Qarr (11th of Dhul Hijjah)” (Abū Dāwūd).

The Journey From Muzdalifah to Mina

The Prophet ﷺ once again made another young Companion ride with him: his cousin al-Faḍl b. ‘Abbās ؓ. The Prophet ﷺ stopped to answer people’s questions. A young beautiful woman came to ask the Prophet ﷺ a question and the Prophet ﷺ noticed al-Faḍl was looking at her. So the Prophet ﷺ turned to him and, noticing his gaze, took hold of his chin and turned his face away.



Reflect

The Prophet ﷺ was accessible to all, and everyone felt comfortable to speak directly to him. He was also very understanding of the feelings of men and women and showed them how to behave.



Reflect

The Prophet ﷺ invested in people, especially the youth. This teaches us a powerful lesson: we often focus so much on building structures, fancy mosques, and establishments, but we forget the most important investment: fellow believers and especially the youth. What are you doing to ensure that you’re investing in people?

The journey from Muzdalifah to Minā is remarkable, especially if you're walking. The spirit of the ḥujjāj you will witness is amazing. The **buzzing and electric atmosphere** will transform your fatigue into determination and fill your heart and body with renewed energy. All around you, the sound of the talbiyah and takbīr will reverberate through the air reminding you of the single aim that unites every pilgrim: **the pleasure of Allah.**

TIP



If you are healthy to walk from Muzdalifah to the Jamarāt (around 4 miles), you should seize this opportunity and **walk**.



Reflect

As you walk, take a moment to appreciate the **power of the collective**. The purpose of the ummah is to uplift and support each other. You'll witness believers helping one another: sharing water, offering a cool spray, and encouraging one another to keep going. This is what the ummah is all about. In your own life, **what are you doing to uplift the ummah?** As you witness massacres of Muslims in Palestine and across various parts of the world, what are you doing to fulfil your duty?

Stoning the Jamarat

The Prophet ﷺ then reached the Jamarāt with Bilāl ؓ and Usāmah b. Zayd ؓ to his sides, one holding his she-camel and the other shading him ؓ with his robe. Upon throwing each stone, he said, “Allāhu Akbar”.



Reflect

Bilāl was a black, former slave. Usāmah was the son of former slaves. The Prophet ﷺ chose them out of everyone, and practically **demonstrated the beauty, justice and equity of Islam.**

The stoning of the Jamarāt should take place after sunrise on the 10th of Dhul Ḥijjah. When you reach the Jamarah al-‘Aqabah and are about to begin pelting, stop reciting the talbiyah. At the Jamarah, throw the seven pebbles, one by one, saying ‘Allāhu Akbar’ with each throw. It is not necessary to hit the large pillar; the goal is simply to get the pebble into the basin.

The Secrets of Stoning the Jamarat

Stoning the Jamarāt is one of the most spiritually uplifting aspects of ḥajj. To understand its significance, it is important to reflect on the **story of Ibrāhīm**. Ibrāhīm ﷺ did not have a child until he was over 80 years old. At his old age, Allah blessed him with a son, Ismā‘īl. When Ismā‘īl ﷺ grew up, Ibrāhīm ﷺ was faced with a great test. Allah ﷻ says,

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئِي إِيَّيْ أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ قَالَ
يَأْتَابَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

“Then when the boy reached the age to work with him, (Ibrāhīm ﷺ) said, “O my dear son! I have seen in a dream that I am sacrificing you. So tell me what you think.” He replied, “O my dear father! Do as you are commanded. Allah willing, you will find me steadfast” (37:102).



Reflect

Ibrāhīm ﷺ is **the best friend of Allah** so why did he ask Ismā‘īl ﷺ? It shows us the open line of communication he had with his son. Ibrāhīm’s own father was terrible, but this was not an excuse he used and instead he became **the best father**. What kind of a parent are you? What sort of relationship do you have with your children?

As Ibrāhīm ﷺ was on his way to sacrifice his son, Shayṭān came to him in the form of a man, trying to dissuade him from obeying Allah’s

command. Ibrāhīm ﷺ took seven pebbles and threw them at him, causing Shayṭān to flee. This happened **three** times.

As you stone the Jamarāt, reflect on the following:

- 1 Remember Ibrāhīm ﷺ.** Through this act, you are remembering and honouring the story of Ibrāhīm ﷺ.
- 2 You can fight both human and jinn devils.** Shayṭān is weak; he fled with just the throwing of pebbles. Thus, if your īmān is strong, you too can battle both human and jinn Shayṭān.
- 3 Know your eternal enemy.** Allah ﷻ says, “Surely Shayṭān is an enemy to you, so take him as an enemy. He only invites his followers to become inmates of the Blaze” (35:6).
- 4 Use your weapon.** The remembrance of Allah is the most powerful weapon against Shayṭān. Allah ﷻ says, “Indeed, when Shayṭān whispers to the righteous, they remember (their Lord) then they start to see clearly” (7:201).
- 5 Understand the purpose.** The purpose of stoning the Jamarāt is to establish the remembrance of Allah. The Prophet ﷺ said, “Ṭawāf around the Ka’bah, walking between Ṣafā and Marwah, and the stoning of the Jamarāt were only prescribed to **establish the remembrance of Allah**” (Tirmidhī).
- 6 Always seek refuge in Allah from Shayṭān.** Isti’ādah (seeking protection) is a great act of worship through which you acknowledge Allah’s ultimate power, and your own weakness in combating the unseen enemy without His help.
- 7 Beware of the tricks of Shayṭān.** He is notorious for distorting the truth and convincing you that the sins you’re committing are

acceptable because “everyone is doing them” or because “they’re not that bad.” Allah ﷻ says, “O humanity! Indeed, Allah’s promise is true. So do not let the life of this world deceive you, **nor let the Chief Deceiver deceive you about Allah**” (35:5).



Reflect

What actions do you sometimes justify by telling yourself they’re ‘not that bad’? Have you normalised a sin because it’s socially accepted, or because you’ve seen others doing it too?



Act

Ask Allah to forgive you for the sins you are aware of and also the sins that you are unaware of.

8 Don’t be a slave to Shayṭān. When you throw these seven pebbles and say ‘Allāhu Akbar’:

- a) You are also committing to disobey Shayṭān, following the example of Ibrāhīm ﷺ.
- b) You are affirming that Allah is Greater than:
 - i. your servitude to Shayṭān;
 - ii. the desires you have been following;
 - iii. the bad habits you’ve struggled to break and;
 - iv. the sins you’ve been committing.
- c) When you’re throwing each pebble, feel as though you’re ripping out the servitude to Shayṭān in your heart and throwing it away into the basin, never to return to it again. Ḥajj is the journey of **freedom from the shackles of your nafs**. You are throwing away your sins and servitude to Shayṭān.

The Sermon of the Prophet ﷺ on the 10th of Dhul H̥ijjah

The Prophet ﷺ asked Jarīr b. ‘Abdillāh ؓ to gather the people as he wanted to speak to them.

He sat on his camel on the morning of the 10th in between the Jamarāt and gave a long sermon. He ﷺ began by praising and thanking Allah. He then mentioned:



A true Muslim is the one who keeps all Muslims **safe from his tongue and hand.**



A true believer is the one whom people **trust** with their lives and property.



A muhājir (migrant for Allah's sake) is the one who **abandons all sins.**



A mujāhid (striver) is the one who **strives in obedience** to Allah.



Parents should not harm their children and vice versa.



Protect yourself from Shayṭān.



Human blood, property and honour are forbidden for you (to claim unlawfully) just like the violation of the sanctity of this day in this month.



There are three vital things for a believer: **ikh̥lās** (sincerity), giving **sincere advice** to those in authority and **staying with the Muslim community.**

The Prophet ﷺ concluded with: “I do not know whether I will meet you after this day. May Allah have mercy on anyone who listens to my words, understands and conveys them to others.”

He also requested: “Let those of you who are present inform those who are absent.”

He ﷺ then lifted his head to the sky and said: “Have I delivered my message?”, to which the people replied: “Yes.” He then said: “My Lord, bear witness!” thrice.

Sacrificing an Animal

The Prophet ﷺ sacrificed 63 camels with his own hands (equating the years of his life). He told ‘Alī ؑ to sacrifice the rest and cook a portion for them to eat. He also told the Companions ؓ, “Whoever wishes to take a portion may do so.”

The Prophet ﷺ said, “There is nothing more beloved to Allah that a slave can do on the day of Naḥr than spill blood (i.e. qurbānī). On the Day of Judgement, it will be brought forth with its horns, hair, and hooves. Indeed, the **blood will be accepted by Allah even before it spills on the ground**, therefore whole-heartedly delight in (performing the sacrifice)” (Tirmidhī).

The Secrets of the Sacrifice

The sacrifice commemorates the **īmān and submission of Ibrāhīm ؑ**. Ibrāhīm ؑ was commanded to sacrifice his son: a son who was born after many years of childlessness; a source of solace after being forced to leave his homeland; and a model child who was the coolness of his eyes. He was not asked to send his beloved son to war, rather he himself was asked to sacrifice him with **his own hands**. The purpose of this test was not to sacrifice his child, but to **remove the love of anyone other than Allah** from his heart.

The following are some secrets of sacrificing an animal:

- 1 **Keep Allah at the centre of your heart.** Ibrāhīm ؑ taught us how to fully slaughter our nafs and **submit** to Allah with unwavering **sincerity**. In an era where it has become fashionable to question everything and only follow what aligns with our (deficient) intellect, we should look to Ibrāhīm ؑ **who didn't ask: 'Why?'** Instead, he **submitted** and **fully obeyed** Allah and for that, he was rewarded handsomely. If you want to be the *khalīl* (best friend) of Allah then nothing should hold a greater place in your heart than Allah.

What Allah wants from you is your heart; a heart which fully submits to Him, which melts out of His love, crumbles from His fear, and gives preference to Him over everything and everyone.



Reflect

What is competing in your heart with Allah? Do you love Him more than anything else in the world? You can assess this by reflecting on what or whom you give preference to over the command of Allah.



Act

Allah ؑ does not ask you to put a knife to your children's necks, but He asks you to sacrifice other things, be it time, money, our desires or even societal pressure to conform. Write down **one** thing that you will give up today for Allah's sake.

- 2 **Remember that the intended outcome is taqwā.** The ultimate aim of sacrifice is not the shedding of blood or the offering of meat. It is the cultivation of taqwā: "Never does their meat or their blood reach Allah, but what does reach Him is your taqwā (piety)..." (22:37).



Reflect

Take a moment out during the Day of Nahr and reflect on the lesson of sacrifice. Think about your life: what inclinations do you have that are not in line with what Allah wants, be they ideological, physical or emotional?

3

Share your wealth with the poor. Allah ﷻ says, “We have made camels part of the symbols of Allah for you. There is much good in them for you, so invoke Allah’s name over them as they are lined up for sacrifice. Then when they have fallen down dead, eat from it, and **feed those who do not ask, as well as those who do...**” (22:36). A portion of the slaughtered animal should go to the poor: this is their right and is a form of purification of your soul.

The wisdom in a portion of the animal going to the poor is that you will choose the best animal for yourself and so the poor also receive from the best.



Reflect

When you give to those in need, do you give from **what you love**? Or do you give what’s **left over or no longer of use to you**? Allah ﷻ says, “You shall never attain righteousness unless you donate some of what you love. Whatever you spend, Allah is fully aware of it” (3:92).



Act

Write down a material item you love the most. When you go home, donate it to the most needy. This will help you achieve true righteousness.

4 Remember, glorify and declare the Oneness of Allah. Allah ordained sacrifice so that you remember Him, glorify Him and proclaim His Oneness through your actions, by sacrificing for Him Alone. Allah ﷻ says, “For every ummah (religious community), We prescribed the act of sacrifice, so that they may **invoke the name of Allah** over the livestock He provided for them: So, your God is One God, so submit to Him Alone...” (22:34). Dhikr is the **hallmark** of the qurbānī and these blessed days.

5 Thank Allah. Thank Him for guiding you to Islam, and for giving you the ability to remember Him and to perform the rites of sacrifice: “...He has subjugated the [animals] to you in this way so that you may **glorify Allah** for having guided you...” (22:37).

The sacrifice is a reminder that Allah has given you this great gift of being able to rear, slaughter and consume delicious meat. Although an alien concept to us because of our excessive consumption of meat, for many around the world, this is the only time in the year when they can consume a liberal amount of meat.

“

I used to forbid you to store the meat of the sacrificed animals for more than three days so that there would be enough for everyone. But now Allah, the Mighty and Sublime, has bestowed plenty upon us, so eat, give in charity and store. Indeed, these days are the days of eating, drinking and remembering Allah.

- Prophet Muhammad ﷺ (Nasā'ī)

”

Shaving the Head

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُؤْفُوا نُذُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

“Then, they must remove their dirt, fulfil their vows, and make ṭawāf of the Ancient House” (22:29).

After finishing his sacrifice, Ma‘mar b. ‘Abdillāh came to the Prophet ﷺ to shave his head. The Prophet ﷺ joked with him saying, “Ma‘mar, Allah’s Messenger lets you have his head when your blade is in your hand”. Ma‘mar replied saying, **“This is a favour Allah has bestowed upon me,”** to which the Prophet ﷺ replied, “Then I will sit still for you.”

The Companions surrounding the Prophet ﷺ were eager to not allow a single hair to fall to the ground and instead collected it. Upon shaving the left part of his head, the Prophet ﷺ called upon Abū Ṭalḥah and gave him all the hair from his left side. The Prophet ﷺ then prayed for the men who shaved their heads **three** times, saying: “Allah, bestow your mercy on those who shaved,” and prayed once for those men who trimmed their hair. (Bukhārī).



Reflect

Abū Ṭalḥah, his wife Umm Sulaym and his step-son, Anas served and welcomed the Prophet ﷺ in Madinah. The Prophet ﷺ chose this day to repay the favour, and honour Abū Ṭalḥah, and in what a blessed way! Allāhu Akbar!



Act

You are going for ḥajj so don’t prevent yourself from the maximum reward and shave your head instead of simply trimming it (for men only). There is a much greater reward in shaving and you have the honour of the Prophet ﷺ **praying for you three times!**

He ﷺ then put on his normal clothes and ‘Ā’ishah ﷺ applied musk on him with her own hands.

The Secrets of Shaving the Head

1) Visualise your sins falling away.

For every hair that gets shaved, you gain a reward and a sin gets wiped away (Bazzār).

2) Remove your ego.

Shaving your hair is the final act of shedding **pride** from your heart. You are removing the last trace of **ego** before standing in humility at the House of Allah.

3) Get ready for a new you.

Shaving your hair signifies a new birth, a new beginning, and a new you: “Whoever performs ḥajj for the sake of Allah and refrains from intimate relations and sins will return as **free of sin** as the day his mother gave birth to him” (Bukhārī).



Reflect

You have had your sins forgiven, you have slaughtered your nafs and you have removed any trace of arrogance. You have gone through the process of transformation, both spiritually and physically. Now, you are ready to go to Allah’s House.

Tawaf al-Ifadah

This is it. The whole journey was meant to build you up to come to the House of Allah: the ultimate destination.

Refer to the ṭawāf section on pg. 83. Along with the secrets mentioned there, internalise these additional secrets during your ṭawāf al-ifāḍah (otherwise known as ṭawāf al-ziyārah):

- 1 **Go to Allah with a heart overflowing with love.** ‘Ifāḍah’ comes from the word ‘fayḍān’ which means a flood or burst. When you go to His House, you are **bursting with emotions, feelings** and desires to be close to Allah.
- 2 **Liberate your heart.** **الْبَيْتُ الْعَتِيقُ** mentioned in the verse above (22:29) has three meanings:
 - a) Ancient.
 - b) Free from the sovereignty and ownership of anyone.
 - c) Honoured and revered.

When doing ṭawāf of ‘al-Bayt al-‘Atīq’, you are hoping that Allah will liberate your heart from all of its desires and its enslavement to Shayṭān. And now, **your heart is liberated, free to worship Allah.**

The **ultimate freedom is the freedom of the heart.** When the heart is free from all of the shackles of the dunyā, it tastes a comfort and joy that cannot be matched by anything.



Reflect

Does your heart feel free? If not, what is holding it back? A truly free heart is one that seeks only to please Allah; not to chase its own desires or the approval of others.

After ṭawāf, the Prophet ﷺ prayed two rak’ahs (refer to ṭawāf section on pg. 83 for detail).

The Prophet ﷺ then went to the Zamzam well and saw people from the family of ‘Abdul Muṭṭalib working there, pulling out the water. He also commended them saying “Carry on with this good work”. He drank the water and said: “Had it not been for fear that you may be overwhelmed, I would have worked with you” i.e. He was fearful people may treat it as a sunnah and thus most would want to do it causing congestion.



Act

Be in the service of people. Be giving and forgiving, not demanding and expecting.

TIP



When packing for ḥajj, pack lightly, but take one nice outfit to wear after coming out of iḥrām, just before going to the house of Allah for ṭawāf al-ifāḍah. You will want to look nice and present yourself in the best way.

Sa‘y

The Companions ﷺ who performed tamattu‘ then did sa‘y. Refer to the sa‘y section on pg. 94.

The Additional Secrets of the Day of Nahr

- 1 Reflect on the **kindness of Allah**. The Day of Naḥr highlights the mercy of Allah. Allah gave His servants flexibility in performing the rites of ḥajj e.g. choosing between shaving or trimming the hair.
- 2 Reflect on the **mercy and compassion displayed by the Prophet** ﷺ on the Day of al-Naḥr:
 - a) One man asked the Prophet ﷺ: “I shaved my head before

stoning.” The Prophet ﷺ told him: “Do the stoning now, there is no harm.” Others asked: “I performed ṭawāf before stoning.” He ﷺ replied once again, “There is no harm.”

- b) Even when it came to shaving or trimming the hair, the Prophet ﷺ made du‘ā’ for mercy for those who trimmed. He did not limit it only to those who shave, although he did pray for those who shaved three times over.

TIP



Don’t sweat the small stuff or lose your hair over the minute details of ḥajj. **Stay focused on the bigger picture.** The actions of ḥajj are surrounded by mercy: if a duty can’t be fulfilled due to a valid reason or has been unintentionally missed out, there’s no sin, just compensation in most cases. Don’t panic if you make a mistake or are unsure about something. Consult a scholar who will be able to guide you.



Reflect

Imagine, the Prophet ﷺ accomplished all of this: stoning the Jamarah, giving a speech, answering questions, assigning camping places, slaughtering 63 animals with his own hands, shaving his head, changing his clothes, going to Makkah, doing ṭawāf, blessing people and then going back to Minā, all in the space of half a day. Allah blessed him and his time immensely, and he was thus able to deliver the enormous message in 23 years of his blessed life too.

Ṣall Allāhu ‘alayhi wa sallam.

11th, 12th and 13th of Dhul Hijjah: The Days of Tashriq

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ

“And remember Allah on the appointed days. Whoever departs swiftly in two days is not sinful, neither are those who stay behind (till the third), so long as they are mindful (of Allah). And be mindful of Allah, and know that you will be gathered before Him” (2:203).

The three days following the Day of Naḥr (Eid al-Aḍḥā) are the Days of Tashrīq (the 11th, 12th and 13th of Dhul Ḥijjah). These days are included among the days of Eid and are **from the greatest days of the year**. The Messenger of Allah ﷺ said, “The greatest day in the sight of Allah is the **Day of Naḥr** (10th of Dhul Ḥijjah) and then the **Day of Qarr** (11th of Dhul Ḥijjah)” (Abū Dāwūd).

The 11th is known as the **Day of Qarr** because the pilgrims reside in Mina for worship (qarra means to reside), whilst **Naḥr** is in reference to the slaughtering of the animal.

These three days are specified for glorifying Allah, and pelting the Jamarāt.

Stoning the Jamarat

After midday on the 11th of Dhul Ḥijjah, the Prophet ﷺ walked to the Jamarāt. Starting at the first one, he threw seven small stones, glorifying Allah with each stone. He then walked away from the crowd, stopped

and faced the qiblah, continued to praise Allah and made du‘ā’ for a very long time (equivalent to the time it takes to recite Sūrah al-Baqarah).

He ﷺ then walked to the second Jamarah doing the same as the first, but making du‘ā’ for an even longer period.

He ﷺ then walked to Jamarah al-‘Aqabah, threw seven stones, glorifying Allah with each one, and walked away without stopping.

He ﷺ repeated the above on both the 12th and 13th of Dhul-Ḥijjah.



Reflect

The du‘ā’ after stoning embodies your complete reliance on Allah in every moment of your lifelong battle against the human and jinn devils.



Act

Ensure you make du‘ā’ for as long as possible after stoning the first two Jamarāt on these days.

The Secrets of Stoning the Jamarat

This has been covered in detail previously. Please refer to pg. 130.

Staying in Mina

The Prophet ﷺ stayed in Minā until the 13th of Dhul Ḥijjah. Do your best to follow the sunnah by spending the nights in Minā, instead of returning to your hotel. These are also days of eating, drinking and remembering Allah. Thus, during these days, try to eat from your uḍḥiyah (qurbānī) if possible.

TIP

You may have exited your iḥrām, but the days of ḥajj are not yet over. Don't wait for the days to finish so you can get back to Makkah or to your hotel. Instead, treat each day as a special gift from Allah.

The Secrets of Staying in Mina

- 1 **Keep busy in the remembrance of Allah.** This is when you have the most time in ḥajj so make the most of this precious free time. Thank Allah for the immense blessings He has bestowed upon you for allowing you to complete your ḥajj, and seek forgiveness for all of your shortcomings during your journey. Allah ﷻ says,

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ، وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

*“When you have fulfilled your sacred rites, **remember Allah** as you used to remember your forefathers, or even more. There are some who say, “Our Lord! Grant us good in this world,” but they will have no share in the hereafter... Yet there are others who say, “Our Lord! Grant us good in this world and good in the Hereafter, and protect us from the torment of the Fire” (2:200-1).*



Reflect

- a) People used to remember their forefathers and parents during these days, but Allah is telling us to remember Him even more.

- b) Remember Allah as you used to remember your parents when you were young:
 - i) Just as you clung to your parents, seeking comfort from them, cling to Allah.
 - ii) Just as you never strayed too far from your parents, never drift away from Allah.

It is the remembrance of Allah that truly elevates His servants and not boasting about ancestors. The scale for human value is the scale of taqwā: the scale of connection to Allah, His remembrance, and consciousness of Him. People will be weighed by this scale, and their worth and ultimate outcome will be determined according to it.

2 Eat with the intention to gain strength to remember Allah. The Messenger of Allah ﷺ said, “The Days of Tashrīq are the days of eating, drinking and the remembrance of Allah” (Muslim).

Ibn Rajab رحمه الله mentioned that eating and drinking during these days is not merely indulgence, but a way to gather strength for continued remembrance and worship of Allah. He writes, “The Days of Tashrīq combine both blessings of the body and the heart for the believers: the blessings of the **body** through eating and drinking, and the blessings of the **heart** through dhikr and gratitude. This is a completion of all blessings. Furthermore, whenever they thank Allah for a blessing, their gratitude in itself is another blessing; and this requires further gratitude. And gratitude never ends.”

- 3 Reflect on the brotherhood and unity of the believers.** The brotherhood in Islam takes a vivid expression here. It is a testament to the beauty of Islam.



Act

Look around you and see the variety of people, from all corners of the world, speaking different languages and coming solely to remember Allah and to please Him. How does that make you feel?

- 4 Appreciate the Divine hospitality.** Minā is a gesture of Divine hospitality. Allah ﷻ invited you to visit His House and you responded. You offered what you could as a gift: your sacrificial offering (qurbānī). Allah accepted it from you and then out of His generosity, provided a banquet for you lasting a further three days.
- 5 Live a minimalist life.** Minā teaches you how little material possessions you actually need to live. It strips life down to its essentials: a small space to sleep, few possessions which fit in a bag, and sincere worship. Away from the comforts of home, you learn that true richness lies in contentment, and that you can thrive with far less than you think.



Reflect

How can you live more simply, without being trapped by the constant pressure to buy more, have more, earn more and do more, all in the name of happiness?

- 6 Renew your pledge to Allah and His Messenger ﷺ.** Minā was the place in which the people of Madinah first heard about the message of Islam from the Prophet ﷺ; it was the place in which

they would return for two years, speaking to the Prophet ﷺ and pledging allegiance to follow him, paving the way for the spread of Islam. It was in this place where they pledged the following:

“You pledge allegiance to me upon hearing and obeying in times of energy and laziness; to **spend** (in Allah’s cause) in hardship and ease; to enjoin what is right and forbid what is wrong; to **speak the truth** for the sake of Allah, not fearing the censure of any critic; and that you will **support me** when I come to Yathrib (Madinah), protecting me as you would protect yourselves, your wives, and your children. If you do so, then **Paradise is yours**” (Aḥmad).



Reflect

How are you fulfilling your pledge to Allah ﷻ and His Messenger ﷺ? The Anṣār sacrificed their wealth and lives for the sake of Allah’s dīn. What will you sacrifice for Allah’s dīn? What is your project to help the ummah?

- 7 Focus on taqwā.** Allah ﷻ says, “And remember Allah on the appointed days. Whoever departs swiftly on the second day (from Minā) is not sinful, neither are those who stay behind (till the third), so long as they are mindful (of Allah). And be mindful of Allah, and know that you will be gathered before Him” (2:203).

This is a timeless command for taqwā, especially once you have completed ḥajj. It reminds you to carry the taqwā you embodied during ḥajj into every moment of your life.

Taqwā isn’t just for sacred seasons. Unlike the people of Jāhiliyyah, who returned to sin and corruption once ḥajj ended, you are told to remain **steadfast**.

Hajj should result in a permanent transformation to the state of taqwā and not just a temporary change.

- 8 Seek opportunities to do good.** You will see poverty and people sleeping on the floor without any tents.



Act

Find someone in real need. Give them a generous gift. Imagine they've just made du'ā' to Allah, and your gift is the answer to that prayer. See how their love for Allah deepens and their connection to Him increases.



Reflect

Imagine how this act will increase Allah's love for you.

- 9 Remember you are Allah's guest.** The Messenger of Allah ﷺ said: "The Days of Tashrīq are the days of eating, drinking and the remembrance of Allah" (Muslim).



Reflect

You are Allah's special guests. That's why fasting is prohibited in these days. Look at how generously He treats His guests. How generous are you with your guests?

- 10 Free yourself from Shayṭān.** The last thing you do when leaving Minā is stoning the Shayṭān, indicating that you have fully liberated yourself from him and your lowly desires.

Remembering Allah in the Days of Tashriq

You should remember Allah ﷻ considerably more in the Days of Tashrīq. ‘Umar b. Khaṭṭāb ؓ used to say the takbīr in Minā. The people on hearing him would similarly say the takbīr which would result in the valley of Minā echoing with takbīr.

Continue reciting the takbīrāt of tashrīq once after each farḍ ṣalāh until ‘aṣr of 13th Dhul Ḥijjah:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

Allah is the Greatest. Allah is the Greatest. There is no god worthy of worship but Allah and Allah is the Greatest. Allah is the Greatest and all praise is for Allah Alone.

The wisdom of repeating the takbirāt with fervent passion is to **allow the greatness of Allah to become entrenched in the hearts of all Muslims**. It is a reminder that it is only Allah ﷻ who is deserving of complete servitude and obedience. When uttering the takbirāt, this reality should be embedded in your heart and mind.

There is special importance given to the remembrance of Allah before, during and after the Days of Tashrīq. As the Days of Tashrīq mark the end to a great season of worship, an apt way of **completing these rites** is with the **remembrance of Allah**.

Similarly, in the Qur’ān, Allah commands us to perform dhikr after the completion of various deeds (e.g. ṣalāh, ḥajj, jumu‘ah, fighting in His path). The deeper meaning of this command is that whilst other actions may come to an end, the remembrance of Allah continues for the believers in this life and the hereafter.

“

All actions come to an end with the ending of this life and nothing of it remains in the hereafter. As for the remembrance of Allah, it endures into the hereafter. The believer lives upon the remembrance of Allah, dies upon it and will be resurrected upon it.

- Ḥasan al-Baṣrī ؓ

”

Departing From Mina

After completing the rituals at Minā, the Prophet ﷺ encamped at Khayf Banī Kinānah, where he led the congregation in zuhr, ‘aṣr, maghrib and ‘ishā. He ﷺ said, “Seventy Prophets offered prayers here” (Bayhaqī). As people began to leave for home, he told them, “No one should depart without **bidding farewell to the Ka’bah**” (Abū Dāwūd).



Reflect

15 years ago, in the same place, the Quraysh and the Banū Kinānah tribe made a treaty to boycott the Banū Hāshim and Banū Muṭṭalib clans (the Prophet’s relatives) to suppress the Prophet ﷺ and his message. Yet, 15 years later, the light of Allah had spread, despite the attempt of the disbelievers. Allah granted the Prophet ﷺ a great victory: **He perfected His grace upon him ﷺ and made the religion of Islam complete.**

Tawaf al-Wada‘

This is the moment of departure: the final goodbye. The most bittersweet moment of ḥajj is when the sun is setting on ‘Arafah; and the second is during the ṭawāf al-wada‘, when you’re leaving the House of Allah. It is a great honour and you don’t know when you will be invited to return.

The Last Prayer by the Blessed House

The Prophet ﷺ went to the Ḥaram to perform the farewell ṭawāf before dawn on the 14th of Dhul-Ḥijjah. He then led fajr by the Ka‘bah, reciting Sūrah al-Ṭūr.

He then left Makkah, taking the Kudayy route, until he arrived at Dhū Ṭuwā, where he stopped and waited for the rest of his Companions to catch up.



Reflect

The mission of the Prophet ﷺ had been accomplished and the message had been delivered. These were an immensely blessed 10 days. No one imagined that as he ﷺ was bidding them farewell, he was also bidding farewell to this world. No one imagined that it would only be two months and a few days when he ﷺ would leave this world and be united with his Lord.

Ṣall Allāhu ‘alayhi wa sallam.

The Secrets of Tawaf al-Wada‘

Please refer to pg. 83 for the section on ṭawāf. Along with the secrets mentioned there, internalise these additional secrets during your ṭawāf al-wada‘ (the farewell ṭawāf):

- 1 **Let this be your final act in Makkah.** Don't dilute it with shopping or distractions. End your journey with worship. Just as the first act of ḥajj is seeing the Ka'bah and performing ṭawāf around it, the final act of ḥajj is also ṭawāf.



Act

Beg Allah for acceptance during your final ṭawāf.

- 2 **Fill your heart with gratitude.** This ṭawāf is an expression of gratitude and thanks for the immense kindness and blessings bestowed by Allah upon you.

The Best Days Come to An End

As your ḥajj comes to an end, conclude with the following:

1 Ask Allah to accept your ḥajj.

Wuhayb b. al-Ward ﷺ recited:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَأَسْمِعِلْ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

“And (remember) when Ibrāhīm raised the foundation of the House with Ismā’īl, (supplicating), ‘Our Lord! Accept (this) from us. You are indeed the All-Hearing, All-Knowing’” (2:127)

He then cried saying, “O **Friend** of The All-Merciful (Khalīl al-Raḥmān)! You were raising the foundations of the House of The All-Merciful, and you were scared that it would not be accepted from you!”

2 Thank Allah.

Thank Him for inviting you to His House and granting you the opportunity to complete this blessed journey. Countless people have longed to visit His House, dedicating their lives to preparing for the journey, yet Allah chose to call you. Don’t take this blessing for granted.

3 Seek forgiveness.

Like all other acts of worship, ask Allah ﷻ to forgive your shortcomings and sins. Ibn Rajab ﷺ writes: “Istighfār (seeking forgiveness) is the seal of all righteous acts: ṣalāh, ḥajj, and the night prayer are concluded with it, and gatherings are concluded with it...”

4 Hope and fear.

Do not be deceived by your acts of worship. Have hope in Allah ﷻ that He will accept it from you, and at the same time feel scared that your acts of worship will not be accepted.

The righteous predecessors would strive to perfect their deeds and then would **worry** about whether their deeds would be accepted. ‘Alī b. Abī Ṭālib ؓ said, “Be more concerned with Allah’s acceptance of a good deed than with doing the good deed itself. Have you not heard Allah say: ‘Allah only accepts from the people of taqwā’ (5:27)?”

Similarly, Allah ﷻ says, “And those who give that which they give with their hearts full of fear...” (23:60).

‘Āishah ؓ said, “I said, ‘O Messenger of Allah: Does ‘And those who give that which they give with their hearts full of fear... (23:60)’ refer to the person who commits adultery, steals and drinks alcohol?’ He ﷺ replied, ‘No, O daughter of Abū Bakr! Rather it is the one who fasts, gives charity, performs ṣalāh, **whilst he fears that it will not be accepted from him**’” (Ibn Mājah).

May Allah, al-Karīm, through His endless mercy, generosity and blessings return you home safely, free from sin, ready to start a new life. And may He, through His infinite grace, welcome you into your true and everlasting home: Jannah, in the honoured company of the Prophets, the truthful, the martyrs, and the righteous. What a beautiful homecoming that will be *bi’idhnillah*.

“

I witnessed the predecessors exerting their utmost efforts in performing righteous deeds, but upon performing them, anxiety would befall them as to whether their deeds would be accepted or not.

- ‘Abd al-Azīz b. Abī Rawwād 🕌

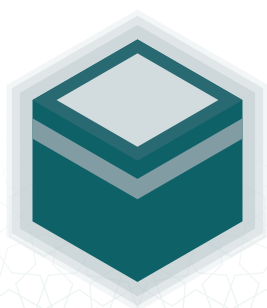
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Part 3



Delve Deep:
The Goals of
Hajj

To truly benefit from your journey, it's important to understand the deeper goals of ḥajj. This chapter focuses on those core objectives. While the previous chapter explored the wisdoms behind each step of the journey, this one helps you see the bigger picture, linking each act of ḥajj to the goals of ḥajj. By understanding these connections, your ḥajj will not just be a physical journey, but a deeply transformative one, *bi'idhnillah*.



Hajj: Tawhid and Ikhlas

Allah ﷻ created the heavens, the earth and everything in between them for one and only reason: that **He Alone is worshipped, loved and obeyed**. This is the essence of tawḥīd: affirming the Oneness of Allah. A core element of tawḥīd is ikhlāṣ (sincerity): to do **everything solely for the sake of Allah**.

Tawhid in Hajj

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ
وَالرُّكَّعِ السُّجُودِ

“And (remember) when We designated for Ibrāhīm the site of the House, (saying,) “Do not associate anything with Me as My partner, and purify My House for those who do ṭawāf, stand (in ṣalāh), and bow and prostrate themselves” (22:26).

The primary objective of building the Ka’bah was to establish the sincere worship of Allah Alone, without any partners. Reflecting on the rituals and supplications of ḥajj highlights that the entire journey revolves around the tawḥīd of Allah, from the first act to the last.

You start with the talbiyah: the motto of ḥajj. Jābir ؓ said, “The Prophet ﷺ entered the iḥrām with **tawḥīd** i.e. the talbiyah” (Muslim). He referred to the talbiyah as ‘tawḥīd’ due to it being the essence of ḥajj.

Through the talbiyah, you emphasise the absolute Oneness of Allah and disassociate yourself from shirk. You acknowledge that all dominion and blessings are from Him Alone, and you declare your commitment

to Him Alone. This is a statement you will repeat throughout your ḥajj, so that it becomes deep-rooted in your heart.

Ḥajj should lead you to reflect upon the aspects of your life where you may have deviated from tawḥīd. For those who once called upon others besides Allah, made vows to others, or sought benefit and protection from anyone other than Allah, **ḥajj teaches them to disassociate from all such practices** and to dedicate all acts of worship to Allah Alone, thereby returning them to the purity of tawḥīd.



Ikhlas

When the Prophet ﷺ set out to perform ḥajj, he said, “O Allah, a ḥajj in which there is **no showing off nor reputation sought**” (Ibn Mājah).

This highlights one of the greatest goals of ḥajj: **pure tawḥīd and sincere devotion to Allah**. The very first pillar of ḥajj is ikhlāṣ: to purify your intention and to **do everything solely for the sake of Allah**. It is through sincerity that your efforts are accepted.

The Messenger of Allah ﷺ said, “Actions are according to intentions” (Bukhārī). During ḥajj, before you do anything, rectify your intentions and only intend the pleasure of Allah. The stronger and purer your intention is, the greater the reward will be.

It is very easy to start a deed with sincere intentions, but then find halfway through the deed that you are not doing it only for the sake of Allah. Sufyān al-Thawrī رحمه الله said, “I have never dealt with anything more difficult than my intention; it keeps changing on me.” Thus, constantly renew your intentions. Be conscious of your intentions **before** doing a good deed, **during** it, and **after** it.

The Golden Secret: Turn Every Deed into Worship

An intention can transform ordinary permissible actions, like eating or sleeping, into acts of worship. Our beloved Prophet ﷺ said, “Indeed you do not spend anything **seeking the pleasure of Allah**, except that you will be rewarded for it, including what you place in your wife’s mouth” (Bukhārī).

Use ḥajj to train yourself in maximising your intention. Be mindful of each action and always ask yourself: Why am I doing this?

“

Indeed I hope for reward for my sleep just as
I hope for reward for standing in prayer.

- Mu‘adh b. Jabal ﷺ

”



Reflect

What intentions can you have for the ‘ordinary’ permissible actions to turn them into acts of worship? E.g. **sleeping and eating** to gain energy for worship.

Once you master this golden secret, even the smallest, most ordinary actions can effortlessly bring you incredible rewards.

Living for Allah

Allah ﷻ instructed the Messenger of Allah ﷺ to: “Say, ‘My prayers and sacrifice, my **life and death**, are all **for Allah**, Lord of all the Worlds. **He has no partner**. This is what I am commanded, and I shall be the first of those who submit to Him” (6:162-3).

Internalising tawhīd and ikhlās results in dedicating your life completely to Allah. Living for the sake of Allah requires you to align every intention and action solely with seeking Allah’s pleasure. Your goal in every movement, moment of stillness, interaction, silence, and speech is to please your Lord.

It is, however, a demanding path: full of **hardship**, struggle, and immense **striving**. Those who live for Allah bear difficulties that others, whose hearts are void of this profound and noble meaning, could never endure. Could Nūḥ ﷺ have endured mockery,

humiliation, and the burdens of da‘wah for 950 years if he had not lived those years with Allah and for Allah? Could Yūsuf ﷺ have patiently borne imprisonment, had he not been a man whose life was lived with Allah? Could Ibrāhīm ﷺ have faced his people and remained steadfast against their harm and oppression without that connection? Could Ayyūb ﷺ have patiently endured years of severe illness, pain, and hardship without finding intimate companionship with his Lord during those trials?

All of them realised that just as all matters belong to Allah, so too must **one’s entire life be lived for Him**. It is this spiritual reservoir and storehouse of īmān (faith) that made it easy for those who lived for Allah to **embrace death in His cause** without hesitation.

Let ḥajj be a turning point in your life; the moment where you make a firm pledge to live for Allah and dedicate your life to Him. Align your entire being with pleasing Him. Love Him, be in awe of Him, and place all your hopes in Him. Seek help from Him, sacrifice for Him and submit to Him. This is what it means to truly live for Allah.

Hajj and ‘Ubudiyyah

There is a secret which enables you to race ahead in your journey to Allah. It is ‘ubūdiyyah: servitude. ‘Ubūdiyyah is a state of the heart, which manifests itself in external acts of worship. The goal of all physical acts of worship is to attain the state of ‘ubūdiyyah. ‘Ubūdiyyah is to fully **humble** yourself to Allah, **submit** to Him and **love Him** more than anyone else.

‘Ubudiyyah: Submission

Hajj is a magnificent act of worship and a profound display of devotion. It embodies the essence of **servitude to Allah** (‘ubūdiyyah), marked by **deep humility**, surrender, and brokenness before the Almighty. You leave behind the comforts and pleasures of this world, migrating to your Lord, abandoning your wealth, family, and homeland.

You distance yourself from your usual life, shedding your familiar clothes for two simple garments, bareheaded and humbled before your Lord. You forsake perfume, intimacy, and luxury. You move between sacred sites with a **heart full of reverence**, eyes brimming with tears, and a tongue constantly in remembrance: seeking Allah’s mercy and fearing His punishment.

Your constant cry throughout the journey is: “*Labbayk Allāhumma labbayk*: Here I am, O Allah, here I am.” I have submitted to You, my Lord; I answer Your call, obey Your command, and surrender to Your will.

Hajj is a school of servitude which teaches you **absolute obedience and submission to Allah**, even when it goes against your intellect or rational reasoning. Some of the rituals of hajj (e.g. stoning the Jamarāt or walking between Ṣafā and Marwah) have no clear rationale or natural appeal. You may wonder why you circulate the Ka'bah seven times and not six or eight; or why you throw seven stones instead of six or eight. Unlike zakāh, fasting, or ṣalāh, which the mind can easily comprehend, the acts of hajj are driven purely by obedience. They symbolise true **servitude ('ubūdiyyah)**, as the only reason you perform them is because Allah ﷻ has commanded it.

During hajj, you move between the sacred sites not by your own choice, but in obedience to Allah's command. You settle, depart, and delay, not out of habit or preference, but in submission. For example, although you are normally required to pray on time, in 'Arafah you are ordered to delay maghrib. This is not out of negligence, but in obedience to your Lord; you are a servant of Allah, and not a servant to your prayer routine or habits.

Hajj calls you to submit not just in thought, but in **heart and action**. By stepping outside the bounds of routine and reason, you learn true **submission**: following Allah's commands without always seeking explanation, and having īmān in the unseen.

'Ubudiyyah: Love

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

"And those who believe are stronger in love for Allah" (2:165).

Allah created you a human and not a lifeless machine. Deep within you lies an innate need to connect with, love, and long for the One who created you.

Your connection with your Lord is not merely a legal or rational one, limited to obeying commands and avoiding prohibitions. Rather, it is also a connection of **love**; a bond that must be accompanied by tenderness, yearning, passion, longing, and devotion.

These feelings are encapsulated in the statement of tawhīd: *lā ilāha illa Allāh*. The word ‘ilāh’ (god) is rooted in deep emotion. It comes from the Arabic phrase ‘aliha al-faṣīl,’ describing a weaned baby camel crying out in longing for its mother: its ‘*ilāh*’ (i.e. what it most yearns for). Thus, the word ‘ilāh’ is tied to **intense love, longing, and attachment**. So when you say: “*Lā ilāha illā Allāh*” [There is no god worthy of worship but Allah], it is a declaration of what’s in the heart: a profound attachment to Allah, through which you express your deepest **yearning, fear, hope and love for Him**.

As humans, we are always in search of something we can see with our own eyes, something to which we direct our yearnings, satisfy our deep longing, and fulfill our desire for awe and closeness. This search drives us to undertake the journey to His House. Ḥajj, therefore serves not only as a legal duty or a ritual act, but as a deeply emotional and spiritual journey; one that speaks to the heart and fulfills a profound, **built-in human longing for connection with the Divine**.

“

At times, a person yearns for their Lord with the deepest longing, and they seek something to fulfil that yearning; and they find nothing that satisfies it except the pilgrimage.

- Shāh Waliyyullāh al-Dihlawī

”

Hajj: A Journey of Love

Hajj is ultimately a journey of love. At the heart of every act and ritual is a spirit of love, surrender, and longing for the Divine.

You are attending the annual gathering of His lovers at His House; a gathering to which He Himself has invited you. Undoubtedly you will face obstacles, but you are still desperate to attend because you love Him.

In your dishevelled state, you resemble the distressed lover. With deep passion and yearning, you repeatedly chant ‘Labbayk’: here I am my Lord, my heart is for You.

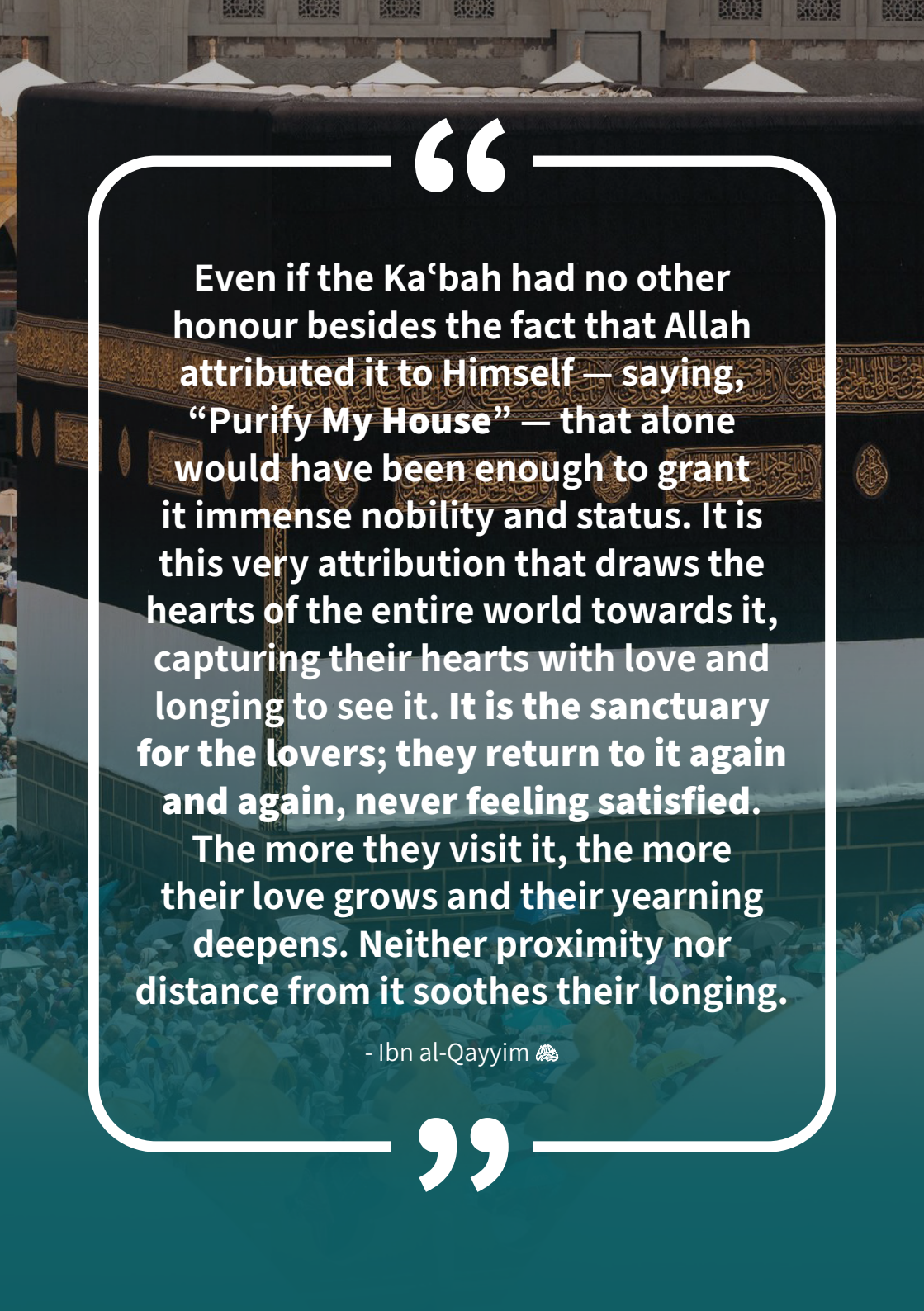
With this love, you enter His House in the land He blessed. With deep reverence and love you circle it. Your heart overflows with His love, and you become oblivious to your surroundings.

You then run up and down Şafā and Marwah, like a lover desperately in search of his beloved. You journey to Minā and subsequently to ‘Arafah, where your deep longing for your Lord is fulfilled: you have never felt this close to Him before.

And then comes the stoning at the Jamarāt. Your heart pleads: O Allah, my Beloved, help me to cast aside everything that comes between me and You. Especially Shayṭān who wishes to come in between us.

You remember how Ibrāhīm ﷺ preferred the love and obedience of Allah over the love of his own son, and how he placed the knife to his son’s throat. You pray: O Allah, make me like Ibrāhīm, Your khalīl.

Then you sacrifice an animal. In the past, you have made small sacrifices for Him, your Beloved. But today, your resolve is different. You are ready to sacrifice everything. For Him. **To live for Him and to die for Him.**



“
Even if the Ka‘bah had no other honour besides the fact that Allah attributed it to Himself — saying, “Purify My House” — that alone would have been enough to grant it immense nobility and status. It is this very attribution that draws the hearts of the entire world towards it, capturing their hearts with love and longing to see it. It is the sanctuary for the lovers; they return to it again and again, never feeling satisfied.

The more they visit it, the more their love grows and their yearning deepens. Neither proximity nor distance from it soothes their longing.

- Ibn al-Qayyim 🕌

”

Hajj and Following the Footsteps of Ibrahim ﷺ

One of the main purposes of ḥajj is to renew your connection with the leader and founder of the Abrahamic monotheistic path: **Ibrāhīm, the close friend (khalīl) of Allah**. It is to be inspired by his spirit, preserve his legacy, and **align your practices with his example**. Through this, you are able to reflect on the current condition around the world, correct the deviations or corruptions that may have crept into your life, and restore everything back to its original source and foundation.

Shāh Waliyyullāh ؒ writes: “One of the objectives of ḥajj is to conform with the traditions inherited from our masters Ibrāhīm and Ismā‘īl ؑ for they are the leaders and legislators of the **ḥanīfiyyah** (pure monotheistic) religion for the Arabs. Prophet Muhammad ﷺ was sent to revive this faith and elevate its word, as Allah ﷻ said, ‘...[Follow] the religion of your father Ibrāhīm... (22:78).’”

Ibrahim ؑ: The Khalil of Allah

Ibrāhīm was born into a household of idol custodians. His father was one of the greatest caretakers of idols in the land. He carved them, sold them, and served at the grand temple, tying his life to idolatry both in belief and profession. And what a heavy dilemma it is, when **faith is bound to livelihood**, when **religious emotions are intertwined with material interests**.

Nothing in this spiritually dark environment would normally ignite faith or inspire compassion or rebellion against the pagan superstitions, **except a pure heart**. A heart that is prepared for Prophethood and

destined to shape a new world: “And indeed, We had granted Ibrāhīm sound judgement early on, for We knew him well (to be worthy of it)” (21:51).

His journey began with a revolution that many revolutions never even reach. **He began at home**, right within the house he was born into and compelled to reside in. The Qur’ān narrates, in its miraculous style, how Ibrāhīm **destroyed the idols**, how their worshippers were enraged, confused, and speechless, and how they **took revenge by casting him into fire**, only for Allah to make it **cool and safe** for him. Then came his bold and eloquent debate with the tyrant king.

Ultimately, Ibrāhīm’s revolution led to **alienation in his own homeland**. Society rejected him, the regime hunted him, but he didn’t flinch. He had expected it all along. He left his land at peace with himself, having safeguarded his true treasure: **belief in Allah**.

He set off, wandering through a world saturated in idolatry, falsehood, and self-worship, until he arrived in Egypt, only to face another trial. There, he became the target of humiliation when the ruling king lusted after his wife Sārah ﷺ, but they both escaped unharmed. They settled in the land of al-Shām (Greater Syria). There, he resumed his call to reject idols and to worship Allah Alone.

He found peace in living in al-Shām: a land rich in fertility, abundant in provision, and overflowing with natural beauty. Yet soon, he was commanded to head toward a land that was completely different to al-Shām in terms of fertility and water.

Ibrāhīm was selfless. He never considered himself **entitled to a particular land** or attached to any specific homeland. He was entirely **at the disposal of divine command**, viewing the world as his country and the human race as his family.

He was ordered to travel with his wife Hājar and their infant son. They arrived in a narrow valley surrounded by barren mountains on all sides, where the climate was harsh, water was absent, and there was no companionship. There, he was commanded to leave his weak and helpless wife and young child; **relying solely on Allah**, submitting to His command, and surrendering to His will.

There was no panic, no fear, no overprotectiveness or hesitation, no boredom or despair, no weakness in resolve, and no doubt in the promise. It was a rebellion against worldly logic, defiance of nature and abandonment of material means. It was faith in the unseen, and trust in Allah when every certainty crumbled.

The fear became a reality: the infant suffered from thirst, the mother was desperately thirsty too. No hope existed in a small spring from which she could quench their burning thirst. Then the maternal instinct surged in her, overflowing with love and concern for her child. She ran back and forth between two mountains in frantic, tearful search of water, or of someone who might have it.

She returned to check on him to assure herself that he was alive, driven by her fear for his life. She rushed again, in search of water or a sign of human life, caught between the **agitation stirred by nature and the calmness inspired by īmān**. Being the wife of a Prophet and the mother of a Prophet to-be, she knew that seeking causes does not contradict reliance on Allah. She was agitated but not despondent, firm in her belief, yet neither inactive nor lazy.

A scene never before witnessed by the heavens unfolded. Divine mercy was stirred, and miraculously, the water of Zamzam gushed forth. It became a **blessed, eternal spring** that never runs dry: a source of nourishment and healing, a fountain of blessing and reward. It quenched generations past and will continue to quench generations to come.

Allah immortalised this desperate act, born of a faithful and sincere woman, and turned it into a rite required of the greatest minds, philosophers, and rulers in every age and generation. No pilgrimage is complete without walking between those same two mountains: Şafā and Marwah.

Sa'y is the **best representation of a Muslim's stance in the world**. It blends **reason and emotion, sense and belief**. The Muslim uses reason to pursue their worldly needs, but sometimes follows the heart, which often runs deeper than reason.

The Muslim lives in a world surrounded by temptations, adorned with superficial beauty, but they pass through it like the one walking between Şafā and Marwah; **not attaching to anything, not bound by anything**.

Their goal and focus lie ahead. Life is seen as a limited number of laps, traversed in obedience to Allah and in imitation of their righteous predecessors. Their faith does not prevent them from striving and seeking, nor does their striving diminish their trust and reliance on Allah. It is a **movement powered and defined by 'love' and 'obedience'**.

The child grew up, reaching the age when the bond of fatherhood becomes strongest. He began to accompany his father and work with him. The great father, filled with deep human affection and love, felt an intense attachment to his son, the very apple of his eye. And herein lay the test. For his heart was no ordinary heart. It was the sound heart specially chosen for Divine love. It was the heart of **the Friend of the Most Merciful** (Khalil ar-Raḥmān). Love does not tolerate a partner nor a rival. What then of Divine love?

Then came the command: **Ibrāhīm received a vision to sacrifice his beloved son**. And the visions of Prophets are revelations. The vision

came again, and he realised this was a firm command, not a mere dream. He decided to consult his son, as such an act could not be fulfilled without his acceptance and willingness. And what did he find? He found in him the **peak of righteousness, intelligence, sacrifice, and surrender to God's will**. After all, he was a Prophet, son of a Prophet, and great grandfather of a Prophet:

"...O my dear son! I have seen in a dream that I am sacrificing you. So tell me what you think." He replied, "O my dear father! Do as you are commanded. Allah willing, you will find me steadfast" (37:102).

Then something unimaginable occurred. The father set out with his noble, beloved son; the father to sacrifice his son, and the son to obey his Lord and his father. Both submitted completely to Allah's command. **Shayṭān**, who is sworn to lead astray and prevent human happiness, tried to turn them from obedience, tempting them with the love of life, but both rejected him. They were determined to fulfill the command of Allah.

The moment arrived. The son lay down for slaughter. The father placed the knife on his son's throat and exerted himself to make the cut... and **Allah willed it, and so it happened**.

But the goal was not the sacrifice of Ismā'īl, rather, it was the sacrifice of any love that competes with Divine love. That competition was wiped out by placing the knife on the throat. Ismā'īl was born so he could live, thrive, and have descendants, among them the final Prophet and Master ﷺ. **How could he be sacrificed before this destiny was realised?**

So Allah ransomed Ismā'īl with a ram from Paradise, and made it a lasting tradition for his descendants and followers: to offer sacrifices during the days of Eid, commemorating that great act of devotion.

“Then when they submitted (to Allah’s Will), and Ibrāhīm laid him on the side of his forehead (for sacrifice), We called out to him, “O Ibrāhīm! You have already fulfilled the vision.” Indeed, this is how We reward the good-doers. That was truly a revealing test. And We ransomed his son with a great sacrifice, and blessed Ibrāhīm (with honourable mention) among later generations: Peace be upon Ibrāhīm (37:103-9).

Allah immortalised **the story of Shayṭān’s attempt** to mislead Ibrāhīm by commanding **the stoning ritual** at the very spots where the devil had tried to deter him. This symbolic act, repeated annually during the best days of the year, **stirs the believers to reject Shayṭān**, to demonstrate defiance against him, and reflects a **believer’s constant struggle against evil**. It is a moment of spiritual joy and emotion, if the faith is genuine, the understanding deep, and the surrender complete. It reminds the believer of his eternal battle with Shayṭān and his allies, as Shayṭān is left humiliated.

Time passed. Ismā’īl, once a small child, was now a strong young man, honoured by Allah with prophethood and leadership. Ibrāhīm’s call had borne fruit, spreading wide and far. Yet it needed a centre and sanctuary to gather around. There were plenty of palaces for kings and many temples for tyrants, where desires were obeyed and Shayṭān was worshipped. **But there was no House purely dedicated to Allah on His Earth**, purified for His worshippers.

Now that the foundations of faith were established and the Muslim nation had begun to form, **Ibrāhīm was commanded** to build **the House of Allah**, a sanctuary of safety and monotheistic worship.

Father and son worked together to build this humble yet majestic structure. They carried stones and raised the foundation, all the while praying:

“And (remember) when Ibrāhīm raised the foundation of the House with Ismā’īl, (supplicating), ‘Our Lord! Accept (this) from us. You are indeed the All-Hearing, All-Knowing. Our Lord! Make us both submit to You, and from our descendants a nation that will submit to You. Show us our rituals, and accept our repentance. You are truly the Acceptor of Repentance, Most Merciful” (2:127-8).

Thus the House was built, founded on **unparalleled faith and sincerity**. Allah accepted it and decreed its preservation. He adorned it with majesty and grace, turned hearts toward it, and made it the **object of love and longing, the magnet of hearts**. People yearn to reach it even if they must crawl on their foreheads. They offer their very souls to be near it, despite its location in a barren land, away from natural beauty and urban splendor.

Then, Ibrāhīm ﷺ was commanded to **proclaim**:

“Proclaim the pilgrimage to all people. They will come to you on foot and on every lean camel, travelling through every deep mountain pass. so they may obtain the benefits (in store) for them, and remember the Name of Allah on appointed days over the sacrificial animals He has provided for them. So eat from them and feed the distressed, the poor. Then, they must remove their dirt, and fulfill their vows, and make ṭawāf of the Ancient House” (22:27-9).

During the time of **Prophet Ibrāhīm ﷺ**, the world was obsessed with relying on material causes. They believed these causes had independent power and influence. They regarded them as deities besides Allah. This attachment and veneration of causes became a form of **idolatry**, distinct from their previous idolatry of worshipping idols and statues.

The life of Ibrāhīm was a **revolution against all forms of idolatry** and a call to pure, untainted monotheism. It was a testimony to Allah’s boundless power over all things: that He creates out of nothing, that He is the Creator and Owner of all causes, and that He can separate

causes from their effects. He can bend the laws of nature as He wills and when He wills.

When people lit a fire to burn Ibrāhīm and said: “Burn him up to avenge your gods, if you must act” (21:68), Ibrāhīm had complete faith that **fire is under Allah’s control**. Burning is not an unchangeable quality inherent in fire. It’s a characteristic entrusted to it, a tool. If Allah wills, He gives it permission to burn. If He wills, He restrains it and transforms it into coolness and peace. So Ibrāhīm entered the fire calmly, with full faith and complete trust.

And so it happened: “We ordered, ‘O fire! Be cool and safe for Ibrāhīm!’ And they intended to harm him, but We made them the worst losers” (21:69-70).

People also believed that life was only possible in places of abundance: fertile lands with flowing water and food. They sought such places for their families, choosing to settle in prosperous, fertile regions that allowed easy trade and livelihood.

But **Ibrāhīm defied this norm**, this over-reliance on material causes. He chose for his small family, a barren valley, without crops, without trade, completely isolated from the bustling world and its centres of prosperity and trade. He entrusted them to Allah, and **prayed** for provision and for hearts to be drawn to them. He asked that fruits be brought to them not through any known cause or worldly means, but by Allah’s will.


He said, “Our Lord! I have settled some of my offspring in a barren valley, near Your Sacred House, our Lord, so that they may establish prayer. So make the hearts of people incline towards them and provide them with fruits, so that they may be thankful” (14:37).


Allah answered his prayer. He ensured provision and safety for them. The barren land (Makkah) became a hub for blessings and fruits, as Allah says: "...Have We not established for them a safe haven (in Makkah) to which fruits of all kinds are brought as a provision from Us? But most of them do not know" (28:57) and "They must worship the Lord of this House, who gave them food against hunger, and gave them security against fear" (106:3-4).

He left them in a land with no water to quench thirst. Yet, from the sands, **water burst forth**, flowing endlessly, enough for all to drink and carry back to their homelands. He left them in a desolate place, however, it soon became a go-to destination: a place people flocked to from every direction and every distant path.

Thus, the life of Ibrāhīm was a challenge to the materialistic excess of his age, a **defiance of the worship of causes**, and a demonstration of pure faith in Allah's absolute power. It showed that Allah's will is above all else. And that is how Allah dealt with him, subjugating the causes for him and brought forth wonders that left human minds astonished.

Hajj and Ibrahim

Ḥajj represents a living commemoration of what was uniquely characteristic of Prophet Ibrāhīm . In particular, his devotion to **monotheism**, his rejection of material causes, his complete **reliance on Allah**, his **sacrifice** in His cause, and his unwavering preference for Allah's pleasure and obedience.

Every step in ḥajj, from the iḥrām, standing at 'Arafah, Muzdalifah, stoning the Jamarāt, walking between Ṣafā and Marwah, and ṭawāf, is all a living re-enactment the spirit of Ibrāhīm . It is a rebellion against worldly customs, false traditions, artificial standards, and counterfeit ideals. It is a renewal of the strong faith, deep love, ultimate sacrifice, and supreme selflessness that Ibrāhīm embodied.

Continuing the Legacy of Ibrāhīm ﷺ

The annual gathering of Ibrāhīm's followers at ḥajj maintains **the bond between Ibrāhīm and his spiritual children**. It renews the meanings, beliefs, and goals of his mission, ensuring the survival of his faith and the preservation of humanity's greater purpose. Allah says in the Qur'an:

"Allah has made the Ka'bah, the Sacred House, a sanctuary of well-being for all people, along with the sacred months, the sacrificial animals, and the garlands. All this so you may know that Allah knows whatever is in the heavens and whatever is on the earth, and that He is fully aware of everything" (5:97).

Ḥajj is a call for all people to follow the path of Ibrāhīm, to absorb his spirit, and to carry his message forward in every era and every land. It is a timeless reminder to continue the Abrahamic mission: to strive for truth, stand firm against falsehood, and call humanity to devotion to Allah.

[Taken from *al-Arkān al-Arba'ah* by Shaykh Abū al-Ḥasan al-Nadwī ﷺ]



Reflect

What are you doing to carry forward the Abrahamic legacy of spreading the true message of belief in One God?



Reflect

How would you feel if you had to leave your loved ones in a barren land? Is your tawakkul as strong as Ibrāhīm ﷺ's? Do you believe that sacrifice for the sake of Allah will lead to greater good, even if the wisdom is not immediately clear?




Reflect

Who or what holds the deepest place in your heart? Is it your spouse, your children, your parents, your friends, your career, your looks, or your intellect? When their desires clash with what Allah asks of you, whose pleasure do you choose? Are you willing to put Allah first even when it costs you?



Reflect

Ibrāhīm  threw stones at Shayṭān to silence his whispers and stay true to Allah's command. Which habits, distractions, or excuses do you need to 'throw' away for the sake of your hereafter?

Hajj and Dhikr

Dhikr is the essence of ḥajj. At each stage of the journey, Allah ﷻ commands dhikr: ‘Arafah, al-Mash‘ar al-Ḥarām (Muzdalifah), the sacrifice, and the Days of Tashrīq. The Prophet ﷺ said, “Ṭawāf around the Ka’bah, walking between Ṣafā and Marwah, and the stoning of the Jamarāt were only prescribed to **establish the remembrance of Allah**” (Tirmidhī).

When Allah ﷻ commanded His close friend Ibrāhīm ؑ to proclaim the pilgrimage to the people, He ﷻ said: “Proclaim the pilgrimage to all people. They will come to you on foot and on every lean camel, travelling through every deep mountain pass, so they may obtain the benefits (in store) for them, and **remember the Name of Allah** on appointed days over the sacrificial animals He has provided for them...” (22:27-28). In this verse, Allah ﷻ clarifies the purpose of the pilgrimage: dhikr. Ḥajj, at its core, is a journey of remembrance.

The Best Pilgrims

A man asked the Messenger of Allah ﷺ, “Which warriors are the best?” He ﷺ replied, “Those who remember Allah the most.” The man asked, “Which of those who fast are the best?” He ﷺ replied, “Those who remember Allah the most.” Then the man mentioned ṣalāh, zakāh and ḥajj, and each time the Messenger of Allah ﷺ replied, “Those who remember Allah the most.” Abū Bakr ؓ said to ‘Umar ؓ, “Those who remember (Allah) have taken all the good,” at which the Messenger of Allah ﷺ remarked, “Yes, indeed!” (Aḥmad).

Thus, the pilgrim who engages in the most dhikr is the one who

receives the greatest reward. Dhikr is not limited to words, but includes all actions that bring a person closer to Allah.

Racing for Rewards

During the final pilgrimage, the Prophet ﷺ said, “Keep walking, this is Jumdān (a mountain near Makkah). The ‘Mufarridūn’ have outdone everyone.” The Companions ﷺ asked, “Who are the ‘Mufarridūn?’” He ﷺ replied, “The men and women who **frequently remember Allah**” (Muslim).

Some of the Companions had raced ahead of others in this physical journey. The Prophet ﷺ took this opportunity to remind them that the real journey is the **journey of the heart** to its Creator. And that the secret to racing ahead in this journey is abundant dhikr. Thus, the true winners are those who remember Allah the most.

The Secret of Dhikr

Dhikr is not just a repetition of words. Its secret lies in **tafakkur: deep reflection and the presence of the heart**. Doing dhikr with the presence of your heart will lead you to knowing Allah, and awakening your love and shyness of Him. It also leads you to fearing Him and being mindful of Him. It prevents you from falling short in obeying Him and protects you from belittling sins. Remembering Allah with your tongue alone does not produce these benefits; and if it does produce any of these benefits, they will be minimal.

To do dhikr mindfully, **reflect on Allah’s Perfect Names**, and His signs around you: humans, animals, nature etc. Contemplating the beauty, harmony and vastness of the earth, the solar system, and the heavens will help you appreciate Allah’s greatness.

Today, we live in an age of distraction. Our hearts are clouded by

endless disturbances, images and doubts, which leave us struggling to focus when doing dhikr. Physically and mentally detaching ourselves from our devices at certain times is vital if we wish to experience the reality of dhikr.

TIP

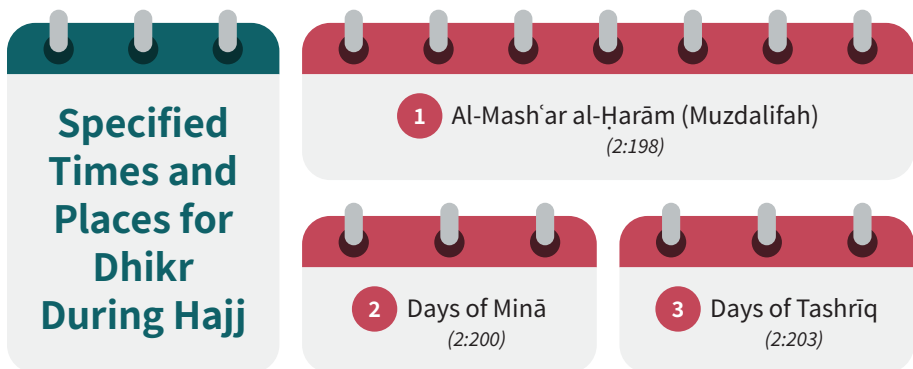


Perform your morning and evening adhkār outside, especially on days when the skies are clear and you can appreciate the beauty of Allah’s creation. Remember to switch off your smartphone.

Ibn al-Jawzī رحمہ اللہ explains, “The heedless one says **سُبْحَانَ اللَّهِ** out of habit. As for the conscious one, **he is constantly thinking about the wonders of creation, or the awesome nature of the Creator**, and this thinking drives him to say **سُبْحَانَ اللَّهِ**. Thus, this tasbīḥ is the fruit of these thoughts, and this is the tasbīḥ of the conscious ones...

Likewise, they **think about the ugliness of past sins**, and this leads them to ponder, to have anxiety and to have regret. The fruit of this thought is that they say **أَسْتَغْفِرُ اللَّهَ**. This is the true tasbīḥ and istighfār. As for the heedless, they merely utter these out of habit. And what a difference there is between the two types...”

A Lifetime of Dhikr



4 Sacrificing the animal
(22:28)

5 Ṭawāf
(Tirmidhī)

6 Sa'y
(Tirmidhī)

7 Pelting the Jamarāt
(Tirmidhī)

Along with the aforementioned times specified for dhikr, you should fill your days with both general dhikr (e.g. saying subḥānallah, alḥamdulillah in unlimited quantities) and the specific daily dhikr (e.g. morning and evening adhkār, after ṣalāh).

Being in sacred places softens the heart and makes it easier to remember Allah with **reflection**. Use your time in ḥajj to train yourself in mindful dhikr; not just with words, but with full **presence of heart**. Let it become a habit that stays with you long after your ḥajj ends.

To learn more about the deeper meanings of various adhkār and their virtues, refer to 'My Dhikr Companion' by Life With Allah or the free Dhikr&Dua app.

“

The best and most beneficial dhikr is when one remembers Allah with the tongue and the heart, it is from the Sunnah adhkār, and one is conscious of its meaning and its purpose.

- Ibn al-Qayyim ﷺ

”

Hajj and Du‘a

The Messenger of Allah ﷺ said, “The warrior in the path of Allah, the pilgrim, and the person performing ‘umrah are **the guests of Allah**. He invited them so they responded to Him; **they asked Him, so He gave them**” (Nasā’ī).

You have been invited by Allah as His guest. This is the perfect time to ask Him for all your needs and desires, and to pour your heart out to Him in secret conversation (*munājāh*).

Ḥajj is filled with opportunities to make du‘ā, but making the most of them requires preparation: both strategy and stamina. At every step of the journey, aim to follow in the footsteps of the Prophet ﷺ, who made abundant du‘ā throughout ḥajj.

It is sunnah to make du‘ā in the following times and places during ḥajj:



Du‘ā’ whilst travelling



Ṭawāf



Between al-Rukn al-Yamānī and the Black Stone



At the Multazam



Whilst drinking Zamzam



At Ṣafā and Marwah



The Day of ‘Arafah: between ḡuhr and sunset



In Muzdalifah, especially between fajr and sunrise



After pelting the first and second Jamarāt

Du‘a: Your Lifeline

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

“And your Lord said: ‘Call upon Me; I will respond to you...’” (40:60)

Du‘ā’ is the essence of worship. It is every moment, minute and hour in which you pour your heart out to Allah, praise Him, seek His forgiveness and beg Him. Du‘ā’ helps you to realise how pathetic, poor and powerless you are; and how Great, Generous and Gracious Allah is. You realise that you cannot do a single thing without Him leading you to completely submit to Him and express your ‘ubūdiyyah (servitude) to Him.

Du‘ā’ is a **whispering conversation with Allah**, your Creator, Lord and Sustainer. You ask Him because only He can give. He has power over everything, whilst you have none. His knowledge encompasses everything, whilst you know little. He is the Lord and you are His slave.

The Messenger of Allah ﷺ said, “There is nothing more honourable to Allah than du‘ā’.” Whilst fellow humans will tire of your persistent questioning and begging, Allah, the Generous Lord, does not stop

giving and is angered when you **don't** ask of Him! The Prophet ﷺ said, "Allah is angry with those who do not make du'ā' to Him" (Tirmidhī).

The Secret of Du'ā

The secret to making du'ā' is to express **your utter need of Allah, with deep humility, desperation and dependence**. Beg Him as though your life depends on it and you cannot survive without it.

Another often-neglected secret is dedicating a significant portion of du'ā' to **praising Allah**, glorifying Him, and asking Him by His Most Perfect Names. Don't just rush to ask for what you want. Instead, feel closeness to your Lord as you praise Him and recognise who He is ﷻ.

Both of these secrets are reflected in the du'ās of the Prophets in the Qur'ān, and especially in the du'ās of our beloved Prophet ﷺ, during ḥajj and beyond.

Ḥajj creates the ideal set of conditions which makes your du'ā' more likely to be accepted. The physical exhaustion from walking, the sleepless nights, and the intense heat wear you down. Stripped of comfort, dressed in simple garments, and far from your usual conveniences, you begin to feel like a beggar, utterly dependent on Allah's mercy. In this state of vulnerability, humility and utter helplessness, your du'ā' flows from the depths of your heart.

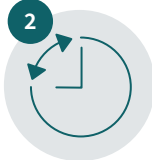
Allah ﷻ is listening to the language of the heart,
not the language of the tongue!

1



Make your heart present and completely focus on Allah.

2



Choose a time in which du'a' is readily accepted.

3



Perform wudu, face the qiblah and raise your hands.

4



Humble yourself and submit to Allah.

5



Start by praising Allah.

The Optimal Guide For Making Du'a'



6



Send salawat upon the Prophet ﷺ.

7



Repent for your sins and ask for forgiveness.

8



Ask with persistence, love and fear.

9



Ask Allah through His Oneness and Names.

10



Give sadaqah before making du'a'.

Day of ‘Arafah

The Day of ‘Arafah is the ultimate day of du‘ā. The Messenger of Allah ﷺ said: **“The best du‘ā is the du‘ā of the Day of ‘Arafah.** The best of what I and the Prophets before me have said is:

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

“There is no god worthy of worship but Allah. He is Alone and He has no partner whatsoever. To Him Alone belong all sovereignty and all praise. He is over all things All-Powerful” (Tirmidhī).

Every moment from zuhr till sunset should be filled with begging Allah for His mercy, forgiveness and freedom from the hell-fire. Keep repeating the above dhikr and reflect on its meaning.

Tips to Making Du‘a

1



Go to Allah as a humble beggar in dire need.

2



Lengthen your du‘ā as though your life depends on it.

3



Have firm conviction that your du‘ā will be accepted.

4



Firmly believe that it is ONLY Allah who is able to help you and accept your du‘ā.

5



Be persistent and repeat your du‘ās.

6



Ask Allah for everything. Nothing is too big for Him.

“

When one of you asks for something from Allah, then let him be plentiful (in what he asks for), for indeed he is asking his Lord.

- The Prophet ﷺ (Ibn Hibbān)

”

Imām al-Nawawī رحمه الله wrote: “It is mustahabb to perform dhikr and du‘ā’ in abundance, and to exert oneself in this. This is the **best day of the year for du‘ā’**. It is the essence, core objective and foundation of ḥajj.


Therefore one must devote every effort to doing dhikr, making du‘ā’, reciting Qur’ān, supplicating with various supplications and performing a variety of adhkār... He should make du‘ā’ for **himself, his parents, his relatives, his teachers, his companions, friends and loved ones, all those who have done good to him, and all the Muslims**. He should be extremely careful not to neglect any of these, because he will not be able to make amends for it, unlike other acts.”

This is the day you will make the longest du‘ā’ of your life. Praise Him, beg Him, and let your tears flow. As millions gather around you under the heat of the sun, feel the barakah of this incredible moment and taste the sweetness of talking to your Lord.

“I Struggle to Make Du‘ā’ for More Than 5 Minutes”

If you have ever felt like this, you may find the following tips useful:

- Spend a long-time praising Allah at the start of your du‘ā’ and during it.
- Send abundant salutations on our beloved Messenger ﷺ.
- Ask Allah with the du‘ās from the Qur’ān and Sunnah. Have a book or print-out ready. (See the book ‘I Am Near’/‘Dhikr&Dua’ App by Life With Allah, for a collection of du‘ās).

- Write down a list of du‘ās beforehand.
- Keep repeating certain du‘ās. E.g. Don’t just ask Allah for Paradise once. Keep asking Him, and keep coming back to it.
- Make du‘ā’ for people by their names. Abu al-Dardā’  said, “Indeed I make du‘ā’ for thirty of my brothers whilst I am in sujūd, with their names and their fathers’ names.”
- Make du‘ā’ for the ummah.
- Learn the deeper meanings of and reflect on the Qur’ānic and Prophetic du‘ās to learn how to make du‘ā.
- Uphold the etiquettes of du‘ā.

Du‘a Is Life

Du‘ā’ isn’t just for ḥajj. The connection, focus, and closeness to Allah that you build through du‘ā’ during ḥajj is something you need to carry with you into your everyday life. Just as ḥajj is filled with golden opportunities for du‘ā’, so is your daily life: in sujūd, after tashahhud, in the last third of the night, after each ṣalāh, and between the adhān and iqāmah.

Make du‘ā’ an essential part of your daily routine. It is the anchor that strengthens your bond with Allah and keeps your heart connected to Him.

Hajj: A Training Camp for Taqwa and Sabr

فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَّعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ

“...Whoever commits to (performing) hajj, let them stay away from intimate relations, sins, and arguments during hajj. Whatever good you do, Allah knows of it. Take provisions (for the journey) — surely the best provision is taqwā (mindfulness of Allah and piety). And be mindful of Me, O people of understanding!” (2:197).

The best provision, goal, and essence of hajj is taqwā. It is cultivated before, deepened during, and practised after hajj. Taqwā should transform not just your journey of hajj, but your entire life.

Taqwā is to protect yourself from the punishment of Allah by avoiding His prohibitions and implementing His commands. All the Prophets of Allah called their people to worship Allah and to live a life of taqwā. Taqwā is the path to attaining the love, mercy and help of Allah. Taqwā allows you to distinguish between truth and falsehood, to overpower Shayṭān and gain victory over your enemies. Taqwā is the ultimate ingredient for success, as it is a shield from the Hell-fire and the path to Paradise.

Acts of worship were prescribed to purify the soul, reform the heart, and cultivate consciousness of Allah (taqwā). Although the verses about hajj in the Qur’ān are few, Allah ﷻ repeatedly emphasises the importance of taqwā within them. This is because hajj uniquely

cultivates taqwā in ways that other acts of worship do not, once you understand its true purpose and spiritual meaning.

“

The pilgrims were instructed to take provision for their journey and not to travel without it. Then Allah draws their attention to the provision for the journey to the hereafter, which is taqwā. Just as a traveller cannot reach his destination without physical provision, **the one journeying to Allah and the hereafter cannot reach his destination without the provision of taqwā.** Thus, both outward and inward provisions are mentioned: the physical and the spiritual.

- Ibn al-Qayyim ﷺ

”

Hajj and Taqwa

Taqwā is not limited to physical acts. Allah ﷻ says, “Whoever honours the symbols of Allah — indeed, it is from the **taqwā of hearts**” (22:32). The heart is the true home of taqwā. Cultivating it is among the most important inner acts during ḥajj.

Honouring the rites of ḥajj (e.g. standing at ‘Arafah, sacrificing animals, shaving the head etc) is a reflection of a heart filled with taqwā. The Prophet ﷺ said, “This ummah will remain in goodness as long as they give due reverence to this sacred (time and place); but if they neglect and waste it, they will be ruined” (Aḥmad).

When the rituals of ḥajj and the symbols of Allah fill you with awe and when their significance settles deep in your heart, the ultimate fruit of your journey — **taqwā** — will begin to blossom.

Honouring Allah's symbols and sanctities is a **sign of strong īmān** and **deep love** for Him. Conversely, neglecting or violating them shows weakness in faith and disregard for Allah. Delegating others to throw pebbles or skipping the overnight stay without necessity, contradicts the Sunnah and reflects a lack of respect for Allah's sacred symbols. Ḥajj is not a leisure trip or a tourist excursion. It is a profound act of worship.

Throughout your ḥajj, honour Allah's symbols by staying away from sins, and doing as many good deeds as you can. Fulfil every rite with excellence, love, and humility.

Sabr

Ṣabr, often translated as patience, refers to holding back your reactions and being in control of your emotions, and to **persevere** in doing something you dislike, for the sake of Allah. Ṣabr is a key provision in your journey to Allah. The reward of ṣabr is unique. Allah ﷻ informs us,

إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

“...Certainly, those who observe patience will be given their reward in full without measure” (39:10).

The reward of ṣabr has been left unspecified. It has been kept a surprise. This is because it is a difficult quality to attain. To persevere and not give up, to endure life's difficulties without complaint and to **continue struggling against all the odds** is a trait of the great. It is as Allah described, one of the “...matters that require **strong resolve**” (31:17).

Hajj: The School of Sabr

Ḥajj serves as a practical lesson, training you to cultivate ṣabr in all aspects of life. Ṣabr (patience and perseverance) is a broad term and encapsulates a variety of meanings. In ḥajj, you will be practising all three forms of ṣabr:

1) Ṣabr in obeying Allah

Ṣabr is needed in every act of obedience to Allah. Ṣabr is practised when performing the rituals of ḥajj such as the ṭawāf, sa'y, standing at 'Arafah, staying at Muzdalifah, throwing the pebbles at the Jamarāt, and maintaining continuous remembrance and supplication to Allah.

2) Ṣabr in staying away from sins

During ḥajj, you refrain from even permissible actions such as using perfumes, engaging in marital relations, cutting hair, and trimming nails. If you can be patient with these minor prohibitions, it becomes easier to exercise patience in avoiding sins.

One of the most important lessons to learn during ḥajj is to control and restrain the limbs from committing what Allah has prohibited.

3) Ṣabr in regards to the trials Allah has decreed

Ḥajj is filled with difficulties and uncertainties. You will face inconvenience, difficulty, and discomfort during your journey due to the crowds, unfamiliar customs, and even the behaviour of some individuals. However, this is the perfect training ground for developing patience. The Prophet ﷺ said, "Whoever tries to be patient, Allah will grant him patience" (Muslim).

Through ḥajj, you will learn to endure hardship and develop patience in every facet of life, thus strengthening your relationship with Allah.

“

No person has been given anything better
and more encompassing than patience.

- The Prophet ﷺ (Bukhārī)

”



Reflect

Think of all of the things which really annoy you and push your patience. You're likely to face them during ḥajj.



Act

Start to practise your patience from now.

Practising Sabr and Taqwa in Hajj

On the Day of 'Arafah, al-Faḍl b. 'Abbās, the cousin of the Prophet ﷺ was riding with him. Al-Faḍl was a young handsome man. He began to look at the women, so the Prophet ﷺ turned his face away with his hand. When he turned to look again, the Prophet ﷺ said to him, “Nephew, this is a day on which **whoever controls his hearing, sight, and tongue will be forgiven**” (Abū Ya'lā).

Controlling Your Tongue


During ḥajj, you will be pushed to your limits by those around you or the systems. You may feel like arguing, cursing or using vulgar language, however Allah has specifically warned against it. He says,

“...Whoever commits to (performing) ḥajj, let them stay away from intimate relations, sins, and arguments during ḥajj...” (2:197)

Be conscious of every single word you utter during ḥajj. It is very easy to slip up. Be wary of backbiting, slandering or lying.


The purpose of ḥajj is to attain taqwā: to train yourself to stop sinning. Sometimes you may limit your understanding of worship and taqwā to something which is only between you and Allah. **But what ḥajj teaches you is that Allah takes the rights of His servants very seriously.** If you violate the honour and rights of your fellow believers, your ḥajj becomes deficient, and may not be accepted by Allah. Hours and nights of worship can be reduced into nothing, and it may be due to just a minute of backbiting.

Anger

‘Abdullāh b. al-Mubārak  was asked, “Summarise for us good character in one phrase.” He replied, “**Avoiding anger.**” Ḥajj is the time to control your anger, especially when you may be feeling irritable due to lack of sleep, tiredness and disorganisation. If you feel angry, seek Allah’s protection from Shayṭān, perform wuḍū’, move away and control your tongue. Ḥajj is the time to develop forbearance: to overlook people’s faults and to refrain from reacting when provoked.

“

Tie up your anger with a ‘chain’ of forbearance. Anger is like a dog; if it is let loose, it will wreak havoc.

- Ibn al-Qayyim 

”

The Eyes

Gazing at ḥarām gives Shayṭān open access to your heart. Protecting yourself from looking at ḥarām has become especially more important today, with the increase in shamelessness, easy access to ḥarām images

and the normalisation of it. The eye is the entry point to your heart. What you look at affects your emotions, desires and thoughts.

Once you see something ḥarām and it captivates you, your heart becomes imprisoned by it, and you can't stop thinking about it. This is why scholars said that lowering the gaze liberates the heart from the clutches of one's desires. Allah ﷻ says, "Tell the believing men to lower their gaze and guard their chastity. That is purer for them..." (24:30). Thus, one of the most powerful means to **purify your soul** is guarding your gaze and protecting your private parts.



Reflect

Ḥajj is a training ground for taqwā. How will you protect your gaze, both in person and on screen? What challenges might you face, and what practical steps can you take to overcome them?

Ḥajj is the perfect time to cultivate your akhlāq (good character), to develop self-restraint, and to control your tongue and gaze. This should be something you carry forward from your ḥajj and make a permanent part of your life.

Hajj and the Ummah

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

“The believers, both men and women, are allies of one another...” (9:71).

The ummah is a powerful and unifying force. Allah ﷻ places great importance on unity and loyalty among believers. This unity must go beyond geography, ethnicity, skin colour, and even personal friendships. It should be firmly rooted in the bond of Islam, through which Allah has guided and honoured humanity. Feeling concerned, worried, or anxious about the suffering of Muslims anywhere in the world is a **clear sign of īmān**.

The Messenger of Allah ﷺ said, “The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever” (Muslim).

Think about how distressed you feel when your head hurts, or when your teeth ache. You’ll likely complain to the first person you see, and hope your doctor swiftly prescribes something to quell the pain. There’s no ease until the pain subsides.

The Prophet ﷺ described the ummah as one physical body whose unifying force is the bond of īmān. **Artificial borders and fake inherited nationalism should not hinder the ummah in assisting each other.** If the Palestinians are in pain, then every Muslim is in pain; if the Uyghurs are being arrested, then every Muslim is the target; and if the Indian Muslims are lynched, then every Muslim is being abused.

The ummah is not just united in its pain, rather it is a **powerful force**. Despite many attempts to divide it, keep it stagnant, or make it dependent, the **ummah** holds immense potential. If the approximately two billion Muslims around the world were to **unite**, they could become a leading force in global affairs and a means for justice and peace to spread throughout the world.

Hajj and the Ummah

Ḥajj is a powerful display of **unity** and **brotherhood**. It transforms people into equals, regardless of their status, nationality, or wealth. Whether you are a king or a servant, rich or poor, influential or insignificant, everyone is equal in the House of Allah. There is no division based on colour, race, or nationality. The unity in **ḥajj** is in the shared acts of worship, the same intentions, and the singular objective of pleasing Allah.

As you encounter Muslims from all corners of the world, speaking a myriad of languages and coming from different cultures, you will witness the power of the ummah in action. The only thing that connects you to them is the bond of *īmān*. Despite the boundaries that separate us, the conflicts that have been sown between us, we are one ummah, one body, and one structure. Ḥajj not only nurtures this unity, but also delivers a significant **psychological defeat to the disbelievers**. It shatters all attempts to divide the Muslims and undermines the confidence of those who aim to weaken or fragment the ummah.

Ḥajj should be a transformative journey that reawakens the deep sense of collective responsibility among Muslims. It reminds you that wherever you are in the world, you remain united as one body.



Act

During ḥajj, make an effort to talk to your fellow believers from different parts of the world and learn about their experiences and hardships. Convey what you have learnt to your families and friends upon your return.

“Over two million Muslims stand together, in one place, wearing one attire, with one objective, calling upon one Lord and following one Prophet. What greater symbol of unity is there?”

Embodying the Ummah Spirit

Throughout ḥajj, embody the ‘ummah spirit’ by being good to everyone around you and overlooking their mistakes. The Prophet ﷺ said, “A ḥajj mabrūr (accepted ḥajj) has no reward except Paradise.” It was asked, “What is its birr (mark of acceptance)?” He replied: **“Feeding others and speaking kindly”** (Aḥmad).

‘Birr’ includes maintaining ties, showing kindness and compassion, good companionship and interaction, and obedience. These qualities encompass the essence of good character. This is greatly needed during ḥajj.

A Companion رضي الله عنه once asked the Prophet ﷺ for advice about kindness. He ﷺ informed him: “Do not belittle any act of kindness — even if it is giving the piece of a rope, a sandal strap, pouring from your bucket into the container of someone seeking water, removing something harmful from the road, meeting your brother with a cheerful face, greeting him with salām, comforting the lonely in the land; or even if someone insults you with something true about you, and you know

something similar about him, do not insult him in return. Let the reward be yours, and the sin upon him. Whatever pleases you to hear, act upon it. And whatever displeases you to hear, avoid it” (Aḥmad).



Act

Try to do as many good deeds outlined in the above ḥadīth at least once during your ḥajj.

Hajj and Victory

One of the root causes of the ummah’s humiliation is the love of this world (one of the diseases of the heart). The Prophet ﷺ said, “The nations will soon summon one another to attack you just as diners invite one another to share their dish.” Someone asked, “Will it be due to our small number at the time?” He ﷺ replied, “No, there will be many of you at the time, but you will be like the froth and scum of a flood. Allah will remove from your enemies’ hearts their fear of you, and He will cast *wahn* into your hearts.

Someone asked, “O Messenger of Allah, what is *wahn*?” He ﷺ replied, “**Love of the world and a dislike of death**” (Abū Dāwūd).

Let ḥajj serve as a reminder of how far we have declined as an ummah, and let it be a turning point: a commitment to return with a renewed mindset. Recognise that the revival of the ummah begins with each person improving themselves, their families, and their communities. Strive to restore honour to the believers through whatever small actions you are capable of doing.



Reflect

Think about how the problems you witness during ḥajj represent the broader issues in the ummah (e.g. lack of knowledge, waste of resources), and ponder upon what you can do. Each of us is responsible.

At the same time, ḥajj instills confidence that no matter how long disbelief and tyranny prevail, victory is near. During ḥajj, you will witness immense generosity, kindness and courage from fellow believers. This will create a new sense of hope and belief that there is still immense goodness in the ummah and so long as we strive together, Allah will grant us victory.

What Is Your Project for the Ummah?

Allah ﷻ says, “Believers! If you help the dīn of Allah, He will help you and make you stand firm” (47:7).

In this āyah, Allah is instructing you to establish His dīn, do da‘wah, and strive in His Path. You should be committed to cultivating good in people and in society; and to end evil, injustice and corruption. You cannot sit and slavishly follow the way of the corrupt disbelievers and then expect the help of Allah to arrive.



Reflect

What have you done to strengthen and serve the dīn of Allah? **What is your project for the ummah?** How are you going to become a strong believer? How are you going to ensure that your family are strong believers? How are you going to spread the word of Allah on His earth?

The First Qiblah

As you see the ummah united in purpose, action and speech during ḥajj, let this unity move you. This very scene once stirred the emotions of a poet who looked upon the crowd of pilgrims, and wished that, just as they had turned their faces towards the Ka'bah, they would also turn their attention towards the first qiblah: al-Masjid al-Aqṣā! He exclaimed:

“

O pilgrims to the Sacred, Blessed House,
Direct your gathered ranks toward al-Quds with resolve.
In Palestine, a handful of devils
Defy Islam with their war and tyranny.

O you who slaughter the rams of Eid al-Aḍḥā,
Let your hearts awaken to the gravity of its sermon.
If only we had slaughtered our negligence instead,
And sent our ḥajj offerings as aid toward al-Quds.

And if, in the depth of our distress,
We could turn our heedless souls away from distraction

Then, when al-Masjid al-Aqṣā is finally liberated,
Only then will it be a true ḥajj, and Eid a true celebration.

”

The poet is not telling you to cancel your ḥajj. Rather it is some food for thought that whilst you make ṭawāf around the Sacred House, your third most holy site is under the control of the Zionists. You stand at ‘Arafah whilst they desecrate the place where thousands of Prophets prayed behind our Beloved Prophet ﷺ. You depart for Muzdalifah whilst the Zionist gangs rush to the courtyards of al-Aqṣā to destroy it and butcher the believers guarding it.

Unfortunately today, the majority of the ummah are stripped of power and decision-making. Many leaders seek to align with the enemy and normalise relations with it. At the same time, hypocritical media figures and intellectuals work hard to diminish the importance of Al-Aqṣā and Palestine in the hearts of Muslims. In the face of this, the responsibility falls on us all: to place the cause of Al-Aqṣā **at the centre of our concerns**, to deeply instil this in the **hearts of future generations**, and to tie the fate of the ummah to the fate of Al-Aqṣā.

This is not a peripheral issue. It is a matter of īmān and central to our dīn. It is the legacy of the night journey of our beloved Prophet ﷺ. The liberation of Jerusalem is a prelude to its future honour, when ʿĪsā ﷺ will descend and slay the Dajjāl.



Reflect

What are YOU doing to help liberate **al-Masjid al-Aqṣā**?

Hajj and the Hereafter

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا
إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ

*“And remember Allah on the appointed days. Whoever departs swiftly in two days is not sinful, neither are those who stay behind (till the third), so long as they are mindful (of Allah). And be mindful of Allah, and **know that you will be gathered before Him**” (2:203).*

Hajj is a reminder of the hereafter. The verses of hajj in Sūrah al-Baqarah end with the mention of resurrection, and Sūrah al-Hajj begins with the mention of *zalzalah as-sā'ah* (the quake of the Hour). This is not a coincidence. There is a profound connection between hajj and the hereafter. One of the primary aims of hajj is to strengthen your imān in the hereafter.

Hajj: A Reminder of the Hereafter

From the moment you begin your journey, you are reminded of the Day of Judgement. You embark on a journey filled with uncertainty, unaware of the trials that may arise. This is why you make amends, pay off debts, write your will and bid farewell to loved ones; as if you are preparing for your final departure. You remind yourself and others that a day will come when you will leave and never return: “Every soul shall taste death...” (3:185).

Removing your worldly clothing and wearing the **ihram** resembles the burial shroud. With one shoulder uncovered, you are reminded of your total bareness on the Day of Resurrection, as the Prophet ﷺ said, “You will be gathered barefoot, naked, and uncircumcised” (Bukhārī).

The horrors of that day will be so overwhelming that no one will even notice another's nakedness.

As you remove symbols of status and wealth, you recall that this is how you will enter your grave. Nothing will follow you except your deeds. Allah ﷻ will say: "You have come to Us all alone, just as We had first created you, and you have left behind you what We had bestowed on you..." (6:94).

Walking between **Şafā and Marwah** reminds you of the frantic movement on that Day, when humanity will run from Prophet to Prophet, desperately seeking intercession.

The most powerful reminder of the hereafter is on the **Day of 'Arafah**. It mirrors the great standing to come: when all of creation will gather before Allah, exposed and helpless: "On that Day you will be brought to judgement and none of your secrets will remain hidden" (69:18).

As you witness the **crowds** standing together, humbled, overwhelmed by **heat** and **thirst**, you are reminded of the standing on the Day of Judgement. People will be drenched in **sweat**, awaiting their fate. The Prophet ﷺ described that sweat will reach up to the ears and seep seventy cubits into the ground.

Spending the night in Muzdalifah among millions of pilgrims, all wearing simple white clothes, lying and sleeping on the ground, right next to each other, **reminds you of the grave**. No matter who you are — your status, your wealth, your power — none of it will follow you there. In the end, it's just you, the dust, and your deeds.

The adhān of fajr in Muzdalifah, which awakens you, reminds you of when the **trumpet** will be blown, raising you from your grave for the Day of Judgement.

Ḥajj involves constant movement between places and rituals: from the miqāt to Makkah, to Minā, to ‘Arafah, to Muzdalifah, and back again. No other worship involves as many transitions. This motion reflects the **stages** and **restlessness** of the Day of Judgement: the resurrection, the gathering, the intercession, the judgement, receiving of the books, the scales and the crossing of the ṣirāt.

And when you finally bid farewell to the sacred sites and return home, your heart is filled with peace and deep joy. You taste the sweetness of success after struggle: a glimpse of the eternal joy promised to the people of Paradise, once they have passed through the trials of the hereafter.

Ḥajj is a rehearsal for the hereafter. At every step, let it remind you to prepare to meet Allah and strive to be among the people of al-Firdaws: the highest level of Paradise.

Make the Hereafter Your Goal

The relentless storm of modern life draws us into the allure of the world: its glitter, distractions and entertainment. This pulls us away from our true purpose and weakens our relationship with Allah. Ḥajj is a powerful reminder that **this life is temporary**. It is merely a means, not the end. The ultimate life is the hereafter.

During ḥajj, you realise how little material possessions you truly need to live a meaningful life. Let this experience shape you when you return home: choose simplicity, and shift your focus from collecting possessions to living a **hereafter-centric life**. And when you do this, the dunyā will follow. The Prophet ﷺ said, “Whoever’s concern is the hereafter, Allah will place **richness in his heart**, gather and organise his life, and the world will come to him regardless (of circumstances,

obstacles or people). Whoever's concern is the world, Allah will place **poverty** in front of him, make his life **chaotic**, and he will get nothing of the world except what is decreed for him" (Tirmidhī).

Detach your heart from the world by constantly reflecting on the hereafter and its various stages. Remembering death is vital to eliminate the love of this world from your heart and become closer to Allah. The Messenger of Allah ﷺ said, "Frequently remember the destroyer of pleasures" i.e. death (Tirmidhī).



Act

Think of death every night when you retire to bed.

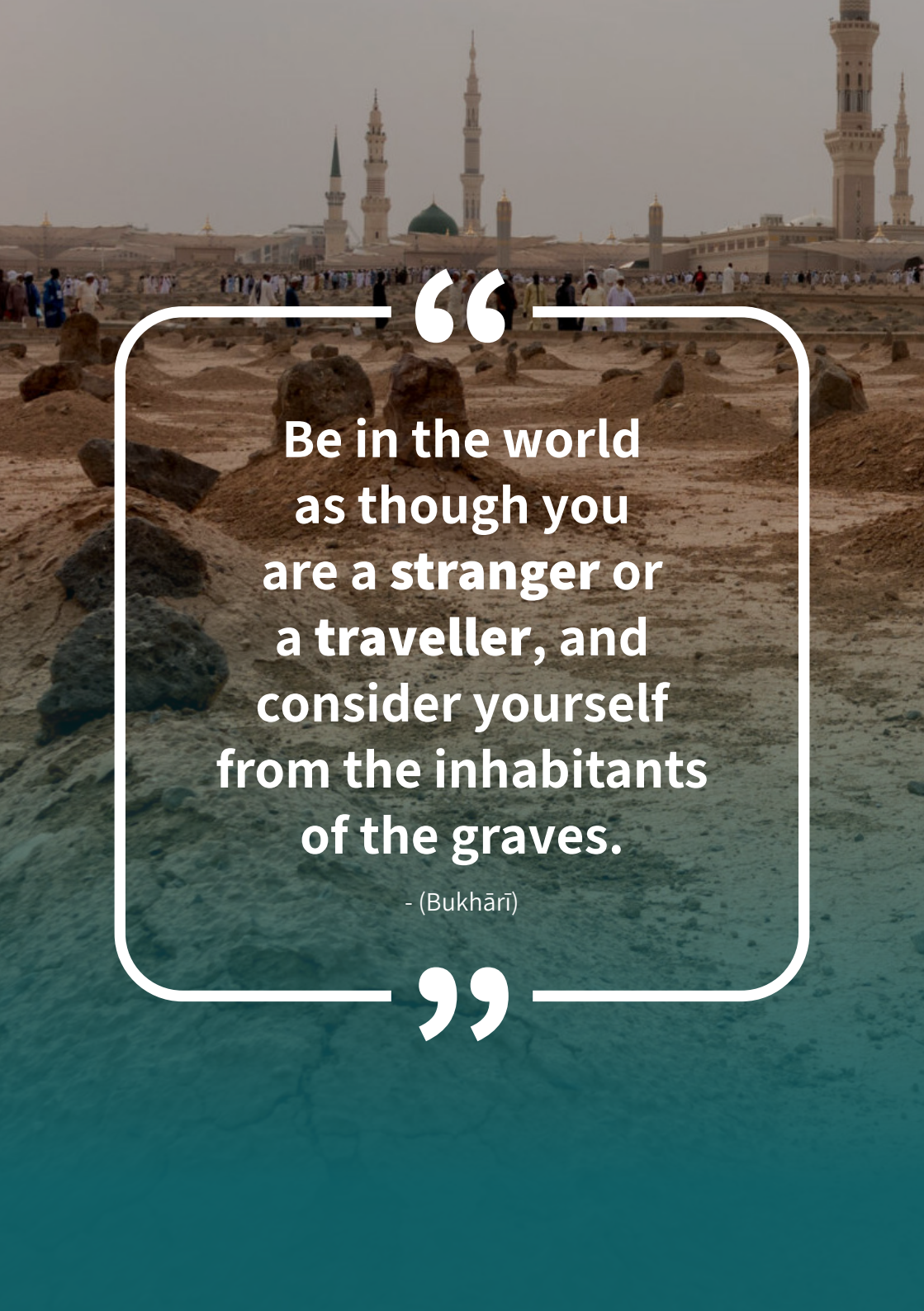


Reflect

When you make decisions, is the hereafter a real consideration or just an afterthought?

Always remember that your time in this world is limited. Have a sense of urgency to do as much good as possible. Focus your efforts on building ṣadaqah jāriyah: ongoing charity that lives on after you. These are the deeds that will light up your grave, protect you from the horrors of the Hellfire, and lead you to Paradise.

Don't let the devils, your desires and the dunyā distract you from reaching your ultimate destination: the pleasure of Allah and seeing Him in Paradise.



**Be in the world
as though you
are a stranger or
a traveller, and
consider yourself
from the inhabitants
of the graves.**

- (Bukhārī)

Part 4



Reflecting on the Ayat of Hajj

The Qur'an is truly remarkable. In just a few verses, Allah ﷻ conveys profound and transformative truths. When the Qur'an presents a ruling from the sharī'ah, it never does so in isolation. Each command is embedded within a broader framework of guidance and wisdom, forming the complete structure of Islam.

The same is true for ḥajj. It is far more than a set of rituals. It is a comprehensive programme of spiritual, social, economic, political and global reform. It combines worship with emotional, organisational, and communal dimensions. This becomes especially clear when you reflect on the āyāt of ḥajj. You realise that ḥajj is truly an incredible institution designed to nurture your īmān and set you on the path to success in this world and the next.

The following is not a comprehensive tafsīr of the ḥajj-related āyāt in Sūrah al-Baqarah and Sūrah al-Ḥajj, but a collection of reflections intended to help you connect with Allah's words and elevate the quality of your ḥajj. For a deeper understanding, you are encouraged to consult reputable tafsīr works such as *Tafsīr Ibn Kathīr*, *Ma'āriful Qur'an* (both are available on quran.com for FREE), or *In the Shade of the Qur'an*.

TIPS



1. Before ḥajj and during ḥajj, regularly recite the verses about ḥajj. Read their tafsīr and reflect on them deeply. Try to memorise these āyāt before your journey. Recite them in your ṣalāh, especially during tahajjud, and while in the sacred lands.
2. Encourage your ḥajj group's scholar to hold a session on these verses, facilitating a space for deep reflection and engagement with Allah's words.
3. Discuss these āyāt with your friends and ḥajj companions.

Surah al-Baqarah (Verses 196-203)

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْكِ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Complete ḥajj and 'umrah for Allah. But if you are prevented (from proceeding), then (sacrifice) whatever animal of offering is available. And do not shave your heads until the sacrificial animal reaches its destination. But if any of you is ill or has a scalp ailment (requiring shaving), then compensate either by fasting, charity, or a sacrificial offering. In times of peace, anyone wishing to combine ḥajj and 'umrah shall make the sacrificial offering they can afford. Whoever cannot afford that (offering), let them fast three days during pilgrimage and seven after returning — completing ten. These are for those who do not live near the Sacred House. And be mindful of Allah, and know that Allah is severe in punishment. (2:196)

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ : Complete ḥajj and 'umrah for Allah

- This āyah reiterates the importance of *ikhhlās* (sincerity). From the beginning, it is important to set the correct intention.



Act

Do ḥajj for the pleasure of Allah Alone.



Reflect

How did the Prophet ﷺ set his intention for ḥajj?

صَدَقَةٌ : charity

- Even in compensating for missing out on actions of ḥajj, there is special attention given to feeding the poor. In Sūrah al-Ḥajj, Allah ﷻ says: وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ [and feed those who do not ask, as well as those who do] and وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ [and feed the distressed, the poor].



Act

Whilst in ḥajj, give sadaqah (even if just one riyal) daily to the poor and needy.

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ : And be mindful of Allah, and know that Allah is severe in punishment.

- Knowing that the punishment is severe pushes you to act on the commandments of Allah and be **mindful of Him (taqwā)**.
- ‘**And know**’: Knowledge leads to taqwā.
- Outward legal rulings (fiqh) in the Qur’ān are connected with inner spiritual meanings.
- When legal rulings are mentioned in the Qur’ān, they are often paired with encouragement (targhīb) and warnings (tarhīb), to make it easier for you to act upon them and to nurture sincerity.



Act

Seek beneficial knowledge with the intention of strengthening your taqwā.

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ

Hajj is (to be performed) in the appointed months. Whoever commits to (performing) hajj, let them stay away from intimate relations, sins, and arguments during hajj. Whatever good you do, Allah knows of it. Take provisions (for the journey) — surely the best provision is taqwā (mindfulness of Allah and piety). And be mindful of Me, O people of understanding! (2:197)

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ: let them stay away from intimate relations, sins, and arguments during hajj

- The pilgrim is commanded to guard their limbs and senses from the unlawful. Remembering that you are a guest of Allah will help you do this. As a guest, you should respect the boundaries of your Host and honour Him, and the best way to do this is through **taqwā**.
- This mindfulness and vigilance should carry over into your everyday life once you return.



Reflect

How mindful are you of your daily speech? How might hajj help you develop greater self-control over your words? Which other pillar of Islam does this remind you of?



Reflect

What do you think is one of the wisdoms behind the prohibition of intimate relations during hajj — something that is usually **ḥalāl**?

جِدَال : arguments

- With the massive crowds, tight space, and the diversity of people, tensions can easily arise, and arguments may flare up. However, arguments breed enmity, damage the sanctity of ḥajj, and undermine its very purpose: to humble yourself before Allah.
- Allah is reminding you to control yourself. Protect the ties of brotherhood as you are one ummah!



Reflect

How will you respond if someone provokes you? How will you make sure *you* don't provoke others?

وَمَا تَفْعَلُوا مِنْ خَيْرٍ : Whatever good you do

- This is a reminder to do as much good as possible throughout your entire ḥajj.
- Secret acts of worship are among the best ways to cultivate ikhlāṣ (وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ). As most acts of worship in ḥajj are performed in public, seek opportunities to engage in **secret acts of worship**, such as extra prayers, recitation, dhikr, helping someone, teaching someone, etc.
- No small deed or sin is hidden from Allah; everything is recorded and will be recompensed.



Act

What secret good deeds will you incorporate into your ḥajj?

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى : Take provisions (for the journey) — surely the best provision is taqwā (mindfulness of Allah and piety)

- The focus here moves from the physical to the spiritual.
- Ibn al-Qayyim رحمه الله writes, “The pilgrims were instructed to take provision for their journey and not to travel without it. Then Allah draws their attention to the provision for the journey to the hereafter, which is taqwā. Just as a traveller cannot reach his destination without physical provision, **the one journeying to Allah and the hereafter cannot reach his destination without the provision of taqwā.** Thus, both outward and inward provisions are mentioned: the physical and the spiritual.”

وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ : And be mindful of Me, O people of understanding

- Those with the most perfect understanding and intellect (*ulul-albāb*) are the ones with the most taqwā.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ
فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْكُمْ وَإِنْ كُنْتُمْ مِّنْ قَبْلِهِ
لَمِنَ الضَّالِّينَ

There is no blame on you for seeking the bounty of your Lord (by trading). When you surge down from 'Arafāt, remember Allah near al-Mash'ar al-Harām (the sacred place) and remember Him, as He has guided you, for surely before it, you were among the astray. (2:198)

فَضْلًا مِّن رَّبِّكُمْ : bounty of your Lord

- In this āyah, ḥalāl earnings are attributed to Allah ﷻ. This serves as a reminder to not attribute your earnings or success to your own

expertise or efforts. Rather, everything comes from the grace and bounty of Allah.



Reflect

Do you truly believe your provisions, wealth or money comes from Allah? For example, when you get your monthly paycheck, do you believe it comes from your employer or from Allah? Do your actions reflect this belief?

وَاذْكُرُوهُ كَمَا هَدَيْتُكُمْ: and remember Him, as He has guided you

- Dhikr is one of the primary goals of ḥajj.
- Allah ﷻ reminds you of the importance of thanking Him for the greatest gift He has given to you: guidance.



Reflect

How often do you thank Allah for blessing you with guidance?

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Then go forth with the rest of the pilgrims, and seek Allah's forgiveness.

Indeed Allah is All-Forgiving, Most Merciful. (2:199)

- Throughout your ḥajj, always seek forgiveness and ask Allah through His Names: al-Ghafūr and al-Raḥīm.
- Seeking forgiveness in noble places and whilst doing noble deeds prevents 'ujb (self-admiration) and atones for your deficiencies.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ

When you have fulfilled your sacred rites, remember Allah as you used to remember your forefathers, or even more. There are some who say, "Our Lord! Grant us good in this world," but they will have no share in the hereafter. (2:200)

فَادْكُرُوا اللَّهَ : remember Allah

- There is an incredible emphasis on the remembrance of Allah in the rites of ḥajj.
- This āyah condemns those who limit their supplications to worldly needs. Ibn ‘Abbās ؓ said that some of the bedouins would come to ‘Arafah and pray for rain, and for abundance in cattle and crops for the upcoming year, but they would make no mention of the hereafter.



Reflect

Do you only turn to Allah and beg Him when you have a worldly need or problem?

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Yet there are others who say, "Our Lord! Grant us good in this world and good in the hereafter, and protect us from the torment of the Fire." (2:201)

- This is a very comprehensive du‘ā, which is why it was frequently repeated by the Messenger of Allah ﷺ.
- You are not specifying the ‘good’, but asking Allah for what He considers to be ‘good’ for you; showing your contentment with whatever He chooses for you.

- Your du‘ā’ should not be limited to worldly matters; rather, the greater focus should be the hereafter. Notice that this du‘ā’ has three parts: one for this world, and two for the hereafter.
- Along with dhikr, du‘ā’ is a central part of ḥajj.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً : Grant us good in this world

- This includes good health, a spacious home, a good spouse, abundant sustenance, beneficial knowledge, righteous actions, a comfortable vehicle, blessings, wellbeing, etc.

وَفِي الْآخِرَةِ حَسَنَةً : and good in the hereafter

- This includes Jannah, safety from the terrors of the Day of Judgement, easy reckoning, and the pleasure of seeing Allah.

وَقِنَا عَذَابَ النَّارِ : Protect us from the torment of the Fire

- This includes Hell-fire and everything that leads to it: sins, doubtful actions, and forbidden actions.



Reflect

When is it sunnah to recite this du‘ā’ in ḥajj?

أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ

It is they who will receive a (heavenly) reward for the good they have done. And Allah is swift in reckoning. (2:202)

- All your efforts to do good will not be in vain.
- Allah is swift in reckoning, so be mindful of your actions.

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ
فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ

And remember Allah on the appointed days. Whoever departs swiftly on the second day is not sinful, neither are those who stay behind (till the third), so long as they are mindful (of Allah). And be mindful of Allah, and know that you will be gathered before Him. (2:203)

أَيَّامٍ مَّعْدُودَاتٍ : the appointed days

- The days of ḥajj are very limited so make the most of them. This is also alluded to in أَشْهُرٌ مَّعْلُومَاتٍ [the appointed months] in 2:197 and أَيَّامٍ مَّعْلُومَاتٍ [appointed days] in 22:28.
- Ḥajj should instil in you a deep appreciation for time which is a finite resource and your most valuable asset.
- These days refer to the Days of Tashrīq. The Messenger of Allah ﷺ said, “The Days of Tashrīq are the days of eating, drinking and the remembrance of Allah” (Muslim).

لِمَنِ اتَّقَى : so long as they are mindful of Allah

- Ibn Mas‘ūd رضي الله عنه said: “Forgiveness of sins is only for the one who observes taqwā during ḥajj.”

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ : And be mindful of Allah, and know that you will be gathered before Him

- Always be mindful of your ultimate destination and your journey to the hereafter.
- Knowing that you will be held accountable is one of the most important ways to attain taqwā.

- This set of verses ends with the mention of the hereafter. Sūrah al-Ḥajj also begins with the mention of the hereafter: *zalzalah as-sā'ah* (the quake of the Hour) and throughout ḥajj, there are powerful reminders of the journey to the hereafter.

Surah al-Hajj (Verses 1-37)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ، يَوْمَ تَرَوُنَّهَا تُذْهِلُ
كُلَّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَى
وَمَا هُمْ بِسُكَرَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

O humanity! Fear your Lord, for the quaking at the Hour is surely a dreadful thing. The Day you will see it, every nursing mother will abandon what she is nursing, and every pregnant woman will deliver her foetus (prematurely). And you will see people as if they are drunk, though they will not be drunk; but the torment of Allah is (terribly) severe. (22:1-2)

- These are the opening āyāt of Sūrah al-Ḥajj. At first glance, it may seem unusual that they contain such vivid and terrifying descriptions of the Final Day. However, there is a profound connection between ḥajj and the hereafter. One of the primary aims of ḥajj is to increase your imān in the hereafter. Many of the stations and rites of ḥajj serve as direct reminders of the Day of Judgement.
- Subsequent āyāt in this sūrah also pertain to the hereafter.
- Constantly thinking about and prioritising the hereafter is the key to success. On the other hand, being heedless of it is one of the root causes of all sin.



Reflect

Does your current lifestyle reflect a focus on this world or the hereafter?

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ
لِلنَّاسِ سَوَاءً الْعَكِيفُ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابِ أَلِيمٍ

Indeed, (We will punish) those who persist in disbelief and prevent (others) from the way of Allah and from al-Masjid al-Harām (the Sacred Mosque) — which We have made for all people, where residents and visitors are all equal. Whoever intends to deviate by doing wrong in it, We will cause them to taste a painful punishment. (22:25)

- The gravity and punishment of a sin are multiplied due to the sanctity of both place and time.
- In the sacred ḥaram, even the **mere intention to sin** is punishable, unlike elsewhere. This highlights the immense respect and reverence you should carry for the ḥaram in your heart.



Reflect

How does this āyah link to taqwā, as discussed previously in Sūrah al-Baqarah?

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

And (remember) when We designated for Ibrāhīm the site of the House [i.e. Ka'bah], (saying,) "Do not associate anything with Me as My partner, and purify My House for those who do ṭawāf, stand (in ṣalāh), and bow and prostrate themselves. (22:26)

لَا تُشْرِكْ بِي شَيْئًا: Do not associate anything with Me as My partner

- The first thing Ibrāhīm ﷺ is commanded to do is stay away from shirk. The Ka'bah was built so that Allah Alone could be worshipped. Similarly, the purpose of ḥajj is to strengthen your tawḥīd: affirming the Oneness of Allah and worshipping Him Alone.

طَهِّرْ بَيْتِيَ: purify My House

- This includes both spiritual and physical purification: cleansing the House of Allah from figurative filth such as shirk, disbelief, and sins, as well as from physical impurities.



Reflect

How can you act upon **both** the 'spiritual' and 'physical' purification? Think of a specific example for each one.

بَيْتِيَ: My House

- Ibn al-Qayyim رحمه الله explains that hearts are deeply drawn to the Ka'bah. People are willing to sacrifice their wealth and sometimes even their lives to make this sacred journey. People in the past would travel very far and the journey would be full of difficulties. Even now, people save up for many years to get a glimpse of the Ka'bah. The

secret behind this deep love lies in the fact that Allah ﷻ has attributed this House to Himself: “*Baytī: My House.*”

لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ : for those who do ṭawāf, stand (in ṣalāh), and bow and prostrate themselves

- Part of honouring the ḥaram is to fill your time there with the acts of worship mentioned in this āyah: ṭawāf, qiyām, rukū‘ and sujūd.



Act

Do as much ṭawāf as you can, and pray plenty of ṣalāh in al-Masjid al-Ḥarām.

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

Proclaim the pilgrimage (hajj) to all people. They will come to you on foot and on every lean camel, travelling through every distant hilly pathway. (22:27)

- When Allah ﷻ asked Ibrāhīm عليه السلام to announce the call for ḥajj to all people, Ibrāhīm عليه السلام asked, “O Lord, how can my voice reach all the people?” Allah ﷻ replied, “Make an announcement, **and it is upon Me to convey.**” So Ibrāhīm عليه السلام climbed Mount Abū Qubays and proclaimed: “O people, your Lord has commanded you to perform ḥajj of this House, so that He may reward you with Paradise and protect you from Hell-fire. So, perform ḥajj.”
- Allah ﷻ instructed Ibrāhīm عليه السلام to make the announcement, thousands of years ago, long before the age of social media or even telephone lines. Yet, his call was preserved and conveyed. Today, you recite this āyah along with millions of others. This teaches you that you must take the necessary means and leave the outcome with Allah. If you are sincere in your efforts to convey Allah’s message,

ash-Shakūr (The Most Appreciative) will multiply your actions in ways beyond your imagination.



Act

Do your best to convey the truth like Ibrāhīm ؑ. Think of how he made this one call, and how many billions responded to it. What will you do to convey the message of Islam?

ضَامِرٍ : lean camel

- While the wealthy honour their guests with luxurious transport, Allah ﷻ praises His guests for arriving on worn-out, weary animals.

يَأْتِينَ : travelling

- The pronoun here refers to the camels. Just as the horses of jihād are honoured in Sūrah al-Ādiyāt, the camels of ḥajj are honoured in this āyah.

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِّنْ
بَهِيمَةٍ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا الْبَائِسَ الْفَقِيرَ

so they may obtain the benefits (in store) for them, and remember the Name of Allah on appointed days over the sacrificial animals He has provided for them. So eat from them and feed the distressed, the poor.

(22:28)

مَنَافِعَ لَهُمْ : the benefits (in store) for them

- Every action of ḥajj brings immense benefits. When you truly understand the countless rewards ḥajj offers, you will be eager to perform every part of it with excellence. You won't seek shortcuts or concessions.

- The word مَنفَع is general and includes both the benefits of this world and the hereafter.



Reflect

How does this link with 2:198 mentioned in the previous section?

- The benefits of ḥajj include spiritual, political, economic, social and educational benefits. They extend to the individual, the ummah and humanity at large. All these benefits are connected to the ultimate purpose: worshipping Allah Alone. What does this tell you about the beauty of Islam?



Reflect

Allah is telling you there are many benefits. How are **you** going to benefit from ḥajj?

وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ : and feed the distressed, the poor

- Ṣadaqah is an integral part of ḥajj. Allah instructs you to feed الْبَائِسَ, someone whose poverty is evident through their appearance, and الْفَقِيرَ, someone who may not appear outwardly poor but is still in need.

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُذُورَهُمْ وَلِيَطَّوِّفُوا بِالْبَيْتِ الْعَتِيقِ

Then, they must remove their dirt, fulfil their vows, and make ṭawāf of the Ancient House.” (22:29)

ثُمَّ لِيَقْضُوا تَفَثَهُمْ : Then, they must remove their dirt

- They should remove their dirt by shaving or trimming their hair, cutting the nails, trimming the moustache etc.

- When you're getting your hair shaved, bathing and perfuming yourself, think of how you can **purify your heart**. Doing this will allow you to achieve the greater objective of ḥajj and return as pure from sin as the day you were born.



Reflect

What diseases of the heart (e.g. envy, pride, hatred, anger) do you most struggle with?

ذَٰلِكَ وَمَنْ يُعَظِّمْ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۖ وَأُحِلَّتْ لَكُمُ الْأَنْعَامُ
إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ

That is so. And whoever honours the things sanctified by Allah, it is best for them in the sight of their Lord. The (meat of) cattle has been made lawful for you, except what has been recited to you. So shun the filth of the idols, and shun words of falsehood. (22:30)

ذَٰلِكَ وَمَنْ يُعَظِّمْ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۖ : That is so. And whoever honours the things sanctified by Allah, it is best for them in the sight of their Lord

- Honouring the حُرْمَتِ [the things sanctified by Allah] = Honouring Allah Himself.
- حُرْمَتِ refers to everything that has sanctity and is commanded to be respected, such as all the rites of ḥajj, the ḥaram, the state of iḥrām, sacrificial offerings, and all acts of worship that Allah has commanded His servants to uphold.

وَاجْتَنِبُوا قَوْلَ الزُّورِ : and shun words of falsehood

- Stay away from all unlawful speech, including false testimony and lying.

حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ
فَتَخَطَّفَهُ الطَّيْرُ أَوْ تَهْوَىٰ بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ

*Be upright (in devotion) to Allah, not associating any partner with Him.
Whoever associates partners with Allah is like someone who has fallen
from the sky, and is either snatched away by birds or swept by the wind
to a remote place. (22:31)*

- Ḥunafā' is the plural of ḥanīf. Ibrāhīm ﷺ is described as ḥanīfam-muslimā; his path is known as ḥanīfiyyah. A ḥanīf is someone who fully turns to Allah, devotes themselves entirely to His worship, and abandons everything else.
- This āyah contains a complex similitude in which Allah likens the polytheist to the one who brought upon himself an inescapable disaster:

The sky symbolises the loftiness, honour, and vastness of īmān and tawḥīd.

Falling from the sky represents a person abandoning īmān.

Birds tearing at his flesh and limbs signify devils snatching pieces of his heart and dīn.

Winds sweeping him away refer to desires dragging him down and distancing him from the heights of īmān.

- Tawḥīd elevates, while shirk brings one down. When someone abandons īmān and the protection it brings, the devils tear at him from every direction. They pull him apart and ruin both his dīn and dunyā.

“

Notice the deep inner turmoil — a kind of psychological earthquake — that shakes the hearts of disbelievers. A sense of devastation fills their lives, and a crushing despair stifles their dreams, all because they lack true knowledge of Allah.

In contrast, the life of a Muslim is filled with vastness and mercy, because knowing Allah opens up vast horizons for understanding life, the universe, and one's ultimate destiny.

- Dr Farīd al-Anṣārī ﷺ

”

ذَٰلِكَ وَمَنْ يُعِظَّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

Whoever honours the symbols of Allah — indeed, it is from the piety of hearts. (22:32)

- Honouring the symbols of Allah is from taqwā. If you wish to be from the people of taqwā, you must honour and respect the symbols of Allah. The symbols of Allah include the Ka'bah, Ṣafā and Marwah, uḍḥiyah, the adhān, jumu'ah etc.
- Taqwā has been attributed to the heart in this āyah. The Prophet ﷺ said: “Taqwā is here, taqwā is here, taqwā is here,” whilst pointing to his chest (Muslim). For taqwā to manifest in your actions, it must first be firmly established in the heart.
- The best form of *ta'ẓīm* (reverence) is obeying Allah's commands and shunning His prohibitions, especially in these sacred places and times.

الْقُلُوبِ : the hearts

- The outer physical acts of worship should be the means to attaining the inner 'actions of the heart'. 'Ubūdiyyah is the foundation of the *millah* (way) of Ibrāhīm ﷺ. 'Ubūdiyyah is complete submission, humility, love and sincerity — all actions of the heart.

لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ

There are benefits for you in (the sacrificial animals) up to a specified time, then their place of sacrifice is at the Ancient House (the area of ḥaram). (22:33)

لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى : **There are benefits for you in (the sacrificial animals) up to a specified time**

- ‘For you’: From His mercy, Allah has made the duties He placed upon you full of immense blessings and benefits.
- The benefits are for a ‘specified time’. Everything in this world is temporary. So don’t become too attached to the world.

الْبَيْتِ الْعَتِيقِ : **the Ancient House**

- The sanctified area of ḥaram is referred to in the Qur’ān by the words ‘al-Ka’bah, al-Bayt al-‘Atiq and al-Masjid al-Ḥarām’ indicating the sacredness of the entire area of the ḥaram, not just the Ka’bah itself.

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ
فَالَهُكُمْ إِلَهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ

For every ummah (religious community) We prescribed the act of sacrifice, so that they may invoke the name of Allah over the livestock He provided for them: So, your God is One God, so submit to Him Alone. And give good news to those who turn to Him with humility; (22:34)

- One of the greatest indicators of the lofty status of an act of worship is that it has been prescribed across all divine revelations e.g. sacrificing animals in the Name of Allah.

فَالَهُكُمْ إِلَهٌ وَاحِدٌ : So, your God is One God

- When Allah ﷻ made it clear that the sacrifice of livestock is a shared practice across nations, He concluded the verse with: ‘So, your God is One God, so submit to Him Alone’. This is a clear indication that the greatest bond uniting all nations is the **oneness of Allah**.
- Once again, there is an emphasis on tawhīd and complete submission to Allah.

وَبَشِّرِ الْمُحْسِنِينَ : And give good news to those who turn to Him with humility

- Hajj should nurture humility in your heart: humility with Allah and humility with His creation. Allah loves the humble, easygoing servant who overlooks the mistakes of others. You are just one among millions in the crowd, dressed in simple clothing like everyone else and performing the same actions.
- Allah loves it when you go to Him with a broken heart. Throughout your hajj, humble yourself to Him and express your ‘ubūdiyyah (servitude).
- Do this by remembering your sins which Allah has kindly concealed for you and reflecting on the sheer generosity and grace of Allah ﷻ.
- In the next āyah, Allah ﷻ outlines four qualities of the *mukhbitin*.

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ وَالْمُقِيمِي
الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

those whose hearts are filled with awe when Allah is mentioned, who patiently endure whatever may befall them, and who establish prayer and donate from what We have provided for them. (22:35)

- Focus on attaining these four qualities during your ḥajj and beg Allah to make them your permanent traits post-ḥajj too.



Reflect

What is the state of your heart when Allah is mentioned? Do you ever tremble out of awe for Him?

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ

We have made sacrificial camels (and cattle) among the symbols of Allah for you. There is much good in them for you, so invoke Allah's name over them as they are lined up for sacrifice. Then when they have fallen down dead, eat from it, and feed those who do not ask, as well as those who do. We have subjugated them to you in this way so that you may be thankful.
(22:36)

خَيْرٌ : good

- There are worldly benefits for you in sacrificing animals along with reward in the hereafter.

وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ : and feed those who do not ask, as well as those who do

- As believers, we have a duty of care towards each other.



Reflect

Do you look out for people you can help without them ever needing to ask, and give to them without embarrassing them?



Act

Give to the beggars and to those who do not beg. Be generous.

سَخَّرَهَا : We have subjugated them to you

- Allah ﷻ subjugates these animals for you. Despite their large sizes, humans are able to control them, ride them and slaughter them for their personal gain.

لَعَلَّكُمْ تَشْكُرُونَ : so that you may be thankful

- In these āyāt, Allah ﷻ commands you to express gratitude for the sacrificial animals by: (1) offering them in His Name Alone; (2) feeding the poor from them; (3) humbling yourself before Him; (4) having taqwā; and (5) carrying out the sacrifice with ihsān (excellence).

لَنْ يَنَالِ اللَّهُ لُحُومَهَا وَلَا دِمَآؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ كَذَٰلِكَ سَخَّرَهَا
لَكُمْ لِشُكْرِكُمْ عَلَىٰ مَا هَدَىٰكُمْ وَبَشِّرِ الْمُحْسِنِينَ

Never does their meat or their blood reach Allah, but what does reach Him is your taqwā (piety). He has subjugated them to you in this way so that you may glorify Allah for having guided you. Give good news to those who do good. (22:37)

- Islam is not just about the outward physical rituals. The actions of the heart (e.g. love, fear and hope in Allah) are the ‘goal’ and the physical actions are the ‘means’ to achieve the goal.
- The purpose of sacrificing an animal is not the meat or the blood shed. It is legislated so that you remember Allah and be **sincere** to Him. Worship without sincerity and taqwā is like a body without a soul: all form, no substance.

- The emphasis on the heart in the āyāt of ḥajj is greater than in the other pillars of Islam. This is perhaps because it's easy to get caught up in the physical outward rituals, and forget the deeper intended outcome: taqwā.
- The verses of ḥajj repeatedly mention takbīr, dhikr, taqwā and matters of the heart. This is because most of the rituals of ḥajj are tied to physical actions and visible symbols. To prevent the heart from becoming attached to these outward forms, or from thinking they can cause harm or benefit, the Qur'ān redirects us to the true purpose of ḥajj: **deepening īmān** and **cultivating taqwā**.



Act

Throughout your journey, check your heart.

لِتُكَبِّرُوا اللَّهَ : so that you may glorify Allah

- The āyah highlights the importance of takbīr during these blessed days. Takbīr and ta'zīm (glorifying, magnifying and revering Allah ﷻ) are the central themes running throughout ḥajj. The more you glorify Allah, the greater you think of Him and the lower you think of yourself and humble yourself. This is the essence of 'ūbūdiyyah.



Act

Keep repeating the takbīr during the days of ḥajj.

وَبَشِّرِ الْمُحْسِنِينَ : Give good news to those who do good

- Feel joy as Allah ﷻ gives you the good news: if you have excelled in worshipping Allah and in being kind to His creation for His sake, rejoice in the worldly reward and eternal bliss in the hereafter.

Although the focus of the verses in Sūrah al-Baqarah differs from those in Sūrah al-Ḥajj, the two main purposes of ḥajj are common and clear in both: (1) dhikr and (2) taqwā. Keep this in mind throughout your journey.

The verses of ḥajj are not limited to the above two passages. The following are some more verses related to ḥajj, Makkah and Ibrāhīm ﷺ which you can research, recite and reflect on.

Surah Name	Surah No.	Verse(s)
al-Baqarah	2	125-128; 158; 189; 217
Aal-‘Imrān	3	96-97
an-Nisā	4	1-2; 94-97
al-An‘ām	6	92
al-Anfāl	8	34-35
at-Tawbah	9	3-5; 7; 19; 28
Ibrāhīm	14	35-37
al-Isrā’	17	1
al-Ḥajj	22	67
al-Qaṣaṣ	28	57
al-‘Ankabūt	29	67
ash-Shūrā	42	7
al-Fath	48	24-27
al-Balad	90	1-2
at-Tīn	95	1-3
al-Fīl	105	1-5
Quraysh	106	1-4

Part 5



Post-Hajj



Evaluating Your Hajj

Now that your ḥajj is over and you have returned home, you may have slipped back into your usual routine, perhaps without giving it much thought. However, one of the key goals of ḥajj is to transform your heart, actions and life.

This path to transformation begins with self-reflection and evaluation (*muḥāsabah*). It involves two important steps: first, evaluating how your ḥajj went; and second, evaluating your life so you can begin living a life with Allah and for Allah.

Before evaluating your ḥajj, take some time to reflect on your journey. Set aside some time to refresh your memory and reflect on the following questions. It can be helpful to jot down your responses in a journal, if possible.

- 1 What was your most memorable moment during ḥajj?
- 2 What was your most spiritually uplifting moment during ḥajj?
- 3 What did you find most difficult during ḥajj?
- 4 What did you learn about Allah during ḥajj?
- 5 What did you learn about yourself during ḥajj?

Before your journey, you may have written down some goals of ḥajj that you hoped to achieve. Revisit those goals and ask yourself: Did I achieve them? What helped me or prevented me from achieving them?

Now, take some time to reflect on some of the core goals of ḥajj using the prompts below:

1) Connection to Allah

- a** When during ḥajj did you feel most connected to Allah?
- b** Has ḥajj changed your connection to Allah? If so, how?

2) Connection to the Prophet ﷺ

- a** When during ḥajj did you feel most connected to the Prophet ﷺ?
- b** Has ḥajj changed your connection to the Prophet ﷺ? If so, how?

3) Connection to Ibrāhīm ؑ

- a** When during ḥajj did you feel most connected to Ibrāhīm ؑ?
- b** Has ḥajj changed your connection to Ibrāhīm ؑ? If so, how?

4) Relationship with du‘ā’

- a** When during ḥajj did you make the most emotional du‘ā’?
- b** Has ḥajj changed your relationship with du‘ā’? If so, how?

5) Patience

- a** When during ḥajj was your patience tested the most?
- b** Has ḥajj made you a more patient person? If so, how?

6) Taqwā

- a** Did you find it easier to stay away from certain sins during ḥajj?
- b** How will you continue to avoid those sins after ḥajj?

7) Connection to the Ummah

- a** When during ḥajj did you feel most connected to the ummah?
- b** Has ḥajj changed your connection to the ummah? If so, how?

8) Life and Hereafter

- a** When during ḥajj did you have the deepest reflections on life?
- b** Has ḥajj changed your perspective on the way you are living your life? If so, how?

Was Your Hajj Accepted?

An accepted ḥajj (ḥajj mabrūr) is the ultimate goal of every pilgrim. The purpose of your arduous journey was to seek the pleasure of Allah and attain an accepted ḥajj.

To assess whether your ḥajj was accepted, reflect on the words of Imām al-Ghazālī رحمہ اللہ: “You should check this by examining your heart and actions. If you find that **your heart has turned away from the worldly life and toward the closeness to Allah**, and that your actions have aligned with the Divine law, then you should be confident in your acceptance, for Allah only accepts those He loves. And those whom Allah loves, He takes care of and protects from the influence of Shayṭān.”

Protect Your Hajj

Upon returning from your ḥajj, you may fall susceptible to reducing the rewards of your ḥajj or making it go to waste. Always be mindful of the following to ensure that you preserve the rewards of your ḥajj:

- 1 Continue to pray for acceptance of your ḥajj.
- 2 Do not complain about your ḥajj. You may have faced some difficulties during ḥajj, however don't let this cloud the immense blessings you were granted by Allah on this journey; there are countless people who would have loved to be in your place.
- 3 Avoid falling into the trap of ‘ujb (self-admiration): thinking highly of yourself and your ḥajj. Don't think you're better than others or look down on others.
- 4 Do not boast about your accomplishments or acts of worship.

Maintain the Momentum

During ḥajj, you experienced a spiritual high: the echoes of **Labbayk** surrounding you, as every pilgrim stood united in the goal of pleasing Allah Alone. But this should not end with ḥajj.

When you return home to work, routines, and responsibilities, let that same **Labbayk** echo in your daily life. Just as you proclaimed it during ḥajj, proclaim it now in every part of your life.

Labbayk, to everything your Lord loves and is pleased with: in words, deeds, and character.

Labbayk, in maintaining the five daily prayers in the masjid.

Labbayk, in giving zakāh.

Labbayk, in kindness to your family and community.

Labbayk, in purifying your heart.

Labbayk Allāhumma Labbayk, in obedience, steadfastness and sacrifice until you meet your Lord.

Ḥajj was not the finish line. In fact, it was the training ground. It taught you self-restraint, discipline, and taqwā. Now that you're back, don't let that training go to waste, but put it to work. Set high standards for yourself. Push your limits in your worship, character, and service.

The fact that you were able to persevere and excel during ḥajj is proof that you can live a life with Allah: a life dedicated to Him. Start small but stay consistent. Commit to a daily *wird* (portion) of Qur'ān, add extra sunnah prayers, and stay away from sins.

You will experience some dips, but that's part of the journey. Just don't stop moving. Keep 'living' Labbayk, keep trying and bi'dhni'llāh, you will live a renewed and transformed life.

“And worship your Lord until certainty (death) comes to you” (15:99).

Evaluating Your Life

Ḥajj is a journey of transformation. It should mark a turning point in your life: a shift that sets you on a path to live with Allah. But this transformation doesn't happen automatically. It begins with deep reflection and an honest assessment of your current life (*muḥāsabah*). This will then allow you to set goals to achieve your ultimate goal: pleasing Allah and attaining Jannah.

Take some time to reflect on the key areas of your life. Consider where you are now and where you hope to be.

Reflect on the following areas:

a

الله

Your relationship with
Allah ﷻ

b

صَلَّى
الْعَلَيْهِ وَسَلَّمَ

Your relationship with
the Prophet ﷺ

c



The state of
your heart

d



Your character
and personality

e



Your physical and
mental health

f

Your relationship
with your family

g

Your work, studies,
and finances

h

Your relationship
with your friends

i

Your role in your local community
(including neighbours)

j

Your connection
to the ummah

For each of the areas listed above, choose **one** key goal and write it down on the following spread as a **du‘ā’**.

For example, instead of writing “I will pray tahajjud every night”, you might write: “O Allah, please make me punctual with at least ten minutes of tahajjud ṣalāh every night.”

Everything Starts with a Du'a'

Allah ﷻ

Prophet ﷺ

Heart

Character and Personality

Physical and Mental Health

Family

Work/School/Finances

Friends

Local Community

Ummah

Your Legacy

Imagine standing in front of Allah on the Day of Judgement, and you are asked: What did you do with your life?

What will you present? What will you say you dedicated your time and energy to?

During ḥajj, you likely had time to reflect on how you've spent your life, how you want to live it going forward, and the legacy you hope to leave behind. You may have also reflected on how short life is, how temporary everything feels, and how quickly time slips away. You may have also become more aware of the challenges facing the ummah, and how far we are from where we need to be. You may have felt a deeper connection to Ibrāhīm ؑ and his family: the sacrifices they made and how their legacy continues to benefit humanity thousands of years later.

All of this may have led you to the deeper questions: How do I want to spend the rest of my life? What legacy do I want to leave behind for the sake of Allah? What is my life project to earn the pleasure of Allah?

Your Life Project

To help you develop your life project, consider the following questions:

- 1 What does the ummah need?
- 2 What are you good at?
- 3 What do you enjoy?
- 4 What pleases your Lord?

Where these four questions intersect, you will begin to find purpose. It doesn't need to be grand or public, just something consistent and sincere, so that when you meet Allah, you can present your sacrifices and your life's project to Him. And when that moment comes, it will be said to you:

"O tranquil soul, return to your Lord, well-pleased and pleasing to Him. So enter among My servants, and enter My Paradise" (89:27–30).



Act

Write the answers to the above four questions and based on that, identify what your life project could be. Consult a pious and wise teacher/friend/elder, pray *istikhārah ṣalāh* and get started!

Your Ultimate Goal

The last two verses of Sūrah al-Ḥajj give you a clear instruction on how to spend your life. Allah ﷻ says:

"O believers! Bow down, prostrate, worship your Lord, and do good so that you may be successful. Strive for Allah in the way He deserves: He has chosen you, and did not impose any hardship on you in the religion: the way of your forefather Ibrāhīm. (It is Allah) who named you 'Muslims' [the ones who submit] earlier and in this (Qur'ān), so that the Messenger may be a witness over you, and that you may be witnesses over humanity. So establish prayer, pay zakāh, and hold fast to Allah. He is your Guardian. What an excellent Guardian, and what an excellent Helper!" (22:77-8)

May Allah, al-Mawlā, the Guardian, Protector and Master, protect you from all evil and accept you among His *awliyā'*. May He honour you to carry forward the legacy of Ibrāhīm ﷺ and enable you to strive for His sake. May al-Naṣīr, the Helper, uplift the ummah, restore its glory and choose you as a means to achieving that. *Āmīn*

“
Some people live long
lives but leave little
behind, while others
have short lives yet
make a lasting impact.
”

Imām al-Shāfi‘ī ﷺ

died at the age of 54, yet he filled the earth with knowledge.

‘Umar b. ‘Abd al-‘Azīz ﷺ

passed away at 38, but in just two years of rule, he achieved more
than others do in entire generations.

Imām al-Nawawī ﷺ

died at 42, leaving behind a legacy of scholarship so vast, many
today struggle just to read what he wrote, let alone produce its like.



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