



# رحلة الحج

## JOURNEY OF HAJJ

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



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حُوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

# رحلة الحج

JOURNEY OF HAJJ

THE MOST BELOVED DAYS TO ALLAH

30 JUNE 2022 | 01 DHUL HIJJAH 1443 | CLASS #1

## INTRODUCTION

TAKBEERAT – PROCLAIMING THE GREATNESS  
OF ALLAH

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلَلَّهِ الْحَمْدُ

Allaahu akbar, Allaahu akbar, Allahu akbar , Laa

ilaaha ill-Allaah

Allaahu akbar, Allaahu akbar, wa Lillaah il-hamد

Allah is Most Great , Allah is Most Great, Allah is

Most Great , There is no god but Allah

Allah is Most Great Allah is Most Great and to Allah  
is all praise

- It is a great blessing to have these beautiful days from Allah Al Manaan (The Bestower of Favors). Any good deeds done in this time are more beloved to Allah (سبحانه وتعالى) and we all want to attain His love.
- With our feelings and with our heart, we can perform the rituals of hajj by how much we believe in Him. Only He will appreciate our feelings and intentions because He is Al 'Aleem (The All-Knower). And with our intention, He will reward us.

### DEEDS ARE BASED ON INTENTIONS

سَمِعْتُ رَسُولَ اللَّهِ. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. يَقُولُ: "إِنَّمَا الْأَعْمَالُ

بِالنِّيَّاتِ وَلَكُلُّ امْرٍ مَا نَوَى".

"I heard the Messenger of Allah (ﷺ) say: 'Actions are but by the intention and every man will have but that which he intended.'"<sup>1</sup>

<sup>1</sup> Sunan Ibn Majah 4227

- The journey of hajj is not only an outer journey, but it is a journey with our soul, heart, utterances, actions and behavior.
- There is a struggle in the journey of hajj, but it is not a struggle of competition or harm. It is a peaceful journey because we struggle against is our desires.
- Our desires can take us far away, or our desires can take us down. During the hajj, we need to take provision with us, and that provision is taqwa.

### SURAH AL BAQARAH 197

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا  
 جِدَالٌ فِي الْحَجَّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ  
 التَّقْوَىٰ وَاتَّقُونِ يَا أُولَئِكَ الْأَلْبَابِ

Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the

best provision is fear of Allah. And fear Me, O you of understanding.

○ Taqwa is our nourishment because it transforms us from all aspects. With taqwa, we can control our tongue, mind, feelings and actions. We should not think of ourselves, but think of Allah (سبحانه وتعالى).

We do not want to make ourselves or anyone else “akbar” (greater); only Allah (سبحانه وتعالى) is Akbar.

○ The moment we think about ourselves then we start to think people should do things for us, and if they do not, we become overly sensitive. Or we think so much about others that we end up being feeling low.

○ Taqwa is to do everything for Allah (سبحانه وتعالى); to speak or not speak for Allah (سبحانه وتعالى) and to act or not act for Allah (سبحانه وتعالى).

- When we struggle to do things with our limbs, but there are no feelings in the heart then it will be burdensome. We may see achievements from outside, but we do not feel good inside.

## THE JOURNEY OF HAJJ

### ENTERING THE STATE OF IHRAM (الإحرام)

- The journey of hajj is not about choosing the time we want. The hajj is based on known times which Allah (سبحانه وتعالى) has made clear for us. We cannot start the hajj before its time.
- There is a meeqat of time which is from the month of Shawaal when people can start arriving for hajj, and there is the meeqat of place.
- The meeqat teaches us that we cannot enter the state of ihram and have the intention for it until we reach the meeqat. A state of ihram is when the

man wears the white unstitched clothes and certain acts for the man and woman are forbidden. Similarly, we cannot pray before its time, we cannot fast before its time.

- Wearing the ihram is clearly visible for the man and this removes all titles; there is no difference between the rich and poor. And while in ihram, a person cannot use anything scented. It may be halal in other times, but not in this time.
- Also person cannot cut his hair or nails either, and all of this is training to free us from simple desires. It is to show we are not attached to anything of the duniya or clothes or home. It also teaches us to not be attached to anything of the duniya, or clothes or home.

## MISERABLE IS THE WORSHIPPER OF CLOTHES

وعنه عن النبي صلی اللہ علیہ وسلم، قال: "تعس عبد الدينار والدرهم والقطيفة والخميسة؛ إن أعطى رضي؛ وإن لم يعط لم يرض"

The Prophet (ﷺ) said, "May he be miserable, the worshipper of the dinar and dirham, and the worshipper of the striped silk cloak. If he is given anything, he is satisfied; but if not, he is unsatisfied".<sup>2</sup>

- This does not mean we forbid clothes or fragrance on ourselves, but it is only in the time of ihram. Nor does it mean that we return from hajj only wearing white clothes or not putting perfume anywhere, as if we have returned transformed, because this is not the way of the Prophet (pbuh).
- The ihram also reminds us of death. When we pass away, our clothes will be removed and we will be

<sup>2</sup> Riyahd As Saliheen, Al Bukhari, Introduction, Hadith 467

wrapped in a white shroud, similar to the ihram, subhan Allah.

- We will be unable to take anything from the duniya with us, but we will take our feelings, and our love for Allah (سبحانه وتعالى) and His Messenger (pbuh).
- While in the state of ihram, it reminds us we are a slave of Allah (سبحانه وتعالى) free of any desires, and not a slave to anything else.
- So now we can imagine we are on our journey, and we have reached the meeqat and entered ihram.

## DIVINE NURTURING LESSONS

- Taqwa is our nourishment because it transforms us from all aspects. With taqwa, we can control our tongue, mind, feelings and actions. We should not think of ourselves, but think of Allah (سبحانه وتعالى).
- The moment we think about ourselves then we start to think people should do things for us, and if they do not, we become overly sensitive. Or we think so much about others that we end up being feeling low.

MAY ALLAH GRANT US THE REWARD OF HAJJ AND MAY HE  
LOVES US. AMEEN.

الله أكْبَرُ الله أكْبَرُ الله أكْبَرُ لَا إِلَهَ إِلَّا اللهُ

الله أكْبَرُ الله أكْبَرُ وَلَهُ الْحَمْدُ

Allaahu akbar, Allaahu akbar, Allahu akbar , Laa ilaaha ill-Allaah

Allahu akbar, Allaahu akbar, wa Lillaah il-hamد

Allah is Most Great , Allah is Most Great, Allah is Most Great , There is no god but Allah

Allah is Most Great Allah is Most Great and to Allah is all praise

## REFERENCES

1. [تفسير الشيخ السعدي - TAFSEER SHEIKH AS SA'ADY](#)



## ADDITIONAL RESOURCES

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM

THIS IS OPEN TO BOTH WOMEN AND MEN

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