



الحج المبرور

THE ACCEPTED 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.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

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INTRODUCTION

- The hajj is significant because it is one of the pillars of Islam.
- The hajj reminds us of the Day of Judgement.
- The accepted hajj is the reward of paradise and to return as a newborn and paradise.
- Seeking knowledge has the same reward of hajj.

REWARD OF HAJ FOR ATTENDING THE STUDY CIRCLES

أن رسول الله - صلى الله عليه وسلم قال: ((من غدا إلى المسجد لا

يُريد إلا أن يتعلم خيرا أو يعلمه كان له كأجر حاج تاما حجته))

The Messenger of Allah (صلى الله عليه وسلم) said:

"Whoever goes to the mosque wanting to learn good or teaching it then he will have the reward of hajj, a complete hajj."¹

- Our main purpose in life is to have feelings for Allah (سبحانه وتعالى) and when we have feelings for Him then we will do hajj for Him all the time.
- Hajj reminds us to be in a state of “hajj” all the time which is heading to Allah (سبحانه وتعالى) at all times. However, we cannot have the right intention if we do not know Allah (سبحانه وتعالى). Imagine being invited to the House of Allah (سبحانه وتعالى) and not knowing our Host or having feelings for Him, subhan Allah.

¹ Sahih At Targheeb 86, Authenticated by Al Albani as Hasan Sahih

- During the hajj, we will see different scenes, and come across different people, but where is our heart? Is our heart still stuck at some scene, or some words we exchanged with someone?
- The hajj teaches us to gather our heart and not get scattered because our goal is Allah (سبحانه وتعالى).
- We will be in the busiest place, we will see different people and many variables will be around us. And when people tell their story of hajj, they we will hear something different from each one. The only constant that can keep us gathered and in one piece – soul and body – is when our intention and goal is Allah (قصد الله) (سبحانه وتعالى).
- When our focus is Allah (سبحانه وتعالى), then we will not be proud of our actions, nor will we look at the behavior of others. And this will save us from praising ourselves and judging others.

- If we make our goal Allah (سبحانه وتعالى) then the spotlight will not be on ourselves nor will it be on people.
- We can find a great amount of distractions during hajj, but when we remember, “Allahu Akbar” – He is the Greatest, then everything becomes smaller in our life. But if we make other things great in our life, then we will miss out on the meaning of “Allahu Akbar”. He is greater than anything in our life.
- Hajj is a season to make everything small so that Allah’s Name is exalted because throughout the year we can go through trials where we can highlight ourselves, problems, sickness and blessings, but forgetting to highlight Allah (سبحانه وتعالى).

I AM AT YOUR SERVICE O ALLAH

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

لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

Labbayk-Allāhumma labbayk, labbayka lā sharīka laka labbayk, inna ‘l-ḥamda, wanni`mata, laka wa ‘l-mulk, lā sharīka lak.

I am here at Your service, O Allah, I am here at Your service. I am here at Your service, You have no partner, I am here at Your service. Surely the praise, and blessings are Yours, and the dominion. You have no partner.²

- This is said when reaching the meeqat and it is said again when entering ihram for hajj. When we love someone, we will not feel the struggle we do for

² Muslim 2/841

them, and when we focus on meeting and longing for Allah (سبحانه وتعالى), we will not look at the struggle or remind anyone of it.

○ We cannot enter anything great without remembering the blessings first. Many times we focus on entering doors and starting new things forgetting the previous blessings. We cannot enter truthfully if we do not appreciate and are not grateful for the blessings.

○ We should remember the blessings of Allah (سبحانه وتعالى) and that He made us Muslims, gave us health, life, took us out from darkness to light and allowed us to own our actions. We can choose and no one forces anything on us.

HAJJ MABROOR – THE ACCEPTED HAJJ

SUPPLICATION SEEKING ALLAH'S HELP

اللهم أعني على ذكرك وشكرك، وحسن عبادتك

'Allahumma a'inni 'ala dhikrika wa shukrika, wa husni 'ibadatika,'

(O Allah, help me remember You, expressing gratitude to You and worship You in the best manner)".³

- We cannot do anything except by the might and power of Allah (سبحانه وتعالى) because we do not own our power, and we cannot do anything unless Allah (سبحانه وتعالى) gives us the might and power.
- Today's class is about The Accepted Hajj – Hajj Mabroor (الحج المبرور), what does this mean?

³ Riyadh As Saliheen, Abu Dawud and An- Nasa'i , Book 1, Hadith 384

MEANING OF HAJJ (حج)

- The meaning of (حج) is (قصد) which means our focus, our intention, and the direction we are looking at is only Allah (سبحانه وتعالى).
- When we hear the word “hajj”, we think of the Ka’aba or tawaf, but hajj means our goal is One – it is Allah (سبحانه وتعالى) and not someone else.
- There are different scenes and rituals during hajj. There is a great amount of coming and going, but the focus is to exalt Allah (سبحانه وتعالى) wherever we may be, whether during the tawaf, sa’ee, in Mina or Muzdalifah.
- Hajj is in no way about being in our comfort zone or getting what we want, and this trains us to not follow our desires, but to only seek Allah (سبحانه وتعالى).

- For example when we go to a gathering, we look for someone we know so that we can be with them, or if we do not know anyone, we will approach someone whom we feel we would be comfortable with. And in the hajj, the constant and the one we will find comfort with is Allah (سبحانه و تعالی).

MEANING OF MABROOR (مبرور)

- The word (مبرور) is derived from (بر) – vast goodness. So the hajj that is mabroor is the hajj of the abraar which is filled with goodness, vastness, kindness and blessings. There is no reward for the hajj al mabroor except for paradise.

REWARD OF THE ACCEPTED HAJJ IS PARADISE

وعنه أن رسول الله صلى الله عليه وسلم قال: "العمرة إلى العمرة
كفارة لما بينهما، والحج المبرور ليس له جزاء إلا الجنة"

The Messenger of Allah (ﷺ) said, "(The performance of) 'Umrah is an expiation for the sins committed between it and the previous 'Umrah; and the reward of Hajj Mabruur (i.e., one accepted) is nothing but Jannah."⁴

- Many people may be going to hajj, but not everyone is performing a hajj mabroor.
- The hajj mabroor is free of association with Allah (سبحانه وتعالى), denial, disbelief and arguments. The heart is tolerant, accommodating, easygoing and vast.

⁴ Riyadh As Saliheen, Al Bukhair and Muslim, Book 10, Hadith 5

- When the heart is vast and pure then we will not argue, demand, blame, or scold; we will be a peaceful person. We will not say, “why is the bus late? Why are there no towels in the bathroom? Why is this person blocking my way?”.
- It will be a beautiful life if we learn the lessons from hajj which are:
 1. To stop arguing
 2. To stop being sensitive and being bothered with small things
- When we know that Allah (سبحانه وتعالى) is The Dominator and that people are test for us then we will not see them as bad or ourselves being good. Our focus will be only Allah (سبحانه وتعالى).
- A hajj that is mabroor will have a great impact on our purity because we will know our boundaries. We are a guest and Allah (سبحانه وتعالى) is our Host

Who has invited us, so we should accept the people around us and their behavior.

- The hajj mabroor makes our heart very easy and when we have this, then we will have the capacity to have good feelings and perform good deeds. But when the heart is tight due to arguing, being fussy or demanding, then we cannot take in more. We will be unable to feel more or perform more good deeds.
- The journey to Allah (سبحانه وتعالى) needs a big heart so that it accepts all that comes from Allah (سبحانه). When we have a big goal, we will not be fussy or sensitive about small things. As a result, Allah (سبحانه وتعالى) will open for them a great number of doors because their hearts can handle it.

- The more we are accommodating, easy and relaxed with Allah (سبحانه وتعالى), the more He will show us. He will show us scenes, He will show us His power, He will teach us things in detail, He will open our mind, and He will open worships for us.
- Why is there is the reward of paradise and returning like a newborn for the hajj mabroor? Because the person has learned their lesson.

REQUIREMENTS FOR AN ACCEPTED HAJJ

1. FULFILLING THE RITUALS OF HAJJ

- Surely we need to fulfill the rituals of hajj; we cannot perform hajj in our own way.
- Our prayer cannot be valid and good if we pray our own way. We should pray the way the Prophet (ﷺ) taught us, and similarly for the hajj. Our worships

cannot be accepted if it is not for Allah (سبحانه) and following the way of the Prophet (ﷺ).

- Every step and ritual in the hajj has an impact on us. We will look at the rituals of hajj at the end of this lecture.

2. PERFORM ACTIONS OF BIRR DURING THE HAJJ

SURAH AL BAQARAH 177

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ
 بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ
 ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي
 الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا
 وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا
 وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

- Birr (vast goodness) is not just about performing physical rituals, but the birr that needs to be fulfilled are the following points:

1. FAITH

- We cannot perform hajj if there is no belief in Allah (سبحانه وتعالى), the Last Day, the angels, the books and the messengers.
- Why does a person go to hajj? Because they believe in Allah (سبحانه وتعالى). Why does a person perform tawaf, do sa'ee, sleep in Muzdalifah, and go around the Ka'aba seven times? Belief. Belief will not make a person question, "why seven, why offering a sacrifice and so forth" because they believe in Allah (سبحانه وتعالى).
- Belief makes us peaceful so we will not argue and will focus on doing our best.

2. TO SPEND AND GIVE

- A person spends money to go for hajj. A person gives to the needy and even spends by saying a good word to others.

3. TO ESTABLISH THE PRAYER

- During the hajj, the prayers are either shortened or combined, and there are no voluntary prayers during that time.

4. TO GIVE ZAKAT

- A person surely needs to fulfill their zakat before going to hajj.

5. TO FULFILL THE CONTRACTS AND COVENANTS

- A person needs to complete different forms and fulfill different requirements to go to hajj.

6. TO BE PATIENT

- To be patient in all matters.
- These are the people who are truthful and who do not follow their desires.
- The best provision to be taken during the hajj is taqwa, and how can a person have taqwa during hajj? The above six points.

- Many people go to hajj just thinking about the rituals and actions of the limbs, but something that we want from our hajj is birr.

3. DEAL WITH PEOPLE IN THE BEST WAY

- It is important to have good manners with others and this includes:
 1. A cheerful face. Smiling makes our face beautiful and the people of paradise smile while the people of the fire frown.
 2. A soft and kind word.
- It is a struggle to smile and say a kind word when we are down, but we remember it is an honor to be a slave of Allah (سبحانه وتعالى).

4. REMEMBER ALLAH MUCH

- Can we remember Allah (سبحانه وتعالى) if we are frowning and are upset? No. The breathing of the

people of paradise is the remembrance of Allah (سبحانه وتعالى). There is no prayer or fasting in paradise, but Allah (سبحانه وتعالى) kept His remembrance.

- The highlighted worship during hajj is the remembrance of Allah (سبحانه وتعالى).

5. TAQWA AND ABSTAIN FROM SINS

- A person does not want negativity or arguing during their hajj.
- For the accepted hajj, a person will return as a newborn. They will return innocent and pure, and they will be admitted to paradise.
- To return as a newborn means the person will be different, they will have a new look and that is with a good heart, free of grudges, jealousy and harshness.

○ This person will return easygoing and gentle because they accepted the nurturing of Allah (سبحانه وتعالى), so surely He will show them gardens in this life before entering eternal gardens of the hereafter. We ask Allah (سبحانه وتعالى) of His favor. Ameen.

○ A person does not want to disturb anyone and wants to repel evil with good. And not because they are weak, but they bounce back every bad with good. When someone throws stones at them, they throw flowers back at them.

RITUALS OF HAJJ

- We should not think that Allah (سبحانه وتعالى) needs our worships. Worshipping Him is good for us and the best thing for us is to know Allah (سبحانه وتعالى) and to worship Him.
- The rituals are all to know Allah (سبحانه وتعالى) and to worship Him. A person comes to Allah (سبحانه وتعالى) free of association, worshipping Him alone.

1. ENTERING THE STATE OF IHRAM



ENTERING THE STATE OF IHRAM (الإحرام)

- Enter ihram (*state of consecration*) when you reach the meeqat (*stated place*).
- Say the intention audibly:
 - For Umrah (*lesser pilgrimage*) before hajj (*greater pilgrimage*) (لبيك اللهم عمرة) (Labayk, Allahumma Umrah) [O Allah, here I am to perform Umrah].
 - If combining umrah (*lesser pilgrimage*) and hajj (*greater pilgrimage*) with no break (لبيك اللهم عمرة و حج) (Labayk Allahumma Umrah Wa Hajj) [O Allah, here I am to perform Umrah and Hajj].
 - For Hajj (*greater pilgrimage*) only: (لبيك اللهم حج) (Labayk, Allahumma Hajj) [O Allah, here I am to perform Hajj].

Only pronounce the intention for hajj/umrah and not for other worships.

- Say the talbiyah (*words of remembrance when entering ihram*) until you reach Makkah:

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

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

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

- Things not permissible in the state of ihram (*state of consecration*) include: using scented products, cutting hair, physical relations between husband and wife, cutting trees or killing animals.

2. PERFORMING UMRAH

TAWAF



TAWAF
(الطواف)

- It is required to be in a state of ablution while performing the tawaf (circumulating the Ka'aba). Begin the umrah with tawaf. Begin from the Black Stone (so it is to your left). If near, one can touch or kiss it. If far then the right hand is raised and the following is said:

بِسْمِ اللَّهِ، اللَّهُ أَكْبَرُ

'Bism Allah Allahu Akbar'

In the Name of Allah, Allah is the Greatest

- When reaching the Yamani Corner (the corner before the Black Stone), it can be touched if near since its reward is expiation of sins. If it is difficult to touch, then it is not necessary to signal to it.
- While passing between the Yamani Corner and the Black Stone, the following is said: When you reach the Yamani Corner (the corner before the Black Stone) you can touch it if you are close because it will expiate the sins. However, if you cannot touch it, then you do not need to point at it. You say:

رَبَّنَا إِنِّي فِي الذُّنُوبِ حَسَنَةً وَفِي الآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ

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

- After completing 7 circuits, pray two units behind Maqam Ibrahim (station of Ibrahim). If unable, then pray anywhere. It is recommended to recite Surah Al Kafiroon in the 1st unit, and Surah Al Ikhlas in the 2nd unit.
- After completing the two units, it is recommended to drink zamzam water.
- It is now time to start the sa'ee (walking between Safa and Marwa seven times).

SA'EE

- It is recommended to recite the following verse while going to Safa and Marwah and not at Safa itself:

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

(Verily! As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who performs Hajj or 'Umrah (pilgrimage) of the House (the Ka'abah at Makkah) to perform the going (Tawaf) between them (As-Safa and Al-Marwah). And whoever does good voluntarily, then verily, Allah is All-Recogniser, All-Knower [Surah Al Baqarah 158]). This is recited once.



SA'EE
(السعي)

- When reaching Safa, it is recommended to face the qiblah (direction of the Ka'aba). Note it is not necessary to see the Ka'aba. One raises his hands and makes the following supplication:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ،

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

Allaahu akbar, Allaahu akbar, Allaahu akbar. laa ilaaha illaallahu wa'alahu laa shareeka lah, lahul-mulk wa lahul-'amdu wa huwa 'alaa kulli shay'in qadeer, laa ilaaha illaallahu wa'alahu, anjaza wa'adah, wa nasara 'abdahu, wa hazam-af'aduaba wa'idah

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

Any supplication can be said afterwards. This is repeated a second and third time.

- Then you start walking towards Marwah and when you reach Marwah you will supplicate in a similar fashion as Safa.
- The walk from Safa to Marwah is counted as 1 and from Marwah to Safa as 2 and so on.

EXITING THE STATE OF IHRAM

COMING OUT OF IHRAM (التحلل)



- For the woman: a fingertip length of hair is cut which can be done by the lady herself and it can be done at her room. It is not necessary for the woman to cut her hair in the harem.

3. 8TH OF DHUL HIJJAH – DAY OF TARWIYAH



DAY OF TARWIYAH (يوم التروية)



- Enter ihram from the place of residence.
- Make the intention for hajj (*greater pilgrimage*).
- Go to Mina around noon time.
- Prayer: shorten but do not combine,
 - 2 units of Dhuhr at its time,
 - 2 units of 'Asr at its time,
 - 3 units of Maghrib at its time,
 - 2 units of 'Isha at its time.
 - 2 units of sunnah (*voluntary*) Fajr and 2 units of Fajr at its time.
- Only the sunnah (*voluntary*) for Fajr is not to be omitted.

4. 9TH OF DHUL HIJJAH – DAY OF ARAFAH



DAY OF ARAFAH (يوم عرفة)



- Head to Arafah from Mina after Fajr.
- Prayer: shorten and combine, Dhuhr and 'Asr (2+2).
- Increase in making dua (*supplication*) until Maghrib. The best supplication to make on the Day of Arafah is:

5. 10TH OF DHUL HIJJAH – DAY OF SACRIFICE – FIRST DAY OF EID



DAY OF SACRIFICE

(يوم النحر)



- The following three actions need to be completed (in any order).
 - Throw stones at Jamarat Al Kubra in Mina: throw seven pebbles – one at a time – and say Allahu Akbar (الله أكبر) each time. The stones can be collected from anywhere.
 - Tawaf Al Ifidha: this includes doing sa'ee as well.
 - Sacrifice of the animal (الهدى): this is already done since it is paid by the group.
- Cutting the hair: this is permissible after completing the Tawaf and Sa'ee, after exiting ihram. All the restrictions of ihram are lifted.
- Spend the night in Mina.



6. 11TH - 12TH - 13TH OF DHUL HIJJAH

DAYS OF TASHREEQ



DAYS OF TASHREEQ (أيام التشريق)

- The minimum is to stay the 11th and 12th or one can spend three nights on 11th, 12th and 13th.
- The 3 pillars need to be stoned on each day spent in Mina. Each pillar needs 7 stones, thus a total of 21 stones each day.
- Head to the Jamarat (pillars for stoning) on the 11th after Dhuhr and throw 7 stones at each pillar beginning with the smallest pillar.
- Throw one stone at a time, and say Allah Akbar (الله أكبر) (*Alahu Akbar (Allah is the Greatest)*).
- It is not required to face the qibla and one can throw from anywhere. After throwing all 7 stones, face the qibla and supplicate. The Prophet (ﷺ) used to supplicate much here and it is said that supplications made at Jamarat are accepted.
- Then proceed to the middle pillar, and throw 7 stones and supplicate.
- Lastly, go to the largest pillar and throw 7 stones. No dua'a (supplication) is made here.
- The above steps are repeated on the 12th and 13th.

7. LAST DAY



FAREWELL TAWAF (طواف الوداع)

- Only tawaf and no sa'ee is performed before departure.



MAY ALLAH GRANT US A HAJJ MABROOR AND MAY HE GRANT
US HEARTS OF THE ABRAAR. AMEEN.

REFERENCES

1. تفسير الشيخ السعدي – TAFSEER SHEIKH AS SA'ADY

RELATED RESOURCES

1. HAJJ – JOURNEY OF A LIFETIME
2. ADORN YOUR HEART FOR ALLAH
3. PREPARATION FOR THE JOURNEY OF A LIFETIME
4. PROVISION FOR HAJJ
5. LESSONS AND VALUES FROM SURAH AL HAJJ
6. BEST DUA – DAY OF ARAFAH
7. HOW TO PERFORM UMRAH WITH HEART
8. HAJJ INFOGRAPHIC



ADDITIONAL RESOURCES

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM
THIS IS OPEN TO BOTH WOMEN AND MEN

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ENGLISH

<https://t.me/markazalsalampublicationsENG>

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