

RESOURCES NEEDED FOR THIS PRESENTATION

- A copy of the Qur'an with English translation/Quran.com on phones
- How to run this session:
 - As time will be limited, some of the reflection questions can be discussed and shared as a group/in pairs, whilst others can be assigned 30 seconds-1 minute for self-reflection.
 - Option 1: Go through the verses of Surah al-Baqarah, and assign the verses of Surah al-Hajj as self-reflection for homework.
 - Option 2: Facilitator will lead on the verses of Surah al-Baqarah. The verses of Surah al-Hajj can then be assigned to groups (an ayah per group), and reflections can be shared as a group.
 - Option 3: If there is sufficient time, stick to the instruction on slide 16.

REFLECTING ON THE VERSES OF *Hajj*

SESSION 7

STARTER

Write down one specific thing mentioned about hajj in the Qur'ān.

Bonus points for knowing the actual āyah in Arabic!

LEARNING OBJECTIVES

1. Reflect on the verses of ḥajj
2. Discuss the Qur'an highlights the greater goals of ḥajj
3. Explore how connecting to the verses can transform your ḥajj and life



PART I

Ayat From Surah al-Baqarah



وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَخْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

Complete hajj 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, you may combine hajj and ‘umrah then make the sacrificial offering you can afford. Whoever cannot afford that (offering), let them fast three days during pilgrimage and seven after returning — completing ten. These offerings are for those who do not live near the Sacred House. **And be mindful of Allah,** and know that Allah is severe in punishment.

[?] How did the Prophet ﷺ set his intention for hajj?

[?] What is taqwā?



الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾

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!



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?



[?] What do you think is one of the wisdoms behind the prohibition of intimate relations during ḥajj — something that is usually ḥalāl?



What secret good deeds will you incorporate into your ḥajj?

Physical → Spiritual

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ
 الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِّن قَبْلِهِ لَمِن الضَّالِّينَ ﴿١٩٨﴾

There is no blame on you for seeking the bounty of your Lord (by trading). When you surge down from ‘Arafât, remember Allah near al-Mash‘ar al-Harâm (the sacred place) and remember Him, as He has guided you, for surely before it, you were among the astray.

Dhikr is one of the primary goals of ḥajj.



ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾

Then go forth with the rest of the pilgrims, and seek Allah's forgiveness. Indeed Allah is All-Forgiving, Most Merciful.



How can you act on this verse?



فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ
رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ﴿٢٠٠﴾

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.



How much of your du‘ā’ is dedicated to the Hereafter?



وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

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.”

[?] When is it sunnah to pray this du‘ā’ in ḥajj?



أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

It is they who will receive a (heavenly) reward for the good they have done. And Allah is swift in reckoning.

All your efforts to do good will never be in vain.



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 ﴿٢٠٣﴾

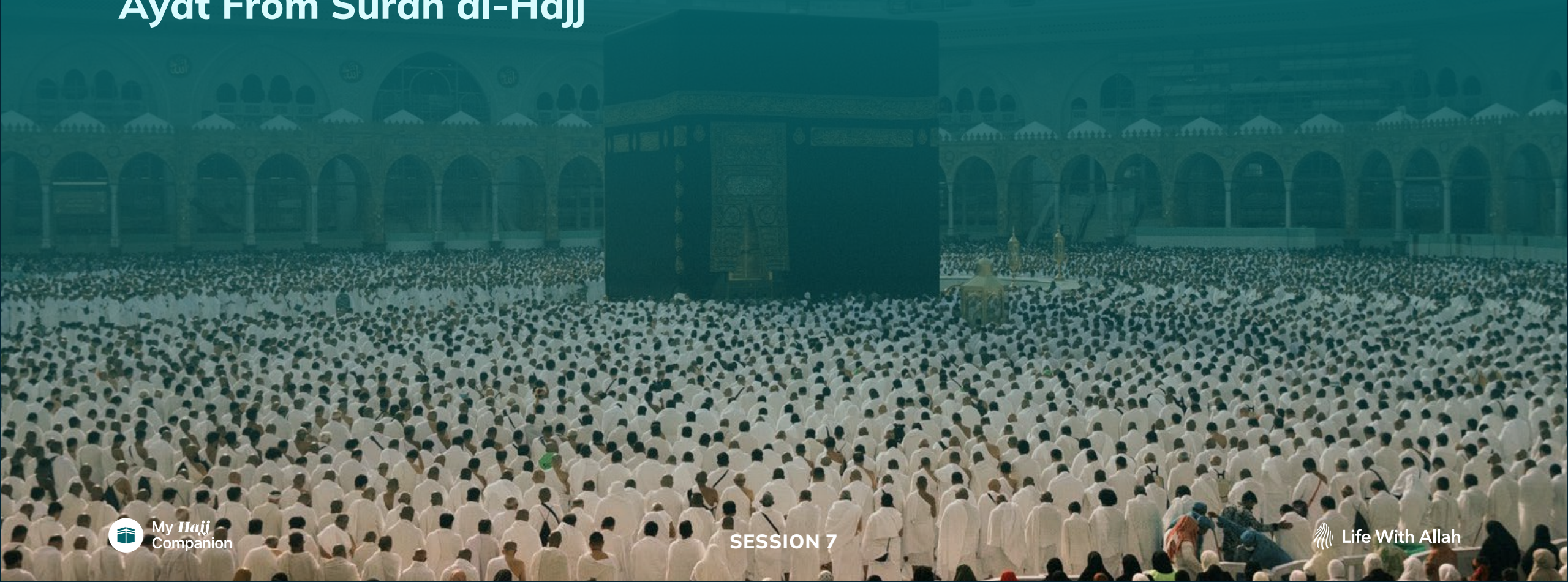
And remember Allah on the appointed days. Whoever departs swiftly on the second day is not sinful, neither are those who stay behind (till the third), so long as they are mindful (of Allah). And be mindful of Allah, and know that you will be gathered before Him.

[?] How does this verse end?



PART II

Ayat From Surah al-Hajj



YOUR TURN

Open your mushaf/phone to Sūrah al-Ḥajj (Sūrah 22).
Read the āyāt 26-30 and jot down some key reflection points that stand out to you.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾
 يَوْمَ تَرَوُنَّهَا تُذْهِلُ كُلُّ مَرْضِعَةٍ
 عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ
 عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾

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 burden (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.



How does this make you feel? Close your eyes and imagine...



إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً
الْعَاكِفِ فِيهِ وَالْبَادِ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِن عَذَابِ أَلِيمٍ ﴿٢٥﴾

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.

[?] How does this 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 ﴿٢٦﴾

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.

[?] How can you act upon **both** the ‘spiritual’ and ‘physical’ purification? Give a specific example for each one.



وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

Proclaim the pilgrimage to all people. They will come to you on foot and on every lean camel, travelling through every deep mountain pass.



What will you do to convey the message of Islam?



لَيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ
فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾

so they may obtain the benefits (in store) for them, and pronounce 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.



Allah is telling you there are benefits. How are **you** going to benefit from ḥajj?



ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُدُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾

Then, they must remove their dirt, and fulfill their vows, and make ṭawāf of the Ancient House.”



What disease of the heart do you most struggle with?



ذَلِكَ وَمَنْ يُعِظْ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمْ الْأَنْعَامُ إِلَّا مَا يُتْلَى
عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾

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.

Honouring the things sanctified by Allah = honouring Allah Himself.



حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣١﴾

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.

Tawhīd elevates whilst shirk brings people down.



ذٰلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللّٰهِ فَاِنَّهَا مِنْ تَقْوٰى الْقُلُوْبِ ﴿۳۲﴾

Whoever honours the symbols of Allah — indeed, it is from the piety of hearts.

The outer physical acts of worship → the inner 'actions of the heart'.



لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ ﴿٣٣﴾

There are benefits for you in (the sacrificial animals) up to a specified time, then their place of sacrifice is at the Ancient House.

‘For you’: From His mercy, Allah has made the duties He placed upon you full of immense blessings and benefits.



وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِّن بَهِيمَةِ الْأَنْعَامِ فَإِلَهُكُمْ إِلَهُ وَاحِدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٤﴾

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;

[?] What are these four qualities?



الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٥﴾

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.



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
 جُنُوبَهَا فَكُلُوا مِنْهَا وَأَطِعُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾

“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.”

[?] In these verses, how does Allah tell you to express gratitude to Him?



لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا
اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾

“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.

The emphasis on the heart in the āyāt of ḥajj is greater than in the other pillars of Islam. It is easy to get caught up in the physical outward rituals and forget the deeper intended outcome: taqwā.



PLENARY - KEY TAKEAWAY

If you could remember just one thing from today, what should it be?

What's the most important point to hold onto from this session?

DHIKR & TAQWA

HOMework - FURTHER SELF-REFLECTION

- Ayāt about Ibrāhīm (as) and the Ka‘bah
- Recite, Reflect, Repeat, Act
- Du‘ā’