



Muslim Travel Club
A Community of Reflective Muslims

BEYOND PLEASURE: THE PATH TO CONTENTMENT
A SPIRITUAL RETREAT BY HAFIZAH GHAZALI

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| ACCOMMODATIONS & FLIGHTS | | | | | |
|--|------------------------|--|-----|---|---------|
| 3 — 12 JULY 2026 | | | | | |
| AMMAN | | JERUSALEM | | WADI RUM | |
| Gerasa Hotel (Breakfast Only) 4 – 5 July 10 – 11 July | | Hashimi Hotel (Breakfast Only) 5 – 9 July | | Hasan Zuweida Glamp (Half Board) 9 – 10 July | |
| SINGAPORE TO AMMAN | | | | | |
| Date | Flight Details | From | To | Departure | Arrival |
| 3 Jul 2026 (7h 20min) | Qatar Airways QR947 | SIN | DOH | 19:40 | 22:00 |
| 4 Jul 2026 (2h 40min) | Qatar Airways QR402 | DOH | AMM | 09:50 | 12:30 |
| AMMAN TO SINGAPORE | | | | | |
| Date | Flight Details | From | To | Departure | Arrival |
| 11 Jul 2026 (2h 40min) | Qatar Airways QR403 | AMM | DOH | 14:00 | 16:40 |
| 11 Jul 2026 (8h 10min) | Qatar Airways QR942 | DOH | SIN | 19:40 | 08:50 |
| 25kg Check-In 7kg Cabin Baggage allowance for all flights, per person Transit Hotel: Hilton Doha (nearest to the Airport) | | | | | |

| ESTIMATED PRAYER TIMINGS | | | | | |
|--------------------------|---------|-------|-------|---------|-------|
| Fajr | Sunrise | Zohor | 'Asar | Maghrib | Isya' |
| 0355 | 0535 | 1241 | 1621 | 1950 | 2126 |

| PROGRAMME | |
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| DAY | DAILY FLOW |
| Day 1 Singapore 3 July, Friday | <p>We gather and begin as travellers with intention. The airport becomes more than departure; it is the first threshold of retreat. In the in-between of flights, waiting lounges and transit rest, hearts begin loosening from routine. Safar itself starts shaping us before we reach the land. There is companionship forming, anticipation growing, and a quiet awareness that this journey is not about covering distance, but crossing inwardly toward something we hope to return with.</p> |
| Day 2 Amman 4 July, Saturday | <p>After breakfast and onward departure, we arrive in Amman and begin with visits to sacred sites linked to Prophets, Companions and enduring stories of faith, offering a meaningful grounding for the days ahead. With time for shared reflections throughout the journey, the day invites the jemaah to enter the retreat with context, companionship and a heart oriented toward remembrance, before returning for dinner, check-in and rest.</p> |
| Day 3 Amman > Jerusalem 5 July, Sunday | <p>Crossing into Jerusalem carries a weight words rarely hold. Then comes the first prayer in Al-Aqsa Mosque, the first sight of Dome of the Rock, followed by a guided walk and tadabbur through the compound of Al Aqsa. This first encounter offers everyone time to absorb the sanctity of the space, begin relating to its stories, and arrive inwardly as much as physically, before closing the day with dinner above the Old City.</p> |
| Day 4 Jerusalem 6 July, Monday | <p>Begin the day in the stillness of Fajr at Al-Aqsa Mosque with dhikr and tadabbur, before setting out to encounter Jerusalem through places of devotion, service and remembrance — from Siraj Al-Quds and the lived spirit resilience under occupation, to Mount of Olives and the maqams associated with Salman al-Farisi and Rabi'atul Adawiyah. With unhurried time in the Old City through the afternoon, the day gives the jemaah space for reflection, relationship and taking in Jerusalem at a human pace.</p> |
| Day 5 Hebron 7 July, Tuesday | <p>Today brings the jemaah into the heart of Palestine's sacred inheritance — beginning in Hebron at the maqamat of Prophet Ibrahim and his family, where we reflect on faith, family and the legacy of surrender. In Beit Ummar, the retreat takes on a lived Palestinian dimension through time with local families, learning about sumud through the Pokokita initiative, and planting a tree as a small act of solidarity and care. Together, Hebron and Beit Ummar offer not only sacred history, but a deeper encounter with the people, land and resilience that continue to give this journey meaning.</p> |
| Day 6 Jerusalem 8 July, Wednesday | <p>Spend the day winding through Jerusalem's stone lanes and sacred quarters, visiting the maqams of Shaddad Ibn Aws and Ubadah Ibn Shamit, where reflections on devotion and steadfastness take root, before moving through sites linked to Prophet Dawud AS and the Church of the Holy Sepulchre, each opening a window into the city's layered sacred history. Through a deeper journey within Al-Aqsa Mosque and across the Armenian, Christian, Jewish and Muslim quarters, the jemaah encounters Jerusalem as a living mosaic of memory, faith and shared inheritance. A home-style maqlouba lunch and free hours in the Old City offer time to linger, observe and take the city in at its own pace.</p> |
| Day 7 Jerusalem > Wadi Rum 9 July, Thursday | <p>From the sanctity of Al-Aqsa Mosque, the journey opens into the vast desert wilderness of Wadi Rum, offering everyone space to process the depth of the past few days through the openness of nature. After moving through sacred sites, stories and encounters across Palestine, the desert becomes a place to let those impressions settle — with red sands, open horizons, a sunset crossing and a night beneath the stars inviting reflection, perspective and inward pause. Experience how guidance is found both in revealed places and in the signs spread across the earth.</p> |
| Day 8 Wadi Rum > Mu'tah > Amman 10 July, Friday | <p>From the stillness of the desert, the journey turns toward Battle of Mu'tah, where visits to the maqams of Ja'far ibn Abi Talib, Zayd ibn Harithah and Abdullah ibn Rawahah invite reflection on sacrifice, courage and love in the Prophetic path. After days of encountering sacred landscapes and creation, the jemaah is invited here to contemplate what steadfastness looks like in action. The day softens into the lived rhythms of Amman through Rainbow Street and Balad Amman, offering a gentle return to city life before rest.</p> |

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| Day 9 Amman 11 July, Saturday | The journey begins to fold inward as the retreat draws to a close, starting with a final Fajr and tadabbur before a visit to Tiraz Centre, where heritage, memory and beauty are encountered through living tradition. From there, we begin the journey home — carrying stories, reflections and companionship gathered along the way — with time in transit to sit with what the land has left in the heart. |
| Day 10 Singapore 12 July, Sunday | Arrive back in Singapore carrying home the reflections, friendships and meanings gathered along the way — returning not only from a journey across lands, but from days of prayer, learning and shared witnessing. The retreat may end here, but we hope what was awakened continues beyond the return. |

| BACKGROUND INFORMATION OF PLACES OF VISIT | |
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| Ashabul Kahfi (Cave of 7 Sleepers) | Mentioned in Surah al-Kahf, these were young believers who fled persecution and were miraculously preserved in sleep for years. The site in Jordan is widely associated with this story. Today, it stands as a place of reflection on faith under pressure. Less known: the Qur'an does not fix the exact location — multiple sites exist, reminding us the lesson matters more than geography. |
| Maqam Abdurrahman Ibn 'Awf RA | A companion promised Jannah, known for his immense generosity and integrity in trade. This maqam is traditionally associated with him in the region. Today, it reminds visitors of wealth as a means of service. Less known: he once gave away entire caravans in charity — showing detachment from dunya despite abundance. |
| Maqam Nabi Shuayb AS | Associated with the Prophet Shu'ayb AS, who called his people to honesty in trade and justice. The site is traditionally linked to him. Today, it invites reflection on ethics in daily dealings. Less known: his story in the Qur'an strongly emphasises economic justice — a timeless societal concern. |
| Maqam Nabi Yusha' AS | Traditionally linked to Yusha' ibn Nun (Joshua), successor to Musa AS. While exact burial locations are uncertain, this site is locally revered. Today, it represents continuity of leadership after great trials. Less known: he is associated in tradition with the conquest of Bayt al-Maqdis. |
| Maqam Nabi Ayyub AS | A site associated with Prophet Ayyub AS, known for his immense patience through illness and hardship. Today, it is a place to reflect on sabr. Less known: the Qur'an highlights not just his patience, but his constant turning back to Allah even in suffering. |
| Maqam Bilal Ibn Rabah RA | Associated with Bilal RA, the first mu'adhhdhin of Islam. Though his burial is more widely accepted to be in Damascus, this site reflects regional reverence. Today, it reminds visitors of dignity through Islam. His adhan after the Prophet's ﷺ passing moved the companions to tears. |
| Siraj Al Quds School and Society for the Blind and Special Needs | An institution serving the blind and special needs community in Jerusalem. Today, it represents resilience, dignity, and service under occupation. Less known: it is one of the few specialised centres of its kind in the region, quietly nurturing independence and purpose. |
| Mount Olive | A historic ridge east of Al-Aqsa Mosque, overlooking the Old City and part of the blessed lands where Prophet Isa ibn Maryam was sent. While not explicitly mentioned in Islamic sources, it is closely associated with his life in Christian tradition. Less known: it has served as a burial ground for thousands of years. |

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| Maqam Salman AL Farisi RA | A companion known for his long journey in search of truth before embracing Islam. He travelled across lands and faiths before recognising the Prophet ﷺ. This maqam is traditionally associated with him. Today, it symbolises sincere seeking. |
| Maqam Rabiatul Adawiyah RA | A revered early Muslim woman known for her deep love of Allah. While her widely accepted burial is in Basra, this site reflects local tradition. Today, it invites reflection on love beyond fear and hope. Less known: she is remembered for her concept of loving Allah purely for His sake. |
| Maqam Nabi Ibrahim AS | Located in the Ibrahim Mosque, this site is traditionally associated with the burial of these noble figures. A central prophet in Islam, known as <i>Khalilullah</i> (the close friend of Allah), who upheld pure monotheism despite immense trials. His life is a model of surrender, trust, and unwavering faith. Less known: Hebron is among the oldest continuously inhabited cities in the world. |
| Maqam Sarah RA | The wife of Ibrahim AS and mother of Ishaq AS, known for her patience and trust in Allah's promise — even when it seemed impossible. She was honoured with the glad tidings of a child in old age. |
| Maqam Nabi Ishaq AS | The son of Ibrahim AS and Sarah RA, a prophet who carried forward the legacy of faith and righteousness. From his lineage came many prophets, including Nabi Ya'qub AS and his son, Nabi Yusuf AS. |
| Maqam Rifqah RA | The wife of Ishaq AS and mother of Ya'qub AS, known for her strength and role in continuing the blessed lineage of prophets. Her story reflects trust in divine destiny and family legacy. |
| Maqam Nabi Yusuf AS | Traditionally associated with Prophet Yusuf AS. While historical certainty varies, the site remains significant locally. Today, it reflects on trials, patience, and eventual honour. Less known: his story is called “the best of stories” (Ahsan al-Qasas) in the Qur'an. |
| Maqam Shaddad Ibn 'Aws RA | A companion known for narrating hadith on sincerity and ihsan: “Allah has prescribed ihsan (excellence) in all things. So when you kill, kill well; and when you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters.” (Sahih Muslim). Today, it reminds visitors of inner excellence. Less known: he also reported the famous hadith on seeking forgiveness (Sayyid al-Istighfar). |
| Maqam Ubadah Ibn Shomit RA | A companion involved in the conquest of Bayt al-Maqdis and early governance. Today, it reflects the legacy of justice and leadership. Less known: he was among those from Yathrib (Pre-Madinah) who pledged allegiance at 'Aqabah, meaning he committed to Islam before it had strength, and remained firm even when it later gained power. |
| Maqam Nabi Daud AS (Synagogue) | A site associated with Prophet Daud AS, though exact locations differ. Today, the place sits in a synagogue, reflecting layered religious histories. Less known: Dawud AS was both a prophet and a king, embodying justice and devotion. |
| Church of the Holy Sepulchre | A major Christian site believed to mark the crucifixion and burial of Prophet 'Isa AS (according to Christian belief). Today, it stands within the Old City. Less known: Caliph 'Umar RA refused to pray inside to preserve its status as a church. |
| Al Aqsa Historical Tour | One of the 3 sacred mosques in Islam and the first qiblah. Today, it remains a place of worship and resilience. Less known: the entire compound — not just the main prayer hall — constitutes Al-Aqsa. |

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| 4 Quarters of the Old City | Divided into Muslim, Christian, Jewish, and Armenian quarters. Today, each reflects distinct communities and histories. Less known: this division is relatively recent (Ottoman-era classification), not an original structure. |
| Maqam Ja'far Ibn Abi Talib RA | A companion and martyr of the Battle of Mu'tah. Today, it stands as a symbol of sacrifice. Less known: he was given the title "Ja'far al-Tayyar" (the one who flies in Jannah). |
| Maqam Zayd Ibn Haritha RA | The beloved companion and adopted son of the Prophet ﷺ and the first commander at Mu'tah. Today, it reflects loyalty and leadership. Less known: he is the only companion mentioned by name in the Qur'an. |
| Maqam Abdullah Ibn Rawahah RA | A companion known for his poetry and courage, martyred at Mu'tah. Today, it reflects conviction in moments of hesitation. Less known: he momentarily hesitated before battle — then chose faith over fear. |
| Rainbow Street | A vibrant street blending cafes, culture, and modern Jordanian life. Today, it is a social hub. Less known: it sits atop one of Amman's historic hills, reflecting the city's layered past. |
| Balad Amman | The historic heart of Amman, filled with markets, mosques, and daily life. Today, it reflects continuity amidst change. Less known: Amman was once known as Rabbath Ammon, dating back to ancient civilisations. |