Hajj in Ahadith

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Allah, the Most High, has said:

“Surely the first House which was appointed for mankind (as a place of worship) was that in Bakkah (Makkah), the blessed, and a source of guidance for the entire universe.” (Surat Aale ‘Imran (3), Verse 96)

Humanity is continuously being overwhelmed by the problems of day to day life in the quest for both their true and perceived material needs; they are plagued with bureaucracy, their own daily professions, and keeping abreast with the news of things happening around themin their own country and throughout the world. All of these things prevent a person from enacting his divinely granted responsibilities and the lofty goals which he sets for himself.

Such a busy life keeps one negligent of one’s original identity and true (eventual) abode. It is the Hajj which acts as a sacred migration from all of the things which one is tied down with in one’s daily life and also the habits which one becomes accustomed to. Thus, through Hajj, an individual evolves into a person who begins to travel back towards Allah and towards his Allah-given innate character and being.

By performing the Hajj, a person is able to be present in the general yearly gathering of Muslims from the entire world, and one can witness the Divine, along with others who believe in the same religion, have one aspiration and are all worshipping the Only Creator.

Being present in the Miqat (spot of wearing the Ihram), chanting the Talbiyyah (Labbayk Allahumma Labbayk…), performing the tawaaf around the House of Allah, performing Salat, running between the mountains of al-Safa and al-Marwah, trimming the nails or hair, then making the great move to ‘Arafat, then Mash’ar, followed by Mina, and culminating this great act of worship with the sacrifice of an animal, and then finally shaving the head – all of these acts have thousands of secrets and mysteries related to them which are obviously not possible to explain in the light of forty short Ahadith (as will be covered in this booklet).

However, it is important to note that a portion of the secrets behind all of these acts of worship, which are both political and spiritual, is that they actually pull a person towards a greater study and research of the Islamic texts and are actually the cause for the thirst towards more knowledge and a stimulation to learn more about the faith.

The minute intellectual reflections and small goals which people have for themselves, take on a much larger scale when they are engrossed in the great universal gathering of Muslims.

Without a doubt, it is within such a venue that an individual wishes and desires the hopes and aspirations not only for himself, rather for all Muslims. The Hujjaj participating in this great Abrahamic journey, spiritually link their actions with those done by the great prophets of the past and open up the doors of the historical past to their own realm of understanding.

The Divinely taught sacred call of "Labbayk Allahumma Labbayk…" brings to mind the ancient pledge, pact, and innate covenant which mankind made with their Creator aforetime. It is through putting on the white clothing of the Ihram that a person removes the spiritually dark traits of selfishness, pretentiousness, and the rampant desire to fulfill one's sensual pleasures, and puts an end (hopefully not temporarily) to one's evil habits and actions. Through this clothing which one has now donned, one sees and understands that all the praise, blessings, and power belong solely to Allah (SWT).

The etiquette related to being inside the Sanctuary (Haram) teaches us the noble ethical traits and the sacred Divine morals which we must enact at all times in our lives. In the physical actions of the Hajj, we are taught the lessons of unity, the importance of keeping the spiritual realm and politics together, maintaining true faith, building alliances with other Muslims, and the true meaning of freedom. At the same time, we are also taught to stand up and fight against disbelief, polytheism, and other Satanic forces as one firm unit of Muslims. It is through the tawaaf in the presence of one's Beloved and standing at the Maqam of Ibrahim and performing the Salat that a person becomes one with the Angels in the heavens who are performing the same action!

Through the act of the Sa'i between the mountains of al-Safa and al-Marwah and then trimming the hair, a person is finally permitted to once again circle the Ka'bah in the final tawaaf, known as the Tawaaf an-Nisa, where he finishes off this entire Hajj by standing at the Maqam-e-Ibrahim and performing one final two Rak'at Salat.

It is through greeting the Hajrul Aswad and even kissing it that a person renews the pledge one made in the other world, as the Qur'an mentions:

"And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: 'Am I not your Lord?' They said: 'Yes! we bear witness.' Lest you should say on the Day of Resurrection: Surely we were heedless of this." (7:172)

It is only through drinking the delicious water of the well of Zamzam that a person is able to once again hear the whisper of life flowing through one's entire body and soul…

The momentary stops through the Hajj and the movements made from one place to another by the command of Allah (SWT) and with the remembrance of Allah (SWT) teach a person the

Abrahamic way of life. It is through the acts of the slaughtering of an animal that a person is able to slit the throat of his negative trait of miserliness, and it is through the act of shaving the head that one begins to prepare himself once again to be able to enter into Masjidul Haraam, the house of his Beloved.

However before this, one must make his way to the Jamarat to stone the large, medium and small representations of the Satan. Through this act, he announces his disavowal and disapproval from anything Satanic and anything which has polytheistic undertones to it.

That which we have mentioned in this short booklet is a collection of forty Ahadith in regards to this great obligatory act – the Hajj.

These Ahadith go forth to elucidate and explain some of the etiquettes and goals behind the Hajj. The sacredness and sanctity of the sites of Hajj and the role which they have in the life of a person have also been alluded to in our selection of narrations. The short traditions, which we have quoted in this work, come to us from the Infallible Leaders of the faith (AS), and open up a new outlook to the beautiful visage of the Hajj. The visitors to the sacred house of Allah, or those who have a strong desire to make the trip, but have not yet been blessed to do so, would do well to study these carefully.

'May your Hajj be accepted and may all of your efforts be appreciated.'

Mahmud Mahdipur

1 - Importance of Hajj

Imam 'Ali Ibn Abi Talib (peace be upon him) has said, "By Allah, by Allah, keep the House of your Lord in mind. Do not disregard it as long as you remain (alive) because surely if it is ignored, then He shall not look towards you (with His Mercy)." Biharul Anwar, Volume 96, Page 16

2 - The Hajj and Focusing on Allah

It has been narrated from Abi Ja'far [Imam Muhammad Ibn 'Ali] al-Baqir (peace be upon him) that in regards to the words of Allah, the Glorious and High:

"So then hasten towards Allah, surely I (Muhammad) am a plain warner to you from Him." (Suratul Dhariyat (51), Verse 50) The Imam said, "Struggle towards Allah (perform the Hajj)."

Ma'aniul Akhbar, Page 222

3 - The Talbiyyah and the Sacrifice

It has been narrated from 'Ali [Ibn Abi Talib] (peace be upon him) that he said, "Jibra'il

descended to the Prophet (blessings of Allah be upon him and his family) and said to him, 'O' Muhammad! Command your companions al-'Ajj and al-Thalj. The 'Ajj is to raise your voice in pronouncing the Talbiyyah (Labbayk Allahumma Labbayk) out loud, while the Thalj is to slaughter an animal (on the day of 'Eid)."

Ma'aniul Akhbar, Page 224

4 - The Major Hajj (Hajj al-Akbar) and the Minor Hajj (Hajj al-Asghar)

It has been narrated by Mu'awiyah Ibn 'Ammar that he said, "I asked Aba 'Abdillah [Imam Ja'far Ibn Muhammad as-Sadiq] (peace be upon him) in regards to the day of the major Hajj (Hajj al-Akbar) and he said, 'This is the day of the sacrifice ('Eidul Qurban), while the minor Hajj (Hajj al-Asghar) is the 'Umrah."

Ma'aniul Akhbar, Page 295

5 - The Benefits of the Hajj

It has been narrated from al-Ridha [Imam 'Ali Ibn Musa] (peace be upon him) that he said, "I have not seen a single thing which makes a person free from want (financially secure) quicker, nor which is more effective in removing poverty, than continuously performing the Hajj (year after year)."

Biharul Anwar, Volume 74, Page 318

6 - Dying While on the Way to Hajj

It has been narrated form Abi 'Abdillah [Imam Ja'far Ibn Muhammad as-Sadiq] (peace be upon him) that he said, "A person who dies while proceeding towards Makkah or while returning back (from Makkah) will be protected from the great distress of the Day of Resurrection."

Maladhul Akhyar, Volume 7, Page 223

7 - The Sanctity of the Guests of Allah

It has been narrated from Abi 'Abdillah [Imam Ja'far Ibn Muhammad as-Sadiq] (peace be upon him) that he said, "Those who perform the Hajj and the 'Umrah are the guests of Allah. If they ask Him for something, He will grant it to them; if they call upon Him then He will answer them; if they intercede (for others), their intercession will be accepted; if they remain quiet, then He will begin to speak to them; for every dirham which they spend (in their trip to the Hajj), they will receive one million dirhams in return."

Maladhul Akhyar, Volume 7, Page 223

8 - Preparing for the Ihram

It has been narrated from Himad Ibn ‘Isa that he said, “I asked Aba ‘Abdillah [Imam Ja’far Ibn Muhammad as-Sadiq] (peace be upon him) on how to prepare for the (wearing of the) Ihram? The Imam replied, ‘(One should prepare for wearing the Ihram) by cutting the nails, trimming the moustache and shaving the pubic hair.”

Maladhul Akhyar, Volume 7, Page 307

9 - Looking at the Ka’bah

It has been narrated from al-Baqir [Imam Muhammad Ibn ‘Ali] (peace be upon him) that: “As long as a person is looking at the Ka’bah, good deeds will be written (in his record) and one’s evil deeds will be erased until one turns away one’s glance (from the Ka’bah).”

Biharul Anwar, Volume 96, Page 65

10 - Intention for the Hajj

It has been narrated from Abi ‘Abdillah [Imam Ja’far Ibn Muhammad as-Sadiq] (peace be upon him) that, “Hajj is of two types: Hajj for the sake of Allah and Hajj for the sake of people. A person who performs Hajj for Allah, surely his reward will be with Allah - Paradise; and a person who performs Hajj for people, surely his reward will be with people (to give him) on the Day of Resurrection.”

Biharul Anwar, Volume 96, Page 24

11 - Fasting on the Day of Tashriq in Mina

As-Sadiq [Imam Ja’far Ibn Muhammad] (peace be upon him) was asked, “Why is it discouraged to fast on the days of Tashriq (11th, 12th, and 13th of Dhul Hijjah)?” The Imam (peace be upon him) replied, “Since people are visiting Allah and are His guests (during these days), it is not advisable that a guest should fast in the presence of the One whom he is visiting.”

Biharul Anwar, Volume 96, Page 34

12 - Hajj or Jihad?

It has been narrated from as-Sadiq [Imam Ja’far Ibn Muhammad] (peace be upon him) who said, “There is no path from the paths of Allah which is greater than Hajj, except when a person comes out with his sword and strives in the way of Allah until he is martyred.”

Biharul Anwar, Volume 96, Page 49

13 - Reward for the Tawaf

The Noble Prophet (blessings of Allah be upon him and his family) has said, “A person who circumambulates this House (the Ka’bah) seven times and performs the two Rak’at Salat (of Tawaaf) in the best form possible will have his sins forgiven.”

Biharul Anwar, Volume 96, Page 49

14 - Hajj and the Renewal of the Pledge

Abu Ja’far [Imam Muhammad Ibn ‘Ali al-Baqir] (peace be upon him) has said, “The Hajr (Hajrul Aswad – the Black Stone) is like the pledge (of Allah) and rubbing the hand over it is like making a pledge of allegiance (to Allah).” Whenever the Imam (peace be upon him) would rub his hand over the Hajrul Aswad he used to say:

“O’ Allah! I have fulfilled my trust and have renewed my pledge so that it (the Hajr al-Aswad) can bear witness that surely I have fulfilled my responsibility.”

15 - The Success and Perpetuity of Islam

It has been narrated from Abi ‘Abdillah [Imam Ja’far Ibn Muhammad as-Sadiq] (peace be upon him) who said, “As long as the Ka’bah is standing, the religion (of al-Islam) will remain standing.”

Biharul Anwar, Volume 96 Page 57

16 - Philosophy Behind the Name “Al-Ka’bah”

It has been narrated that Abi Ja’far [Imam Muhammad Ibn ‘Ali al-Baqir] (peace be upon him) was asked, “Why is it (the Ka’bah) named Baitul ‘Atiq (the Emancipated House)?” The Imam replied: “Because this house is free and emancipated from people and was never under the ownership of anyone.”

Biharul Anwar, Volume 96, Page 59

17- Three Sacred Things

It has been narrated from Abi ‘Abdillah [Imam Ja’far Ibn Muhammad as-Sadiq] (peace be upon him) who said, “Surely Allah, the Noble and Grand, has made three things sacred and there is nothing else equivalent to them: His Book (the Qur’an) which is His Command and Divine Light; His House (The Ka’bah) which He has made as the focal point (Qiblah) and He will not accept from anyone facing any other direction; and the family of your Prophet.”

Biharul Anwar, Volume 96, Page 60

18 – Donations to Maintain the Ka'bah

It has been narrated from 'Ali [Ibn Abi Talib] (peace be upon him) who said, "If I were to possess two valleys flowing with gold and silver, I would not donate a single thing to the Ka'bah because it would reach the (unworthy) people who maintain the Ka'bah – and not to the poor and deserving people."

Biharul Anwar, Volume 96, Page 67

19 - The Safety of the Sanctuary (Haram)

It has been narrated from 'Abdullah Ibn Sanan from Abi 'Abdillah [Imam Ja'far Ibn Muhammad as-Sadiq] (peace be upon him) that he asked, "What is the meaning of His words:

{And whosoever enters into it (the Haram), does so in safety.}

Does this refer to the Ka'bah or the entire Sanctuary (Haram)?"

The Imam (peace be upon him) replied, "A person who enters into the Sanctuary (Haram) seeking protection, shall remain protected; whoever from amongst the true believers enters into the Sanctuary (Haram) seeking protection from the wrath of Allah shall be protected from it; and whichever wild and domestic animal or bird enters into the Sanctuary (Haram) will be protected from being disturbed and bothered until it leaves the Sanctuary (Haram)."

Biharul Anwar, Volume 96, Page 74

20 - The Four Chosen Cities

The Messenger of Allah (blessings of Allah be upon him and his family) has said, "Surely Allah has chosen four cities from amongst all others, just as He, the Noble and Grand has said (in the Noble Qur'an):

"I swear by 'the fig' and 'the olive' and the 'Mountain of Sinai' and by this protected city."

'The fig' is the city of Madinah; 'The olive' is the city of Baitul Maqdas (in Jerusalem); 'The Mountain of Sinai' is Kufah; and the protected city is Makkah."

Biharul Anwar, Volume 96, Page 77

21 - Performing the Hajj with Haraam Wealth

Abu Ja'far [Imam Muhammad Ibn 'Ali al-Baqir] (peace be upon him) has said, "Allah, the Noble and Grand shall not accept the Hajj or 'Umrah of a person who performs them using haraam wealth."

Biharul Anwar, Volume 96, Page 120

22 - Etiquette of the Hajj

It has been narrated form Abi Ja'far [Imam Muhammad Ibn 'Ali al-Baqir] (peace be upon him) that he said, "It does not matter if one visits this House if he does not possess three traits: Cautiousness (Wara') which prevents him from sinning; forbearance which helps him rule over his anger; and good interaction with those who are with him."

Al-Khisal, Volume 1, Page 97; Biharul Anwar, Volume 96, Page 121

23 - Exemptions for Women in the Hajj Rites

It has been narrated from Abi Ja'far [Imam Muhammad Ibn 'Ali al-Baqir] (peace be upon him) that he said, "The following things are not necessary for women to perform in the Hajj: women do not have to pronounce the Talbiyyah (Labbayk Allahumma Labbayk) out loud; nor do they have to perform the Harwalah (act of briefly running) between the mountains of al-Safa and al-Marwah; the rubbing of the hand on the Hajral Aswad; entering into the Ka'bah; and the shaving of the head; instead, they only cut some of their hair." Biharul Anwar, Volume 96, Page 189

24 - Distribution of Mercy in the Vicinity of the Ka'bah

It has been narrated from Abi 'Abdillah [Imam Ja'far Ibn Muhammad as-Sadiq] (peace be upon him) that he said, "For Allah, the Noble and Grand, there are 120 parts of Mercy around the Ka'bah. From these, sixty are for those performing the tawaaf around the Ka'bah; forty are for those performing the prayers; and twenty are for those just looking (at the Ka'bah)."

Biharul Anwar, Volume 96, Page 202

25 - Hijr (Wall) of Isma'il

Abu 'Abdillah [Imam Ja'far Ibn Muhammad as-Sadiq] (peace be upon him) said, "Isma'il buried his mother (Hajrah) in the (area) of the Hijr and then built a semi-circle shaped wall over it so that people would not step upon her grave."

Biharul Anwar, Volume 96, Page 204

26 - Three Hundred and Sixty Tawaf of the Ka'bah

It has been narrated from Abi 'Abdillah [Imam Ja'far Ibn Muhammad as-Sadiq] (peace be upon him) who said, "It is recommended that a person does the tawaaf of the Ka'bah three hundred and sixty times - the number of days in a year and if one is unable to do so, then one should perform the tawaaf as much as possible."

Biharul Anwar, Volume 96, Page 204

27 - Rubbing the Corner of the Hajrul Aswad

The Messenger of Allah (blessings of Allah be upon him and his family) has said, “Perform the tawaaf of the House and rub your hand over the Corner which has the Hajr al-Aswad because this is the right hand of Allah on His Earth which He shakes with His creations.”

Biharul Anwar, Volume 96, Page 202

28 - Salat inside Masjidul Haraam

Al-Baqir [Imam Muhammad Ibn ‘Ali] (peace be upon him) has said, “Salat inside Masjidul Haraam is greater than 100,000 Salat performed in any other Masjid.”

Biharul Anwar, Volume 96, Page 241

29 - Water of Zamzam

The Messenger of Allah (blessings of Allah be upon him and his family) has said, “The water of Zamzam is a cure for whatever (ailment) it is taken for.”

Biharul Anwar, Volume 96, Page 245

30 - Supplication in ‘Arafat

It has been narrated from al-Ridha [Imam ‘Ali Ibn Musa] (peace be upon him): “Surely my father, Abu Ja’far (peace be upon him) used to say, ‘There is not a single righteous person or sinner who makes a sojourn at the Mountains of ‘Arafat and calls upon Allah there, except that Allah answers his call. For a righteous person (his call is answered) in regards to the needs and necessities of the life of this temporal world and the next life; while a sinner (is answered) in regards to the affairs of the temporal world (only).”

Biharul Anwar, Volume 96, Page 251

31 - Importance of ‘Arafat

The Noble Messenger (blessings of Allah be upon him and his family) has said, “The greatest sin of a person who goes to ‘Arafat and then leaves is to think that he has not been forgiven of his sins.”

Biharul Anwar, Volume 96, Page 248

32 - Rewards for Stoning the Shaitan

It has been narrated from Abi ‘Abdillah [Imam Ja’far Ibn Muhammad as-Sadiq] (peace be upon him) in regards to the stoning of the Shaitan that he said, “For every stone that a pilgrim

throws, a major sin, which would have led to his destruction, is averted from him."

Biharul Anwar, Volume 96, Page 273

33 - Philosophy Behind Stoning the Shaitan

It has been narrated from 'Ali Ibn Ja'far from his brother Musa [Ibn Ja'far al-Kadhim] (peace be upon him) that he said, "I asked (my brother) in regards to the philosophy of the stoning of the pillar and why this was enacted." He replied to me, "Because Iblis, the despised, appeared to Ibrahim (peace be upon him) in the place where the pillar is and Ibrahim (peace be upon him) threw stones at him and thus, this act became a Sunnah (practice) in the Hajj."

Biharul Anwar, Volume 96, Page 273

34 - The Sacrifice of an Animal in Hajj

In a tradition, 'Ali ibnil Husain [Imam Zainul 'Aabidin] (peace be upon him) has said, "When a person performing the Hajj slaughters an animal, it saves him from the fire of hell."

Biharul Anwar, Volume 96, Page 288

35 - Burying the Shaved Hair in Mina

It has been narrated from Abi Ja'far [Imam Muhammad Ibn 'Ali al-Baqir] (peace be upon him) from his father [Imam 'Ali ibnil Husain Zainul 'Aabidin (peace be upon him)] that he said, "al-Hasan and al-Husain used to ask that their hair (shaved on the 'Eid day in Hajj) be buried in Mina."

Biharul Anwar, Volume 96, Page 302

36 - Ziyarat of the Messenger of Allah))

It has been narrated from Prophet Muhammad (blessings of Allah be upon him and his family) that he said, "A person seeing (visiting) my grave deserves my intercession. And a person who visits me after my death is like a person who visited me during my lifetime."

Biharul Anwar, Volume 96, Page 334

37 - Bidding Farewell to the Ka'bah

It has been narrated from Ibrahim Ibn Mahmud that he said, "I saw al-Ridha [Imam 'Ali Ibn Musa] (peace be upon him) bid farewell to the House and when he intended to make his way out from the Masjid, he fell into prostration (Sajdah), stood up, faced the Ka'bah and then said: "O' Allah! I have reinforced my belief that there is no entity worthy of worship except Allah."

Biharul Anwar, Volume 96, Page 370

38 - Importance of the Ziyarat of the Ahlul Bayt after Hajj

It has been narrated from Abi Ja'far [Imam Muhammad Ibn 'Ali al-Baqir] (peace be upon him) that: "People have been commanded to come and perform the tawaaf around these rocks (the Ka'bah) and then come to us (the Ahlul Bait) and declare their submission and offer their help to us."

Biharul Anwar, Volume 96, Page 374

39 - Welcoming People who Return from Hajj

It has been narrated from Abi 'Abdillah [Imam Ja'far Ibn Muhammad as-Sadiq] (peace be upon him) that: "A person who meets one who has returned from Hajj and shakes his hand (welcomes him back) is like a person who rubbed his hand on the Hajrul Aswad." Biharul Anwar, Volume 96, Page 384

40 - Walimah - Feeding Others After Returning From the Hajj

The Messenger of Allah (blessings of Allah be upon him and his family) has said, "Walimah is only in five occasions: in the 'Urs, Khurs, 'Idhar, Wikar and the Rikaz – 'Urs is when a person gets married; and Khurs is when a child is born; and 'Idhar is on the circumcision of a baby boy; and Wikar is when a person purchases a house; and Rikaz is when a person returns from Hajj."

Biharul Anwar, Volume 96, Page 384