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40 Ahadith Series

The Spiritual Journey - Hajj

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40 Ahadith



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful

Introduction

The Noble Prophet (prayers of Allāh be upon him and his family) has said:

مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا يَنْتَفِعُونَ بِهَا بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ
فَقِيهَا عَالِمًا.

“The person from my nation who memorizes forty traditions pertaining to those issues of religion which he is in need of, will be resurrected by Allāh on the Day of Judgement as a person with deep insight into the faith and as a scholar.”

In following the above ḥadīth, The Islamic Education Board of The World Federation of KSIMC (IEB - WF) has decided to publish a series of booklets of 40 Aḥādīth on different subjects. The Aḥādīth which have been selected from various sources, are short and simple and therefore easy to understand and memorize. It is envisaged that the booklets will not only be useful for Zakireen, Madrasah teachers and students, but will be of benefit to the Ummah at large.

The collection of the Aḥādīth and introduction of this present work was done by Maḥmūd Maḥdīpūr [as found on the InterNet at <http://www.hawzah.net/Per/K/Ah-Haj/Index.htm>], while the translation in English was carried out by Shaykh Saleem Bhimji. IEB - WF would like to thank Shaykh Saleem for his efforts in the translation of this work. May Allāh (Glory and Greatness be to Him) accept this work as a further attempt by IEB - WF to propagate Islām.

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Introduction

Allāh, the Most High, has said:

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ﴾

“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.” (Sūrat Āle ‘Imrān (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 them – in 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 Ḥajj 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 the Ḥajj, an individual evolves into a person who begins to travel back towards Allāh ﷻ and towards his Allāh-given innate character and being.

By performing the Ḥajj, 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 Miqāt (spot of wearing the Iḥrām), chanting the Talbiyyah (Labbayk Allāhumma Labbayk...), performing the ṭawāf around the House of Allāh ﷻ, performing the Ṣalāt, running between the mountains of al-Ṣafā and al-Marwah, trimming the nails or hair, then making the great move to ‘Arafāt, Mash‘ar followed by Minā, 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 Aḥādith (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 Islāmic 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 Ḥujjaj 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 Allāhumma 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 Iḥrām 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 Allāh ﷻ.

The etiquette related to being inside the Sanctuary (Ḥaram) 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 Ḥajj, 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 ṭawāf in the presence of one's beloved and standing at the Maqām of Ibrāhīm and performing the Ṣalāt 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-Ṣafā and al-Marwah and then trimming the hair, a person is finally permitted to once again circle the Ka'bah in the final ṭawāf known as the Ṭawāf an-Nisā where he finishes off this entire Ḥajj by standing at the Maqām-e-Ibrāhīm and performing one final two Rak'at Ṣalāt.

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

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ﴾

“And when your Lord brought forth from the children of Ādam, 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 Ḥajj and the movements made from one place to another by the command of Allāh ﷻ and with the remembrance of Allāh ﷻ teach a person the Abrahamc 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 Ḥarām, the house of his Beloved.

However before this, one must make his way to the Jamarāt to stone the large, middle 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 ḥadīth in regards to this great obligatory act – the Ḥajj. These Aḥādīth go forth to elucidate and explain some of the etiquettes and goals behind the Ḥajj.

The sacredness and sanctity of the sites of the Ḥajj and the role which they have in the life of a person have also been alluded to in our selection of narrations.

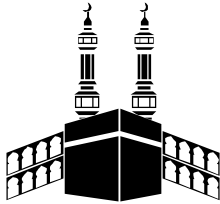
The short traditions which have come to us from the Infallible Leaders of the faith ﷺ which we have quoted in this work open up a new

outlook to the beautiful visage of the Ḥajj which the visitors to the sacred house of Allāh. For those that have a strong desire to make the trip, but have not yet been blessed to, need to carefully study these as well.

ھجگم مقبول و سعیکم مشکور

‘May your Ḥajj be accepted and may all of your efforts be appreciated.’

Maḥmūd Maḥdipūr



Ḥadith Number 1
Importance of Ḥajj

قَالَ عَلِيٌّ ؑ: اللَّهُ أَكْبَرُ فِي بَيْتِ رَبِّكُمْ لَا تَخْلُوهُ مَا بَقِيْتُمْ فَإِنَّهُ إِنْ
تُرِكَ لَمْ تُنَاطَرُوا.

Imām ‘Ali ibne Abi Ṭālib (peace be upon him) has said, “By Allāh, by Allāh 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).”

Biḥārul Anwār, Volume 96, Page 16

Ḥadith Number 2
The Ḥajj and Focusing on Allāh

عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى:
﴿ فَافْرُوا إِلَى اللَّهِ إِنَّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴾ قَالَ: حَجُّوا
إِلَى اللَّهِ.

It has been narrated from Abī Ja‘far [Imām Muḥammad ibne ‘Alī] al-Bāqir (peace be upon him) that in regards to the words of Allāh, the Glorious and High:

﴿ فَافْرُوا إِلَى اللَّهِ إِنَّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴾

“So then hasten towards Allāh, surely I (Muḥammad) am a plain warner to you from Him.” (Sūratul Dhāriyāt (51), Verse 50)

the Imām said, “Struggle towards Allāh (perform the Ḥajj).”

Ma‘āniul Akhbār, Page 222

Hadith Number 3
The Talbiyyah and the Sacrifice

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَزَلَ جِبْرِئِيلُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا مُحَمَّدُ مَرِّ
أَصْحَابَكَ بِالْعَجِّ وَالثَّلْجِ، فَالْعَجُّ رَفْعُ الْأَصْوَاتِ بِالتَّلْيِيَّةِ وَالثَّلْجُ
نَحْرُ الْبَدَنِ.

It has been narrated from ‘Ali [ibne Abi Ṭālib] (peace be upon him) that he said, “Jibra’īl descended to the Prophet (blessings of Allāh be upon him and his family) and said to him, ‘O’ Muḥammad! Command your companions al-‘Ajj and al-Thalj. The ‘Ajj is to raise your voice in pronouncing the Talbiyyah (Labbayk Allāhumma Labbayk) out loud, while the Thalj is to slaughter an animal (on the day of ‘Eid).”

Ma‘āniul Akhbār, Page 224

Ḥadith Number 4
The Major Ḥajj (Ḥajj al-Akbar)
and the Minor Ḥajj (Ḥajj al-Aṣghar)

عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام عَنْ يَوْمِ الْحَجِّ
الْأَكْبَرِ فَقَالَ: هُوَ يَوْمِ النَّحْرِ وَ الْأَصْغَرِ الْعُمْرَةِ.

It has been narrated by Mu‘āwiyah ibne ‘Ammār that he said, “I asked Abā ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) in regards to the day of the major Ḥajj (Ḥajj al-Akbar) and he said, ‘This is the day of the sacrifice (‘Eidul Qurbān), while the minor Ḥajj (Ḥajj al-Aṣghar) is the ‘Umrah.”

Ma‘āniul Akhbār, Page 295

Ḥadith Number 5
The Benefits of the Ḥajj

عَنِ الرَّضَا عَلَيْهِ السَّلَامُ قَالَ: مَا رَأَيْتُ شَيْئًا أَسْرَعَ غِنًى وَ لَا أُنْفَى لِلْفَقْرِ
مِنْ إِدْمَانِ الْحَجِّ.

It has been narrated from al-Riḍā [Imām ‘Ali ibne Mūsā] (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 Ḥajj (year after year).”

Biḥārul Anwār, Volume 74, Page 318

Ḥadith Number 6
Dying While on the Way to Ḥajj

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَنْ مَاتَ فِي طَرِيقِ مَكَّةَ ذَاهِباً أَوْ
جَائِئاً أَمِنَ مِنَ الْفَزَعِ الْأَكْبَرِ يَوْمَ الْقِيَامَةِ.

It has been narrated from Abi ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (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.”

Malādhul Akhyār, Volume 7, Page 223

Ḥadith Number 7

The Sanctity of the Guests of Allāh

عَنْ أَبِي عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: الْحَاجُّ وَالْمُعْتَمِرُ وَقَدِ اللّٰهُ إِنْ سَأَلُوهُ
أَعْطَاهُمْ وَإِنْ دَعَوْهُ أَجَابَهُمْ وَإِنْ شَفَعُوا شَفَعَهُمْ وَإِنْ سَكَتُوا
إِبْتَدَاهُمْ وَيُعْوَضُونَ بِالذَّرْهَمِ أَلْفَ أَلْفِ ذَرَاهِمٍ.

It has been narrated from Abi ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) that he said, “Those who perform the Ḥajj and the ‘Umrah are the guests of Allāh. 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 Ḥajj), they will receive one million dirhams in return.”

Malādhul Akhyār, Volume 7, Page 223

Ḥadith Number 8
Preparing for the Iḥrām

عَنْ حَمَادِ بْنِ عَيْسَى قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ التَّهَيُّؤِ
لِلْإِحْرَامِ فَقَالَ: تَقْلِيمُ الْأَظْفَارِ وَ أَخْذُ الشَّارِبِ وَ حَلْقُ الْعَانَةِ.

It has been narrated from Ḥimād ibne ‘Isā that he said, “I asked Abā ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) on how to prepare for the (wearing of the) Iḥrām? The Imām replied, ‘(One should prepare for wearing the Iḥrām) by cutting the nails, trimming the moustache and shaving the pubic hair.”

Malādhul Akhyār, Volume 7, Page 307

Ḥadith Number 9
Looking at the Ka‘bah

عَنِ الْبَاقِرِ عَلَيْهِ السَّلَامُ: مَنْ نَظَرَ إِلَى الْكَعْبَةِ لَمْ يَزَلْ يُكْتَبُ لَهُ حَسَنَةٌ وَ
يُمْحَى عَنْهُ سَيِّئَةٌ حَتَّى يَصْرِفُ بَصَرَهُ عَنْهَا.

It has been narrated from al-Bāqir [Imām Muḥammad ibne ‘Alī] (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).”

Biḥārul Anwār, Volume 96, Page 65

Ḥadith Number 10
Intention for the Ḥajj

عَنْ أَبِي عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَلْحَجُّ حَجَّانَ، حَجٌّ لِلَّهِ وَ حَجٌّ لِلنَّاسِ.
فَمَنْ حَجَّ لِلَّهِ كَانَ ثَوَابُهُ عَلَى اللَّهِ وَالْجَنَّةُ وَمَنْ حَجَّ لِلنَّاسِ كَانَ
ثَوَابُهُ عَلَى النَّاسِ يَوْمَ الْقِيَامَةِ.

It has been narrated from Abi ‘Abdillāh [Imām Ja’far ibne Muḥammad as-Ṣādiq] (peace be upon him) that, “Ḥajj is of two types: Ḥajj for the sake of Allāh and Ḥajj for the sake of people. A person who performs Ḥajj for Allāh, surely his reward will be with Allāh - Paradise; and a person who performs Ḥajj for people, surely his reward will be with people (to give him) on the Day of Resurrection.”

Biḥārul Anwār, Volume 96, Page 24

Ḥadith Number 11
Fasting on the Day of Tashrīq in Minā

سُئِلَ الصَّادِقُ عَلَيْهِ السَّلَامُ: لِمَ كُرِهَ الصِّيَامُ فِي أَيَّامِ التَّشْرِيقِ؟ فَقَالَ: لِأَنَّ
الْقَوْمَ زُورُوا اللَّهَ وَهُمْ فِي ضِيَافَتِهِ وَ لَا يَنْبَغِي لِلضَّيْفِ أَنْ يَصُومَ
عِنْدَ مَنْ زَارَهُ وَ أَضَافَهُ.

As-Ṣādiq [Imām Ja‘far ibne Muḥammad] (peace be upon him) was asked, “Why is it discouraged to fast on the days of Tashriq (11th, 12th, and 13th of Dhul Ḥijjah)?” The Imām (peace be upon him) replied, “Since people are visiting Allāh 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.”

Biḥārul Anwār, Volume 96, Page 34

Ḥadith Number 12
Ḥajj or Jihād?

عَنْ الصَّادِقِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: مَا سَبِيلٌ مِنْ سَبِيلِ اللَّهِ أَفْضَلُ مِنَ
الْحَجِّ إِلَّا رَجُلٌ يَخْرُجُ بِسَيْفِهِ فَيُجَاهِدُ فِي سَبِيلِ اللَّهِ حَتَّى
يَسْتَشْهَدُ.

It has been narrated from as-Ṣādiq [Imām Ja'far ibne Muḥammad] (peace be upon him) who said, “There is no path from the paths of Allāh which is greater than Ḥajj, except when a person comes out with his sword and strives in the way of Allāh until he is martyred.”

Bihārul Anwār, Volume 96, Page 49

Ḥadīth Number 13
Reward for the Ṭawāf

عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ طَافَ بِهَذَا الْبَيْتِ إِسْبُوعًا وَ
أَحْسَنَ صَلَاةَ رَكَعَتَيْهِ غُفِرَ لَهُ.

The Noble Prophet (blessings of Allāh 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 Ṣalāt (of Ṭawāf) in the best form possible will have his sins forgiven.”

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Ḥadith Number 14

Ḥajj and the Renewal of the Pledge

قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: وَالْحَجْرُ كَالْمِيثَاقِ وَإِسْتِلاَمُهُ كَالْبَيْعَةِ وَكَانَ إِذَا إِسْتَلَمَهُ قَالَ: اللَّهُمَّ أَمَانَتِي أَدَيْتُهَا وَ مِيثَاقِي تَعَاهَدْتُهُ لِيَشْهَدَ لِي عِنْدَكَ بِالْبَلَاغِ.

Abū Ja'far [Imām Muḥammad ibne 'Alī al-Bāqir] (peace be upon him) has said, "The Ḥajr (Ḥajrul Aswād – the Black Stone) is like the pledge (of Allāh) and rubbing the hand over it is like making a pledge of allegiance (to Allāh)." Whenever the Imām (peace be upon him) would rub his hand over the Ḥajrul Aswād he used to say:

اللَّهُمَّ أَمَانَتِي أَدَيْتُهَا وَ مِيثَاقِي تَعَاهَدْتُهُ لِيَشْهَدَ لِي عِنْدَكَ بِالْبَلَاغِ

"O' Allāh! I have fulfilled my trust and have renewed my pledge so that it (the Ḥajr al-Aswad) can bear witness that surely I have fulfilled my responsibility."

Ḥadith Number 15
The Success and Perpetuity of Islām

عَنْ أَبِي عَبْدِ اللَّهِ ؑ قَالَ: لَا يَزَالُ الدِّينُ قَائِمًا مَا قَامَتِ الْكَعْبَةُ.

It has been narrated from Abi ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) who said, “As long as the Ka‘bah is standing, the religion (of al-Islām) will remain standing.”

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Ḥadith Number 16
Philosophy Behind the Name “Al-Ka‘bah”

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ: لِمَ سُمِّيَ الْبَيْتُ، بَيْتُ الْعَتِيقِ؟
قَالَ: لِأَنَّهُ حُرٌّ عَتِيقٌ مِنَ النَّاسِ وَ لَمْ يَمْلِكْهُ أَحَدٌ.

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

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Ḥadith Number 17
Three Sacred Things

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ لِلَّهِ عَزَّ وَجَلَّ حُرْمَاتٍ ثَلَاثَ لَيْسَ
مِثْلَهُنَّ شَيْءٌ: كِتَابُهُ وَهُوَ حُكْمُهُ وَنُورُهُ وَبَيْتُهُ الَّذِي جَعَلَهُ قِبْلَةً
لِلنَّاسِ لَا يَقْبَلُ مِنْ أَحَدٍ تَوَجُّهًا إِلَّا إِلَى غَيْرِهِ وَعِتْرَةِ نَبِيِّكُمْ.

It has been narrated from Abi ‘Abdillāh [Imām Ja’far ibne Muḥammad as-Ṣādiq] (peace be upon him) who said, “Surely Allāh, the Noble and Grand, has made three things sacred and there is nothing else equivalent to them: His Book (the Qur’ān) 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.”

Bihārul Anwār, Volume 96, Page 60

Ḥadith Number 18
Donations to Maintain the Ka‘bah

عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: لَوْ كَانَ لِي وَادِيَانِ يَسِيلَانِ ذَهَبًا وَ فِضَّةً مَا
أَهْدَيْتُ إِلَى الْكَعْبَةِ شَيْئًا لِأَنَّهُ يَصِيرُ إِلَى الْحَجَبَةِ دُونَ
الْمَسَاكِينِ.

It has been narrated from ‘Ali [ibne Abi Ṭālib] (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.”

Biḥārul Anwār, Volume 96, Page 67

Ḥadīth Number 19

The Safety of the Sanctuary (Ḥaram)

عَنْ عَبْدِ اللَّهِ بْنِ سَنَانَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ قُلْتُ: أَرَأَيْتَ قَوْلَهُ ﴿وَمَنْ دَخَلَهُ كَانَ آمِنًا﴾ أَلْبَيْتُ عَنِّي أَوْ الْحَرَمُ؟ قَالَ: مَنْ دَخَلَ الْحَرَمَ مِنَ النَّاسِ مَسْتَجِيرًا بِهِ فَهُوَ آمِنٌ وَمَنْ دَخَلَ الْبَيْتَ مِنَ الْمُؤْمِنِينَ مُسْتَجِيرًا بِهِ فَهُوَ آمِنٌ مِنْ سَخَطِ اللَّهِ وَمَنْ دَخَلَ الْحَرَمَ مِنَ الْوَحْشِ وَالسَّبَاعِ وَالطَّيْرِ فَهُوَ آمِنٌ مِنْ أَنْ يُهَاجَ أَوْ يُؤْذَى حَتَّى يَخْرُجَ مِنَ الْحَرَمِ.

It has been narrated from ‘Abdullāh ibne Sanān from Abī ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) that he asked, “What is the meaning of His words:

﴿وَمَنْ دَخَلَهُ كَانَ آمِنًا﴾

﴿And whosoever enters into it (the Ḥaram), does so in safety?﴾

Does this refer to the Ka‘bah or the entire Sanctuary (Ḥaram)?”

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

Biḥārul Anwār, Volume 96, Page 74

Ḥadīth Number 20
The Four Chosen Cities

قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ اخْتَارَ مِنَ الْبُلْدَانِ أَرْبَعَةً فَقَالَ عَزَّ وَ
جَلَّ: ﴿وَالَّتَيْنِ وَالزَّيْتُونَ وَطُورِ سَيْنِينَ وَهَذَا الْبَلَدِ الْأَمِينِ﴾ وَ
التَّيْنُ الْمَدِينَةُ وَالزَّيْتُونَ بَيْتَ الْمَقْدَسِ وَطُورُ سَيْنِينَ الْكُوفَةُ وَ
هَذَا الْبَلَدِ الْأَمِينِ مَكَّةَ.

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

﴿وَالَّتَيْنِ وَالزَّيْتُونَ وَطُورِ سَيْنِينَ وَهَذَا الْبَلَدِ الْأَمِينِ﴾

“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.”

Biḥārul Anwār, Volume 96, Page 77

Ḥadith Number 21
Performing the Ḥajj with Ḥarām Wealth

قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: لَا يَقْبَلُ اللَّهُ عَزَّ وَجَلَّ حَجًّا وَلَا عُمْرَةً مِنْ
مَالٍ حَرَامٍ.

Abū Ja‘far [Imām Muḥammad ibne ‘Alī al-Bāqir] (peace be upon him) has said, “Allāh, the Noble and Grand shall not accept the Ḥajj or ‘Umrah of a person who performs them using ḥarām wealth.”

Bihārul Anwār, Volume 96, Page 120

Ḥadith Number 22
Etiquette of the Ḥajj

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: مَا يَعْبُؤُ بِمَنْ يُرُمُّ هَذَا الْبَيْتِ إِذَا لَمْ يَكُنْ فِيهِ ثَلَاثُ خِصَالٍ: وَرَعٌ يَحْجِزُهُ عَنْ مَعَاصِي اللَّهِ وَحِلْمٌ يَمْلِكُ بِهِ غَضَبَهُ وَحُسْنُ الصَّحَابَةِ لِمَنْ صَحِبَهُ.

It has been narrated from Abi Ja'far [Imām Muḥammad ibne 'Ali al-Bāqir] (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-Khiṣāl, Volume 1, Page 97; Biḥārul Anwār, Volume 96, Page 121

Ḥadith Number 23
Exemptions for Women in the Ḥajj Rites

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: لَيْسَ عَلَى النِّسَاءِ إِجْهَارُ التَّلْبِيَةِ وَ لَا
الْهَرْوَلَةَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ لَا إِسْتِلَامُ الْحَجَرِ الْأَسْوَدِ وَ لَا
دُخُولُ الْكَعْبَةِ وَ لَا الْحَلْقُ إِئْمَا يُقَصِّرْنَ مِنْ شُعُورِهِنَّ.

It has been narrated from Abi Ja'far [Imām Muḥammad ibne 'Ali al-Bāqir] (peace be upon him) that he said, “The following things are not necessary for women to perform in the Ḥajj: women do not have to pronounce the Talbiyyah (Labbayk Allāhmma Labbayk) out loud; nor do they have to perform the Harwalah (act of briefly running) between the mountains of al-Ṣafā and al-Marwah; the rubbing of the hand on the Ḥajral Aswad; entering into the Ka'bah; and the shaving of the head; instead, they only cut some of their hair.”

Bihārul Anwār, Volume 96, Page 189

Ḥadith Number 24

Spread of Mercy in the Vicinity of the Ka'bah

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لِلَّهِ تَبَارَكَ وَتَعَالَى حَوْلَ الْكَعْبَةِ
عِشْرُونَ وَمِائَةٌ رَحْمَةٌ مِنْهَا سِتُّونَ لِلطَّائِفِينَ وَارْبَعُونَ لِلْمُصَلِّينَ
وَ عِشْرُونَ لِلنَّاظِرِينَ.

It has been narrated from Abi ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) that he said, “For Allāh, the Noble and Grand, there are 120 parts of Mercy around the Ka‘bah. From these, sixty are for the those performing the ṭawāf around the Ka‘bah; forty are for those performing the prayers; and twenty are for those just looking (at the Ka‘bah).”

Biḥārul Anwār, Volume 96, Page 202

Ḥadith Number 25
Ḥijr (Wall) of Ismā‘il

قَالَ أَبُو عَبْدِ اللَّهِ ﷺ: إِنَّ إِسْمَاعِيلَ دَفَنَ أُمَّهُ فِي الْحَجَرِ وَ جَعَلَ
لَهُ حَائِطًا لئَلَّا يُوْطَأَ قَبْرَهَا.

Abū ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) said, “Ismā‘il buried his mother (Hajrah) in the (area) of the Ḥijr and then built a semi-circle shaped wall over it so that people would not step upon her grave.”

Bihārul Anwār, Volume 96, Page 204

Ḥadith Number 26
Three Hundred and Sixty ṭawāf of the Ka‘bah

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: يُسْتَحَبُّ أَنْ تَطُوفَ ثَلَاثَ مِائَةٍ وَ
سِتِّينَ أُسْبُوعًا عَدَدَ أَيَّامِ السَّنَةِ فَإِنْ لَمْ تَسْتَطِعْ فَمَا قَدَرْتَ عَلَيْهِ مِنَ
الطَّوَّافِ.

It has been narrated from Abi ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) who said, “It is recommended that a person does the ṭawāf 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 ṭawāf as much as possible.”

Bihārul Anwār, Volume 96, Page 204

Ḥadith Number 27

Rubbing the Corner of the Ḥajrul Aswad

قَالَ رَسُولُ اللَّهِ ﷺ: طُوفُوا بِالْبَيْتِ وَاسْتَلْمُوا الرُّكْنَ فَإِنَّهُ يَمِينُ
اللَّهِ عَلَى أَرْضِهِ يُصَافِحُ بِهَا خَلْقَهُ.

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

Bihārul Anwār, Volume 96, Page 202

Ḥadith Number 28
Ṣalāt inside Masjidul Ḥarām

عَنِ الْبَاقِرِ عَلَيْهِ السَّلَامُ قَالَ: صَلَاةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ مِائَةِ
أَلْفِ صَلَاةٍ فِي غَيْرِهِ مِنَ الْمَسَاجِدِ.

Al-Bāqir [Imām Muḥammad ibne ‘Ali] (peace be upon him) has said,
“Ṣalāt inside Masjidul Ḥarām is greater than 100,000 Ṣalāt performed
in any other Masjid.”

Bihārul Anwār, Volume 96, Page 241

Ḥadith Number 29
Water of Zamzam

قَالَ رَسُولُ اللَّهِ ﷺ: مَاءُ زَمْزَمَ شِفَاءٌ لِمَا شُرِبَ لَهُ.

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

Biḥārun Anwār, Volume 96, Page 245

Ḥadith Number 30
Supplication in ‘Arafāt

عَنِ الرَّضَا عَلَيْهِ السَّلَامُ قَالَ: كَانَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: مَا مِنْ بَرٍّ وَلَا فَاجِرٍ يَقِفُ بِجِبَالِ عَرَفَاتٍ فَيَدْعُو اللَّهَ إِلَّا اسْتَجَابَ اللَّهُ لَهُ. أَمَّا الْبِرُّ فَفِي حَوَائِجِ الدُّنْيَا وَالْأُخْرَةِ وَأَمَّا الْفَاجِرُ فَفِي أَمْرِ الدُّنْيَا.

It has been narrated from al-Riḍā [Imām ‘Ali ibne Mūsā] (peace be upon him): “Surely my father, Abū 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 ‘Arafāt and calls upon Allāh there, except that Allāh 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).”

Bihārul Anwār, Volume 96, Page 251

Ḥadith Number 31
Importance of ‘Arafāt

عَنِ النَّبِيِّ ﷺ قَالَ: أَعْظَمُ أَهْلُ عَرَفَاتَ جُرْمًا مَنْ أَنْصَرَفَ وَهُوَ
يُظُنُّ أَنَّهُ لَنْ يُعْفَرَ لَهُ.

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

Bihārul Anwār, Volume 96, Page 248

Ḥadith Number 32
Rewards for Stoning the Shaiṭān

عَنْ أَبِي عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ فِي رَمِي الْجِمَارِ قَالَ: لَهُ بِكُلِّ حَصَاةٍ يُرْمَى
بِهَا تَحُطُّ عَنْهُ كَبِيرَةٌ مُؤَبَّقَةٌ.

It has been narrated from Abi ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) in regards to the stoning of the Shaiṭān that he said, “For every stone that a pilgrim throws, a major sin, which would have led to his destruction, is averted from him.”

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Ḥadīth Number 33

Philosophy Behind Stoning the Shaīṭān

عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ رَمِي
الْجِمَارِ لِمَ جُعِلَ؟ قَالَ: لِأَنَّ إِبْلِيسَ اللَّعِينِ كَانَ يَتْرَأَى لِإِبْرَاهِيمَ
عَلَيْهِ السَّلَامُ فِي مَوْضِعِ الْجِمَارِ. فَرَجَمَهُ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ فَجَرَتْ السُّنَّةُ بِذَلِكَ.

It has been narrated from ‘Ali ibne Ja’far from his brother Mūsā [ibne Ja’far al-Kāḏhim] (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 Iblīs, the despised, appeared to Ibrāhim (peace be upon him) in the place where the pillar is and Ibrāhim (peace be upon him) threw stones at him and thus, this act became a Sunnah (practice) in the Ḥajj.”

Biḥārul Anwār, Volume 96, Page 273

Ḥadith Number 34
The Sacrifice of an Animal in Ḥajj

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ؑ فِي حَدِيثٍ لَهُ: إِذَا ذَبَحَ الْحَاجُّ كَانَتْ
فِدَاهُ مِنَ النَّارِ.

In a tradition, ‘Ali ibn al-Ḥusain [Imām Zāinul ‘Ābidīn] (peace be upon him) has said, “When a person performing the Ḥajj slaughters an animal, it saves him from the fire of hell.”

Bihārul Anwār, Volume 96, Page 288

Ḥadith Number 35
Burying the Shaved Hair in Minā

عَنْ جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ الْحَسَنَ وَالْحُسَيْنَ كَانَا
يَأْمُرَانِ بِدَفْنِ شُعُورِهِمَا بِمِنَى.

It has been narrated from Abi Ja'far [Imām Muḥammad ibne ‘Alī al-Bāqir] (peace be upon him) from his father [Imām ‘Alī ibn al-Ḥusain Zāinul ‘Ābidīn (peace be upon him)] that he said, “al-Ḥasan and al-Ḥusain used to ask that their hair (shaved on the ‘Eid day in Ḥajj) be buried in Minā.”

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Ḥadith Number 36
Ziyārat of the Messenger of Allāh ﷺ

عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ رَأَى [زَارًا] قَبْرِي حَلَّتْ لَهُ شَفَاعَتِي وَ
مَنْ زَارَنِي مَيِّتًا فَكَأَنَّمَا زَارَنِي حَيًّا.

It has been narrated from Prophet Muḥammad (blessings of Allāh 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.”

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Ḥadith Number 37
Bidding Farewell to the Ka‘bah

عَنْ إِبْرَاهِيمَ بْنِ مَحْمُودٍ قَالَ: رَأَيْتُ الرِّضَا عَلَيْهِ السَّلَامُ وَدَعَ الْبَيْتَ فَلَمَّا
أَرَادَ أَنْ يَخْرُجَ مِنْ بَابِ الْمَسْجِدِ خَرَّ سَاجِدًا ثُمَّ قَامَ فَاسْتَقْبَلَ
الْكَعْبَةَ وَقَالَ: اللَّهُمَّ إِنِّي أَنْقَلِبُ عَلَى أَنْ لَا إِلَهَ إِلَّا اللَّهُ.

It has been narrated from Ibrāhim ibne Maḥmūd that he said, “I saw al-Riḍā [Imām ‘Alī ibne Mūsā] (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:

اللَّهُمَّ إِنِّي أَنْقَلِبُ عَلَى أَنْ لَا إِلَهَ إِلَّا اللَّهُ.

“O’ Allāh! I have reinforced my belief that there is no entity worthy of worship except Allāh.”

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Ḥadith Number 38
Importance of the Ziyārat
of the Ahlul Bayt after Ḥajj

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: إِذَا أَمَرَ النَّاسُ أَنْ يَأْتُوا هَذِهِ الْأَحْجَارَ
فَيَطُوفُوا بِهَا ثُمَّ يَأْتُونَا فَيُخْبِرُونَا بِوَلَايَتِهِمْ وَ يَعْرِضُوا عَلَيْنَا
نَصْرَهُمْ.

It has been narrated from Abi Ja'far [Imām Muḥammad ibne 'Ali al-Bāqir] (peace be upon him) that: "People have been commanded to come and perform the ṭawāf around these rocks (the Ka'bah) and then come to us (the Ahlul Bāit) and declare their submission and offer their help to us."

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Ḥadith Number 39
Welcoming People who Return from Ḥajj

عَنْ أَبِي عَبْدِ اللَّهِ ؑ: مَنْ لَقِيَ حَاجًّا فَصَافَحَهُ كَانَ كَمَنْ إِسْتَلَمَ
الْحَجَرَ.

It has been narrated from Abi ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) that: “A person who meets one who has returned from Ḥajj and shakes his hand (welcomes him back) is like a person who rubbed his hand on the Ḥajrul Aswad.”

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Ḥadīth Number 40
Walimah - Feeding Others
After Returning From the Ḥajj

قَالَ رَسُولُ اللَّهِ ﷺ: لَا وَليمةَ إِلَّا فِي خَمْسٍ: فِي عُرْسٍ أَوْ خُرْسٍ
أَوْ عِدَارٍ أَوْ وِكَارٍ أَوْ رِكَازٍ فَأَمَّا العُرْسُ فَالتَّزْوِيجُ، وَ الخُرْسُ
النَّفَاسُ بِالوَلَدِ وَ العِدَارُ النِّخْتَانِ وَ الوِكَارُ الرَّجُلُ يَشْتَرِي الدَّارَ وَ
الرِّكَازُ الَّذِي يَقْدَمُ مِنْ مَكَّةَ.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said, “Walimah is only in five occasions: in the ‘Urs, Khurs, ‘Idhār, Wikār and the Rikāz – ‘Urs is when a person gets married; and Khurs is when a child is born; and ‘Idhār is on the circumcision of a baby boy; and Wikār is when a person purchases a house; and Rikāz is when a person returns from Ḥajj.”

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