

The Spiritual Aspects of Ḥaj in the Qur'an and Sunnah

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ

*Pilgrimage to the House is incumbent upon men for the sake of Allah
(Āli 'Imrān, 3/97)*

Translated and Adapted from:

The Most Glorious Rite of Worship

by Ayatullāh Nāṣir Makārim Shīrāzī and
Dr 'Abd al-Karīm Bi-āzār Shīrāzī

and

Al-Maḥajjat al-Bayḍā' fī Tahdhīb al-Iḥyā'

by Mullā Muḥsin Fayḍ al-Kāshānī

Dedicated to the pleasure of Allah - the most Merciful - and presented for the benefit of those who have been called by Him to perform the pilgrimage of His house in the year 1426 AH.

Translator's Introduction

In the Name of Allah, the Beneficent, the Merciful. All Praise belongs to Allah, Lord of the Worlds. May His blessings and favours flow to the last and best of His Prophets, Muḥammad, and his immaculate progeny.

This brief presentation is a partial translation of two works; the first is, ***Purshukūhtarīn Marāsīm-e 'Ibādat*** or ***The Most Glorious Rite of Worship***, a book written a few years ago by Dr 'Abd al-Karīm Bi-āzār Shīrāzī, under the supervision of the Grand Ayatullah Nāṣir Makārim Shīrāzī. The book includes a small introduction to the Qur'anic basis for the various rites of ḥaj and in the second half, it contains an interesting synopsis of Ayatullah Shīrāzī's latest research and recommendations about the animal sacrifice (*qurbānī*) which is performed by the pilgrims in Munā on the 10th of Dhu'l Ḥaj. I have not translated this latter part of the book, because it lies outside the aim of this work, which is to present the spiritual aspects of ḥaj.

The second work is derived from the chapter on ḥaj in the second volume of the book, ***Al-Maḥajjat al-Bayḍā' fī Tahdhīb al-Iḥyā'***, which is a recension of Abū Ḥāmid al-Ghazzālī's epic work on ethics, ***Iḥyā' 'Ulūm al-Dīn***. The author, the great Shi'ī scholar, Mullā Muḥsin Fayḍ al-Kāshānī, has more or less observed Ghazzālī's format, but replaced some of the original *aḥādith* with the traditions of Ahlu'l Bayt عليه السلام. For this reason, wherever the words "I say" appear in the text, it indicates a comment by Mullā Muḥsin Fayḍ, and he marks the end of his comments with the phrase, "Ghazzālī says".

This work is only a small representative of the vast material, as yet untranslated from Arabic and Persian, which exists about various aspects of ḥaj. I hope pilgrims will find it beneficial, and that it will enhance their experience of this unique journey to the house of God. May He accept their ḥaj, and allow them to return to the holy lands again and again.

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The Rituals of ‘Umrah

‘Umrah al-Tamattu‘ has five obligatory parts:

1. *Ihrām* at *Mīqāt*
2. *Tawāf*
3. The Prayer of *Tawāf*
4. *Ṣa‘ī* between *Ṣafā* and *Marwah*
5. *Taqṣīr*

1. *Ihrām* at *Mīqāt*

﴿ إِنَّ يَوْمَ الْفِصْلِ مِيقَاتُهُمْ أَجْمَعِينَ ﴾

Surely the day of separation is their appointed term - for all of them (al-Dukhān, 44/40)

At different locations surrounding Makka, there are stations called *mīqāt*, at which the pilgrims who intend to enter the sacred *ḥaram* of God must stop. Here, they are required to replace their normal clothes, which may reveal their status and wealth, with two simple pieces of unstitched white cloth. This act is intended to inculcate humbleness and piety (*taqwā*) in the pilgrim and also to remind him of his appearance at the great *mīqāt* of mankind on the day of Judgement, the day of separating and sorting (*yawm al-faṣl*).

This act must be performed with the sole intention of attaining closeness and proximity to God, because the Qur’an states:

﴿ وَأَتَمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ﴾

And accomplish the ḥaj and the ‘umrah (only) for Allah (al-Baqarah, 2/196)

It is recommended (*mustaḥab*) to cleanse the body and perform a ghusl before *ihrām*. After wearing the *ihrām* it is obligatory (*wājib*) to immediately pronounce the *talbiyyah*, in acknowledgement and response to God’s invitation.

Obligatory Acts for *Ihrām*

There are two basic obligatory acts:

1. Wearing the *ihrām* at a *mīqāt*
2. Abstaining from that which is forbidden while in *ihrām*

Mīqāt is a term denoting a time and place which has been appointed for worship. Therefore *ihrām* has two *mīqāt*, one related to time and the other to location.

The *Mīqāt* of Time (*Mīqāt al-Zamān*)

The *mīqāt* of time for ḥaj relates to the months during which ḥaj may be performed. These are Shawwāl, Dhu'l Qa'dah, and the first 10 days of Dhu'l Ḥaj. The *iḥrām* for ḥaj can only be worn in these months, and '*umrah al-tamattu*' can also only be performed in these months.

The *Mīqāt* of Location¹ (*Mīqāt al-Makān*)

The *mīqāts* of location are the following:

1. **Masjid al-Shajarah:** This mosque, situated at Dhū'l Ḥulayfah, is the *mīqāt* for pilgrims who intend to travel to Makka from Madina. Here they will don their *iḥrām*, following the practice of the Prophet ﷺ, who also wore his *iḥrām* here² at a place that is well known as Ābār al-'Alī (the wells of Imam 'Ali عليه السلام). The mosque is 440 km north of Makka and 9 km from Madina.

2. **Juhfah:** This is the *mīqāt* for pilgrims coming from the west, like the people of Syria and North Africa, and those who do not wish to go to Madina first. It is situated 156 km west of Makka. This is the spot where the Muslims camped on their way to the conquest of Makka. Ghadīr al-Khum is 6 km away from this *mīqāt*.

3. **Wādī al-'Aqīq:** This is the *mīqāt* for pilgrims coming from the north-east, like the people of Iraq and Najd. It is situated 94 km north-east of Makka. This *mīqāt* has three segments, Maslakh, Ghamrah and Dhat al-'Irq, and pilgrims may wear the *iḥrām* at any of these three locations, but preferably at Maslakh.

4. **Qarn al-Manāzil:** This is the *mīqāt* for pilgrims coming from the east, like the people of Ṭā'if. It is situated 96 km east of Makka.

5. **Yalamlam:** This is the *mīqāt* for pilgrims coming from the south, like the people of Yemen. It is situated 84 km south of Makka.

¹ We will confine this section to the *mīqāt* which are relevant for pilgrims who are coming from abroad only. The books of *fiqh* can be referred to for other cases.

² *Wasā'il al-Shī'ah*, v.8, p.229.

Abstaining from that which is Forbidden while in *Ihrām*

1. Abstaining from Passions and Desire

﴿ 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 ﴾

The pilgrimage is (performed in) the well-known months; so whoever determines the performance of the pilgrimage therein, there shall be no intercourse nor wickedness nor quarrelling amongst one another; and whatever good you do, Allah knows it; and make provision, and surely the provision is taqwā (mindfulness of God); therefore be mindful of me, O men of understanding. (al-Baqarah, 2/197)

In the verse above three things have been specifically forbidden: *rafatha*, *fusūq* and *jidāl*.

Rafatha essentially means every matter which is related to intimate physical contact between men and women, and anything that leads to it. Ayatullah Makārim comments:

At the time of haj, one must distance oneself from bodily pleasures and sinful conduct, because the environment is one of worship, sincerity and detachment from worldly attractions. It is an environment from which the soul must gather strength. It is a place where one must graduate from the material world and step into the spiritual realm that lies beyond.³

Fisq originally referred to the coming out of a date from its skin, and has acquired the sense of coming out of obedience into disobedience. Some scholars consider it to mean uttering a lie⁴, while others are of the opinion that it includes every kind of sin and transgression.⁵ Others have said it is the use of foul and abusive language⁶ and yet others have defined it as, “exceeding the bounds of religion”⁷.

Jidāl means quarrelling and swearing. In the opinion of Ṭabarī, it means saying something to an individual that arouses his anger. Ṭūsī and Ṭabarsī include the swearing of oaths, such as “*lā wallāh*” and “*balā walāh*”, as well, whether it is to emphasise something which is true or false.

³ *Tafsīr-e Namūneh*, v.2, p.30.

⁴ *Tafsīrs* of Qummī and Abū’l Futūḥ, under the exegesis of 2/197.

⁵ *Tafsīr* of Ṭabarī and Ṭuṣī in his *al-Tibyān*, under the exegesis of 2/197.

⁶ Ṭabarsī, *Majma‘ al-Bayān*, v.2, p.159.

⁷ Zamakhsharī, *al-Kashshāf*, exegesis of 2/197.

Ayatullah Makārim comments:

In order to benefit from the peaceful sanctuary of God, and to attain proximity to Him, we must all be as one. We must avoid every such act that would disunite us, and we should seek to foster unity, cooperation and brotherhood amongst ourselves.⁸

2. Abstaining from Mischief-making and Destruction:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢١﴾﴾

And when Ibrahim said: My Lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day. He said: And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive him to the chastisement of the fire; and it is an evil destination. (al-Baqarah, 2/121)

This verse refers to the security of Makka and inhabitants, but because the word “*amnan*” (security) is assigned by God to the whole city, it includes its animals, trees and plants as well. Ayatullah Makārim comments:

It is interesting that Ibrāhīm asks first for security, and then fruits (and economy). This is a reference to the reality that, unless security prevails in a land or country, it is not possible to establish a stable economic system.⁹

And we read in the same chapter that destroying lands and crops is a trait of the inmates of hell:

﴿وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٦﴾﴾

And when he turns back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making... therefore hell is sufficient for him (al-Baqarah, 2/205,206)

3. Abstaining from Hunting as well as from Killing Animals for Food:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ ۗ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ
بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّرَهُ طَعَامًا مَّسْكِينٍ أَوْ عَدْلٌ ذَلِكِ صِيَامًا لَّيْذُوقَ وَبَالَ أَمْرِهِ ﴿٩٥﴾﴾

O you who believe! do not kill game while you are on pilgrimage, and whoever among you shall kill it intentionally, the compensation (of it) is the like of what he killed, from the cattle, as two just persons among you shall judge, as an offering to be brought to the Ka'bah or the expiation (of it) is the feeding of the poor or the equivalent of it in fasting, that he may taste the unwholesome result of his deed... (al-Mā'idah, 5/95)

⁸ Tafsīr-e Namūneh, v.2, p.30.

⁹ Tafsīr-e Namūneh, v.1, p.452.

The hunting referred to in the verse above is prohibited for every type of *iḥrām*, whether it is for ḥaj or ‘*umrah*, whether it is a *wājib* ḥaj or a *mustahab* one. There are different penalties for killing animals by hunting, it may be an animal of similar size, or its value, or feeding 60 poor people, or, if one does not have the means, for every animal killed, he must fast one day.¹⁰

The jurists also consider animals of the desert, birds, and consuming the flesh of hunted animals as prohibited while in *iḥrām*, based on the following verse.

﴿أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَّعًا لَكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا﴾

Lawful to you is the game of the sea and its food, a provision for you and for the travellers, and the game of the land is forbidden to you so long as you are in iḥrām. (al-Mā'idah, 5/97).

4. Abstaining from Shaving the Hair of the Head.

وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ^٢

and do not shave your heads until the offering reaches its destination; (al-Baqarah, 2/196)

According in to the verse above, one cannot shave the head completely until the sacrificial animal is slaughtered at Munā. The verse continues that the penalty for doing so is paid by fasting, or charity or sacrificing an animal:

فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ

but whoever among you is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing..., (al-Baqarah, 2/196)

(More details of the 25 acts that are forbidden while in *iḥrām* may be found in the books of *fiqh*.)

Entry into Makka

وَمَن دَخَلَهُ كَانَ ءَامِنًا^٣

and whoever enters it shall be secure (Āli 'Imrān, 3/97)

The guests of the Merciful Allah, have divested themselves of every sign of wealth and prestige, and are so oblivious of their appearance that they do not even look into mirrors. In this secure and tranquil sanctuary, which is devoid of any trace of pomp and disquiet, they adorn themselves with the ornaments of *īmān* and *taqwā*, and prepare to enter into the sacred precincts of the house of God. Perhaps God will permit them to enter and usher them in with the following greeting:

¹⁰ *Tafsīr Majma' al-Bayān*, v. 2, p.198.

﴿ يَتَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾ فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾ وَادْخُلِي جَنَّتِي ﴿٣٠﴾ ﴾

O soul that is tranquil, return to your Lord, well-pleased (with him), well-pleasing (Him). So enter among My servants, and enter into My garden.(al-Fajr, 89/27-30)

2. *Tawāf*

﴿ وَلِيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢١﴾ ﴾

and let them go round the Ancient House (al-Haj, 22/29)

After entering the sacred mosque, the pilgrims begin the *tawāf* of the ancient house, circumambulating it accompanied by angels who circumbamulate the throne of God:

﴿ وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ ﴿٣٩﴾ ﴾

And you shall see the angels going round about the throne.(al-Zumar, 39/75).

Hijr al-Ismā‘īl

This is the *haram* of Lady Hājirah and her son, Ismā‘īl عليه السلام, situated on one side of the Ka‘bah. Every year, millions of people from all over the world come to pay homage to the graves of that venerable lady and her son. The *hijr* is included with the Ka‘bah within the *tawāf*.

3. The Prayer of *Tawāf*

﴿ وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ﴿١٢٥﴾ ﴾

Appoint for yourselves a place of prayer on the standing-place of Ibrāhīm.(al-Baqarah, 2/125)

This verse indicates that there is an obligatory prayer after the *tawāf*, which according to *ḥadīth*, is a 2 unit prayer. And this act is the third obligatory part of the *‘umrah*. Here, the pilgrims stand behind the station of Ibrāhīm (*maqamu Ibrāhim*) to pray, and to glorify their Lord, just as the angels stand to glorify their Lord after performing the *tawāf* of his *‘arsh*:

﴿ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ﴿٣٩﴾ ﴾

...glorifying the praise of their Lord. (al-Zumar, 39/75).

4. *Ṣa'ī* between Ṣafā and Marwah

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا

﴿وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾

Indeed, Ṣafā and the Marwah are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah is Grateful, Knowing. (al-Baqarah, 2/158)

Ṣafā is the posterior portion of the mountain of Abū Qubays, and according to a narration from Imam al-Ṣādiq عليه السلام, it was the location to which Prophet Ādam عليه السلام descended from heaven, and Marwah was the mountain opposite where Ḥawwā عليها السلام descended. Because Ādam عليه السلام was “Ṣafiyullāh” (chosen by God), and Ḥawwā عليها السلام was a “mar’ah” (woman), these mountains came to be called Ṣafā and Marwah respectively.

Ayatullah Makārim comments:

The *sa'ī* between Ṣafā and Marwah is a reminder of the trust in God coupled with effort and struggle that was displayed by Hājirah, the wife of Prophet Ibrāhīm عليه السلام. She ran seven times between these mountains, searching for water for her thirsty infant. She looked for water in a land where water is rarely found, and God granted her desire from a source that she had not considered. As we re-enact her actions we learn that even in the depths of despair, there is hope for those who rely on God. Ṣafā and Marwah are from God’s *sha’āir* (signs); according to Ṭabarsī, *sha’āirullāh* are special locations of worship, and every place where a certain worship has been prescribed, is the *mash’ar* of that act of worship. For this reason, the barren plain between Munā and ‘Arafāt, which is a place of remembrance of God (*dhikr*) and supplication (*du‘ā*), is called Mash’ar al-Ḥarām. The distance between these two small mountains is 420m; the height of Ṣafā is 15m and that of Marwah is 8m.¹¹

Some details about this verse:

1. The verse uses the phrase “there is no blame on him if he goes round them both”. The blame here refers to the reservations of some Muslims about these two mountains, because in the days of ignorance (*jahiliyyah*) the idol-worshippers had installed their idols, Isāq on Ṣafā, and Nāilah on Marwah, and would go around them. The Muslims were hesitant to do the same, because the mountains were associated with these two idols. This verse tells them to dispel their misgivings and

¹¹ *Tafsīr-e Namūneh*, v.1, pp.538-542.

identifies the mountains as *sha 'āirullāh* - places for the worship of God - and thus it was not sinful to go around them.¹²

2. The word *tawāf* is used for the act of *sa 'ī* in this verse because *tawāf* is not just a circular motion, but refers to any movement where one returns to the starting point, whether it is a circular movement or not.¹³

3. As for the meaning of God being grateful (*shākir*), some exegetes say it means that if someone engages in a virtuous act with enthusiasm, God will repay him with a generous recompense, and this is the meaning of His being “grateful”.

Ayatullah Makārim comments:

It is possible that the last part of the verse is to perfect and emphasise the preceding injunction, and that the meaning of “*taṭawwa 'ā*”, or to volunteer, is to gladly obey to perform a task which is onerous and difficult. In this case, the meaning of the verse will be, “Whoever performs the *sa 'ī* between Ṣafā and Marwah, with all its difficulties, and opposes his disinclination for it because it reminds him of the actions of the polytheistic Arabs, and thus perfect his ḥaj, he will certainly be recompensed by God.” As for using the term, “*shākir*”, or thankful, for God, it is a subtle allusion to God’s appreciation of man’s virtuous deeds. This gives us an idea of the great significance of man’s absolute obedience in the eyes of his Creator.”¹⁴

5. *Taqṣīr* - Trimming the hair or nails.

﴿لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِن شَاءَ اللَّهُ ءَامِنِينَ مَخْلِقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ﴾

Certainly Allah had shown to His Messenger the dream with truth: you shall most certainly enter the Sacred Mosque, if Allah pleases, in security, (some) having their heads shaved and (others) having their hair cut... (al-Fath, 48/27)

This verse generally mentions the command to shave the head (*ḥalaq*) and trimming the hair or nails (*taqṣīr*). From the traditions, the jurists have derived the following rules in this regard:

1. In *'umratu'l mufridah*, the pilgrim is free to chose between *ḥalaq* and *taqṣīr* after completing the *sa 'ī*.

2. In *'umratu'l tamattu'*, the pilgrim can only perform the *taqṣīr* after *sa 'ī*, that is, trim some nails or hair.

3. In *ḥaj al-tamattu'*, after sacrificing an animal (*qurbānī*), the pilgrim may choose either *ḥalaq* or *taqṣīr*. If it is his first ḥaj, it is highly recommended, although not obligatory, to perform the *ḥalaq*.

(The *ḥalaq* applies to men only)

¹² *Tafsīr Majma' al-Bayān*, v. 1, p.45.

¹³ *Tafsīr-e Namūneh*, v.1, p.543.

¹⁴ *Tafsīr-e Namūneh*, v.1, pp.544-545.

During the Interim between ‘Umrah and Ḥaj

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا مِنَّمْ اللَّهُ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ ۖ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾﴾

And proclaim among men the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path, that they may witness advantages for them and mention the name of Allah during stated days over what He has given them of the cattle quadrupeds, then eat of them and feed the distressed one, the needy. (al-Ḥaj, 22/27,28)

In his commentary of the verse above, Ayatullah Makārim states:

A group of exegetes, referring to some traditions, are of the opinion that the “known days” (*ayyāmum ma ‘lumāt*) are the 10 days at the beginning of the month of Dhu’l Ḥaj, and the “certain number of days” (*ayyāmin ma ‘dūdāt*) referred to in *Sūrah al-Baqarah* (2/184) are the days of *tashrīq*, or the 11th, 12th and 13th of Dhu’l Ḥaj. And when we note that immediately after this verse, the subject discussed is *qurbānī*, which is usually performed on the 10th of Dhu’l Ḥaj, it is more likely that these “known days” are the first 10 days of Dhu’l Ḥaj, culminating with the day of *qurbānī*.¹⁵

Witnessing the “Advantages” of Ḥaj

The verse mentions “witnessing the advantages”. After completing the ‘*umrah*, pilgrims are free until the 8th of Dhu’l Ḥaj, when the crowds of Muslims begin to weave their way towards ‘Arafat. This spare time is a good opportunity to meet and get to know fellow Muslims who have come from all over the world. It is a time for sharing information and having mutually beneficial discussions, and indeed, this is one of the fundamental philosophies of Ḥaj. Imam Ṣādiq عليه السلام has said:

God created man and guided and taught him what is beneficial for him... Amongst these teachings, he established the great annual convention of Muslims from the east and west (during Ḥaj) so that Muslims get to know each other well, and become aware of one another’s situations. And every group should bring something to trade so goods go from one land to another. And they should learn and share the teachings and sayings of the Prophet ﷺ, so that they may recollect them and not forget them.¹⁶

Ayatullah Makārim describes four fundamental aspects of Ḥaj:

1. **The Ethical Aspect:** The most important philosophy of ḥaj is that it is designed to transform one’s inner character and *akhlāq*. The *iḥrām* detaches man momentarily from the material comforts, ostentatious

¹⁵ *Tafsīr-e Namūneh*, v.14, p.74.

¹⁶ *Wasā’il al-Shī’ah*, v.8, p.9.

displays of wealth, and fine clothes, and transports him to a spiritual plane, urging him to look inwards and improve himself.

2. **The Political Aspect:** The essence of worship is to direct oneself to the Creator, and the essence of politics is to direct oneself to His creation, and these two are closely intertwined during the ḥaj. The ḥaj is a time to show unity and solidarity with one's fellow Muslims, to stand shoulder to shoulder in joint worship. It is the time to break down the barriers created by race and geographical boundaries. It is the time to share news and to break the shackles of subjugation and humiliation.
3. **The Cultural Aspect:** The close proximity enjoyed by the Muslims can be the most effective way of partaking of each other's culture and sharing ideas, especially because there are representatives of every nation of Muslims present during ḥaj. It is an opportunity for Muslim intellectuals to hold meetings to exchange views while they are in Makka.
4. **The Economical Aspect:** Establishing and strengthening business and economical links during ḥaj is not against the spirit of ḥaj; in fact, according to traditions, it is one of its important philosophies. Why should Muslims not take advantage of their mutual presence at this great gathering, and organise a joint trade convention and bazaar, and lay the groundwork for trade and business amongst themselves, so that their wealth does not pour into the coffers of their enemies and their economies do not depend on their whims. This is not materialism, it is the essence of worship.

Therefore, the spare time between *'umrah* and ḥaj is a most appropriate and opportune time for pilgrims from the various Muslim lands to engage in various activities that allow them to “witness the advantages” of ḥaj.¹⁷

Unity in the Ranks of the Muslims

All the religious scholars are unanimous in recommending very highly that pilgrims should participate in the congregational daily prayers with our Sunni brothers. In particular, they emphasise that in the days of ḥaj, the Shī'ah groups should not organise their own separate congregational prayers in their accommodations. They should especially refrain from:

¹⁷ *Tafsīr-e Namūneh*, v.14, p.75-82.

- Leaving the sacred mosques in Makka and Madina just as the *adhān* is being called.
- Engaging in shopping in the markets at the time of prayer, or return to their hotels laden with their shopping while prayers are going on.
- Gathering at the gates of Baqī‘ for *ziyārat* of the graves of the Imams عليه السلام while congregational prayers are going on.
- Wearing inappropriate attire.
- Quarrels and angry exchanges with fellow pilgrims or local residents.

In short, one must behave in a manner befitting a follower of the Ahlu’l Bayt عليه السلام and not give anyone cause for offence - this restraint will indeed enhance one’s ḥaj and reward.

The Rituals of Ḥaj

On the 8th of Dhu’l Ḥaj, pilgrims begin preparing for *Ḥaj al-Tamattu’*, which has 13 obligatory parts, as hereunder:

1. *Ihrām* in Makka
2. *Wuqūf* (Stay) in the Plains of ‘Arafāt
3. *Wuqūf* at Mash‘ar al-Ḥarām (Muzdalifah)
4. *Ramī* (Stoning) of one Wall (*Jamarat al-‘Uqbah*) at Munā
5. *Qurbānī* (Sacrifice)
6. *Taqṣīr* or *Halaq*
7. *Ṭawāf*
8. Prayer of *Ṭawāf*
9. *Sa‘ī* between Ṣafā and Marwah
10. *Ṭawāf al-Nisā’* (Ṭawāf of Women)
11. Prayer for *Ṭawāf al-Nisā’*
12. Staying in Munā on the 11th and 12th Nights
13. *Ramī* of all 3 Walls

1. *Ihrām* in Makka

﴿ الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ﴾

The pilgrimage is (performed in) the well-known months; so whoever determines the performance of the pilgrimage therein, there shall be no intercourse nor wickedness nor quarrelling amongst one another. (al-Baqarah, 2/197)

On the 8th day of Dhu’l Ḥaj, after the midday prayers, the pilgrims wear the *ihrām* for *ḥaj al-tamattu’*. The rules associated with *ihrām* have been mentioned

earlier but it is recommended to wear it near the *maqāmu Ibrāhīm* or *hijr* of Ismā‘īl if possible.

2. *Wuqūf* (Stay) in the Plains of ‘Arafāt

﴿ فَإِذَا أَفْضْتُمْ مِنْ عَرَفَاتٍ ﴾

...so when you hasten on from “‘Arafāt” ... (al-Baqarah, 2/198)

From the visit to the house of God, the pilgrim prepares for the visit to the God of the house, by going into the plains of ‘Arafāt. Perhaps in this featureless desert, he may come to know his Lord and understand his beliefs more clearly. Perhaps he will abandon his shallow attachments and achieve a deeper realisation, so that he is deserving to return to Makka.

Pilgrims stay in the wilderness of ‘Arafāt from midday to sunset on the 9th day of Dhu’l Ḥaj. The ponder upon and recollecting their previous transgressions and sins, regretting the distance that they have allowed to form between themselves and their Creator, and sincerely turn to Him in repentance. Their surroundings are a constant reminder of the scene of the day of Reckoning, where humanity will be gathered, dressed only in their burial shrouds, to account for their actions.

From amongst the recommended recitals of this day, which allow us attain a better understanding of our Creator, are: the first 10 verses of *Sūrah al-Baqarah*, *Āyat al-Kursī*, *Sūrahs Tawḥīd*, *al-Falaq* and *al-Nās*, the last verses of *Sūrah al-Hashr* and verses 54-57 of *Sūrah al-A‘rāf*:

﴿ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾
ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُ لَا يَحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾
وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾
وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۗ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لِعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾ ﴾

6/54: Surely your Lord is Allah, Who created the heavens and the earth in six periods of time, and He is firm in power; He throws the veil of night over the day, which it pursues incessantly;

and (He created) the sun and the moon and the stars, made subservient by His command; surely His is the creation and the command; blessed is Allah, the Lord of the worlds.

6/55: Call on your Lord humbly and secretly; surely He does not love those who exceed the limits.

6/56: And do not make mischief in the earth after its reformation, and call on Him fearing and hoping; surely the mercy of Allah is nigh to those who do good (to others).

6/57: And He it is Who sends forth the winds bearing good news before His mercy, until, when they bring up a laden cloud, We drive it to a dead land, then We send down water on it, then bring forth with it of fruits of all kinds; thus shall We bring forth the dead that you may be mindful.

3. Wuqūf at Mash‘ar al-Ḥarām (Muzdalifah)

﴿ فَإِذَا أَفْضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْتُكُمْ وَإِن كُنْتُمْ

مِّن قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿٢١٨﴾

So when you hasten on from “‘Arafāt”, then remember Allah near the Mashār al-Ḥarām, and remember Him as He has guided you, though before that you were certainly of the erring ones. (al-Baqarah 2/198)

After sunset, the pilgrims depart from ‘Arafāt and head towards Mash‘ar al-Ḥarām, and just like Ibrāhīm عليه السلام, they should think deeply about the moon and stars that light up the night sky, and fall into the remembrance of God:

﴿ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا ﴾

Those who ... reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain! (Āli ‘Imrān, 3/191)

The required stay at Mash‘ar is some time between dawn and sunrise, to a degree that it can be called a halt.

4. Ramī (Stoning) of one Wall (Jamarat al-‘Uqbah) at Munā

﴿ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢١٩﴾

Then hasten on from the place from which the people hasten on and ask the forgiveness of Allah; surely Allah is Forgiving, Merciful. (al-Baqarah 2/199)

At sunrise, the multitudes of pilgrims begin to stream into Munā for the clash with Shayṭān. As they come to the *jamarat al-‘uqbah* (the biggest wall symbolising Shayṭān), they pelt it with seven stones.

The stoning of these *jamarāt* by the Muslims is a manifestation of the depth of their loathing of Shayṭān. It is also thought-provoking that if every member of

the Muslim *ummah* decides to strike at one enemy, they each have to only used a few pebbles to prevail.

5. *Qurbānī* (Sacrifice)

﴿وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ﴾

And (as for) the camels, We have made them of the signs of the religion of Allah for you. (al-Haj, 22/36)

The sacrifice of an animal is a re-enactment of the sacrifice of Ibrāhīm عليه السلام, who was willing to sacrifice his beloved son to fulfil the will of God. Just as he had cast stones to distance himself from Shayṭān, he now cut with his knife to attain closeness to God.

Ibrāhīm عليه السلام at the Sacrifice Ground

﴿وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَاهِدِينَ ﴿٣٧﴾ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿٣٨﴾ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿٣٩﴾ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئِي إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْنَحُكَ فَانظُرْ مَاذَا تَرَىٰ ﴿٤٠﴾ قَالَ يَتَأَبَّتِ أَفْعَالٌ مَّا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿٤١﴾ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿٤٢﴾ وَنَدَيْنَاهُ أَنِ يَا إِبْرَاهِيمُ ﴿٤٣﴾ قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾ إِنَّ هَذَا هُوَ الْبَلْتُوأُ الْمُمِينُ ﴿٤٥﴾ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿٤٦﴾﴾

37/99: *And he said: Surely I go to my Lord; He will guide me.*

37/100: *My Lord! grant me of the doers of good deeds.*

37/101: *So We gave him the good news of a boy, possessing forbearance.*

37/102: *And when he attained to (the age of) working with him, he said: O my son! surely I have seen in a dream that I should sacrifice you; consider then what you see. He said: O my father! do what you are commanded; if Allah please, you will find me of the patient ones.*

37/103: *So when they both submitted and he threw him down upon his forehead,*

37/104: *And We called out to him saying: O Ibrāhīm!*

37/105: *You have indeed shown the truth of the vision; surely thus do We reward the doers of good:*

37/105: *Most surely this is a manifest trial.*

37/106: *And We ransomed him with a great sacrifice. (al-Şāffāt, 37/99-106)*

When Prophet Ibrāhīm عليه السلام migrated from the land of idolaters and star-worshippers and was travelling to the sacred land of Makka, he prayed to God to give him a noble son, and God gave him the glad tidings of a son, who would be forbearing.¹⁸ The son was no other than Prophet Ismā‘īl عليه السلام who has been

¹⁸ *al-Şāffāt, 37/101 :*

described elsewhere in the Qur'an as *ṣābir* (patient), *ṣāliḥ* (good) and *ṣiddīq* (truthful).¹⁹ When he reached the age of maturity and began to accompany his father in work and worship, God sent an instruction to Ibrāhīm ﷺ in a dream to sacrifice his son for His sake. This was a great test for both father and son.

It is said that Ibrāhīm ﷺ first saw this dream on the 8th night of Dhu'l Hajj. It was repeated on the next two nights, that is, the night of 'Arafāt and night of the 'Īd of sacrifice. He narrated the dream to his son who understood clearly that the dream was a directive from God, and assured his father that he would be patient in the face of this trial.

Father and son set off to the north of Makka until they came to the hill overlooking the present-day mosque of Munā, known as Masjid al-Khīf. This is the spot where Ibrāhīm ﷺ lay his son's forehead on a large rock and ran his knife across his son's neck. In the path of God, Ibrāhīm ﷺ was ready to sacrifice his son, and Ismā'īl was ready to sacrifice his life. And thus they passed this great test; Ibrāhīm ﷺ did not hesitate to give up the son whom he had prayed so hard for, whom he had seen grow up into an admirable young man and a strong right hand. For his part, Ismā'īl ﷺ, who was in the prime of youth and had everything to live for, also willingly walked to the place of his sacrifice. In appreciation of their unflinching submission to His will, the All-Merciful God substituted a ram in his place and then called out to His friend:

﴿ وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ ﴿١٠٤﴾ قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾ ﴾

37/104: *And We called out to him saying: O Ibrāhīm!*

37/105: *You have indeed shown the truth of the vision; surely thus do We reward the doers of good:*

Comparing the Two Lines of Descendants of Ibrāhīm ﷺ

God similarly tested both groups of the descendants of Ibrāhīm ﷺ, namely the Banī Isrā'īl (Jews) and the Banī Ismā'īl (Arabs). Prophet Mūsā ﷺ led the Jews out of Egypt and into the land promised to Ibrāhīm ﷺ, and when they reached it, God tested them by commanding them to fight against the oppressors who occupied the land. However, their faith was weak and their lives were more precious to them than God's pleasure, and so they said to Mūsā ﷺ:

¹⁹ *al-Anbiyā'*, 21/85,86.

﴿ فَأَذْهَبَ أَنْتَ وَرَبُّكَ فَفَقْتِلَا إِنَّا هَهُنَا قَاعِدُونَ ﴾

...Go therefore you and your Lord, then fight you both; surely we will stay here sitting down. (al-Mā'idah, 5/24)

As a result, God caused them to wander homeless in the desert for 40 years.

A similar test was put to the descendants of Ismā'īl ؑ at Ḥudaybiyyah when the Muslims were prevented from entering Makka to observe the rites of 'umrah. At that time the Muslims said to the Prophet ﷺ, "We are not like the Banī Isrā'īl who refused to fight at the side of Mūsā ؑ; we will fight the polytheists of Makka and not abandon you until our dying breath."²⁰

As a result of this wholehearted spirit of self-sacrifice displayed by the Muslims, God placed a cover of serenity and calmness over their hearts and promised them a near victory:

﴿ لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّءْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِينَ مَخْلِقِينَ رُءُوسَكُمْ
وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴾

Certainly Allah had shown to His Messenger the vision with truth: you shall most certainly enter the Sacred Mosque, if Allah pleases, in security, (some) having their heads shaved and (others) having their hair cut, you shall not fear, but He knows what you do not know, so He brought about a near victory before that. (al-Fath, 48/27)

6. Ḥalaq or Taqṣīr

Following the practice of the Prophet ﷺ, the pilgrims choose between ḥalaq and taqṣīr, They cleanse themselves symbolically of the hair that had previously accumulated on their newly purified bodies.

7-11 The Rites in Makka

These include ṭawāf, prayer of ṭawāf, sa'ī between Ṣafā and Marwah, ṭawāf al-nisā' (ṭawāf of women) and the prayer for ṭawāf al-nisā'. These acts are performed just as in 'umrah.

12. Staying in Munā on the 11th and 12th nights

After the rite in Makka, the pilgrims must return to Munā and spend the 11th and 12th nights from at least sunset to midnight or midnight to sunrise.

13. Ramī of all 3 walls

²⁰ Sīrah of Ibn Hishām, pp.470-477.

The last act in *haj al-tamattu'* is the stoning of all 3 *jamarāt* on the day of the nights which they have spent in Munā. They are stoned in sequence; first *ūlā*, then *wustā* and finally *'uqbah*.

The Stoning of Shayṭān

When Ibrāhīm ﷺ was taking his son to sacrifice him on the hilltop of Munā as per God's command, Shayṭān appeared and proceeded to use his considerable guile in order to weaken the resolve of Ibrāhīm ﷺ. He approached Hājirah, Ismā'īl ﷺ and finally, Ibrāhīm ﷺ, but was rebuffed by all of them. It is said that Shayṭān blocked Ibrāhīm ﷺ three times, and each time he threw seven stones to drive the devil away. The three pillars (now extended) are at the sites of their encounters. This episode illustrates well the persistence of Shayṭān, who comes in different places with different ruses to deceive and misguide.

Al-Mahajjat al-Bayḍā' fī Tahdhīb al-Iḥyā'
by Mullā Muḥsin Fayḍ Kāshānī (d. 1091 AH)

(Condensed from *Rāh-e Rawshan* - the Farsi translation of the original work -
Seventh Book in the section on Worship, Volume 2)

The Book of the Secrets of Ḥaj and its Important Aspects

Chapter 1: The Merits of Ḥaj and Makka - The Ka‘bah - The Rites and Prerequisites of Ḥaj

Section 1: The Merits of the Ḥaj, the Ka‘bah, Makka and Madina - Visiting the Shrines

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Section 1: Secrets and Profundities of Ḥaj as narrated from Imam al-Ṣādiq عليه السلام

In the Name of God, Most Compassionate, Most Merciful

All Praise belongs to God, Who made the declaration of His Oneness a secure fortress for His servants, and designated the Ka‘bah as a sanctuary of peace for mankind, and by relating it to Himself, granted it honour and prestige, and made its circumambulation a barrier between His servants and His Wrath.

And blessings and salutations be unto Muḥammad ﷺ, the Prophet of mercy and the Leader of the nation, and unto his immaculate progeny and righteous companions; for they are the true guides and leaders of mankind.

Indeed, among the pillars of Islam, Ḥaj is counted as the culminating act of worship, through which one’s religion reaches perfection. The Prophet ﷺ has stated, “Whoever dies without performing the Ḥaj can choose to die as a Jew or as a Christian.”²¹

I say: In the Shi‘ī traditions, it has been related through a sound chain from Imam al-Ṣādiq ؑ, that he stated, “Whoever dies while not having performed Ḥaj - when there was no financial burden restraining him, no illness preventing him and no ruler stopping him from it - dies a Jew or a Christian.”²²

Ghazzālī says: How great an act of worship it is, that without it, the religion is incomplete and those who abandon it are similar in ignorance to the Jews and the Christians. At this juncture, we should turn our attention to the explanation of its rites, and the etiquettes, merits and secrets of Ḥaj. We will consider these, with God’s help, under three headings:

- **Chapter 1:** About the Merits of Ḥaj, Makka and the Ka‘bah and its Rites and Prerequisites
- **Chapter 2:** About the Sequence of the Apparent Acts of Ḥaj from the Beginning of the Journey to the Return
- **Chapter 3:** About the Detailed Etiquette, Secrets and Inner Acts of Ḥaj

²¹ *Tafsīr ibn Kathīr*, vol.1, p.386.

²² *Man Lā Yaḥḍuruhu al-Faqīh*, p.265, no.3; *al-Kāfī*, vol.4, p.268,9.

The Merits of Ḥaj

God, Most High, has stated, “**And proclaim among men the Pilgrimage: they will come to you on foot and on every lean camel,**”²³. Qutādah says, “When God commanded Ibrāhīm ﷺ to proclaim the ḥaj to the people, and he announced, ‘O People! Come to the house of God’, God made his voice reach every one of his descendents until the Day of Judgement, whom He wanted to perform the ḥaj.”

I say: In *al-Faqīh*, it is narrated that, “Ibrāhīm called out, ‘Come to the ḥaj! Come to the ḥaj.’ And if he had made a general collective call, only those who were alive at the time may have responded to his call. However, he also called out to those yet to be born, and they replied to him, ‘Labbayk, O caller, Labbayk’. And those who responded once, came for the ḥaj once, those who responded ten times, performed ten ḥaj; and those who did not respond, were never blessed with the opportunity to perform the ḥaj.”²⁴

In *al-Faqīh*, it is mentioned that God, Most High, has stated, “**Therefore, flee to Allah**”²⁵, meaning, make the intention to go towards God in ḥaj; and one who prepares to travel for ḥaj, is like one who prepares a horse for war in the way of God.²⁶

It has been narrated that God, Most High, has stated, “If a servant, whom I have blessed and given bounties, does not come to this place to visit me once in every five years, he has deprived himself.”²⁷

Imam Abū Ja‘far al-Bāqir ﷺ has said, “There is no servant who has given preference to a worldly affair over ḥaj, except that he sees the *ḥājīs* returning home from ḥaj with shaved heads, before his affair has reached fruition.”²⁸

Imam al-Ṣādiq ﷺ has said, “No servant avoids the ḥaj, except due to a sin that he has committed, and what God forgives is much more.”²⁹ He was asked about a man

²³ *al-Ḥaj*, 22/27 :

²⁴ *al-Faqīh*, p.212, Chapter: Narratives of the Ḥaj of the Prophets and Messengers.

²⁵ *al-Dhāriyāt* 51/50 :

²⁶ *al-Faqīh*, p.205, Chapter: Merits of Ḥaj.

²⁷ *al-Faqīh*, p.206, no.30.

²⁸ *al-Faqīh*, p.258, Chapter: The Reasons for Abstaining from Ḥaj.

²⁹ *al-Faqīh*, p.258, Chapter: The Reasons for Abstaining from Ḥaj; *al-Kāfī*, vol.4, p.270, a similar tradition.

who was already in debt but was borrowing money to go for ḥaj. He said, “Yes indeed, the loan for ḥaj will be paid off quicker.” (last segment of the narration)³⁰

It is narrated through a sound chain from Abū ‘Abdillāh عليه السلام that a desert Arab met the Prophet ﷺ and said to him, “O Messenger! I had come out for ḥaj, but I was delayed. Now, I am a man of means, so instruct me on what I must do in order that I may attain what the pilgrims will attain.” The narrator says, “The Prophet ﷺ turned towards the man and said, ‘Look at (the mountain of) Abū Qubays; if you possessed gold equivalent to that and gave it all away in the way of God, you would still not attain the rewards that the pilgrims will receive.’ Then he said, ‘For the one who performs the ḥaj, from the moment that he begins to prepare for the journey, he doesn’t lift or put down a single thing except that ten acts of virtue are written for him and ten of his sins are forgiven and he is elevated ten degrees. And when he mounts his camel, for each step that the animal takes, the same is written for him; and when he goes round the house of God, he is freed of his sins; and when he walks between Ṣafā and Marwah he is freed of his sins; and when he stays at ‘Arafāt, he is freed of his sins; and when he strikes the stone pillars he is freed of his sins.’ (The Prophet ﷺ recounted all the stages of the ḥaj, and at each stage, he said that the pilgrim would be freed from his sins.) Then he said, “How could you ever attain what the pilgrims attain?”

Then Abū ‘Abdillāh عليه السلام said, “(In addition), for four months afterwards, no sins of his are recorded, and virtues are written for him, unless he commits a major sin.”³¹

In a sound tradition by Mu‘āwiyah ibn ‘Ammār from Imam al-Ṣādiq عليه السلام it is narrated, The Prophet ﷺ has stated, “Ḥaj and ‘Umrah remove poverty just as the blacksmith’s furnace removes impurities from the iron.”

Mu‘āwiyah says, I asked, “Which is better, one ḥaj or freeing one slave?” He said, “Ḥaj is better.” I asked, “Two slaves?” He said, “Ḥaj is better.” I kept increasing the number of slaves, until I reached 30, but he kept saying “Ḥaj is better.”³²

In a sound tradition, it is mentioned that, “Pilgrims are of three kinds; some achieve freedom from the fire of Hell; others are freed of their past sins and become just as on the day they were born; and others will have their expenditure restored to them; and this is the minimum with which a pilgrim returns.”³³

³⁰ *al-Faqīh*, p.262, no. 5.

³¹ *al-Tahdhīb*, vol.1, p.447.

³² *al-Tahdhīb*, vol.1, p.448.

³³ *al-Kāfī*, vol.4, p.253; *al-Tahdhīb*, vol.1, p.248.

In *al-Faqīh*, it is mentioned that, “Amīr al-Mu’minīn ؑ stated, ‘There is no pilgrim who utters the *talbiyyah* (saying “*labbayk*” after wearing the *ihrām*) except that everything on his right and left, to the depths of the earth, begin to announce the *talbiyyah* with him. Two angels inform him, “Receive you reward, O servant of God!” And God does not reward, except with paradise. And whoever, out of faith and for the pleasure of God, utters “*labbayk*” seventy times in the state of *ihrām*, God makes a thousand angels bear witness to his freedom from the fire of Hell, and his detachment from hypocrisy. And whoever reaches the sacred precincts of the house of God, dismounts and performs a ritual bath (*ghusl*), and takes his shoes in his hands and with bare feet, and displaying utmost humility in front of God, enters the sacred precincts, God erases one thousand sins from his records and writes one thousand virtues for him, and raises his station by one thousand degrees and fulfils one thousand of his desires; and when he enters Makka in a tranquil and peaceful state, God forgives his sins. And this applies to the one who enters it without a trace of arrogance and stubbornness; and when he enters the sacred mosque on bare feet, with serenity and sombreness and reverence, God forgives his sins; and whoever looks at the Ka‘bah with insight and understands its status, God forgives his sins and removes his difficulties.”³⁴

In *al-Faqīh*, it is mentioned that Imam Sajjād ؑ has said, “The angels intercede for the one who performs *sa‘ī* between Şafā and Marwah, and their intercession for him is accepted.”³⁵

Imam al-Bāqir ؑ has said, “There is no one, whether pious or sinful, who stands amongst these mountains, except that God grants his supplication. However, the supplication of the pious is accepted in the hereafter, while the of the sinner attains his desires in this world.”³⁶

Imam al-Şādiq has said, “There is no believer living in a particular locality back home, who halts (*wuqūf*) at ‘Arafāt except that God forgives the sins of all the believers of that locality; and no family member of a believer stops at ‘Arafāt except that God forgives the sins of the believers of that family.”³⁷ In *al-Faqīh*, it is mentioned that, “The greatest sin for the one who is in ‘Arafāt is that he returns believing that God has not forgiven him, that is, despairing of the mercy of God.”³⁸

³⁴ *al-Faqīh*, p.205, no.3.

³⁵ *al-Faqīh*, p.206, no.24.

³⁶ *al-Faqīh*, p.207, no.32.

³⁷ *al-Faqīh*, p.207, no.33.

³⁸ *al-Faqīh*, p.207, no.36.

Ghazzālī narrates a tradition from the Ahlu’l Bayt ﷺ saying, “It is said that certain sins cannot be forgiven except by being *wuqūf* at ‘Arafāt, and this has been narrated by Ja‘far bin Muḥammad ﷺ from the Messenger of God ﷺ.”

In *al-Faqīh*, it is mentioned that Imam al-Ṣādiq ﷺ has said, “Whoever performs the *Ḥajattu’l Islam*, has opened a knot of hellfire that was around his neck; and whoever performs the ḥaj two times, will be attached to goodness and blessings to the day he dies; and whoever performs the ḥaj three times consecutively, even if he comes again for ḥaj or does not, his three pilgrimages are equal to coming for ḥaj every year afterwards.”³⁹

It has been narrated that, “Whoever performs ḥaj three times will never be afflicted with poverty; and any camel which is used to go to ḥaj for three years will be one of the animals of paradise, and in some traditions seven years has been mentioned.”⁴⁰

Ishāq b. ‘Ammār relates, “I told Imam al-Ṣādiq ﷺ that I had decided to perform the ḥaj every year, either personally or by paying a member of my family to do so. The Imam asked, “Have you resolved to do this?” I replied, “yes.” He said, “If you do so, then be assured that your wealth will greatly increase.”⁴¹

Ishāq b. ‘Ammār relates, “I informed Imam al-Ṣādiq ﷺ that a poor man asked my advice about performing the ḥaj, and I advised him not to perform the ḥaj. The Imam stated, “You deserve to be ill for a whole year.” Ishāq says, “I fell ill for one whole year.”⁴²

It has been narrated that, “Ḥaj is superior to ritual prayers and fasting because the one who prays or fasts is only diverted from his family members for a short time, but the one who performs the ḥaj leaves his home and spends of his wealth and is separated from his family for a long time, without the expectation of earning money or enacting business.”⁴³

Imam al-Ṣādiq ﷺ has said, “Everyone of you must be mindful not to prevent a fellow Muslim brother from performing the ḥaj, because this act will cause one misfortune in this world and moreover, misery awaits him in the hereafter.”⁴⁴

³⁹ *al-Faqīh*, p.208, no.48.

⁴⁰ *al-Faqīh*, p.208, no.49.

⁴¹ *al-Faqīh*, p.208, no.54.

⁴² *al-Faqīh*, p.209, no.68.

⁴³ *al-Faqīh*, p.209, no.70.

⁴⁴ *al-Faqīh*, p.209, no.69.

Imam al-Şādiq عليه السلام was asked whether someone who performs the ḥaj on behalf of someone else earns any Divine blessings or reward? He said, “The one who performs ḥaj on behalf of someone else gets the reward of 10 ḥaj, and God forgives his sins as well as those of his father, mother, son, daughter, brother, sister and paternal and maternal aunt and uncle. Indeed, God’s mercy is widespread and liberal.”⁴⁵

Imam al-Şādiq عليه السلام has said, “Whoever performs the ḥaj on behalf of another, both are partners in its reward, but when the obligatory *ṭawāf* is completed, their partnership comes to an end. Thereafter, the reward for every subsequent action accrues to the one who is performing the ḥaj.”⁴⁶ He has also said, “Even if you name a thousand as partners in your ḥaj, each will receive the reward for one ḥaj, without your reward being decreased.” And it has been narrated that he and they receive the reward of one ḥaj, and he receives more blessings and reward besides.⁴⁷

Imam al-Şādiq عليه السلام has said, “Whoever spends on dirham for ḥaj, it is better for him than if he spends a thousand dirhams for other worthy causes.”⁴⁸

Imam Sajjād has said, “O those who have not performed the ḥaj! When the pilgrims return, be happy and shake their hands and honour them, because these acts will give you a share in their reward.” And he has also said, “Hurry to greet and shake the hands of pilgrims returning from the ḥaj and *‘umrah*, before they once again become immersed in sin.”⁴⁹

The Merits of the Ka‘bah

In *al-Faqīh*, it is mentioned that Imam al-Bāqir عليه السلام has stated, “When God decided to create the earth, he commanded the winds to blow on the surface of the oceans causing waves. These waves caused a froth which coalesced into a mass, and God collected it at the location of the Ka‘bah. Then he made it into a mountain of froth from underneath which he spread the earth, and this is the reason for His statement, **“Most surely the first house appointed for men is the one at Bakka, blessed”**⁵⁰.

⁴⁵ *al-Faqīh*, p.209, no.71.

⁴⁶ *al-Faqīh*, p.209, no.72.

⁴⁷ *al-Faqīh*, p.209, no.83, 84.

⁴⁸ *al-Kāfī*, v.4, p.255, no.15.

⁴⁹ *al-Kāfī*, v.4, p.264, no.48 and p.257, no.17.

⁵⁰ *Āli ‘Imrān* 3/95:

Thus, the first house created on earth was the Ka‘bah, and then the earth was extended from it.”⁵¹

Imam al-Bāqir عليه السلام has said, “Ādam عليه السلام came to this house a thousand times on foot, 700 times for ḥaj and 300 times for ‘*umrah*. He would come from Shām, and perform the ḥaj mounted on an ox. The place where his repentance was accepted is called “*ḥaṭīm*”, which is situated between the door of the Ka‘bah and the Black Stone. He used to perform the *ṭawāf* around the Ka‘bah for a hundred years before he found Ḥawwā’. Jibra’īl said to him “*Ḥayyāk allāhu wa bayyāk*”; “May God improve your affair”.⁵²

Sa‘īd bin ‘Abdallāh al-A‘raj narrates from Imam al-Ṣādiq عليه السلام that he said, “The land most beloved to God is Makka; no piece of clay, no stone, no tree, no mountain and no stream is more beloved to Him (than that of Makka).” In another narration, pointing at the Ka‘bah, he said, “God Almighty has not created a piece of land more beloved to him than this.”⁵³

It has been narrated from Imam al-Ṣādiq عليه السلام that he said, “God has selected from every creation a portion of it, and from the earth, he has selected the place of the Ka‘bah.” And he has also said, “As long as the Ka‘bah remains, the religion will endure.”⁵⁴

It has been reported from Abū Ḥamzah al-Thumalī that he has said, “Ali bin Husain عليه السلام asked me, ‘Which is the best land?’. I said, ‘God, His Prophet and His Prophet’s son know better.’ He stated, “The best land in the earth is that which lies between the “*rukn*” and “*makām*” (Makka). But, even if a man comes to this place and lives for 950 years like Nūḥ عليه السلام, fasting here in the day and spending the nights in worship, but meets his Lord without professing and accepting our guardianship and authority (*wilāyah*), none of these actions will be of any use to him.”⁵⁵

Imam Sajjād عليه السلام has said, “Whoever completes a recital of the Qur’an in Makka will not die before he has seen the Messenger of God عليه السلام and seen his place in Paradise; his glorification (*tasbīḥ*) in Makka is equivalent to the revenues of Kūfa

⁵¹ *al-Kāfī*, v.4, p.189.

⁵² *al-Kāfī*, v.4, p.211, Chapter: Narratives of the Ḥaj of the Prophets”.

⁵³ *al-Faqīh*, p.215, no.8, 9.

⁵⁴ *al-Faqīh*, p.215, no.10, 11.

⁵⁵ *al-Faqīh*, p.215, no.18.

and Baṣra spent in the way of God; and whoever prays 70 units of prayer in Makka - reciting in every unit *Sūrah Ikhḷāṣ*, *Sūrah al-Qadr*, the verses of *Sakhrāh*⁵⁶ and *Āyat al-Kursī* - will not die except as a martyr. The one who breaks his fast in Makka is like the one who is fasting in other lands, and one day's fast in Makka is equivalent to a year's fasting elsewhere. One who just walks in the streets of Makka is in the state of worship of his Lord."⁵⁷

Imam al-Ṣādiq عليه السلام has said, "God has reserved 120 blessings for Makka. 60 of them are for those who perform the *tawāf*, 40 for those who perform *ṣalāt* and 20 for those who are just present in the city."⁵⁸

It has been reported that, "While someone looks at the Ka'bah, goodness and blessings are continually being written for him and his sins are being forgiven, until he moves his gaze away."⁵⁹

Imam al-Ṣādiq عليه السلام has said, "The corner facing Yemen (*rukn al-yamānī*) is the gateway through which we will enter heaven", and he has said, "its door is one of the doors of heaven, which has never been shut from the time it was first opened, and through which runs a river of heaven, in which the deeds of the believers are cast."⁶⁰

And it has also been narrated that, "The Ka'bah is God's hand on earth, by which he shakes the hand of his creatures."⁶¹

⁵⁶ Verses 54 - 56 of *Sūrah al-A'rāf*:

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Surely your Lord is Allah, Who created the heavens and the earth in six periods of time, and He is firm in power; He throws the veil of night over the day, which it pursues incessantly; and (He created) the sun and the moon and the stars, made subservient by His command; surely His is the creation and the command; blessed is Allah, the Lord of the worlds. (7/54) Call on your Lord humbly and secretly; surely He does not love those who exceed the limits. (7/55) And do not make mischief in the earth after its reformation, and call on Him fearing and hoping; surely the mercy of Allah is nigh to those who do good (to others). (7/56)

⁵⁷ *al-Faqīh*, p.211, no.91.

⁵⁸ *al-Faqīh*, p.206, no.15.

⁵⁹ *al-Kāfī*, v.4, p.240, no.4.

⁶⁰ *al-Faqīh*, p.206, no.20.

⁶¹ *al-Faqīh*, p.206, no.21.

And it has been narrated that, “Whoever drinks the water of Zamzam, is healed and preserved from sickness thereby. When the Prophet ﷺ was in Madina, he would request for the water of Zamzam to be brought for him.”⁶²

It is mentioned that, “Hajr al-Aswad is a piece of ruby from the rubies of heaven, and it will be brought forth in a manner that it will possess eyes and a tongue by which it can speak, and it will bear witness about those who sincerely touched it.”⁶³

The Merits and Demerits of Living in Makka

Ghazzālī says, “God-fearing and cautious scholars consider living in Makka to be a demerit due to three reasons:

1. Fear of habituation and reduction in the attachment, for often living in Makka causes a lessening in the respect one accords to the Ka‘bah.
2. To cause a longing in the heart due to the separation from Makka and to ignite a yearning to return to there, because God has made the Ka‘bah a place for mankind to continuously ask forgiveness for their previous conduct, and to return there frequently, and not to consider themselves needless of it. A scholar has said, “If you are in your own town and your heart yearns for Makka and the Ka‘bah, it is better for you than being in Makka, while you are homesick and wish to be in your hometown.”
3. The fear of sinning in Makka, because this is especially grievous due to the sanctity of that place. Ibn Mas‘ūd has said, “Wherever a man is, if he only intends to sin, but does not actually do so, he will not be held accountable, except if he is in Makka. Then, he quoted the verse, **“and whoever shall incline therein to wrong unjustly, We will make him taste of a painful chastisement.”**⁶⁴

I say: In our sources, there is an authentic tradition narrated by Mu‘āwiyah bin ‘Ammār from Imam al-Ṣādiq ؑ that, “I asked the Imam about the verse, **“and whoever shall incline therein to wrong unjustly, We will make him taste of a painful chastisement.”**, and he said, “(It refers to) every wrongdoing (*ilhād*) that stems from unbelief and disrespect to religion, even striking a worker who has not done anything wrong, is from this type of injustice.” This tradition is found in *al-Faqīh*.⁶⁵

⁶² *al-Faqīh*, p.206, no.22.

⁶³ *Sahīh al-Tirmidhī*, v.4, p.108 and 182.

⁶⁴ al-Ḥaj 22/25 :

⁶⁵ *al-Faqīh*, p.217, no.35.

In *al-Faqīh*, Shaykh al-Ṣadūq says that in a tradition from Imam al-Ṣādiq عليه السلام it has been narrated that, “I consider every wrongdoing that a person commits in Makka, whether theft, or wronging another, or any slight injustice, as *ilhād* (as mentioned in the verse)”, and it is for this reason that the jurists would avoid taking up residence in Makka.⁶⁶

It has been narrated from Imam al-Ṣādiq عليه السلام that, “When you complete the rites of the ḥaj, then return to your city, because this will strengthen your desire to return.”⁶⁷

The Proper Etiquettes of Ḥaj

1. The money that is used for the expenses of Ḥaj must be lawful (*ḥalāl*) and should have been earned in a trouble free and peaceful manner, so that one’s goal can become Allah alone and one’s heart become tranquil and engrossed in His remembrance and respectful of His signs. A tradition from the Ahlu’l Bayt عليهم السلام states, “At the end of time, those who come for ḥaj will be one of four types: rulers who go for entertainment, the wealthy who go for business, the poor who go to beg and the scholars who go to show off.” This report refers to all the worldly ambitions that can be imagined in ḥaj and each one is an obstacle in achieving the lofty benefits of ḥaj. These matters lessen the status of ḥaj in man’s eyes, especially when he trades with the ḥaj itself and performs it for others in order to earn a fee, thus seeking worldly gain at the expense of his hereafter. The pious and high-minded people would always refrain from this act and only considered it acceptable to hire someone when that person wanted to settle in Makka but was not able to afford the expense of getting there.

I say: Or if his intention was to perform the ḥaj, and he had not performed it before or there was no way he would raise the funds to get there in the future.

Ghazzālī says: If he hires himself out with this intention and makes a worldly matter the means of improving his faith, and not the other way around, then there is no objection. In this situation his intention must be to visit the house of God and to help a Muslim brother, so that his obligation is met. He should be mindful of the words of the Prophet ﷺ who said, “Through one ḥaj, God makes three people enter heaven; the one who has advised the person, the one who has hired the person to go, and the person performing the ḥaj himself.”

⁶⁶ *al-Faqīh*, p.217, no.36.

⁶⁷ *al-Faqīh*, p.218, no.45.

I don't say that it is lawful or forbidden for a Muslim to allow himself to be hired for performing the ḥaj, but it is more desirable that he refrains from this task, because God gives worldly blessings because of faith and not the other way around.

2. One should be generous in preparing the provisions for ḥaj and be glad to spend and bestow, without being extravagant or putting himself into hardship, but maintaining a balance. Extravagance means eating delicious foods and seeking comfort in the manner of lords; otherwise generosity and sharing liberally is not extravagance. As it is said, "there is no goodness in extravagance and no extravagance in goodness."

Generosity in spending for ḥaj is like spending in the way of God, and one dirham spent in this way is equivalent to 700 dirhams. The Prophet ﷺ has said, "The reward for a ḥaj that is accepted is nothing other than paradise." He was asked, "O Prophet! What makes the ḥaj accepted?" He replied, "Gentle speech and sharing food."⁶⁸

I say: In *al-Faqīh*, it is mentioned that the Prophet ﷺ has stated, "It is a sign of the greatness of a man that he takes good quality provisions on a journey." Whenever he went for ḥaj or 'umrah, Imam Sajjad ؑ would take food of the highest quality with him, such as almonds, sugar and sour and sweet *sawīq* (made from dates).⁶⁹

3. To forsake *rafath*, *fusūq*, and *jidāl*, as per the Qur'anic injunction. *Rafath* is a general term including every idle and inappropriate speech, flirting and joking about with one's spouse, and talking about or initiating intimate physical contact with them, because this can lead to the physical contact that is forbidden for them during this time, and even contemplating *ḥarām* deeds is forbidden. *Fusūq* is a collective term for every act that causes one to disobey God. *Jidāl* refers to excessive disputing and quarrelling, which causes enmity and bitterness, and is contrary to decent behaviour.

In a tradition, it is mentioned that gentle behaviour and feeding others cause the ḥaj to be accepted, and even in dispute, gentle speech is beneficial. Therefore, one must not argue excessively with friends, family members or other travel companions; rather one should be courteous and cheerful with one's fellow travellers to God's house. This good-natured attitude must not only be in refraining

⁶⁸ *Ṣaḥīḥ al-Muslim*, v.4, p.107; *Musnad* of Aḥmad b. Ḥanbal, v.3, p.325.

⁶⁹ *al-Faqīh*, p.227, Chapter: *The Provisions for a Journey*

from causing harm to another, but must also be exercised in bearing hardships caused by others. It has been said, “A journey is an exercise that reveals the character and *akhlāq* of an individual”, and whenever one claims to know an individual it is asked of him, “Have you travelled with him?” If he answers in the negative, he is told, “Then do not assume that you know him.”

4. It is better that the pilgrim allows his appearance to become dishevelled and dusty, rather than grooming himself. He should avoid those trappings that indicate power and wealth, so that his name is not included amongst the arrogant and pleasure-seeking individuals. He should stay in the company of the simple and poor folk, and especially his morally-upright companions. In a narration, the Prophet ﷺ advised pilgrims to maintain a dishevelled appearance and walk barefoot, and advised against seeking comforts and ease.⁷⁰

When one prepares to come out of *ihrām*, God Almighty states, “***Then let them make an end of their unkemptness,***”⁷¹. The word “*thafath*” in the verse refers to dustiness and dishevelment which is removed by grooming the hair and trimming the nails.

5. To seek proximity to God by sacrificing an animal, even though it may not be obligatory, and to try to ensure that the animal is plump and valuable. In the exegesis of the verse, “***and whoever respects the signs of Allah,***”⁷², it has been mentioned that it means to sacrifice have a fine and fattened animal. It is better to lead the animal from an *ihrām* boundary (*miqāt*) if that it will not cause it undue distress and impairment, and also not to haggle at the time of its purchase. There were three things that the people of former times would buy more expensive and without haggling: the animal that would be sacrificed during the rites of haj, the sacrificial animal on the day of ‘Īd al-Aḍḥā, and a slave. For each of these, the more expensive, the better. In the case of the animals, the aim is not to have an abundant amount of meat, but to purify the soul and remove its miserliness and replace it with the reverence of God, Who states, “***their flesh does not reach Allah, nor their blood, but what reaches Him is the piety (taqwā) on your part;***”⁷³, and this is achieved by ensuring the high quality and worth of the animal presented for sacrifice.

⁷⁰ *Sunan ibn al-Mājah*, no. 2948; *Sunan al-Nasā’ī*, v.5, p.233.

⁷¹ *al-Ḥaj*, 22/29 :

⁷² *al-Ḥaj*, 22/33:

⁷³ *al-Ḥaj*, 22/37:

I say: In *al-Kāfī*, it is narrated from a man called Sawārah that, “We were in a group at Munā and animals for sacrifice were expensive and in short supply. At this time we saw Imam al-Ṣādiq عليه السلام standing near a herd of sheep, intensely negotiating to buy some sheep. We stood and waited. When he had purchased them, he turned to us and said, “I think you are surprised about my bargaining over the price of the sheep?” We agreed. Then he said, “One who is tricked is neither praised nor rewarded.”⁷⁴

Ghazzālī says: The Prophet ﷺ was asked, “What causes the ḥaj to be accepted?” He replied, “*Al-‘ajju wa al-thajj*.” ‘*Ajj* means raising the voice in *talbiyyah* and *thajj* refers to the slaughter of a camel in sacrifice.

The Inner Aspects of Ḥaj

Know that the first step in ḥaj is investigation and enquiry, in order to understand and realise the status of ḥaj in religion; the second is to develop a yearning for it; the third, to resolve to go for ḥaj, the fourth, cutting off from anything that may prove to be an obstacle for ḥaj; the fifth, purchasing the provisions for the journey; the sixth, securing transportation for ḥaj; the seventh, purchasing the clothes of *iḥrām*; the eighth coming out of one’s homeland; the ninth, travelling the distance; the tenth, wearing the *iḥrām* at the *mīqāt* and pronouncing the *talbiyyah* and the eleventh, performing the requisite actions and rites. In every one of these steps there is a lesson to be learnt and many instructive inner aspects. We will mention some of these, so that each pilgrim can avail himself of these secrets, and benefit according to the sincerity of his heart, his inner purity and his knowledge.

1. Realisation: Know that proximity to God Almighty cannot be gained except by distancing oneself from the lusts and vagaries of the soul, and by abstaining from luxuries, and by contenting oneself with what is necessary for life, and by dedicating every action solely to God. For this reason, monks in ancient times would leave the towns and live in seclusion in the mountains in order to develop closeness to God. They would give up the pleasures and comforts of this life in order to gain the hereafter, and adopt a difficult and austere lifestyle. God has praised them in His Book, “*this is because there are priests and monks among them and because they do not behave proudly.*”⁷⁵

When this attitude was abandoned, and people began to follow their desires and distanced themselves from God’s worship, He sent Muhammad ﷺ to once more

⁷⁴ *al-Kāfī*, v.4, p.469, no.3.

⁷⁵ *al-Mā’idah*, 5/82:

show the correct path and restore the practices of the Prophets ﷺ. When he was asked about the practices of the monks and ascetics in Islam, he replied, “God has replaced those practices for us with struggle in His path (*jihād*) and the declaration of His greatness (*takbīr*) from every hilltop.” And by this, he meant the ḥaj.⁷⁶ And thus, God, the Glorious, made His blessings widespread on this nation and made the ḥaj equivalent to the practice of asceticism of the monks, and honoured the Ka‘bah by attributing it to Himself, making it the destination for his servants, sanctifying its surroundings as *ḥaram*, and making ‘Arafāt the threshold of entry into His sanctuary. To further emphasise its sacredness, he forbade hunting and uprooting vegetation in its precincts. He made it like the court of kings, so that visitors and seekers from every land may come with dishevelled hair and dusty clothes to pay homage to the Lord of this house, submissive and humble in front of His Might and Majesty. This is so their servitude to God is more complete, even while they admit that He is far above the thought that a house or city could contain or encompass Him.

In order that they manifest their servitude and absolute submission to His will, He made it obligatory upon his servants to perform some tasks, which the soul does not readily incline to and the intellect does not fully understand, like stoning the pillars (*ramī al-jamarāt*) and walking between Ṣafā and Marwah (*sa‘ī*). While many other acts like giving alms, fasting, prostration etc., can be rationalised and their benefit understood, the rites of ḥaj, such as the *ramī* and *sa‘ī* and some others are such that the heart does not incline towards them or take pleasure from them. The pilgrim performs them solely to manifest his complete submission to God’s command. For this reason, the Prophet has said especially about ḥaj, “Labbayk in Ḥaj indicates nothing but (readiness for) worship and servitude.”⁷⁷

When you understand this, you will know that the surprise of people at these rites stems from their lack of understanding of the secret of worship; and in truth, what we have said above is enough to understand the basis of ḥaj.

2. To yearn for ḥaj: This will only take root in the heart when one truly realises that the Ka‘bah is the house of God. One who has intended to visit it has actually intended to approach God and be His pilgrim. And he who has decided to visit His house in this world, deserves that his pilgrimage is not wasted. In the rendezvous that is decreed in the hereafter, he will achieve his desire, which is to gaze at the countenance of God and to meet Him.

⁷⁶ *Sunan ibn al-Dāwūd*, v.2, p.5.

⁷⁷ *Majma‘ al-Zawā‘id*, v.3, p.233.

Thus the yearning to meet God makes him yearn for the means to achieve this meeting. Additionally, one who loves another will love anything that is associated with the object of his love, and the Ka‘bah is associated with God, and just for this reason alone, he should yearn for it, let alone the fact that God has promised abundant reward for those who visit it.

I say, “It must not be imagined that the phrase “gazing at God’s countenance”, which appears in the Qur’an and *sunnah*, refers to seeing with the physical eyes at a face. Of course God is exalted above any such notion; the phrase refers to a matter which only those who are firmly rooted in knowledge (*al-rāsikhūna fi’l ‘ilm*) fully understand.

Ghazzālī continues:

3. The decision to go for ḥaj: The pilgrim must realise that with this decision, he has resolved to separate from his family and home, and detach from his passions and comforts, and has directed his being towards the visit to God’s house; therefore, he must respect the sanctity of this house and its Lord, and recognize that he has resolved to perform an important and noble task. And whoever seeks to attain an important goal, is prepared to place himself into difficult situations. His intention must be free from any vainglory and pomp, and be sincerely for the pleasure of God; and he must realise with certainty that only those aspects of his acts that are performed sincerely for God will be accepted, and there is nothing more despicable than resolving to visit the court of the King but intending other than Him. For this reason he must keep constantly purifying his intention within his mind, and this will be achieved by sincerity, which is in turn achieved by distancing oneself from everything that has traces of vanity and egotism, thus saving himself from the folly of exchanging what is better for that which is worse.

4. Removing anything which may become a barrier: This means paying off any debts, and seeking repentance sincerely from God for one’s sins. Know that every transgression is an attachment, and every attachment is like a creditor who clutches the collar and demands, “Where do you think you are you going?” Do you intend to visit the house of the King of kings, when in your own house you do not follow His dictates and consider them trivial and worthless? Are you not ashamed to approach him in a sinful state in case He repels and rejects you?

Therefore, if you want your pilgrimage to be accepted, then obey His commands, and repay your debts, beginning before everything else by begging His forgiveness for your previous sins, and turning away from every attachment other than Him. In this way, just as your body prepares to head towards His house, your heart also

turns and focuses on Him. If you do not do this, your journey to ḥaj will be no more than difficulty and hardship at the beginning and exclusion and rejection at the end.

A pilgrim must detach himself from his worldly attachments in a manner as if he is never going to return. He must write his will for his wife and children, because he and his provisions will be destroyed except by God's protection. In these acts, he must bring to mind that exactly the same will happen when he begins his journey in the next world, especially because all his current preparations are in anticipation of a journey which may not materialise, while the journey to the next world is definite and certain.

5. The provisions for the journey: These must be procured from *ḥalāl* sources. If one is tempted by niggardliness to just take enough that will last him for the duration of the journey or he is worried that before he gets to his destination it will be damaged, he should bring to mind the journey of the hereafter, which is much longer. He should remind himself that the only provision for that journey is piety (*taqwā*) and everything else he thinks he can rely on will separate from him at death, and abandon him. It is just like the food that spoils at the beginning of the journey and when the traveller has need for it, he is left impoverished and wanting. He should be careful that his virtuous actions, which will be his provision for the journey in the hereafter are not limited by being too few, or tainted by vainglory (*riyā'*).

6. Securing transportation⁷⁸ for Ḥaj: When he has secured transportation he should thank God that he has been able to do so, and his journey has become possible. At this time, he should bring to mind the transportation which he will use to enter the next journey, which will be a casket in which he will be carried by others. He should ponder on this matter, and ask himself whether he is just as prepared for that final journey, which will begin soon, perhaps he has begun it already. In fact, his transportation for the next journey is guaranteed, whereas the journey to ḥaj may not materialise, even at this late stage. So how come, in gathering the provisions for a journey which may not happen, he is so meticulous, yet for the journey he must undertake for certain when he dies, he is so careless and forgetful?

⁷⁸ The original text discusses transport animals and how to treat them etc. For this reason, the translation has been slightly adapted for relevance. - Tr.

7. Purchasing the clothes of *iḥrām*: While he is purchasing these clothes he must bring to mind (how they resemble) the *kafan* and what it will be like to be wrapped in it. He will soon be wearing the *iḥrām* in order to approach God's sanctuary, but many pilgrims have not reached that stage before their journey ends. However, when he is made to wear the *kafan*, there is no doubt that his journey will not be curtailed and he will certainly meet his Lord. Just as he will approach the Ka'bah in clothes that are quite different from what he wears normally, in the same manner, he will meet his Lord in clothes that are different from those worn by the inhabitants of the world.

8. Leaving one's home: The pilgrim must understand that he has left his family and homeland and embarked on a journey that is unlike other journeys - this time he is travelling to an appointment with God. He must be focussed on what he wants, where he is going and Who is visiting. He must be aware that he has directed himself towards the King of kings, and he is in the ranks of His visitors; visitors whom God has invited to come to Him and they have responded, visitors whom he has encouraged and they have become eager, visitors whom He has urged to rise and they have cut their worldly attachments and obeyed. He must harbour a deep desire that his pilgrimage is accepted, and manifest this desire by faithfully performing all the rites, and gladly bear the difficulties of being away from home, family and business, and anticipating the rewards that God has promised His guests. He must hope that even if death prevents him from attaining his final goal on this journey, he will still be included amongst those about whom God has said, ***“and whoever goes forth from his house travelling to Allah and His Messenger, and then death overtakes him, his reward is indeed with Allah; and Allah is Forgiving, Merciful.”***⁷⁹

9. Travelling to the *mīqāt*: When the pilgrim encounters difficulties in his journey to the Ka'bah, he must remind himself of the arduous journey that awaits him from the moment he dies to the time he reaches the rendezvous on the day of Judgement. He must think of the nervousness and fear he will experience when he has to answer the questions of Munkar and Nakīr and the torments of the grave. When he misses his family and relatives, he must remind himself of the loneliness he will experience in his narrow grave, and he must use this memory to improve his conduct before that time comes.

10. Wearing the *iḥrām* and pronouncing the *talbiyyah*: The pilgrim must know that the *talbiyyah* is a reply to God's call, and he must hope that his reply is sincere

⁷⁹ *al-Nisā'*, 4/100 :

and true; he must also be apprehensive and fearful, in case he is told, “*Lā labbayk, wa lā sa‘dayk*” (Your *labbayk* is rejected, there is no good news for you).

Therefore he must be in a state between hope and fear, and stop relying on his own strength and abilities, and surrender himself completely to God, because the *talbiyyah* is the start of matters, and an important and anxious time.

A witness reports that when Imam Sajjād عليه السلام performed ḥaj, as he finished wearing the *iḥrām* and remounted his camel, his face became pale and his body began to tremble so much that he was unable to pronounce the *talbiyyah*. He was asked why he did not say the *talbiyyah*, and he replied, “I am fearful that my Lord may reply, “*Lā labbayk, wa lā sa‘dayk*”. When he uttered the *talbiyyah* he lost consciousness and fell from his camel. This was his state throughout the ḥaj, until he completed all its rites.⁸⁰

As the voices of the pilgrims pronouncing *talbiyyah* rise, one should bring to mind the scene of mankind answering God’s summons when the second trumpet will be blown and the dead will rise from their graves and hurry to the appointed gathering place. There, they will be made to stand in two groups; one of those who have earned God’s pleasure and the other of those who have incurred His wrath, or those whose actions have been accepted and those whose actions have been rejected. They had all marched to the gathering place in a state between hope and fear, just as the pilgrim now prepares for his ḥaj, not knowing whether he will finish it or not, and whether it will be accepted or rejected.

11. Entering Makka: As he enters the city of Makka, he should remind himself that he has reached the peaceful court of God, and he should hope that by entering this sanctuary he is secure from God’s punishment; yet he should be fearful that he is not deserving to be close to God and in the end, despite having entered into God’s sanctuary, he might ultimately earn His wrath. However, at all times, his hope should override his fear, because God is gracious, and the blessings of His house are great, and he enjoys a special status as God’s guest. Indeed, God does not turn away one who seeks sanctuary and does not disappoint a needy supplicant.

12. Seeing the Ka‘bah for the first time: When your eyes fall on the Ka‘bah for the first time, you must ponder over its great status and consider that you are actually gazing at the Lord of the Ka‘bah. You should hope that God allows you to see Him just as he has allowed you to see His house; and thank Him for letting you attain this position where you are also among the visitors to His house.

⁸⁰ Kāshānī, *Rāh-e Rawshan*, 277.

Also remember that everyone will be desirous to enter Paradise on the day of Judgement, but they will be divided into two groups, one allowed to enter heaven and the other forbidden. This division also occurs amongst the pilgrims, where the ḥaj of one group is accepted, while that of the other is rejected. Everything you observe here should remind you of the scenes of the afterlife, because everything the pilgrims undergo during the ḥaj is representative of what will happen in the next world.

13. Ṭawāf of the Ka‘bah: Know that the attitude in *ṭawāf* is very similar to that in *ṣalāt*, and should evoke awe, fear, hope and love in the pilgrim. And know that as you perform *ṭawāf*, you are mimicking the noblest angels who encircle the *‘arsh* and perform the *ṭawāf* of it. Do not imagine that the aim of *ṭawāf* is to take your body around the Ka‘bah - its purpose is to induce the heart to constantly remember God, until you no longer begin any task except by first mentioning Him and do not conclude any activity except by mentioning His name at the end; just like the pilgrim begins *ṭawāf* from the Ka‘bah and ends it at the Ka‘bah. And you must be aware that in fact, you are actually performing the *ṭawāf* of God, Most High, because in the material world, the Ka‘bah is a symbol of God. In the same manner, in the material world, the body is a symbol for the soul, which is an entity from the unseen world (*ghayb*). For those for whom a door is open, the actions performed in the material world (*mulk*) are a ladder by which to climb to the higher realms of *malakūt* and *ghayb*.

14. Saluting the *Hajar al-aswad*: When you salute this stone, you must feel that you are pledging your allegiance to God, that you will obey Him fully. Thereafter, be loyal to your pledge, because whoever reneges on his pledge is deserving of God’s anger. The Prophet ﷺ has said, “*Hajar al-aswad* is God’s hand on earth by which he shakes the hand of His creatures, just as you shake hands with each other.”⁸¹

15. Holding the covering of the Ka‘bah and clinging to the *Multazam*: When clutching the cloth of the Ka‘bah and clinging to the *multazam* (the part of the Ka‘bah between its door and the *ḥajar al-aswad*), your intention must be to achieve proximity to God. Your innermost desire should be that because of the blessings of this sacred building, every part of your body that has come into contact with it should be secure from the fire of hell. Cling to the Ka‘bah seeking forgiveness for your past transgressions, the way one who has wronged another clutches at his cloak, seeking his pardon. You must realise that there is no one else

⁸¹ *Hākīm*, al-*Mustadrak*, v. 1, p. 457.

who can forgive your sins and no other place where you can gain absolution. You must truly feel that you dare not leave this sacred spot until He pardons your past errors and allows you into a shelter that will protect you from any slips in the future.

16. Sa‘ī between Şafā and Marwah: The sa‘ī back and forth between Şafā and Marwah resembles the coming and going of the masses, in the courtyard of a king, who have all come to pay their respects. Perhaps, he might be blessed with a gift or mercy. He is like the one who files past the king, not knowing what the king will do with him. Will he be accepted or driven away? As a result he is always coming back and forth past the king so that even if he does not get something the first time, perhaps he will the next time.

As he paces up and down between Şafā and Marwah, the pilgrim must think of the scales on the day of Judgement, and how they too, will go higher or lower as one’s deeds are weighed. Let him imagine Şafā to represent his virtuous acts and Marwah his vile ones, and as he paces to and from between them, he should fasten his eyes at these two arms of the scales that will weigh his deeds, and enter into a state where he alternates between hope and fear.

17. The stop (*wuqūf*) at ‘Arafāt: Here a pilgrim must watch the multitudes of Muslims and consider how they raise their voices in different tones and languages, each praying and worshipping according to the teachings of his or her school of thought, and he must not be shy to fervently join them. He should remember the final gathering on the plains of Mash‘ar and how everyone will be gathered with their individual Prophets and Imams, relying on them for intercession. On that day, he will be anxious, wondering if the intercession on his behalf will be accepted or not.

O Pilgrim! As you bring this to mind, free the yoke of sin around your heart by sincere pleading and weeping, so that you are resurrected in the company of the righteous, who will enjoy God’s mercy. Have every confidence that your prayers will not remain unanswered, because this is truly an extraordinary place. God’s mercy flows to the creation because of the pure hearts of his special and closest servants, and this place is full of many such people. Thus, when everyone has the same desire, and is praying from the bottom of his heart, earnestly and sincerely raising his hands towards God, extending his neck and fastening his eyes on the sky in hope, do not be in any doubt that anyone who is present will return disappointed. No sin will remain unforgiven and it is said, “the greatest sin is for someone to be present in ‘Arafāt and to still imagine that God has not forgiven him.”

It is for this reason that the Prophet ﷺ has said, “The ḥaj is ‘Arafāt, and there is no better way to bring down God’s mercy than the unison of hearts at one time and one place.”⁸²

I say, “However, when you halt at Mash‘ar al-Ḥarām, (Muzdalifah) you must be aware that after having forgiven you, your Lord has permitted you to enter His *ḥaram*, because Mash‘ar al-Ḥarām is part of the *ḥaram* while ‘Arafāt lies outside it. Therefore, you have entered the sacred precincts of God’s mercy and the breeze of His special kindness and affection flows over you, and by allowing you into the *ḥaram*, the Merciful Lord has clothed you in the robe of His acceptance. Ghazzālī has not mentioned the stay at Mash‘ar because our Sunni brothers do not consider it obligatory; and they have deprived themselves of this great aspect of the ḥaj.”

Ghazzālī continues.

18. The stoning of the walls (*ramī al-jamarāt*): Your intention when performing this act should be the unquestioning obedience of God’s will. You must be aware that you are repeating the actions of Ibrāhīm ؑ, when Shayṭān tried to cast him into doubt. God commanded Ibrāhīm ؑ to drive the devil away by throwing stones at him and thus frustrating his plans.

You may think that he threw the stones at Shayṭān because he could physically see him, while you have not been similarly visited by Shayṭān, so why should you throw any stones? Well, this thought itself is from Shayṭān, and he has cast it into your heart so as to weaken your intention and resolve, and make the act of stoning seem trivial and childish. At this time, you must become even more determined to drive him away and humiliate him. Know that although you are aiming at the wall of *‘uqbah*, you are in fact, hitting Shayṭān in the face with every strike. Your acts break his back.

19. Sacrificial an animal (*qurbānī*): Know that the way to gain the proximity of God is through obeying His commands. As you sacrifice the animal, you should hope that for every part of the animal, God protects a part of your body from the fire of Hell, just as has been promised. And the bigger and more perfect the animal, the more complete will be your protection from the fire.

20. Visiting Madina: When you first see the outskirts of Madina, remind yourself that this is the city that God chose for His Prophet ﷺ, where he migrated to from Makka. This is the place where he informed the Muslims of God’s commands and

⁸² *Musnad* of Aḥmad bin Ḥanbal, *al-Jāmi‘ al-Ṣaghīr*, Section ج

established his *sunnah*. Here he engaged in battle against God’s enemies. This is where he preached God’s law and this is where he passed away, and this is where his blessed grave is situated.

As you walk in the streets of Madina, remind yourself that this where the Prophet ﷺ used to walk, so trace his footsteps with respect. Remember how much honour God has accorded to him; he was God’s best creation, God mentioned his name next to His own, even speaking in his presence loudly and disrespectfully would cause the value of all one’s past actions to dissipate into nothing.

When you reach the Masjid al-Nabi, remind yourself that this was the place from which the commandments of God were first issued, and His best creature resided here, both in life and in death. Therefore be very hopeful that this is where you will receive from God’s mercy, and enter the mosque with the utmost humility and respect.

21. Visiting the Prophet ﷺ: As we mentioned before, you must visit the Prophet ﷺ, and stand before him, with the same humbleness that you would display if you had visited him in his lifetime. Do not get too close to his grave, but maintain a distance as you would have done if you had met him face to face. You should know that he is aware of your presence, your appearance and your words; and your greetings and salutations reach him.

In your mind’s eye, picture him lying on his blessed right cheek in his grave, facing you and remember his lofty station. He has said, “God has placed an angel near my grave who presents to me the greetings of any member of my *ummah* who has remembered me.”⁸³

The Prophet ﷺ has said, “If a person sends one *ṣalawāt* on me, God sends 10 *ṣalawāt* on him.”⁸⁴ If this is the reward of one who utters the *ṣalawāt*; what then will be the reward of one who actually visits him and greets him at his grave?

Afterwards, come close to his pulpit (*minbar*) and imagine the Prophet ﷺ is sitting on it, speaking words of light; in your mind’s eye imagine the *muhājirūn* and *anṣār* gazing raptly at his blessed face, listening attentively to the sermon, as he encourages them to obey God. At this time, pray with all your heart that there should be no separation between you and him on the day of Judgement. This is how your heart can participate in the ḥaj.

When the pilgrim finishes all these rites, his heart should be anxious and fearful, because he does not know whether his ḥaj has been accepted or not. The answer lies in his heart and conduct. If he now despises every sort of disobedience and

⁸³ *Sunan* of Nasā’ī, v.3. p.43.

⁸⁴ *Sunan* of Nasā’ī, v.3. p.50.

defiance of God and has developed a special closeness to Him, and his actions mirror this, he can be reassured that his ḥaj has certainly been accepted. Indeed, if one performs an act due to love for God, then He accepts it, and become his Guardian, and manifests His love for him, and protects him from the whispers of Shayṭān. When the pilgrim sees these signs within himself, he should know that his ḥaj has been accepted, but if this is not the case, then his only participation in the ḥaj has been the difficulties of the journey - and he should constantly seek refuge in God from this ever happening.

Secrets and Profundities of Ḥaj as taught by Imam al-Ṣādiq عليه السلام

I say, “We bring this section to a close by quoting what our master, Imam al-Ṣādiq عليه السلام has mentioned about the secrets of Ḥaj and its profundities, so that we may benefit from his blessed words.”

In *Miṣbāḥ al-Sharī‘ah*, it has been narrated from the Imam عليه السلام that he said:

[Whenever you desire to perform the ḥaj, direct your heart towards God and divest it of every preoccupation and veil between you and Him. Entrust all your affairs and concerns to your Creator. Rely on Him in every matter and submit to His decree, decision and command. Abandon the world and its comforts and the company of men. Discharge all your duties and dues. Do not rely on your provisions, your mount, your friends, your strength, your youth or your wealth, because often, these will become enemies and hindrances for you. When one seeks the pleasure of God, but relies on other than Him, then God makes these other things become a nuisance and barrier for him, so that he may realise that there is no power, strength or succour except from God.

Therefore, prepare for this journey in a manner as if you do not expect to return. Keep the company of good men, and diligently observe the times of performing those acts that God has made obligatory for you, and those that have been prescribed in the practice of the Prophet ﷺ, such as politeness, perseverance, patience, gratitude, kindness and generosity. Then, (*by ghusl*) wash away your sins with the pure water of repentance (*tawbah*) and don the robe (*iḥrām*) of sincerity, purity and humility. By wearing the *iḥrām*, abstain from everything that will divert you from the constant remembrance (*dhikr*) of God or prevent you from His obedience. And proclaim the *talbiyyah*, in a manner that indicates a sincere, unambiguous and genuine reply to God’s invitation. This will only happen if you firmly grasp His rope (*al-‘urwathu’l wuthqā*). Let your heart accompany the angels in performing the *ṭawāf* around the Throne of God (*‘arsh*), just as your body

accompanies the Muslims who circumambulate the Ka‘bah. Run from your low desires as you perform the trotting (*harwalah*), and detach yourself from over-estimating your strength and abilities. By going to Munā, emerge from your (life of) neglect and sin, and do not desire that which is not lawful for you, or that which you are not worthy of.

At ‘Arafāt, confess your sins, and renew your covenant with God and His Oneness, and seek proximity to Him. When you stop at Muzdalifah, be mindful of Him and by climbing the mountain, raise your soul to the exalted assembly of angels (*mala-u’l a’lā*). When you sacrifice the animal (*qurbānī*) cut the throat of lust and greed; as you stone the *jamarāt* (*ramī*), get rid your base appetites, your pettiness and your vileness; and when you shave your hair, divest yourself of your outer and inner faults. And when you enter the *ḥaram*, enter into the secure sanctuary of God and the shelter of His protection and support, and depart from the worship of your base desires. By performing the *tawāf* around the Ka‘bah, show your respect by glorifying its Lord and demonstrate your understanding of His Majesty and Power. Embrace the black stone (*ḥajar al-aswad*) and kiss it, and be content with what He has allotted to you, and be humble in front of his Might. In your farewell *tawāf*, cast off everything other than God. And by standing on Ṣafā, purify and cleanse your soul and inner being for the day when you will meet Him. And when you stand on Marwah, purify your character and know that you are under His watchful eyes. And be steadfast, till the day of Judgement, on the conditions of your ḥaj and to the covenant you have made with God.

Know that this is why God made the ḥaj obligatory, and singled it out for Himself from amongst all other forms of worship, when he stated, “***it is for Allah, that pilgrimage to the House is obligatory, for those who are able to undertake the journey***”⁸⁵ And the Prophet ﷺ did not legislate its rulings and rituals except that mankind should be reminded of death, the grave, the resurrection and the day of Judgement. For those who possess intelligence and presence of heart, the observation of the rites of ḥaj from the beginning to the end, clearly distinguishes in advance the dwellers of heaven from the inmates of hell.]⁸⁶

Here ends the speech of Imam ﷺ and also the section entitled, “**The Book of the Secrets of Ḥaj and its Important Aspects**” of the book, *Al-Maḥajjat al-Bayḍā’ fī Tahdhīb al-Iḥyā’*.

⁸⁵ *Āli ‘Imrān* 3/97:

⁸⁶ *Miṣbāḥ al-Sharī‘ah*, Chapter 21. (The last paragraph has been narrated in several slightly different wordings in the *ḥadīth* literature.)