



American Muslim Youth Network
AMYN
By the Youth, For the Community

Islamic Studies Master Class

Jurisprudence of Hajj



Types of Hajj

1. Hajj al-Ifrad:

- a. For the people of Mecca and its surroundings
- b. Sacrifice is not necessary

2. Hajj al-Qiran:

- a. For the people of Mecca
- b. The sacrifice must be accompanied with the person performing the Hajj

3. Hajj al-Tamattu'

- a. For people outside of Mecca and its surroundings (88 Kilometers or 48 miles)
- b. Must be performed after Umrah

4. Hajj al-Niyyabi: Hired to perform hajj on behalf of someone else

5. Hajj by Nidhr: Hajj by performing a vow to Allah

Please note: None is allowed to share or copy this document.

Types of Umrah

1. Umrah al-Mufradah

- a. Outside the months of Hajj

2. Umrah al-Tamattu'

- a. Umrah leading to Hajj for those outside the holy city of Mecca and its surroundings

Meeqat (entry points)

- Enter the state of Ihram from any one of the following entry points (places appointed by Sharia).
 - *Masjid-e-Shajarah* (420 Klm from the holy city of Mecca)
 - *Masjid Al-Johfa* (115 Km from Jeddah)
 - By making *Nadhr* (vow)
 - Can be done from any destination prior to meeqat



Mandatory Acts of Umra

1. To wear Ihram and Talbiya at *Meeqat*
2. To do *Tawaaf* 7 rounds of the Kaaba
3. To recite 2 Rakaat of *Salaat of Tawaaf* behind the monument of Ibrahim
4. To perform *Sae'* between Safa and Marwa
5. To do *Taqseer* (clipping of the hair and the nails) in Mecca
6. To perform *Tawaaf-un-Nissa* (for Umrah al-Mufradah)
7. To recite 2 Rakaat *Salaat of Nissa*
 - For *Umrah al-Mufradah*, the Niyyat (intention) is to seek nearness to Allah and in an act of Mustahab (recommended), but all other A'amaals which you have to perform for completing the Umra must be done with a Wajib Niyyat.
 - For Umrah leading to wajib (mandatory) Hajj, all the intentions must be done with *wajib niyyat*.

Ihram And Talbiya

Ihram: consists of two pieces of white (recommended) cloth. Ladies: their usual daily wear is their Ihram, but it is highly recommended that it be white as it is the sign of purity.

1. For men the cloth covering oneself from the navel (around waist) to the knees. The second piece covers one self from the shoulders to the elbows. It is not necessary to have the clothes of Ihram on you all the time when you are in the state of Ihram. For example, one may remove the upper piece
2. The cloth used for Ihram must be **Tahira**. If it becomes Najis at any time during Ihram, it must be replaced or made **Tahira**. (Not immediately)
3. It must not be made of silk or golden threads.
4. It must not be **Ghasbi**. This means it must not be the one usurped from its rightful owner or belonging. (khums must be paid)

Ihram And Talbiya (continuation)

5. For men the Ihram must **not be sewn**.
6. It must not be made of **animal hide or skin**.
7. Men are allowed to wear a money belt around their waist, to secure their money
8. 6 Rakaats (by way of 2 Rakaats in each set, like the morning Salaat) is Mustahab.
 - Niyyat: "I am wearing Ihram for Umra al-Mufradah Qurbatan Illallah".
 - Niyyat: I am wearing Ihram for Umrah al-tamattu' from Hajj al-Isalm Qurbatan Illallah"



After wearing the Ihram immediately proclaim Talbiyya. Men must recite loudly but women do not have to recite loudly. Talbiyya must be recited in Arabic:

"Labbaik, Allahumma Labbaik, Labbaik La Sharika Laka Labbaik, Innal Hamda Wan Ne'amata Laka Walmuka La Sharika Laka Labbaik"

"Here I am, O Lord, here I am, You indeed have no partner, here I am. No Doubt, all praise and bounties are Yours. You indeed have no partners, here I am".

With Talbiyya the Niyyat must be kept in mind and thus the process of entering the state of Ihram is now completed.

The Prohibitions of the State of Ihram

The 25 Prohibitions:

1. **Hunting:** You are allowed to slaughter edible cattle such as goats, sheep, camels, etc. for consumption.
2. **Sexual intercourse:** Sexual intercourse, or any acts of courtship which would arouse sexual desire are forbidden. Even lustful glances, touching, or kissing at one's own wife or husband or any other lady or man who is *Na-Mahram* is forbidden. The kaffarah is one camel or a cow or a sheep in that order depending on the situation.
3. **Masturbating**
4. **Marriage contract:** To read *Nikah* for oneself or for others regardless of whether the other person is in Ihram or not. This applies to *Muta'a* as well. The expiation (Kaffarah) is ihtiyatan (precautionary) one sheep.
5. **Perfumes:** Sweet smelling fruits like apples etc., may be eaten, but it is forbidden to smell them.

The Prohibitions of the State of Ihram

6. **Smell or odor:** To close one's nose or nostrils from bad smell or **odor** is not allowed. The expiation of doing so is one sheep. However, there is no objection if one hastily passes away from the unpleasant odour.
7. **Sewn clothes:** It is **Haram** for men to wear sewn or stitched clothes in **Ihram**.
8. **Surma:** To apply black surma (eyeliner) in the eyes for cosmetic purposes are strictly forbidden for men and women.
9. **Mirror:** To look into a mirror for cosmetic reason
10. **Lying and abusing:** To tell lies or abuse and scorn is always forbidden but when in Ihram it becomes all the more undesirable and Haraam. Similarly, it is Haraam to boast or brag about one's own superiority or excellence, with an intention to belittle or underestimate the others.

The Prohibitions of the State of Ihram

11. **Shoes and socks:** It is forbidden for men to cover the upper part of the feet from the toes to the ankle. So, men must not wear socks or full shoes. Women can wear them. The expiation for men violating of this rule is one sheep.
12. **Taking an oath:** To take an oath or to swear in any form, particularly saying *LaWallah*, *Balaa Wallah* (no, by God or yes, by God) is Haraam. The expiation is ***Istegfaar***, (repentance) for the first and second time, and a sheep for the third time.
13. **Killing insects:** It is forbidden to kill insects or brush-off an insect originating from one's own body e.g. lice. There is no harm to transfer them from one place to another and the expiation for this rule being violated is to give a handful of food to the poor.
14. **Make up:** All methods of self-beautification

The Prohibitions of the State of Ihram

15. Pulling out of a tooth

16. **Blood:** To take out blood from one's own body, or to cause any bleeding by scratching or brushing the teeth etc.

17. **Covering of the face (for women):** In the state of Ihram, women are not allowed to cover their faces with a mask or veil, not even partly.

18. **Ointment:** It is forbidden to apply any kind of ointment to the body, whether it has a sweet smell or not. If however, it becomes necessary for medical reasons it is allowed.

19. **To remove or pluck hair:** from one's own body, or from another's body, regardless of whether the other fellow is in Ihram or not. The expiation for this is a handful of grain.

20. **Traveling in shade (for men):** The expiation for this violation is one sheep.

According to Ayatollah Sayed Sistani, he allows men to travel in closed bus during the night.

21. Cutting of nails

The Prohibitions of the State of Ihram

22. Carrying of weapons

23. **Uprooting trees:** To uproot, pluck or cut the grass, leaves of the trees and all that grows from the earth in Makkah and around it; is not allowed. This is forbidden during Ihram and also without Ihram.

24. **Witnessing Nikah:** To be witness to somebody's Nikah.

Note: All the expiation can be paid in Makkah or after returning home or even by sending money to a third world country for the same purpose with the exception of hunting which must be paid in Makkah.

25. Immersing the entire head within water

Mandatory Acts of Hajj

Hajj al-Islam or *Wajib Hajj* is obligatory once in a lifetime upon all Muslims and the following conditions must be obtained before Hajj becomes Wajib:

1. **Baligh**: past age of puberty
2. **A'Aqil**: sound mind.
3. **Istita'ah**: capability.
4. **Circumcision** (for men)

Important things to keep in mind:

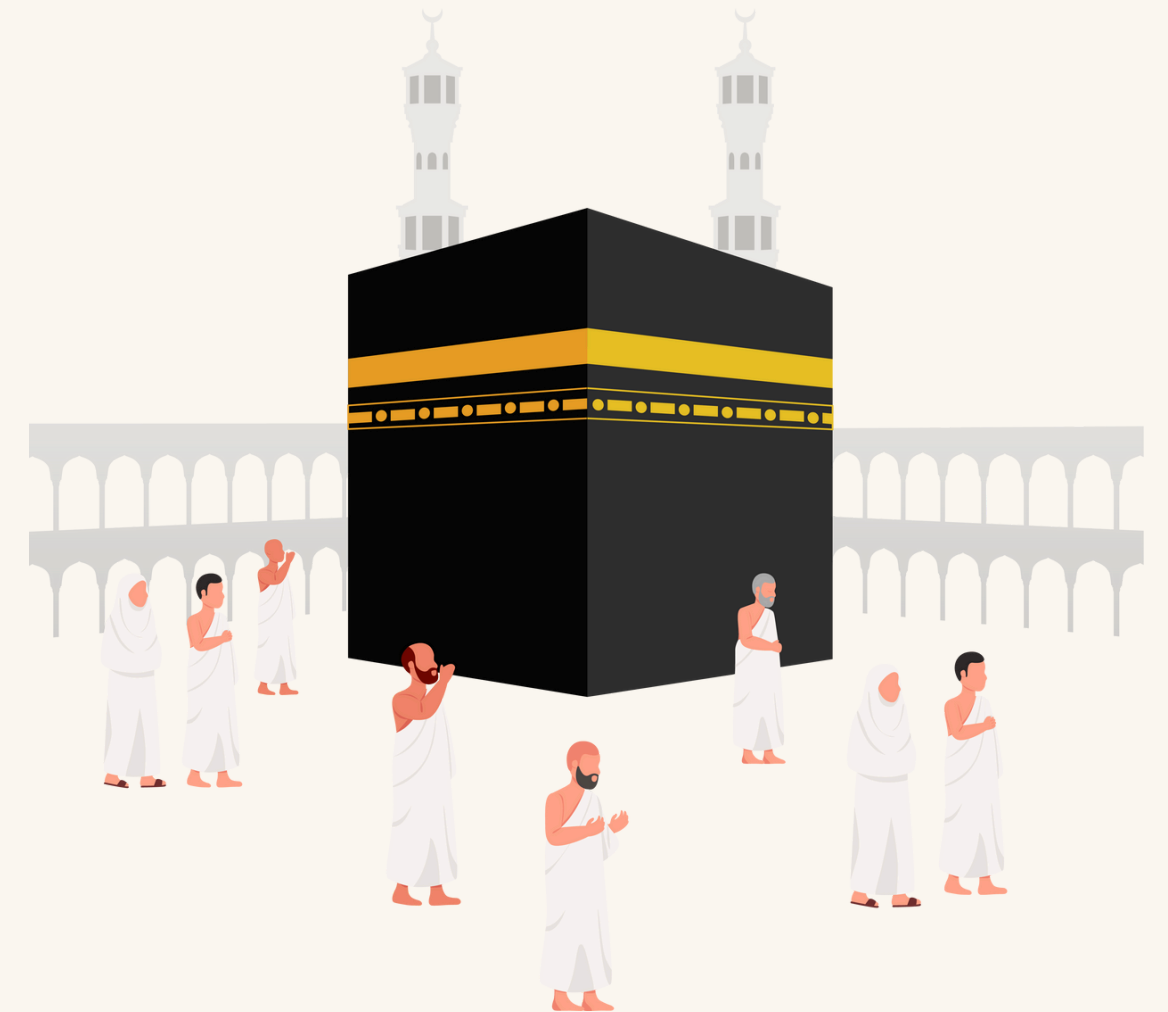
- a) Fully understand the rules of **Taqleed**.
- b) Money must be purified: obligatory debts like **Khums** and **Zakat**. These essential, long term debts like house mortgages, business loans, car loans, furniture loans, etc., are not considered as debts for **Hajj** purposes, provided the installments are met by you without any hardship.
- c) Your intention is purely for **Hajj**. The **Niyyat** must be to perform Hajj for the sake of *seeking nearness to Allah, Qurbatan Illallahi*.
- d) You have prepared your **Will**, and given some "**sadaqa**" for your safe journey (recommended).

Conditions of Tawaf

1. Wudhu is Wajib for Tawaaf, as is Ghusl, if necessary due to its known causes, (Janabat, Haiz or Nifas). One must be free of all these states before Tawaaf.
 - a. If for any justifiable excuse, Ghusl or Wudhu cannot be performed, then you have to do *Tayammum* instead before performing Tawaaf. Women in *Istehaddha* would follow the rules, as in Salaat, that is, they would do Tawaaf after performing Ghusl and Wudhu. When Wudhu becomes *Batil* during Tawaaf, (or when a woman finds that her menses etc., have commenced, there are rules to follow.
 - b. If Wudhu is *Batil* before or just at half of the total Tawaaf, that is three and half rounds, Tawaaf is *Batil*. Do your Wudhu again and repeat the Tawaaf.
 - c. The body and clothes must be Tahira.

Conditions of Tawaf (continuation)

2. **Niyyat:** *"I am going performing tawaf around the Ka'aba seven rounds Qurbatan Ilallah."*
3. The starting and ending point of each circuit during Tawaaf is **Hajarul-Aswad**.
4. At all the time during Tawaaf, the Ka'aba must remain to your **left**.
5. While making Tawaaf, one must walk past **Hijre Ismail**.



Doubts in Tawaaf and Saaie

- **All doubts** after the completion of Tawaaf or after having moved from the place of Tawaaf, should be ignored.
- When you are **certain** of having completed the seven rounds, but are doubtful whether you went round more than seven times, such doubts should also be ignored.
- **Muwalaat is necessary** in Tawaaf. This means that all seven rounds must follow each other in sequence. However, if one wishes to take a brief respite or rest during Tawaaf, one may do so provided that it is not too long to disrupt Muwalaat (continuity).



Salat of Tawaaf

Niyyat: *"I am offering two Rakaat Salaat for Tawaaf of Umra al-Mufradah Qurbatan Ilallah".*

Salaat of Tawaaf:

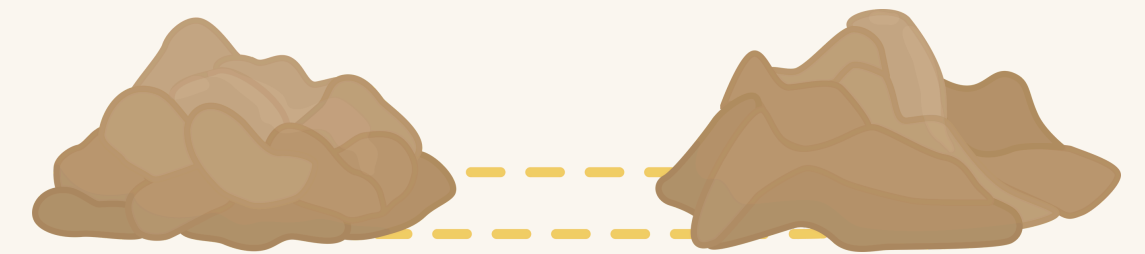
- Two rakaats of Salaat of Tawaaf becomes *Wajib* immediately after completion of Tawaaf.
- This Salaat must be said behind *Maqame-Ibrahim*, or at a place nearest to it.
- The method of this Salaat is exactly like the morning Salaat, but in this, you may recite the Surahs *loudly or silently*, as you prefer.
 - After completion of the Tawaaf, if the congregational prayer begins, one is allowed the time in which the prayer is being conducted without having to proceed to continue the Tawaaf or conduct its prayers.

Saee' between Safa and Marwah

Niyyat: *"I walk between Safaa and Marwah, seven times Qurbatan Ilallah".*

Points to remember:

- a. **Saee' is Wajib**, and must be performed after Salaat of Tawaaf.
- b. Wudhu or Ghusl is **not necessary** for Saee'
- c. If you walk in reverse, then **the distance covered this way will have to be retracted**. There is no harm if you look sideways or behind during the walk.
- d. To rest at **Safaa** or **Marwaa** is allowed during Saee'
- e. Saee' can be performed **walking** or on a **wheelchair** or **cart** etc.
- f. In between **Safaa** and **Marwaa**, there are two pillars, which are meant for **Harwala**. In these days, they are built of green stones, distinguishing them from the others. When one reaches these, one has to trot or jog. This is Mustahab for men only.
- g. When one is **in doubt** the number of trips one has made, Saee' would be *Batil*. The rule to be followed is exactly like that of doubts during Tawaaf.



Taqseer

Niyyat: *"I am performing Taqseer to exit the state of Ihram Qurbatan Ilallah".*

Taqseer means cutting off some hair and/or nails. **Taqseer** must be done after completion of the Sae' and it may be performed anywhere in Mecca.

- In Ihram one cannot cut his or another person's hair until and unless one has got his/her Taqseer done first by a person who is already out of the Ihram.

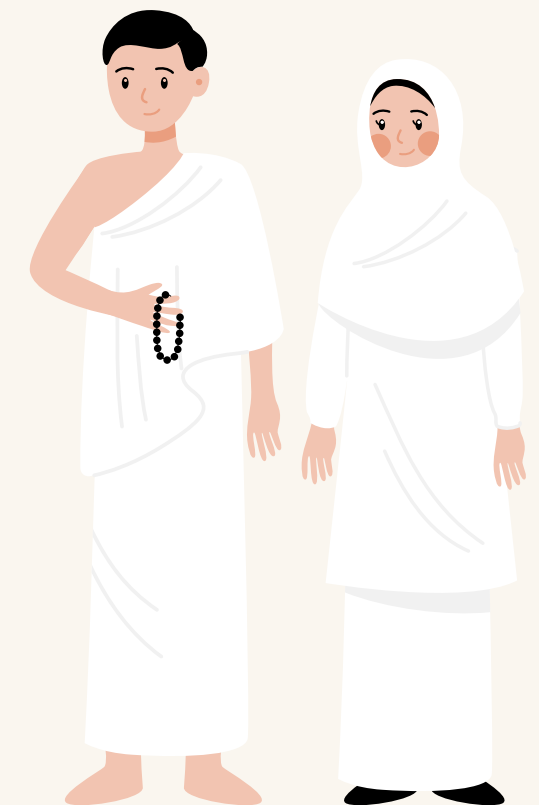


Tawaaf al-Nissa and Salaat of Tawaaf al-Nisa

Niyyat: *"I am doing Tawaaf al-Nissa by going round the Ka'aba seven times Qurbatan Ilallah".*

Niyyat: *"I am offering two Rakaat Salaat for Tawaaf al-Nissa Qurbatan Ilallah".*

1. In order to complete minor pilgrimage, **Tawaaf al-Nisa** and its prayer must be conducted to complete the singular Umrah.
2. **Tawaaf al-Nisa** and its prayer is performed after the rituals of Hajj and not during the Umrah leading to Hajj



Hajj al-Tamattu' Overview: 13 Mandatory Acts

1. *Makkah* – Ihram & Talbiya
2. *Arafah*
3. *Muzdhalifah*
4. *Minna* - stoning the major Shaitaan
5. *Minna* - Qurbani (sacrifice)
6. *Minna* - Taqseer (clipping) or Halaq (shaving)
7. *Minna* - Mabeet (sleepover) on the 10th & 11th Dhulhijja
8. *Makkah* - Tawaaf of the Ka'aba for Hajj
9. *Makkah* - Two rakaats Salaat for Tawaaf of Hajj
10. *Makkah* - Saee'
11. *Makkah* - Tawaaf al-Nissa
12. *Makkah* - Two rakaats Salaat for Tawaaf al-Nisa
13. *Munna* - Hitting all three Shaitaans on the 11th & 12th Dhulhijja

Arafah (21 Klm from Mecca) - 8th Dhulhijja (Day of Tarwiyah)

Mustahab *Ghusl* for wearing the Ihram

Niyyat: *"I am doing Ghusl for wearing Ihram for Hajj al-Tamattu' for Hajje-tul-Islam, Qurbatan Ilallah".*

1. Ihram in *Makkah* either at *Maqam Ibrahim*, or anywhere in the *Holy Haram* or at your place of residence, then immediately proclaim Talbiya - and the 25 things become Haraam. During your journey and your stay at *Arafah*, *Muzdhlifah* and *Minna* you should refrain from worldly talks and occupy yourself in remembering Allah (SWT) and to thank Him for his blessings that He has bestowed on you. Also do not forget to pray for your deceased parents, relatives and friends.

2. **Niyyat:** *"I am staying in Arafah from noon to sunset, for Hajje al-Tamattu', for Hajje-tul-Islam, Qurbatan Ilallah".*

3. Recommended acts of *Arafat*:

- The supplication of Imam Hussain
- The Salutation of Imam Hussain
- Confessing of the sins to Allah
- Repentance

4. It is noteworthy that on this day, **Imam Hussain (AS)** exited the holy city of *Mecca* and made his way towards *Karbala*

9th Dhulhijja- Muzdhalifah (6 Klm from Arafah and 14 Klm from Mecca)

- There are two **Niyyat** (intentions) for the stay in **Muzdhalifah**,
 - a) *"I am spending this night in Muzdhalifah for Hajj al-Tamattu' for Hajje-tul-Islam, Qurbatan Ilallah"*. (recommended)
 - b) *"I stay in Muzdhalifah from fajr to sunrise for Hajj al-Tamattu', for Hajje-tul-Islam, Qurbatan Ilallah"*. (**obligatory**)
- It is not obligatory upon the **elders, women, and children** to remain in **Muzdhalifah** the entire evening if they cannot do so
- It is recommended to collect **70 pebbles** from this land



10th Dhulhijja – Mina (day of Eid al-Adha)

1. Stoning the major Shaitaan
2. Qurbani (sacrifice of a sheep)
3. Taqseer (clipping) or Halaq (shaving)
4. Half the night must be spent in *Minna*



11th of Dhulhijja

1. Sleepover half the night in *Minna*
2. Stoning of *three Shaitaans* before sunset

12th of Dhulhijja (Yawm al-Nafr)

3. Stoning of the *three Shaitaans* with *seven pebbles* each
4. The sequence as shown here must be maintained. The first Shaitaan to be hit at must be *first the small one*, the one nearer to Mash'ar. The next will *ALWUSTA, the middle one*, and the *last one is AQBA* the big one *closer to Makkah*.
5. For those who have a justifiable excuse, like infirmity or sickness, a *Naib* must be appointed.
6. Exiting *Minna* cannot be done *before noon*.

Rituals of Hajj



1. Makkah - *Tawaaf al-Hajj*

- **Niyyat:** *"I am performing Tawaaf for Hajj al-Tamattu' for Hajje-tul-Islam, Qurbatan Ilallah"*

2. Makkah - *Salaat of Tawaaf*

- **Niyyat:** *"I am offering 2 Rakaat Salaat for Tawaaf of Hajj al-Tamattu', for Hajje-tul-slam, Qurbatan Ilallah"*

3. Makkah – *Sae'*

- **Niyyat:** *"I am doing Sae' by walking seven times between Safa and Marwa for Hajj al-Tamattu' for Hajje-tul-Islam, Qurbatan Ilallah".*

4. Makkah - *Tawaaf al-Nissa* (using perfume and permissible sexual encounters are only allowed after this segment is complete)

- **Niyyat:** *"I am performing Tawaaf for Tawaaf-un-Nissa for Hajj al-Tamattu' for Hajje-tul-Islam, Qurbatan Ilallah".*

5. Makkah - *Salaat of Tawaaf al-Nissa*

- **Niyyat:** *"I am offering 2 Rakaat Salaat for Tawaaf al-Nissa, Qurbatan Ilallah."*

Visitations in Madinah & Mecca

Recommended Acts

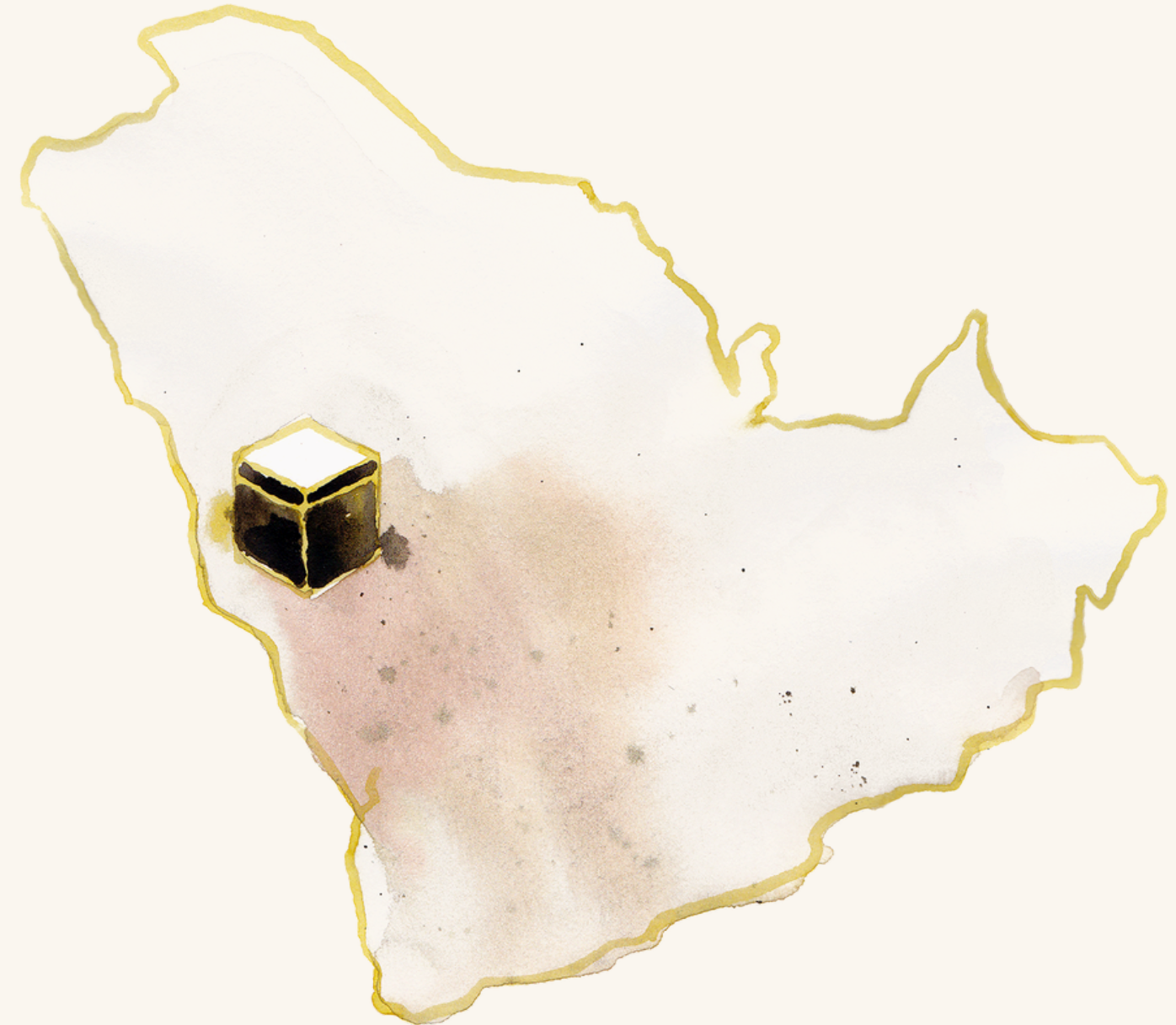
1. The Etiquettes of Traveling

- Observing Fast
- Recommended days for traveling
- Charity/Sadaqah prior to travel
- Supplication for traveling
- Writing and prepare a will
- Seeking forgiveness from everyone
- Seeking blessings from parents

Visitations in Madinah & Mecca (continuation)

2. Holy City of Mecca

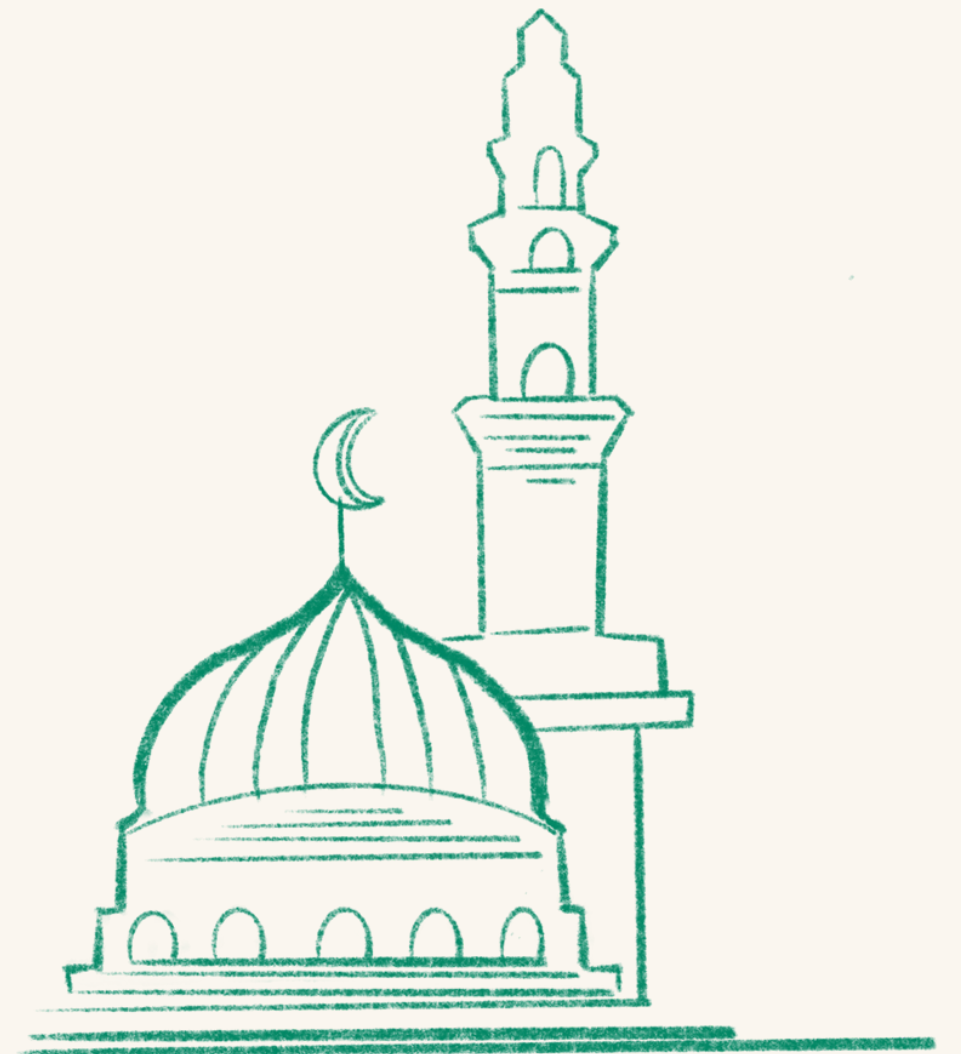
- Birthplace of the *Prophet Muhammad* (Pbuh)
- *Bani Hashim* Alley & House of *Imam Ali* (AS)
- *Cave of Hira* in the mountain of Nour (light)
- *Cave of Thour* (hideout in migration)
- *Janat al-Mualla* Cemetery also known as Hajun
 - i. Khadijah
 - ii. Qasim the son of Rasulullah
 - iii. Abu Talib
 - iv. Abdul Muttalib
 - v. Asma Bint Abi Bakr
 - vi. Aminah bint Wahb (Mother of Prophet)



Visitations in Madinah & Mecca (continuation)

3. Holy City of Madinah:

- Hajj or Umra without visiting the Prophet is a form of abandonment and neglect
 - Related Verses from the Quran:
 1. **Q:42:23** - Showing Love to the Ahlulbayt
 2. **Q:33:56** - Salawat upon the Prophet
 3. **Q: 33:06** - Prophet's grand position
 4. **Q:04:64** - Seeking Forgiveness
- seek blessings from the holy sites
- seek intercession from the holy individuals
- Shrine of Prophet Muhammad & Masjid of the Prophet
- Unknown Grave of Lady Fatimah al-Zahra (Masjid al Baqi Cemetery)



Visitations in Madinah & Mecca (continuation)

- *al-Baqi* Cemetary:
 - i. Imam Hassan (AS)
 - ii. Imam Ali Ibn al-Hussain (AS)
 - iii. Imam Muhammad al-Baqir (AS)
 - iv. Imam Jafar al-Sadiq (AS)
 - v. Ibrahim, the Prophet's son
 - vi. al-Abbas ibn Abdul Muttalib the uncle of the Prophet
 - vii. Um al-Bannin (Mother of Abbas and wife of Imam Ali)
 - viii. Esmail ibn Jafar al-Sadiq
 - ix. Abdullah Ibn Jafar al-Tayyar
 - x. Fatimah Bint Asad mother of Imam Ali
 - xi. Aunts of the Prophet; Atekah and Saffiyah
 - xii. Halimah al-Saddiyah (Prophet's nanny)
 - xiii. Aqeel ibn abu Talib, Imam Ali's older brother

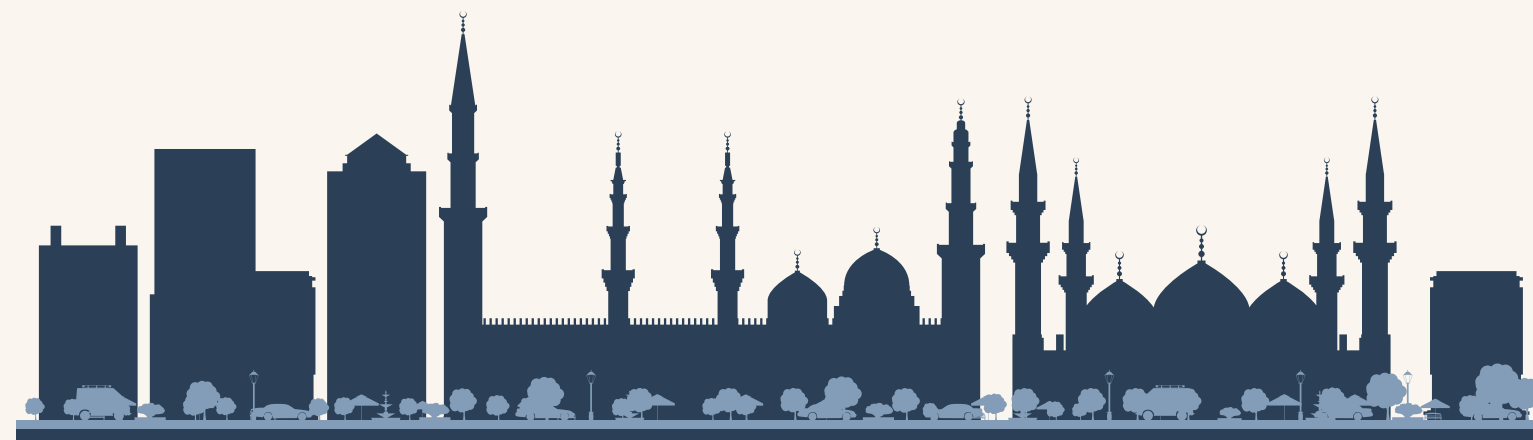
Visitations in Madinah & Mecca (continuation)

- *Uhud* Mountain and Cemetery & Visitation of Hamza
 - 3AH
 - Crying for Hamza the uncle of the Prophet
- *Masjid Quba*
 - First Masjid in Islam
 - Blessings equal to Umra
- *Masjid Qiblatain*
 - Change in the direction of Qibla from Jerusalem to Mecca
 - Note: one is permitted to pray ONLY towards Mecca
- *Masjid al-Ghumamah* (the cloud)
 - Prophet prayed for rain in this mosque and saved Madinah from a drought

Visitations in Madinah & Mecca (continuation)

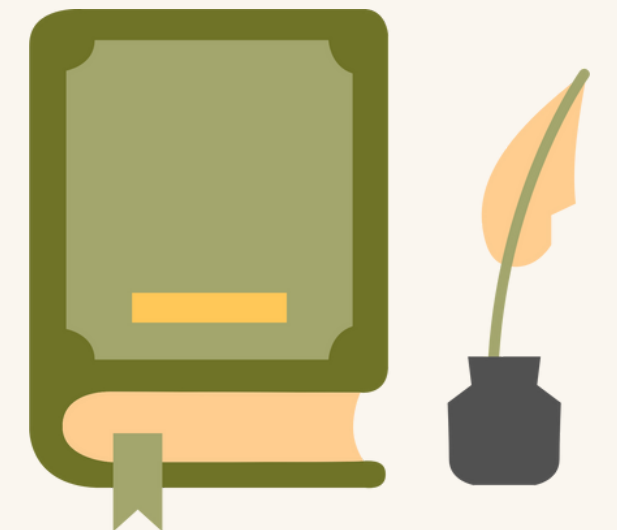
Other Important sites:

- *Masjid Of Imam Ali*
- *Masjid of Salman*
- *Masjid of Fatimah al-Zahra*
- *Masjid al-Fath*
- *Land of Fadak*
- *Ghadir Khum*
- *Masjid al-Mubahala/Ijabah*



Hadiths in Regards to Hajj

1. *Imam Ali*: By Allah, by Allah, keep the House of your Lord in mind. Do not disregard it as long as you remain (alive) because surely if it is ignored, then He shall not look towards you (with His Mercy).
2. *Imam al-Ridha*: I have not seen a single thing which makes a person free from needs (financially secure) quicker, nor which is more effective in removing poverty, than continuously performing the Hajj (year after year)."



Hadiths in Regards to Hajj

3. *Imam al-Sadiq*: Those who perform the Hajj and the 'Umrah are the guests of Allah. If they ask Him, He will grant them; if they call upon Him; He will answer them; if they intercede (for others), their intercession will be accepted; if they remain quiet, then He will begin to speak to them; for every dirham which they spend (in Hajj), they will receive one million dirhams in return.

4. *Imam al-Baqir*: As long as a person is looking at the Ka'bah, good deeds will be written (in his record) and one's evil deeds will be erased until one turns away one's glance (from the Ka'bah).

Hadiths in Regards to Hajj

5. *Imam al-Sadiq*: There is no path from the paths of Allah which is greater than Hajj, except when a person comes out for Jihad in the way of Allah until he is martyred.

6. *Imam al-Sadiq*: Surely Allah, the Noble and Grand, has made three things sacred and there is nothing else equivalent to them in sacredness: His Book (the Qur'an) which is His Command and Divine Light; His House (The Ka'bah) which He has made as the focal point (Qiblah) and He will not accept from anyone facing any other direction; and the family of your Prophet.

7. *Imam al-Baqir*: Allah, the Noble and Grand shall not accept the Hajj or 'Umrah of a person who performs them using haraam wealth.

Hadiths in Regards to Hajj

8. *Imam al-Sadiq*: There are 120 parts of Mercy around the Ka'bah. From these, sixty are for those performing the tawaaf around the Ka'bah; forty are for those performing the prayers; and twenty are for those just looking (at the Ka'bah)."
9. *Imam al-Sadiq*: Isma'il buried his mother (Hajrah) in the (area) of the Hijr and then built a semi-circle shaped wall over it so that people would not step upon her grave.
10. *Imam al-Baqir*: Salat inside Masjidul Haraam is greater than 100,000 Salat performed in any other Masjid.

Hadiths in Regards to Hajj

11. *The Messenger of Allah Muhammad:* The water of Zamzam is a cure for whatever (ailment) it is taken for.
12. *Imam al-Baqir:* There is not a single righteous person or evil who stands at the Mountains of 'Arafat and calls upon Allah, except that Allah answers his call. For a righteous person (his call is answered) in regards to the needs and necessities of the life of this temporal world and the next life; while a wicked person (is answered) in regards to the affairs of the temporal world (only)."

Hadiths in Regards to Hajj

13. *The Noble Messenger Muhammad*: The greatest sin of a person who goes to Arafat and then leaves is to think that he has not been forgiven.

14. *Imam Kadhim*: in regards to the philosophy of stoning: Because Iblis, the despised, appeared to Ibrahim (peace be upon him) in the place where the pillars are and Ibrahim threw stones at him and thus, this act became a Sunnah (practice) in the Hajj.

Hadiths in Regards to Hajj

15. *Imam Ali:* And He made obligatory for you the pilgrimage to His Sacred House which He made as the Qiblah for all people. Thus, eagerly turn to it like the birds eagerly returning to their nest; He, glory be to Him, made it a sign of humility before His greatness and yielding to His Might.

16. *Imam Zayn al-Abidin:* Perform the hajj [obligatory pilgrimage] and the umra [voluntary pilgrimage] so that your bodies become healthy, your sustenance expands, and your faith improves, and suffice yourselves from needing people and guarantee the expenses of your families.

17. *Imam al-Baqir:* The Pilgrimage calms the hearts.

Hadiths in Regards to Hajj

18. *Imam al-Sadiq*: In Hajj Allah has demanded the devotion of His creatures to test their obedience.

19. *Imam al-Sadiq*: There is no place more beloved to Allah than the Mas's between mount Safa and Marwah, for there every arrogant person will come to be humble.

20. *Imam al-Ridha* bid farewell to the Kabah and when he intended to make his way out from the Masjid, he fell into prostration (Sajdah), stood up, faced the Ka'bah and then said: O' Allah! I have reinforced my belief that there is no entity worthy of worship except Allah.

Hadiths in Regards to Hajj

21. *Imam al-Baqir*: People have been commanded to come and perform the tawaaf around these rocks (the Ka'bah) and then come to us (the Ahlul Bait) and declare their submission and offer their help to us.

22. *Prophet Muhammad*: A person visiting my grave earns my intercession. And a person who visits me after my death is like a person who visited me during my lifetime.

23. *Imam al-Sadiq*: A person who meets one who has completed the Hajj and shakes his hand is like a person who touched Hajrul Aswad.

Hadiths in Regards to Hajj

24. A story regarding the spiritual dimension of Hajj attributed to *Imam al-Sajjad*:

When our master [Imam] *Zayn al-Ābidīn* returned from hajj, [a pilgrim named] *al-Shiblī* went to meet him.

The Imam (‘A) asked him, ‘Have you performed hajj, O Shiblī?’

He replied, ‘Yes, O Son of the Messenger of Allah.’

The Imam asked him, ‘Did you arrive at the mīqāt, remove your sewn clothes, and perform ghusl?’

He replied, ‘Yes.’

The Imam asked him, ‘when you arrived at the mīqāt, did you intend to take off the clothes of disobedience and to put on the clothes of obedience?’

He replied, ‘No.’

Hadiths in Regards to Hajj

The Imam asked, 'when you removed your sewn clothes, did you intend to remove showing-off and hypocrisy from yourself and [to avoid] engaging in acts which you don't know if they are permissible?

He replied, 'No.'

The Imam asked: 'And when you performed ghusl, did you intend to wash away [your] mistakes and sins?'

He replied, 'No.'

The Imam said: 'Then you did not arrive at the mīqāt, nor remove your sewn clothes, nor did you perform ghusl!'

Then the Imam asked him: 'Did you clean yourself, put on iḥrām, and prepare for hajj?'

He replied, 'Yes.'

Hadiths in Regards to Hajj

The Imam: 'So when you cleansed yourself, put on iḥrām, did you intend that you were becoming cleansed by the light of sincere repentance to Allah, The Exalted?'

He replied, 'No.'

The Imam (‘A) asked him, 'And when you put on iḥrām, did you intend to forbid for yourself all that Allah has forbidden?'

He replied, 'No.'

The Imam said to him, 'Then you did not clean yourself, nor did you put on iḥrām, nor prepared for hajj!'

The Imam: 'Did you enter the mīqāt, perform the two rak‘ah prayer of iḥrām, and say talbiyah?'

He replied, 'Yes.'

Hadiths in Regards to Hajj

The Imam: 'So when you entered the mīqāt, did you intend to perform a [spiritual] visitation?'

He replied, 'No.'

The Imam: 'And when you performed the two rak'ah prayer, did you intend to get close to Allah by means of the best of actions and the greatest of virtuous deeds of [His] servants, that is, ṣalāh?'

He replied, 'No.'

The Imam asked him, 'And when you said talbiyah, did you intend to say it for the sake of Allah, Glory be to Him, in perfect obedience, and to refrain from every disobedience?'

He replied 'No.'

Hadiths in Regards to Hajj

The Imam: 'Then you did not enter the mīqāt, nor did you perform prayers, nor did you say talbiyah!'

Then the Imam asked him, 'Did you enter the Ḥaram, see the Ka'bah, and perform prayers?'

He replied, 'Yes.'

The Imam (‘A) asked him, 'So when you entered the Ḥaram, did you intend to forbid backbiting of all Muslims – the people of the nation of Islam – for yourself?'

He replied, 'No.'

The Imam: 'And when you reached Makkah, did you intend with your heart that your purpose is [to seek closeness to] Allah?'

He replied, 'No.'

Hadiths in Regards to Hajj

The Imam said: 'Then you did not enter the Ḥaram, nor did you see the Kaʿbah, nor did you perform prayers!'

Then the Imam (ʿA) asked him, 'Did you circumambulate the House [of Allah], touch its corners, and perform saʿī [between Ṣafā and Marwah]?'

He replied, 'Yes.'

The Imam: 'when you performed saʿī, did you intend to escape to Allah, and that the Absolute Knower Of The Unseen knows this about you?'

He replied, 'No.'

Hadiths in Regards to Hajj

The Imam: 'Then you did not circumambulate the House, nor did you touch its corners, nor did you perform sa'ī!'

Then the Imam (‘A) asked him, 'Did you touch and greet the Black Stone, stand at Maqām Ibrāhīm (‘A), and perform two rak‘ah prayers there?'

He replied, 'Yes.'

[Upon hearing this,] the Imam (‘A) let out a cry as if he were about to part from this world and then said, 'Ah! Ah!'

Then the Imam said to him, 'Whoever gives his hand to the Black Stone, [it is as if] he has given his hand to Allah,

The Exalted; so look, O poor one! Do not waste the reward of what is great in sanctity, and do not invalidate this giving of your hand with insubordination and by taking what is unlawful like the transgressors.'

Hadiths in Regards to Hajj

Then the Imam asked him, 'When you stood at Maqām Ibrāhīm, did you intend to stand for every act of obedience and to turn your back on every act of disobedience?'

He replied, 'No.'

The Imam asked him, 'And when you performed two rak'ah prayers there, did you intend to perform the prayer like Ibrāhīm and rub the nose of Shayṭān in the dirt by your prayer?'

He replied, 'No.'

The Imam: 'Then you did not give your hand to the Black Stone, nor did you stand at the Maqām, nor did you perform two rak'ah prayers there!'

Hadiths in Regards to Hajj

Then the Imam asked him, 'Did you look upon the well of Zamzam and drink its water?'

He replied, 'Yes.'

The Imam: 'Did you intend to look upon obedience and to disregard disobedience?'

He replied, 'No.'

The Imam said to him, 'Then you did not look upon it, nor did you drink its water!'

Then the Imam asked him, 'Did you perform saī between Şafā and Marwah and walk to and fro between them?'

He replied, 'Yes.'

Hadiths in Regards to Hajj

The Imam asked him, 'Did you intend that you were between hope in Allah's forgiveness and fear from his punishment?'

He replied, 'No.'

The Imam said to him, 'Then you did not perform sa'ī, nor did you walk between Ṣafā and Marwah!'

Then the Imam asked him, 'Did you leave for Minā?'

He replied, 'Yes.'

The Imam: 'Did you intend to keep people safe from your tongue, heart, and hands?'

He replied, 'No.'

The Imam said: 'Then you did not leave for Minā!'

Hadiths in Regards to Hajj

Then the Imam asked him, 'Did you stop at 'Arafah, climb the Mountain of Mercy, know the [reality of the] Valley of Namirah, and pray to Allah, Glory be to Him, at the sight and Jamarāt?'

He replied, 'Yes.'

The Imam asked: 'During your stay at 'Arafah, did you have the recognition of Allah's knowledge of all affairs? did you remind yourself of Allah's possession of your Book of Deeds and His knowledge about your inner self and heart?'

He replied, 'No.'

The Imam asked, 'Did you intend by your ascension upon the Mountain of Mercy that Allah is Merciful to every believing man and woman, and that He takes care of every Muslim man and woman?'

He replied, 'No.'

Hadiths in Regards to Hajj

The Imam asked, 'And did you intend at Namirah that you will not command [others to do something] unless you have commanded yourself [to do it], and that you will not prohibit [others from doing something] unless you have prohibited yourself [from doing it]?'

He replied, 'No.'

The Imam asked him, 'And when you stood at Namirāt, did you intend that they are a witness for you for acts of obedience and a protection for you along with the Recording Angels, by the command of the Lord of the Heavens?'

He replied, 'No.'

The Imam said 'Then you did not stay at 'Arafah, nor did you climb the Mountain of Mercy, nor did you know [the reality of] Namirah, nor did you pray, nor did you stay at Namirāt!'

Hadiths in Regards to Hajj

Then the Imam asked, 'Did you walk in Muzdalifah, pick up stones from there, and pass through al-Mash'ar al-Harām?'

He replied, 'Yes.'

The Imam: 'when you performed the two rak'ah prayer, did you intend that it was the prayer of thanks on the eve of the tenth day, so that every difficulty is warded off and every ease is made possible for you?'

He replied, 'No.'

Hadiths in Regards to Hajj

The Imam (‘A) asked him, ‘And when you walked in Muzdalifah and picked up stones from there, did you intend to remove all disobedience and ignorance from yourself, and to attain all [beneficial] knowledge and [to perform] all [good] deeds?’

He replied, ‘No.’

The Imam asked, ‘And when you passed through al-Mash‘ar al-Ḥarām, did you intend to make your heart realize the realization of the people of piety and fear Allah?’

He replied, ‘No.’

The Imam said, ‘Then you did not walk in Muzdalifah, nor did you pick up stones from there, nor did you pass through al-Mash‘ar al-Ḥarām!’

Hadiths in Regards to Hajj

Then the Imam asked, 'Did you reach Minā, throw [stones] at Jamarah, shave your head, slaughter your animal of sacrifice, perform prayers in Masjid al-Khīf, return to Makkah, and perform the final circumambulation?'

He replied, 'Yes.'

The Imam (‘A) asked him, 'So when you reached Minā and threw [stones] at the Jamarāt, did you intend that you have achieved your purpose and that your Lord has fulfilled all your wishes for you?'

He replied, 'No.'

The Imam, 'And when you threw stones at the Jamarāt, did you intend to throw them at your enemy Iblīs and to anger him by completing your valuable hajj?'

He replied, 'No.'

Hadiths in Regards to Hajj

The Imam: 'And when you shaved your head, did you intend to be purified from all sin and the consequences of transgressions upon others, and that you have left all sins behind [and are just as you were] when your mother gave birth to you?'

He replied, 'No.'

The Imam: 'And when you performed prayers in Masjid al-Khīf, did you intend to not fear [anyone] except Allah, and your sins, and to not have hope except in the mercy of Allah, The Exalted?'

He replied, 'No.'

Hadiths in Regards to Hajj

The Imam asked, 'And when you slaughtered your sacrificial animal, did you intend to cut the throat of greed by what you adhere to the reality of piety with, and that you are following the tradition of Ibrāhīm [in the matter of the] slaughtering of his son – the fruit and fragrant flower of his heart – and that you are keeping his tradition alive for those after him, and that he [Ibrāhīm brought him [his son Ismā'īl] close to Allah, The Exalted, [as an example] for those after him?'

He replied, 'No.'

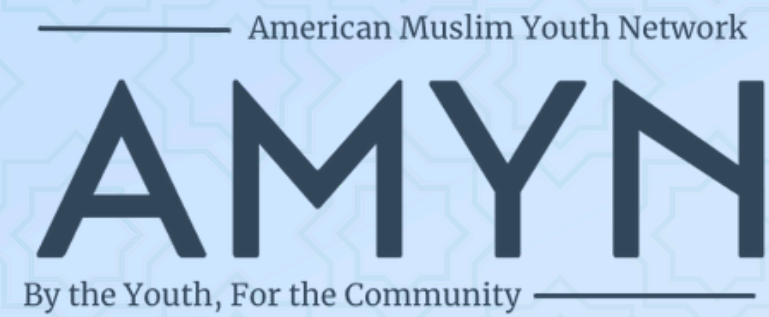
The Imam asked, 'And when you returned to Makkah and performed the final circumambulation, did you intend to proceed from the Mercy of Allah, The Exalted, and to return to His obedience, adhere to His love, perform His obligations, and get close to Allah, The Exalted?'

He replied, 'No.'

Hadiths in Regards to Hajj

Imam Zayn al-‘Ābidīn (‘A) said to him, ‘Then you did not reach Minā, nor did you throw at the Jamarāt, nor did you shave your head, nor did you perform your worship, nor did you perform prayers in Masjid al-Khīf, nor did you perform the final circumambulation, nor did you get close [to Allah]! Go back, for you did not perform hajj!’

Al-Shiblī began to weep over what he had neglected in his hajj, and he continued to learn until he performed hajj the following year with knowledge and conviction.



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