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The Pilgrimage (Hajj)

The Pilgrimage (Hajj) الحَجّ

The [Obligatory] Pilgrimage (Hajj)

تَشرِيعُ الحَجِّ وَ فَضلُهُ

1ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ) ـ فيما أوصى عِند وفاتِهِ ـ :اللّهَ اللّهَ في بَيتِ ربِّكُمْ ، لا تُخْلوهُ ما بَقِيتُم ، فإنَّهُ إنْ تُرِكَ لَم تُناظَروا.

1– Imam Ali (a.s.) said, in his will at the time of his demise, 'I exhort you, by Allah, by Allah, to take care of the House of your Lord! Do not leave it empty for as long as you live, for if it is deserted you will be given no respite.'[Nahjul Balaghah, Letter 47]

2ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ) : الحَجُّ جِهادُ كلِّ ضَعيفٍ.

2– Imam Ali (a.s.) said, 'The pilgrimage is the jihad of every weak person.'[al-Khisal, p. 620, no. 10]

3ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ) : نَفَقَةُ دِرْهَمٍ في الحجِّ تَعْدِلُ ألفَ دِرْهَمٍ.

3– Imam Ali (a.s.) said, 'Spending one dirham in charity during the pilgrimage equals one thousand dirhams.'[al-Khisal, p. 628, no. 10]

4ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ) : الحاجُّ والمُعْتَمِرُ وفْدُ اللّهِ ، ويَحْبوهُ بالمَغفِرَةِ.

4– Imam Ali (a.s.) said, ‘Those who go to Makkah for obligatory and voluntary pilgrimage (Hajj and ‘umra) are the envoys of Allah, and His gift to them is forgiveness.’[al–Khisal, p. 630, no. 10]

The Philosophy of the Pilgrimage

فَلسَفَةُ وُجوبِ الحَجِّ

5، ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : وفَرَضَ علَيكمُ حَجَّ بَيتِهِالحَرامِ الّذي جَعَلَهُ قِبلَةً للأنامِ ، يَرِدُونَهُ وُرودَ الأنْعامِ ، ويَألَهونَ إلَيهِ وُلوهَ الحَمامِ ، وجَعلَهُ سبحانَهُ عَلامةً لِتَواضُعِهِم لِعظَمَتِهِ وإذْعانِهِم لِعزّتِهِ.

5– Imam Ali (a.s.) said, ‘And He made obligatory for you the pilgrimage to His Sacred House which he made the ‘qibla’ for all people. They come to it like the cattle coming to water, and eagerly turn to it like the birds eagerly returning to their nest; He, glory be to Him, made it a sign of their humility before His greatness and their yielding to His Might.’[Nahjul Balaghah, Sermon 1]

6، ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ) : حِجّوا واعْتَمِروا ، تَصِحَّ أجْسامُكُم ، وتَتّسِعْ أرْزاقُكُم ، ويَصْلُحْ إيمانُكُم، وتُكْفَوا مؤونَةَ النّاسِ ومؤونَةَ عِيالاتِكُم.

6– Imam Zayn al–Abidin (a.s.) said, ‘Perform the Hajj [obligatory pilgrimage] and the ‘umra [voluntary pilgrimage] so that your bodies become healthy, your sustenance expanded, and your faith improved; and suffice yourselves with the expenses of people and the expenses of your families.’[Thawab al–A’amal, p. 70, no. 3]

7ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ) : الحَجُّ تَسْكينُ القُلوبِ

7– Imam al–Baqir (a.s.) said, ‘Pilgrimage calms the hearts.’[Amali al–Tusi, p. 296, no. 582]

8ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : وهذا بَيتٌ اسْتَعبَدَ اللّهُ بِهِ خَلقَهُ ليَخْتَبِرَ طاعَتَهُم في إتْيانِهِ ، فحَثَّهُم على تَعْظيمِهِ وزيارَتِهِ ، وقَد جَعلَهُ مَحلَّ الأنبياءِ وقِبْلَةً للمُصَلّينَ لَهُ ، وهُو شُعْبَةٌ مِن رِضْوانِهِ ، وطريقٌ يُؤَدّي إلى غُفْرانِهِ ، مَنْصوبٌ على اسْتِواءِ الكَمالِ ، ومُجْتَمَعِ العَظَمَةِ.

8– Imam al–Sadiq (a.s.) said, ‘And this is the house by which Allah has demanded the devotion of His creatures to test their obedience in their coming to it, so He prompted them to glorify it and visit it. He made it the station of the prophets and the focal point (qibla) for those who pray to Him. It is a branch of His good pleasure and a way that leads to His forgiveness, founded on absolute perfection and ultimate grandeur.’[Amali al–Saduq, p. 493, no. 4]

9 ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : ما مِن بُقْعَةٍ أحَبَّ إلى اللّهِ تعالى مِن المَسْعى؛ لأ نّه يَذِلُّ فيهِ كُلُّ جَبّارٍ.

9– Imam al-Sadiq (a.s.) said, 'There is no place dearer to Allah, most High, than the mas'aa [place of running between the mounts of al-Safa and al-Marwa in Makkah], for every overbearing person is lowered and debased before Him there.'[Bihar al-Anwar, v. 99. p. 45, no. 34]

10 ـ الإمامُ الرِّضا (عَلَيهِ السّلامُ) : فإنْ قالَ : فَلِمَ أمرَ بالحَجِّ؟ قيلَ :لِعلَّةِ الوِفادَةِ إلى اللّه عزّوجلّ وطَلَبِ الزِّيادَةِ... مَع ما فيهِ مِن التَّفَقُّهِ ونَقْلِ أخْبارِ الأئمّةِ (عَلَيهِم السّلام) إلى كُلِّ صُقْعٍ وناحِيَةٍ .

10– Imam Ar-Ridha' (a.s.) said, 'If someone asks why He commanded the pilgrimage, it is answered: in order for people to perform the journey to [i.e. for] Allah, Mighty and Exalted, and ask for increase... in addition to the benefits it has of understanding religion and relating the reports of the Imams (a.s.) to every side and region.'['Uyun Akhbar ar-Ridha, v. 2, p. 119, no. 1]

Pilgrimage Repels Poverty

نَفيُ الحَجِّ لِلفَقرِ

11 ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : الحَجّ يَنْفي الفَقرَ.

11– The Prophet (S) said, 'Pilgrimage repels poverty.'[Tuhaf al-'Uqul, no. 7]

12 ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : مَن حَجَّ ثَلاثَ حِجَجٍ لَم يُصِبْهُ فَقرٌ أبَداً.

12– Imam al-Sadiq (a.s.) said, 'He who goes to perform the obligatory pilgrimage (Hajj) three times will never be afflicted with poverty.'[al-Khisal, p. 117, no. 101]

13 ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : ما رأيتُ شَيئا أسْرَعَ غِنىً ولا أنْفى للفَقرِ مِن إدْمانِ حَجِّ هذا البَيتِ.

13– Imam al-Sadiq (a.s.) said, 'I have never seen anything faster at attracting wealth and at repelling poverty than habitual pilgrimage (Hajj) to this house.'[Amali al-Tusi, p. 694, no. 1478]

14 ـ عن إسحاقَ بنِ عمّارٍ : قُلتُ للإمامِ الصادقِ (عَلَيهِ السّلامُ) : إنّي قد وَطّنْتُ نَفْسي على لُزومِ الحجِّ كلَّ عامٍ بنَفْسي أو برَجُلٍ مِن أهلِ بَيْتي بمالي. فقالَ : وقَد عَزَمْتَ على ذلكَ؟ قلتُ : نَعَم ، قالَ : فإنْ فَعَلتَ (ذلك) فأيقِنْ بكَثْرَةِ المالِ ، و أبْشِرْ بكَثْرَةِ المالِ.

14– Imam al–Sadiq (a.s.), when Ishaq b. ‘Ammar said to him: ‘I have made up my mind to go for pilgrimage every year either personally or by sending one man of my household at my cost’ – asked, ‘Are you determined to do that?’ He said, ‘Yes’. The Imam said, ‘If you do that, then be certain of abundance in your wealth, and take glad tidings of abundance in your wealth.’[Thawab al–A’amal, p. 70, no. 4]

ما بِهِ تَمامُ الحَجِّ

That Which Completes the Pilgrimage

15ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ) : أتِمُّوا برسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) حَجَّكُم إذا خَرَجْتُم إلى بَيتِ اللّهِ ، فإنَّ تَرْكَهُ جَفاءٌ ، وبذلكَ أُمِرْتُم ، (وأتِمُّوا) بالقُبورِ الّتي ألْزَمَكُمُ اللّهُ عزّوجلّ حَقَّها وزِيارَتَها ، واطلُبوا الرِّزقَ عِندَها.

15– Imam Ali (a.s.) said, ‘Complete your pilgrimage by visiting the Messenger of Allah (S) when you leave to visit the House of Allah, for deserting it is unkind, and that is what you have been commanded to do [i.e. in the Qur’an: and complete …] by observing the rights of the graves that Allah has made incumbent upon you to visit, and ask for [increase in] your sustenance thereat.’[al–Khisal, p. 616, no. 10]

16ـ الإمامُ الباقرُ (عَلَيهِ السَّلامُ) : تَمامُ الحَجِّ لِقاءُ الإمامِ.

16– Imam al–Baqir (a.s.) said, ‘The pilgrimage is completed by meeting the Imam.’[‘Uyun Akhbar ar–Ridha, v. 2, p. 262, no. 29]

17ـ الإمامُ الباقرُ (عَلَيهِ السَّلامُ) : إنَّما أُمِرَ النّاسُ : أنْ يَأتوا هذهِ الأحْجارَ فيَتطوّفوا بها ، ثُمَّ يَأتُونَنا فيُخْبِرونا بوَلايَتِهِم ، ويَعْرِضوا علَينا نُصْرَتَهُم .

17– Imam al–Baqir (a.s.) said, ‘Indeed people have been ordered to come to these stones [i.e. the edifice of the Ka’aba] to circumambulate them, and then to come to us to inform us of their friendship, and to declare their support for us.’[‘Uyun Akhbar ar–Ridha, no. 30]

The Consequence of Abandoning the Obligatory Pilgrimage

عاقِبَةُ تَركِ الحَجِّ

18ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن سَوّفَ الحَجَّ حتّى يَموتَ بَعثَهُ اللّهُ يَومَ القِيامَةِ يَهودِيّاً أو نَصْرانِيّاً.

18– The Prophet (S) said, ‘He who postpones the obligatory pilgrimage until he dies, Allah will resurrect him as a Jew or a Christian on the Day of Resurrection.’[Bihar al–Anwar,v. 77, p. 58, no. 3]

19ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : مَن تَرَكَ الحَجَّ لِحاجَةٍ مِن حَوائجِ الدُّنيا لَم يُقْضَ حتّى يَنْظُرَ إلى المُحَلِّقينَ.

19– Imam Ali (a.s.) said, ‘He who abandons the pilgrimage for one of his worldly needs will not be able to satisfy that need until he sees the shaven heads [i.e. after the return of the pilgrims from Makkah].’[Thawab al–A’amal, p. 281, no. 1]

Deferring [Pilgrimage] to the House

تَعطيلُ البَيتِ

20ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لَمّا قالَ لَهُ عبدُالرّحمنِ : إنَّ ناساً مِن هؤلاءِ القُصّاصِ يَقولونَ : إذا حَجَّ رجُلٌ حجّةً ثُمَّ تَصدَّقَ ووَصَلَ كانَ خَيراً لَهُ ـ : كَذَبوا ، لَو فَعلَ هذا النّاسُ لعُطِّلَ هذا البَيتُ ، إنَّ اللّهَ تعالى جَعلَ هذا البَيتَ قِياماً للنّاسِ.

20– Imam al–Sadiq (a.s.), when ‘Abd al–Rahman told him: ‘Some of these narrators are saying that it is better for a man to go for pilgrimage once and then to gives alms and maintain his kinship with his relatives [with that money than to go for pilgrimage again]’ – said, ‘They are wrong. If people were to do that the House would become deserted. Allah has made this House a [means of] sustentation for mankind.’[‘Ellal al–Shara’ie, v. 1, p. 452]

ما أكثَرَ الضَّجيجَ وأقَلَّ الحَجيجَ

The Scarcity of [Sincere] Pilgrims

21ـ عن عبدِ الرّحمانِ بنِ كثيرٍ: حَجَجْتُ مَع أبي عبدِ اللّهِ، فلَمّا صِرْنا في بَعضِ الطَّريقِ صَعِدَ على جَبَلٍ فأشْرَفَ فنَظَرَ إلى النّاسِ، فقالَ : ما أكْثَرَ الضَّجيجَ وأقَلَّ الحَجيجَ!

21– ‘Abd al–Rahman b. Kathir narrated: ‘I went for pilgrimage with Abu ‘Abdillah [al–Sadiq] (a.s.). When we had gone a certain way, he climbed a hill and looked down at the people and said, ‘What a lot of clamour and what few pilgrims!’[Bihar al–Anwar, v. 27, p. 181, no. 30]

The Etiquette of the Pilgrim

أدَبُ الحاجِّ

22ـ الإمامُ الباقرُ (عَلَيهِ السَّلامُ) : ما يُعْبَأُ بِمَن يَؤُمُّ هذا البَيتَ إذا لَم يَكُن فيهِ ثَلاثُ خِصالٍ : وَرَعٌ يَحْجِزُهُ عن مَعاصي اللّهِ تعالى ، وحِلْمٌ يَمْلِكُ بهِ غَضَبَهُ ، وحُسْنُ الصَّحابةِ لِمَن صَحِبَهُ .

22– Imam al–Baqir (a.s.) said, ‘The pilgrim to this House is of no worth unless he has three attributes: piety that restrains him from acts of disobedience to Allah, most High; clemency with which he controls his anger; and good companionship with whoever accompanies him.’[al–Khisal, p. 148, no. 180]

The Respect due to Ihram

أدَبُ الإحرامِ

The Respect due to Ihram[1]

23ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن حَجَّ بمالٍ حَرامٍ فقالَ : لَبَّيْكَ اللّهُمَّ لَبَّيْكَ ، قالَ اللّهُ لَهُ : لا لَبَّيْكَ ولا سَعْدَيْكَ، حَجُّكَ مَردودٌ علَيكَ.

23– The Prophet (S) said, ‘When he who makes pilgrimage by means of unlawful money says: “Here I am O Allah! Here I am (labbayk All?humma labbayk)”, Allah will say to him, ‘No labbayka and no welcome for you. Your pilgrimage is returned to you.’[al–Durr al–Manthur, v. 2, p. 63]

24ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ) : الحجُّ حَجّانِ : حَجٌّ للّهِوحَجٌّ للنّاسِ، فمَنْ حَجَّ للّهِ كانَ ثَوابُهُ على اللّهِ الجَنّةَ، ومَن حَجَّ للنّاسِ كانَ ثَوابُهُ على النّاسِ يَومَ القِيامَةِ.

24– Imam al–Sadiq (a.s.) said, ‘Pilgrimage is of two kinds: the pilgrimage [performed] for Allah and the pilgrimage for the people. So he who goes on pilgrimage for Allah, his reward is upon Allah and will be Paradise, and he who makes pilgrimage for the people, his reward on the Day of Resurrection will be with the people.’[Thawab al–A’amal, p. 74, no. 16]

25ـ عن مالكِ بنِ أنَس : حَجَجْتُ مع الصّادق (عَلَيهِ السَّلامُ) سَنةً ، فلمّا اسْتَوَتْ بِهِ راحِلَتُهُ عِند الإحْرامِ كانَ كُلَّما هَمَّ بالتَّلْبِيَةِ انْقَطعَ الصَّوتُ في حَلْقِهِ ، وكادَ يَخِرَّ مِن راحِلَتِهِ ، فقلتُ : قُلْ يابنَ رسولِ اللّهِ ، ولابدَّ لكَ مِن أنْ تَقولَ ، فقالَ (عَلَيهِ السَّلامُ) : يابنَ أبي عامر ، كيفَ أجْسُرُ أنْ أقولَ : لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ، وأخْشى أنْ يَقولَ عزّوجلّ لي: لا لَبَّيْكَ ولا

سَعْدَيْكَ!

25– Malik b. Anas narrated: ‘One year I went on pilgrimage with al–Sadiq (a.s.). When his mount came to the place of ihram, whenever he intended to say labbayka [here I am ...] his voice would cut off in his throat, and he nearly fell off his mount. So I said to him, ‘O son of the Prophet, say it, for you must say it’, to which he replied, ‘O Ibn Abi ‘Amir, how can I dare say: ‘I am here O Allah! I am here’ whilst I fear lest He say, ‘No labbayka and no welcome for you!’[al–Khisal, p. 167, no. 219, ‘Ilal al–Sharay’e, p. 235, no. 4]

26ـ الإمامُ الرِّضا (عَلَيهِ السَّلامُ) : إنَّما أُمِروا بالإحْرامِ لِيَخْشَعوا قَبلَ دُخولِهِم حَرَمَ اللّهِ وأَمْنَهُ، ولِئلاّ يَلْهوا ويَشْتَغِلوا بشَيءٍ مِن أُمورِ الدُّنيا وزينتِها ولَذّاتِها، ويكونوا جادّينَ فيما هُم فيهِ، قاصِدينَ نَحْوَهُ، مُقْبِلينَ عليهِ بِكُلِّيَّتِهِم .

26– Imam Ar–Ridha’ (a.s.) said, ‘Indeed they have been ordered to be in the state of ihram in order that they humble themselves before entering the sanctuary and the safe place of Allah, and so that they do not divert and preoccupy themselves with anything of the affairs of this world and its adornments and pleasures; and so that they be serious in what they are engaged in, journeying to Him and approaching Him with all their being.’[Wasa’il al–Shi’ah, v. 9, p. 3, no. 4]

ثوابُ مَن ماتَ في طَريقِ الحجّ

The Reward of One Who Dies on the Way to Hajj

27ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ) : مَن ماتَ في طريقِ مَكّةَ ذاهِباً أو جائياً، أمِنَ مِن الفَزَعِ الأكْبَرِ يَومَ القِيامَةِ .

27– Imam al–Sadiq (a.s.) said, ‘Whoever dies on the road to Makkah, on the way there or back, will be safe from the Great Terror on the Day of Resurrection.’[al–Kafi, v. 4, p. 263, no. 45]

28ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ) : مَن ماتَ مُحْرِماً بَعثَهُ اللّهُ مُلَبِّياً

28– Imam al–Sadiq (a.s.) said, ‘Whoever dies in the state of ihram, Allah will raise him [obedient to Him] saying, ‘Here I am, O Allah’ (labbayka).[Bihar al–Anwar,v. 7, p. 302, no. 56]

The Presence of the Hidden Imam [al–Mahdi] during Hajj

حُضورُ الإمامِ الغائِبِ فِي المَوسِمِ

. ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : يَفْقِدُ النّاسُ إمامَهُم فيَشْهَدُ المَوْسِمَ فيَراهُم ولا يَرَوْنَهُ29

29- Imam al-Sadiq (a.s.) said, ‘The people miss their Imam, but he witnesses the season [of Hajj] and sees them, though they do not see him.’[Kamal al-Din, p. 346, no. 33]

1. ihram: the state of ritual consecration of the pilgrim in Makkah (ed.)

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