Introduction

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

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

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

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

Allāh, the Most High, has said:

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

HUMANITY IS CONTINUOUSLY BEING overwhelmed by the problems of day to day life in the quest for both their true and perceived material needs; they are plagued with bureaucracy, their own daily professions, and keeping abreast with the news of things happening around them – in their own country and throughout the world.

All of these things prevent a person from enacting his Divinely granted responsibilities and the lofty goals which he sets for himself.

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

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

Being present in the Miqāt (spot of wearing the Iḥrām), chanting the Talbiyyah (Labbayk Allāhumma Labbayk…), performing the ṭawāf around the House of Allāh, performing the Ṣalāt, running between the mountains of al-Ṣafā and al-Marwah, trimming the nails or hair, then making the great move to ʿArafāt, Mashʿar followed by Minā, and culminating this great act of worship with the sacrifice of an animal, and then finally shaving the head – all of these acts have thousands of secrets and mysteries related to them which are obviously not possible to explain in the light of forty short Aḥadith (as will be covered in this booklet).

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

The minute intellectual reflections and small goals which people have for themselves, take on a much larger scale when they are engrossed in the great universal gathering of Muslims. Without a doubt, it is within such a venue that an individual wishes and desires the hopes and aspirations not only for himself, rather for all Muslims.

The Ḥujjaj participating in this great Abrahamic journey, spiritually link their actions with those done by the great prophets of the past and open up the doors of the historical past to their own realm of understanding.

The Divinely taught sacred call of “Labbayk Allāhumma Labbayk…” brings to mind the ancient pledge, pact, and innate covenant which mankind made with their Creator aforetime.

It is through putting on the white clothing of the Iḥrām that a person removes the spiritually dark traits of selfishness, pretentiousness, and the rampant desire to fulfill one’s sensual pleasures, and puts an end (hopefully not temporarily) to one’s evil habits and actions. Through
this clothing which one has now donned, one sees and understands that all the praise, blessings, and power belong solely to Allāh ﷻ.

The etiquette related to being inside the Sanctuary (Ḥaram) teaches us the noble ethical traits and the sacred Divine morals which we must enact at all times in our lives.

In the physical actions of the Ḥajj, we are taught the lessons of unity, the importance of keeping the spiritual realm and politics together, maintaining true faith, building alliances with other Muslims, and the true meaning of freedom. At the same time, we are also taught to stand up and fight against disbelief, polytheism, and other Satanic forces as one firm unit of Muslims.

It is through the ṭawāf in the presence of one’s beloved and standing at the Maqām of Ibrāhīm and performing the Ṣalāt that a person becomes one with the Angels in the heavens who are performing the same action!

Through the act of the Saʿī between the mountains of al-Ṣafā and al-Marwah and then trimming the hair, a person is finally permitted to once again circle the Kaʿbah in the final ṭawāf known as the Ṣawāf an-Nisā where he finishes off this entire Ḥajj by standing at the Maqām-e-Ibrāhīm and performing one final two Rakʿat Ṣalāt.

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

وَإِذْ أُحْذِرَ رَبّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذَرِيَّتِهِمْ وَأَشْهَدُهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بَرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَāمَةِ إِنّا كُنْنَا عَنْ هَذَا غَافِلِينَ

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

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

The momentary stops through the Ḥajj and the movements made from one place to another by the command of Allāh ﷻ and with the remembrance of Allāh ﷻ teach a person the Abrahimic way of life.
It is through the acts of the slaughtering of an animal that a person is able to slit the throat of his negative trait of miserliness, and it is through the act of shaving the head that one begins to prepare himself once again to be able to enter into Masjidul Ḥarām, the house of his Beloved.

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

That which we have mentioned in this short booklet is a collection of forty ḥadith in regards to this great obligatory act – the Ḥajj. These Ḥādith go forth to elucidate and explain some of the etiquettes and goals behind the Ḥajj.

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

The short traditions which have come to us from the Infallible Leaders of the faith which we have quoted in this work open up a new
outlook to the beautiful visage of the Ḥajj which the visitors to the sacred house of Allāh. For those that have a strong desire to make the trip, but have not yet been blessed to, need to carefully study these as well.

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

Maḥmūd Mahdipūr
Imām ʿAli ibne Abi Ṭālib (peace be upon him) has said, “By Allāh, by Allāh keep the House of your Lord in mind. Do not disregard it as long as you remain (alive) because surely if it is ignored, then He shall not look towards you (with His Mercy).”

Biḥārul Anwār, Volume 96, Page 16
Hadith Number 2
The Ḥajj and Focusing on Allāh

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

“فَفَعَّلُوا إِلَى اللّهِ إِنِّي لَكُمْ مُبِينٌ مَنْهُ نَذِيرٌ مُبِينٌ”

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

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

Maʿāniul Akhbār, Page 222
Hadith Number 3
The Talbiyyah and the Sacrifice

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

Ma‘āniul Akhbār, Page 224
Hadith Number 4

The Major Ḥajj (Ḥajj al-Akbar) and the Minor Ḥajj (Ḥajj al-Āṣghar)

عن معاوية بن عمّار قال: سئلتُ أبا عبد الله عن يوم الحج
الأكبر فقال: هو يوم النحر وأصغر العمره.

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

Ma‘āniul Akhbār, Page 295
Hadith Number 5
The Benefits of the Hajj

عَنِ الرِّضَا قَالَ: مَا رَأَيْتُ شَيْئًا أَسْرَعْ عِنْدَيْ وَ لَا أَنْفُقُ لِلفَقْرِ مِنْ إِدْمَانُ الْحَجِّ.

It has been narrated from al-Riḍā [Imām ‘Alī ibne Mūsā] (peace be upon him) that he said, “I have not seen a single thing which makes a person free from want (financially secure) quicker, nor which is more effective in removing poverty, than continuously performing the Ḥajj (year after year).”

Biḥārul Anwār, Volume 74, Page 318
It has been narrated from Abī ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) that he said, “A person who dies while proceeding towards Makkah or while returning back (from Makkah) will be protected from the great distress of the Day of Resurrection.”

Malādhlul Akhyār, Volume 7, Page 223
It has been narrated from Abi ‘Abdillah [Imam Ja‘far ibne Muhammad as-Šādiq] (peace be upon him) that he said, “Those who perform the Ḥajj and the ‘Umrah are the guests of Allāh. If they ask Him for something, He will grant it to them; if they call upon Him then He will answer them; if they intercede (for others), their intercession will be accepted; if they remain quiet, then He will begin to speak to them; for every dirham which they spend (in their trip to the Ḥajj), they will receive one million dirhams in return.”

Malādhuł Akhyār, Volume 7, Page 223
Hadith Number 8
Preparing for the Iḥrām

عَنْ حِمَادٍ بْنِ عِيْسِى قَالَ: سَأَلَتُ أَبَا عَبْدِ اللَّهِ رَحْمَةُ عَلَيْهِ عَنْ التَّهِيَّرِ لِلإِحْرَامِ فَقَالَ: تَقْلِيمُ الْأَظْفَارِ وَ أَخْذُ الشَّاَرِبِ وَ حَلْقُ الْعَانِةِ.

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

Malādhul Akhyār, Volume 7, Page 307
Hadith Number 9
Looking at the Ka‘bah

عَنِ البَاقِرِ ﷺ: مَنْ نَظَرَ إِلَى الكَعْبَةِ لَمْ يَزَلْ يَكْتُبَ لَهُ حَسَنَةٌ وَيَمْحى عَنْهُ سَيِّئَةٌ حَتَّى يَصْرِفُ بَصَرَهُ عَنْهَا.

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

Biha’rul Anwar, Volume 96, Page 65
Hadith Number 10
Intention for the Ḥajj

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

Biḥārul Anwār, Volume 96, Page 24
As-Ṣādiq [Imām Ja‘far ibne Muḥammad] (peace be upon him) was asked, “Why is it discouraged to fast on the days of Tashriq (11th, 12th, and 13th of Dhul Ḥijjah)?” The Imām (peace be upon him) replied, “Since people are visiting Allāh and are His guests (during these days), it is not advisable that a guest should fast in the presence of the One whom he is visiting.”

Biḥārul Anwār, Volume 96, Page 34
It has been narrated from as-Ṣādiq [Imām Ja‘far ibne Muḥammad] (peace be upon him) who said, “There is no path from the paths of Allāh which is greater than Ḥajj, except when a person comes out with his sword and strives in the way of Allāh until he is martyred.”

Biḥārul Anwār, Volume 96, Page 49
Hadith Number 13

Reward for the Ṭawāf

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

Biḥārul Anwār, Volume 96, Page 49
Abū Ja‘far [Imām Muḥammad ibne ‘Ali al-Bāqir] (peace be upon him) has said, “The Ḥajr (Ḥajrul Aswād – the Black Stone) is like the pledge (of Allāh) and rubbing the hand over it is like making a pledge of allegiance (to Allāh).” Whenever the Imām (peace be upon him) would rub his hand over the Ḥajrul Aswād he used to say:

“O’ Allāh! I have fulfilled my trust and have renewed my pledge so that it (the Ḥajr al-Aswad) can bear witness that surely I have fulfilled my responsibility.”
Hadith Number 15
The Success and Perpetuity of Islām

عَنْ أَبِي عَبْدِ الَّهِ عَلَيْهَ الْفَطْرَةَ قَالَ: لَا يَزَالُ الْدِّينُ قَائِمًا مَا قَامَتِ الكَعْبَةُ.

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

Biḥārul Anwār, Volume 96 Page 57
Hadith Number 16
Philosophy Behind the Name “Al-Ka‘bah”

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

Biḥārul Anwār, Volume 96, Page 59
Hadith Number 17
Three Sacred Things

It has been narrated from Abi ʻAbdillāh [Imām Jaʿfar ibne Muḥammad as-Ṣādiq] (peace be upon him) who said, “Surely Allāh, the Noble and Grand, has made three things sacred and there is nothing else equivalent to them: His Book (the Qur’ān) which is His Command and Divine Light; His House (The Kaʿbah) 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.”

Biḥārul Anwār, Volume 96, Page 60
Hadith Number 18

Donations to Maintain the Ka‘bah

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

Biḥārul Anwār, Volume 96, Page 67
Hadith Number 19
The Safety of the Sanctuary ( Haram)

عن عبد الله بن سنان عن أبي عبد الله قال قلت: أ رأيت قوله: "و من دخله كان آمنا" ألبس عني أو الحرم؟ قال: من دخل الحرم من الناس مستجيرا به فهو آمن و من دخل البيت من المؤمنين مستجيرا به فهو آمن من سخط الله و من دخل الحرم من الوحش و السباع و الطير فهو آمن من أن يهاج أو يؤذى حتى يخرج من الحرم.

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

و من دخله كان آمناً
And whosoever enters into it (the Ḥaram), does so in safety?

Does this refer to the Kaʿbah or the entire Sanctuary (Ḥaram)?”

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

Biḥārul Anwār, Volume 96, Page 74
Hadith Number 20
The Four Chosen Cities

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

﴿وَالْيَتِينَ وَالْزَيْتُونَ وَطُورُ سِينَينَ وَهَذَا الْبَلَدُ الْأَمِينَ﴾

“I swear by ‘the fig’ and ‘the olive’ and the ‘Mountain of Sinai’ and by this protected city.”
‘The fig’ is the city of Madīnah; ‘The olive’ is the city of Bātul Maqdas (in Jerusalem); ‘The Mountain of Sinai’ is Kufah; and the protected city is Makkah.”

Biḥārul Anwār, Volume 96, Page 77
Hadith Number 21
Performing the Hajj with Harām Wealth

قَالَ أَبُو جَعْفَرُ ﺎَﻟْبَارُ: لَّا يَقْبِلُ اللَّهُ عَزَّ وَ جَلَّ حَجًَّا وَ لاَ عُمْرَةً مِنْ مَالِ حَرَامٍ.

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

Biḥārul Anwār, Volume 96, Page 120
Hadith Number 22
Etiquette of the Hajj

عن أبي جعفر قال: ما يُعْبَدُ بِمَن يُؤْمَهُ هَذَا الْبَيْتُ إِذَا لَمْ يَكُنْ فيهَ ثَلَاثُ خَصَائِل: وَرِعْ يَحْجُرْهُ عَنْ مَعَاصِي اللَّهِ وَ حَلْمٌ يَمْلِكُ به غَضَبَهُ وَ حُسْنُ الصَّحَابَةِ لِمَنْ صَحبَهُ.

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

Al-Khiṣāl, Volume 1, Page 97; Biḥārul Anwār, Volume 96, Page 121
It has been narrated from Abī Ja‘far [Imām Muḥammad ibne ʿAlī al-Bāqir] (peace be upon him) that he said, “The following things are not necessary for women to perform in the Ḥajj: women do not have to pronounce the Talbiyyah (Labbayk Allāhumma Labbayk) out loud; nor do they have to perform the Harwalah (act of briefly running) between the mountains of al-Ṣafā and al-Marwhāh; the rubbing of the hand on the Ḥajral Aswād; entering into the Ka‘bah; and the shaving of the head; instead, they only cut some of their hair.”

Biḥārul Anwār, Volume 96, Page 189
Hadith Number 24

Spread of Mercy in the Vicinity of the Ka‘bah

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

Biḥārul Anwār, Volume 96, Page 202
Abū ʿAbdillāh [Imām Jaʿfar ibne Muḥammad as-Ṣādiq] (peace be upon him) said, “Ismāʿīl buried his mother (Hajrah) in the (area) of the Ḥijr and then built a semi-circle shaped wall over it so that people would not step upon her grave.”

Biḥārul Anwār, Volume 96, Page 204
Hadith Number 26

Three Hundred and Sixty ʿtawāf of the Kaʿbah

عن أبي عبد الله قال: يُستَحْبَب أن تَطُوف ثلاث مائة وستين أسبوعًا عدد أيام السنة فإن لم تستطع فما قدرت عليه من الطواف.

It has been narrated from Abī ʿAbdillāh [Imām Jaʿfar ibne Muḥammad as-Ṣādiq] (peace be upon him) who said, “It is recommended that a person does the ʿtawāf of the Kaʿbah three hundred and sixty times - the number of days in a year and if one is unable to do so, then one should perform the ʿtawāf as much as possible.”

Biḥārul Anwār, Volume 96, Page 204
Hadith Number 27
Rubbing the Corner of the Ḥajrul Aswad

قال رسول الله ﷺ: طوفوا بالبيت و استلموا الركن فإنه يمين الله علی أرضه يصافح بها خلقه.

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

Biḥārul Anwār, Volume 96, Page 202
Hadith Number 28
Ṣalāt inside Masjidul Ḥarām

عَنِ الْبَاقِرِ عَلَيْهِمَ الْعالَمَ قَالَ: صَلاَةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ مِائَةٍ
أَلْفٍ صَلاَةٍ فِي غَيْرِهِ مِنَ الْمَسْجِدِ.

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

Biḥārul Anwār, Volume 96, Page 241
Hadith Number 29
Water of Zamzam

قال رسول الله ﷺ: ماء زَمَّم شفاء لما شرب له.

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

Biha’rul Anwâr, Volume 96, Page 245
Hadith Number 30
Supplication in ‘Arafāt

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

Biḥārul Anwār, Volume 96, Page 251
Hadith Number 31
Importance of ‘Arafāt

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

Biḥārul Anwār, Volume 96, Page 248
Hadith Number 32
Rewards for Stoning the Shaitan

عن أبي عبد الله في رمى الجمار قال: لَهُ بِكُلِّ حَصَاةٍ يَرْمُى بِهَا تَحْصُتْ عَنْهُ كَبِيرَةٌ مُؤْبِقَةً.

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

Biḥārul Anwār, Volume 96, Page 273
Hadith Number 33
Philosophy Behind Stoning the Sha'ītān

It has been narrated from ‘Ali ibn Ja‘far from his brother Mūsā [ibne Ja‘far al-Kāḥim] (peace be upon him) that he said, “I asked (my brother) in regards to the philosophy of the stoning of the pillar and why this was enacted.” He replied to me, “Because Iblis, the despised, appeared to Ibrāhīm (peace be upon him) in the place where the pillar is and Ibrāhīm (peace be upon him) threw stones at him and thus, this act became a Sunnah (practice) in the Ḥajj.”

Biḥārul Anwār, Volume 96, Page 273
Hadith Number 34
The Sacrifice of an Animal in Hajj

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ﷺ فِي حَدِيثِ لَهُ: إِذَا ذَبَحَ الْحَاجُّ كَانَ
فَدَاهُ مِنَ النَّارِ.

In a tradition, ʿAlī ibnī ʿAbd al-Ḥusayn [Imām Zayn al-ʿĀbidīn] (peace be upon him) has said, “When a person performing the Hajj slaughters an animal, it saves him from the fire of hell.”

Biḥārul Anwār, Volume 96, Page 288
Hadith Number 35

Burying the Shaved Hair in Minā

عن جعفر عن أبيه قال: إن الحسن و الحسين كانا يأمران بددن شعرهما بمنى.

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

Biḥārul Anwār, Volume 96, Page 302
It has been narrated from Prophet Muhammad (blessings of Allah be upon him and his family) that he said, “A person seeing (visiting) my grave deserves my intercession. And a person who visits me after my death is like a person who visited me during my lifetime.”

Biḥārul Anwār, Volume 96, Page 334
Hadith Number 37

Bidding Farewell to the Ka‘bah

It has been narrated from Ibrāhīm ibn Māhmūd that he said, “I saw al-Riḍā [Imām ‘Alī ibne Mūsā] (peace be upon him) bid farewell to the House and when he intended to make his way out from the Masjid, he fell into prostration (Sajdah), stood up, faced the Ka‘bah and then said:

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

Biḥārul Anwār, Volume 96, Page 370
It has been narrated from Abī Ja‘far [Imām Muḥammad ibne ‘Alī al-Bāqir] (peace be upon him) that: “People have been commanded to come and perform the ṭawāf around these rocks (the Ka‘bah) and then come to us (the Ahlul Bait) and declare their submission and offer their help to us.”

Biḥārul Anwār, Volume 96, Page 374
Hadith Number 39
Welcoming People who Return from Hajj

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

Biḥārul Anwār, Volume 96, Page 384
Hadith Number 40
Walimah - Feeding Others
After Returning From the Ḥajj

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

Biḥārul Anwār, Volume 96, Page 384
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