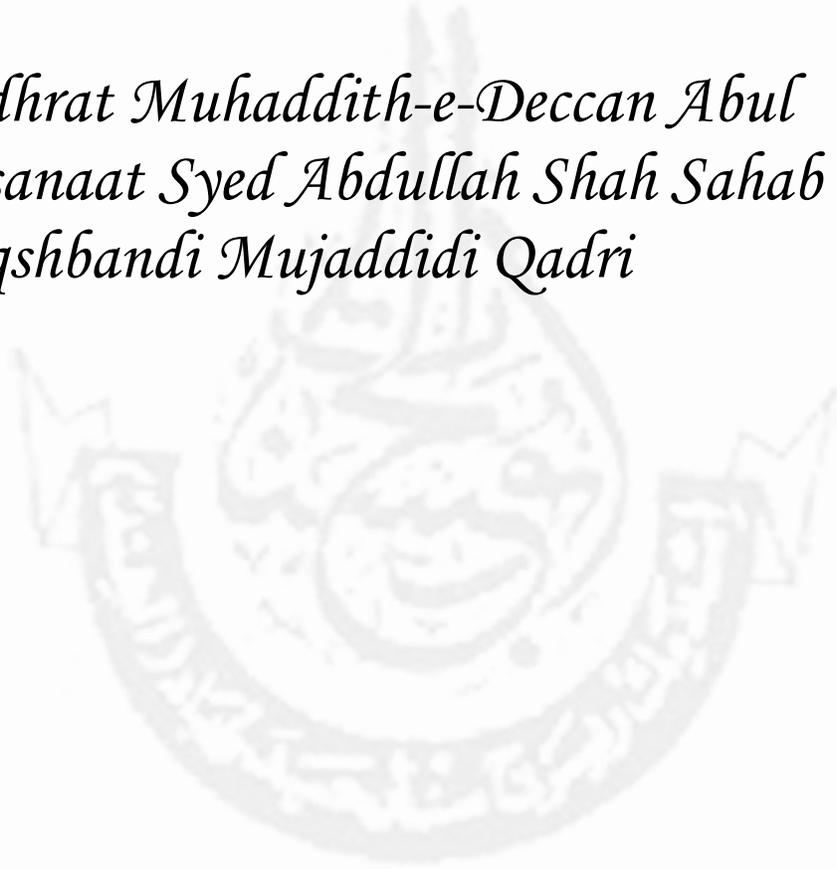


# Hajj

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Hajj is one of the 5 basic articles of Islam, which Fardh (obligatory) on those who have the means of reaching there. Hadhrat Imam Ghazali (May Allah shower His mercy on him) says: In this worship, such things have been ordered, which are beyond the comprehension of the intellect. For e.g., throwing stones, running between Safa and Marw, etc. Those things, which the mind can understand, they seem familiar to one's nature and one feels comfortable in performing them. However, the perfection of our slavery to our Lord is that we heartily bow our heads to with all sincerity to His orders without thinking about the hows and whys of it and the perfection of the slave is in the obedience of the master and not in worrying about the wisdom of the command.

Whoever steps on this path should remove the very thought of bodily comfort from his (or her) heart. He (or she) should take the thorns on the path to be flowerbeds, the dunes of sand to be silken bedspreads and the sweltering sun to be the cool early morning breeze. His eyes should be full of tears in the separation from the beloved. His heart should be restless for the city of the Beloved. He should passionately stride forward and his gaze should not be raised for anybody apart from the Beloved. Even the thought of disobeying Him should not cross the heart. Let alone, fighting with somebody, he should love even the dog of the Beloved, because the Beloved is aware of every stray thought that crosses the heart and His gaze is on every movement of his hands and legs.

The journey of Hajj should be spent happily and one should embrace piety in this journey. One should perform Dhikr of Allah Ta'ala profusely and refrain from misbehavior and anger. One should bear the misbehavior and the anger of others and embrace leniency and magnanimity.

Translation of Hadith: The Holy Prophet (Sallallahu alaihi wa sallam) said: Allah Ta'ala forgives all the sins of that person who dies either going to or coming from Makkah. He will not have to account for his (or her) deeds and neither will his (or her) deeds be weighed. He (or she) will keep getting the reward of Hajj until the Qiyamah. This person will enter Jannah without any questioning and without any kind of punishment.

Translation of Hadith: If a person stays in the plain of Arafaton the day of Arafah, even for a short period of time, and thinks that Allah Ta'ala has not forgiven that person, then this is that person's greatest sin.

Translation of Hadith: The Sahabah (the companions) asked the Holy Prophet (Sallallahu alaihi wa sallam), what are the good deeds

of the journey of Hajj? The Holy Prophet (Sallallahu alaihi wa sallam) said: Feeding others and talking gently.

Translation of Hadith: Whoever performs Hajj for the sake of Allah Ta'ala and did not talk to women about desires of the flesh and did not quarrel and/or abuse the fellow passengers, then while returning, that person will be so pure as if his mother has given birth to him on that very day.

Translation of Hadith: Offering 1 Raka'at in the Haram is like offering 100,000 Raka'at anywhere outside it and offering 1 Raka'at in my Masjid (Masjid Nabawi) is like offering 50,000 Raka'at anywhere outside it and offering 1 Raka'at in Bait Ul Muqaddis is like offering 25,000 Raka'at anywhere outside it. Every good deed will be rewarded in this proportion only.

### **The conditions of Hajj:**

The person who is performing Hajj should be free (i.e. not a slave to somebody), sane, adult, healthy and should be able to bear the necessary expenses and should be able to provide for the family until he returns. The way should be peaceful. For a woman, the company of either the husband or some other adult and pious Mahram relative is necessary. Hajj is not correct without the husband or other pious Mahram relative.

Translation of Hadith: The Holy Prophet (Sallallahu alaihi wa sallam) said: It is not permissible for a Momina (Muslim woman) to travel more than 3 leagues without her brother, husband or some other Mahram relative.

### **The etiquette of Hajj:**

Hadhrat Imam Ghazali (May Allah shower His mercy on him) says: There are 7 points of etiquette to be observed in Hajj:

1. The first is that, before the Hajj, the expenses of the journey should be arranged from Halal earnings and a pious friend should be searched for, as Halal earnings create *Noor* in the heart and a pious friend will stop you from sinning and remind you of good deeds.
2. The second is that in this journey, there should be no thought of trade or business, because when we lean towards business, etc., our intention of Hajj will not remain sincere. Although, the Holy Quran has not forbidden business, but there is a world of a difference between the Sahabah and us. They would perform

business also to aid the religion and we will end up performing Hajj with business considerations.

3. During the journey, widen your board and share it everyone, your fellow passengers, with whom you take vehicles on hire, feed all of them and make them happy. Don't talk harshly with anyone, instead behave with be gentle and loving with everyone.

4. Stop indecent talk, quarrels, useless talk and talk about the matters of this world. After taking care of what is needed, busy your tongue in recitation of the Holy Quran and Dhikr of Allah Ta'ala.

5. As far as possible, try to avoid any grand means of conveyance. Instead sit on the supply camel (or other such vehicle), so that when you present yourselves at the door of Allah Ta'ala, you are disheveled, covered with dust and look like the poor and needy people. In this journey, don't think about adorning yourself or any comfort.

6. Sometimes, get down from the mount and walk a bit. The owner of the mount (vehicle) will also feel happy with it, the mount will also be relieved and with this, you will also remain active.

7. Be goodhearted about whatever expenses or financial/monetary losses occur in this journey. Consider this a sign of the acceptance of your Hajj and hope for reward from your Lord.

### **What is Fardh and Wajib in Hajj:**

#### **There are 3 things Fardh (obligatory) in Hajj:**

1. Ihraam.
2. Stay in Arafaat (Wuquf-e-Arafaat)
3. Tawaf-e-Ziyarah.

#### **The Wajib articles of Hajj are 6:**

1. Spending the night which comes after the 9<sup>th</sup> of Dhul Hijjah in Muzdalifa.
2. Doing Rami i.e. throwing stones at Jamraat
3. Performing Sa'ee between Safa and Marwah.

4. Shaving the head or i.e. cutting the hair (Halq or Qasr)
5. Performing the Tawaf Sadr i.e. performing Tawaf Wada'a at the time of leaving, which is also called as Tawaf Wada'a (Farewell Tawaf).

### **Visiting the Holy Prophet (Sallallahu alaihi wa sallam):**

Visiting the holy shrine of the Holy Prophet ( Sallallahu alaihi wa sallam) is almost Wajib.

Translation of Hadith: The Holy Prophet (Sallallahu alaihi wa sallam) said: Whoever visits my grave, my shafa'at (intercession) becomes Wajib for that person.

Also said:

Translation of Hadith: Whoever performs Hajj and ever visits my grave, it is as if, that person has had the honor of meeting me in my (earthly) lifetime.

It is a Sunnah to travel on Thursday and it is Mustahab (commendable) to travel on Monday.

Translation of Hadith: The Messenger of Allah (Sallallahu alaihi wa sallam) said: Even after having the money for food and traveling, if any person does not perform Hajj, there is no difference between him and the Jews and the Christians.

And also said:

Translation of Hadith: Whoever dies without performing Hajj, even when there was no external reason or a threat from a cruel ruler or any kind of severe illness which did not allow that person to perform Hajj, then we don't care whether that person dies as a Jew or a Christian.

It is forbidden to perform Hajj with Haraam income like from bribery, from robbery, from extortion or from usury. Whoever has the desire of performing Hajj, it is compulsory for him to make his money in Halaal way.

It is Makruh (undesirable) to perform Hajj without taking permission from whom it is compulsory to take permission, like poor parents, wife, small children or any other relatives who rely upon this person for their necessary expenses.

It is mentioned in the Hadith:

Translation of Hadith: If any person performs one Hajj, that person has fulfilled what was obligatory on him (or her). If anybody performs a second Hajj, that person gives a loan to his Lord. If any other performs a third Hajj, Almighty Allah will make forbid the fire of Hell for even each and every hair of his body.

Hadhrat Abu Jaa'far (May Allah shower His mercy on him) says:

Translation: Piety, which will stop a person from sinning, magnanimity, which will save that person from anger and being nice to one's friends, these are the signs of the Hajj being accepted .

After the Hajj, you interest in this material world should lessen and you should be more concerned about the hereafter.

The reward of an accepted Hajj (Hajj-E-Maqbool) is nothing but Jannah.

Hadhrat Imam Ghazali (May Allah shower His mercy on him) said: The journey of Hajj is similar to the journey of the hereafter. What is intended here is that by performing the articles, etc. of Hajj, and in the journey of the Hajj, the Hajjis are reminded of death and what happens after death.

For e.g., while leaving for the journey, while taking leave of the relatives, etc. the Hajji should think about the throes of death.

At the time of leaving the country, the Hajji should reflect upon leaving this world.

At the time of boarding any means of conveyance, the Hajji should think about his (or her) Janazah (i.e. when the dead body is being shouldered to the graveyard.)

At the time of wearing the white Ihraam, the Hajji should think about he (or she) being bound in the funeral shroud.

In the journey, while crossing the jungles and valleys, the Hajji should think about the difficult-to-cross valley, which one has to cross after death up to the Qiyamah, i.e. the Barzakh (the netherworld) i.e. the grave .

When facing difficulties in the journey, the Hajjis should think about the questions of Munkir and Nakeer and their helplessness.

At the time of the stay in the plane of Arafat, all alone without the company of the relatives, friends, etc., the Hajji should think about the loneliness and terror of grave.

On facing difficulties due to insects, etc., the Hajji should think about the snakes and scorpions of the grave.

When saying "Allahumma Labbaik," one should think about the time when we are reawakened from death and come out of the grave, when you will come to the Mahshar when Allah Ta'ala gives the call.

### **There are also four types of Hajj:**

The Hajj of the laypeople:

Translation of couplets :

O villager, I fear you will not reach the Ka'aba,  
as the path on which you are traveling leads to Turkestan

When I went to the Ka'aba for Tawaf, I was not allowed to enter the Haram,  
It was said: What did you do outside the House that you are coming inside it?

Like this Hajji. A certain Hajji was going somewhere after returning from Hajj. Along with him, there was a slave who was also a Hajji. At night, they put up in an inn. There was a need for salt. The Hajji told the servant: Go and tell some shopkeeper that my master is a Hajji and he needs some salt. The servant did this. At the next stop, some other thing was needed. The Hajji told his servant: Go and tell the shopkeeper, my master is a Hajji and needs so and so. They got this as well. At the third stage also, they needed something. The Hajji told the slave to bring it from somewhere. The slave answered: At the first stage I sold your Hajj and brought salt, at the second stage, I sold my Hajj and brought that. Now nothing is left to sell.

### **Hajj of the worshippers:**

The Hajj of the worshippers (Abideen) is to perform Hajj and its articles as per the commandments of Allah Ta'ala.

### **Hajj of the *Salikeen*:**

Hajj of the *Salikeen* (those who desire the closeness of Allah Ta'ala) is visiting the heart. It means that realization of your own home.

### **Hajj of the *Kamileen*:**

The Hajj of the *Kamileen* is to realize one's own self, as mentioned in the Hadith:

The journey of Hajj is like the journey of hereafter. Outwardly, the purpose is to visit the house of Allah Ta'ala and in the heart (*Batin*), the desire is the vision of Allah Ta'ala, because the honor of the slave is in one's negation, so that apart from the vision of Allah Ta'ala, annihilating oneself in His will and following His commands, no other wish remains.

When Hadhrat Masruq (May Allah shower His mercy on him) performed Hajj, then from the time he made the resolve of Hajj and started from his house, during the entire journey up to the time of returning, he did not lie down at all. Once in a while, he would doze off while sitting and that was all. Wakefulness is there in restless and also in yearning (*Shauq*). Because of this, sleep is not even allowed to approach and the one who desires the Lord, stays awake whole days and nights in the thoughts of the Ultimate Beloved (Allah Ta'ala.)

The '*Arif* (saint) should remember the journey of hereafter in this journey and busy oneself in the preparation of that journey.

I am surprised at the Hajjis of the path of Ma'arifah (realization) of Allah Ta'ala that why don't they search for their Lord Almighty. The heart of a Momin (believer) is a house of Allah Ta'ala. Subhanallah! Radiance and brilliance is always there in the Ka'aba, but the special gaze of Allah Ta'ala is cast only once a year and Allah Ta'ala looks at the heart of a Momin 360 times in a day. For this reason, 'visiting' this heart is much more better. Brothers! Become those who desire the heart.

My dear friends! Only after a journey of thousands of miles, you can reach the Holy Ka'aba. One reaches the Ka'aba of the heart simply by removing the desires of the flesh and refraining from what is bad. After reaching the Ka'aba and completing all articles of Hajj, one becomes a Hajji and if one becomes a "Ghazi" on reaching the Ka'aba of the heart. That is Jihad-e-Asghar (the lesser Jihad) and this is Jihad-e-Akbar (the greater Jihad)

O dear one! If any person makes a resolve to visit the Holy Ka'aba, that person should not walk with his feet, but with his very being,

i.e. that person should leave all the desires and cravings, so that one reaches the status of men and is awarded the privilege of the reality of the Ka'aba (*Haqiqate Ka'aba*). Only then will one become truly successful. When, by the guidance of Allah Ta'ala, someone reaches the Ka'aba of the heart (i.e. Ma'arifah), then that person will become a true Hajji.

**Anecdote:** One day, a person came to Hadhrat Junaid Baghdadi (May Allah shower His mercy on him.)

Hadhrat asked him: Where are you coming from?

The person said: From Hadhrat said: When you started for Hajj and reached Ka'aba crossing all the milestones, did you traverse the stations of Tariqah also?

He said: No.

Hadhrat said: You didn't even traverse the path!

Hadhrat asked: When you wore the Ihraam, did you leave the human attributes and blameworthy attributes also?

He said: No.

Hadhrat said: Then you didn't even tie the Ihraam!

Hadhrat asked: When you stayed in Arafaat, did you have any Kashf (revelation)?

He said: No.

Hadhrat said: Then you didn't even stand in Arafaat!

Hadhrat said: When you reached Muzdalifa, did you get you wish, i.e. did you abandon all your wishes?

He said: No.

Hadhrat said: Then you didn't even go to Muzdaliafa!

Hadhrat asked: When you performed the Tawaf, did you see the beauty of Allah Ta'ala?

He said: No.

Hadhrat said: You didn't perform Tawaf then.

Hadhrat said: When you performed the Sa'ee between Safa and Marwah, did you realize the status of Safa and Marwah ?

He said: No.

Hadhrat said: You didn't perform Sa'ee between Safa and Marwah!

Hadhrat asked: When you came to Mina, did your desires fall off from you?

He said: No.

Hadhrat said: Then you didn't go to Mina either.

Hadhrat asked: When you performed Qurbani, did you slaughter your base desires also?

He said: No.

Hadhrat said: Then didn't perform Qurbani!

Hadhrat asked: When you threw stones at Jamraat, did you throw away your desires also?

He said: No.

Hadhrat said: You have not thrown stones yet and neither did you perform Hajj. Go back and perform Hajj the way I have told you to.

There are 2 Maqam-e-Ibrahim, one in Makkah and one in the heart, one physical and the other spiritual. If someone desires to reach both the Maqam-e-Ibrahim, then they should act as Hadhrat Junaid Baghdadi (May Allah shower His mercy on him) has said.

A young man missed Hajj. Before Hadhrat Sufyan Thauri (May Allah shower His mercy on him), that young man sighed. Hadhrat Sufyan (May Allah shower His mercy on him) said: I have done 4 Hajj, I will gift you the reward of all of them if you agree to gift the reward of sigh to me. The youth agreed. Hadhrat Sufyan (May Allah shower His mercy on him) wholeheartedly gifted the reward of 4 Hajj to that youth. That night, he saw a dream that you have drawn such benefit from the sight of that youth that if it is distributed among all the people of Arafaat, all of them would become wealthy.

Translation of Hadith: The Holy Prophet (Sallallahu alaihi wa sallam) said: The person doing Jihaad and performing Hajj is a guest of Almighty Allah. If they pray, their prayer will be accepted and if they ask for forgiveness (Maghfirah) from Almighty Allah, they will be forgiven.

Translation of Hadith: The person who performs Hajj will perform intercession (shafa'at) of 400 of his relatives. After performing the Hajj he will become so pure from his sins as if he is just born of his mother .

Translation of Hadith: Angels shake hands with those Hajjis who go to Hajj using some means of conveyance and embrace those Hajjis who journey by foot

Translation of Hadith: For the Hajj who is riding a camel (i.e. some means of conveyance), for every step, there are 70 virtues and for the Hajji who is on foot, for every step, there are 700 virtues.

Translation of Hadith: When you meet a Hajji who has returned from Hajj, you first greet him with Salaam and shake hands and before that Hajji goes into his (or her) own house, request him (or her) to enter your house first, as the sins of that person have been forgiven.

Hadhrat Fudhail bin Ayaaz (May Allah shower His mercy on him) said: you should not go to the divine Mecca with Haraam and/or doubtful money. With Allah Ta'ala, returning even a single dime of Haraam money, which one has gotten is better than five Hajj which you have performed from Haraam and/or doubtful money.