

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLĀH, THE MOST GRACIOUS, THE MOST MERCIFUL

SECRETS OF THE ḤAJJ

WRITTEN BY
Āyatullāh al-‘Uzmā al-Ḥājj ash-Shaikh Ḥusain Mazāheri

TRANSLATED BY
Saleem Bhimji

SECRETS OF THE HAJJ

« اسرار حج »

WRITTEN BY Āyatullāh al-‘Uzmā al-Hājj ash-Shaykh Ḥusain Mazāherī

TRANSLATED BY Saleem Bhimji

EDITED BY Arifa Hudda

NATIONAL LIBRARY OF CANADA CATALOGUING IN PUBLICATION DATA

Mazāherī, Husain, 1934-
Secrets of the Hajj

Translation of : Isrār-e-Hajj.

Includes bibliographical references.

ISBN 1-894701-14-3

1. Muslim pilgrims and pilgrimages – Saudi arabia – Mecca.

I. Islamic Humanitarian Service. II. Title

BP187.3.M39 2002

297.3’52

C2002-900161-7



© Copyright 2002 Al-Fath Al-Mubin Publications
First Edition 1422 / 2002 | All Rights Reserved

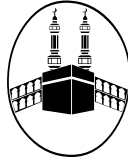
This book is sold subject to the condition that no part thereof shall by way of trade or otherwise be reproduced or otherwise circulated in any form or binding or cover other than what it is published in without the *prior written permission* of Al-Fath al-Mubin Publications except for purposes of tabligh and inviting others to the faith of al-Islām.

Those wishing to re-publish this work as a ‘*waqf*’ project or for any other purpose are humbly requested to contact the publishers.

DISTRIBUTED BY
ISLAMIC HUMANITARIAN SERVICE
81 Hollinger Crescent
Kitchener, Ontario, Canada, N2K-2Y8

e-mail: al-mubin@al-mubin.org
www.al-mubin.org

Table of Contents



7

Biography of the Author

9

Introduction

15

The First Stage of the Ḥajj

21

The Second Stage of the Ḥajj

51

The Third Stage of the Ḥajj

59

Talbiyyah upon Wearing the Iḥrām

61

Sketch of the Ka'bah and Sections Related to the Ḥājjī

67

Sketch of Jannatul Baqī and the Graves of the Members of the Family
of the Prophet as well as Renowned and Revered Companions

69

Sketch of Makkah, Maṣjid al-Ḥarām and some of the Surrounding Area

Biography of the Author

The author of this work, *Secrets of the Hajj*, is the grand Āyatullāh al-‘Uzma al-Ḥājj al-Shaikh Ḥusain Mazāherī. Born into a religious family in 1934 in the city of Isfahān, Iran, Āyatullāh Mazāherī was a mere 15 years old when he began his Islamic studies in the Ḥawza ‘Ilmiyyah of Isfahān. He completed his ‘Arabic studies under the guidance of the late Ḥājj Āghā Jamāl Khānsārī and Ḥājj Āghā Aḥmad Muqaddas. His higher studies were conducted under the guidance of Āyatullāh Khādimi, and Āyatullāh Fayyād.

Four years later, he moved to Qum to continue his studies under the supervision of the late scholar Āyatullāh Ḥājj Shaikh ‘Abd al-Jawād Jabal al-‘Āmuli, the late Marja‘ Āyatullāh al-‘Uzma al-Sayyid Shahāb al-Dīn Mar‘ashī Najafī, and the late Āyatullāh Shaikh Murtaḍā Ḥāeri.

For more than eight years, he studied Dars-e-Khārij under Āyatullāh al-‘Uzmā al-Ḥājj al-Sayyid Ḥusain Burūjerdī, and then ten years under Āyatullāh al-‘Uzma al-Ḥājj al-Sayyid Rūḥullāh Mūsawī Khumaynī, and twelve years under Āyatullāh al-‘Uzma al-Ḥājj al-Sayyid Muḥammad Muḥaqqiq Dāmād. He also studied the book *Al-Asfār* written by Mullah Ṣadra and *ash-Shifā* of Abū ‘Alī Sīnā under the late ‘Allāmah al-Sayyid Muḥammad Ḥusain Ṭabā‘ṭabā’ī - author of *Al-Mizān Fī Tafsīr al-Qur’ān*.

Since 1980, he has been teaching the higher classes of Fiqh and ‘Usūl, and he recently moved back to Isfahān to take over the responsibility of maintaining the Ḥawza ‘Ilmiyyah there.

This great teacher of Islamic Ethics has lectured extensively in Irān on ethics and spirituality. In addition to speaking and offering advice to the Muslims, many of his speeches have been compiled into books such as, *Jihad Bā Nafs (Struggle with the Soul - four volumes)*, *Upbringing of Children*, *Commentary on Duā al-Kumayl*, *Control of One’s Sexual Urges*, *Ma‘ād (Resurrection) in the Qur’ān*, and countless others.

Introduction

What follows in this short book is a glance at the secrets of the Ḥajj, as expounded by the great scholar and teacher of Akhlāq (Islāmic Etiquette) and ‘Irfān (Mysticism) - Āyatullāh al-‘Uẓma al-Ḥājj al-Shaikh Ḥusayn Mazāherī, presently living in Isfahān, Irān.

Ḥajj is one of the obligatory acts in Islām, which must be performed by each and every Muslim who is able to at least once in his or her lifetime if certain conditions are fulfilled. The books of aḥādīth are replete with wisdom from the Prophet of Islām and his twelve Successors (peace be upon all of them) concerning Ḥajj and the philosophical and mystical aspects behind the various acts performed. In the writing attributed to the sixth Imām, Ja‘far ibn Muḥammad al-Ṣādiq (peace be upon him) contained in *Lantern of the Path*¹, this noble personality explains Ḥajj in the following words:

“If you intend to go on pilgrimage, before resolving on it devote your heart to Allāh ﷻ, stripping it of every preoccupation and every barrier between you and Allāh ﷻ. Entrust all your affairs to your Creator and rely on Him in all your actions and moments of stillness. Surrender to His decree, decision and judgement. Abandon this world, repose, and all creation. Perform those duties which you are bound to fulfil for other people.

Do not rely on your provisions, the animal you will ride, your companions, your food, your youth nor your wealth, for fear that they will become your enemies and be harmful to you; in this way you will realize that there is no power, no strength, no might

¹ This book has been translated into English by Faḍlullah Hāeri, and was originally published by Zāhira Publications. The original title of the book in ‘Arabic is *Miṣbāḥ al-Shariyah wa Miḥṭāḥ al-Ḥaqīqah*.

except by the guardianship of Allāh ﷻ and His granting of success.

Prepare for the pilgrimage as someone who does not hope to return. Keep good company, and be diligent in observing all your obligations to Allāh ﷻ and the Holy Prophet. Take care to show courtesy, endurance, patience, thankfulness, compassion, and generosity - always putting others before yourself - even those who reject you. Then perform an ablution with the water of sincere repentance for wrong actions; and put on the robe of truthfulness, purity, humility and fear. By donning the garments of pilgrimage, withhold yourself from everything which hinders you from remembering Allāh ﷻ, or that may impede you from showing obedience to Him.

Fulfill His call with an answer whose meaning is clear, pure and sincere when you call on Him, holding on firmly to your belief in Him. Circumambulate with your heart along with the angels who circumambulate the Throne, just as you circumambulate with the Muslims who go around the Ka'bah. Hasten as you run in flight from your passion, freeing yourself of all your personal assumptions of strength and power. Leave your heedlessness and errors behind when you go out to Mina; do not desire what is unlawful for you and what you do not deserve.

Confess your errors at Arafāt - set out your contract with Allāh ﷻ by His Oneness, draw near to Him and fear Him at Muzdalifah. Climb with your soul to the highest assembly when you climb the mountain of Arafāt. Slit the throat of passion and greed in the sacrifice. Stone your appetites, baseness, vileness, and blameworthy actions when you stone the Pillar of 'Aqabah. Shave off your outward and inward faults when you shave your hair. Enter into the security of Allāh ﷻ, His protection, His veil,

His shelter and His watchfulness and abandon the pursuit of your desires by entering the Sacred Precinct. Visit the House, and walk around it to glorify the Master, His wisdom, His majesty and His power.

Embrace the Stone, being content with His decree and humble before His might. Leave everything that is other-than-Him in the valedictory circumambulating. Purify your soul and your innermost being for the meeting with Allāh ﷻ, on the day when you will meet Him when standing on al-Ṣafā'. Take on valour and courtesy from Allāh ﷻ by annihilating your attributes at al-Marwah. Be consistent in the conditions of your pilgrimage and fulfil the contract you have made with your Lord, by which you will have obliged yourself to Him on the Day of Judgement.

Know that Allāh ﷻ made the pilgrimage obligatory, and singled it out from all the acts of worship in respect of Himself when He said:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا...

“Pilgrimage to the House is incumbent upon men for the sake of Allāh, and [upon] everyone who is able to undertake the journey to it...” (3:97)

The Holy Prophet ﷺ established the organization of the rituals of pilgrimage, as preparation for and an indication of death, the grave, the resurrection and the Day of Judgement. In this lesson for mankind he discriminates between those who will enter the Garden and those who will enter the Fire, through his

demonstrating the pilgrimage rites from beginning to end, to those with intelligence and prudence.

It is hoped that this short booklet which elucidates on some of the subtle points of the Ḥajj will be of benefit to the brothers and sisters who are making this once in a lifetime journey to the holy cities of Makkah and Madinah. We pray that this small work is accepted by Allāh ﷻ, our Prophet Muḥammad ﷺ, his close friend, brother, and immediate successor Amīr al-Mo'minīn 'Alī ibn Abī Ṭālib, and the 11 Imāms from his family عليه السلام.

May this trip not only be a physical journey, but rather a journey of the inner soul towards self-purification and finally to the final abode – nearness to Allāh (SWT) in every way.

May Allāh hasten the return of our Mawlā and Master, Ṣāhib al-'Aṣr wa al-Zamān (may our souls be sacrificed for the dirt under his feet).

Saleem Bhimji
Translator



The entire journey of Hajj is a spirituality excursion that covers three stages:

The First Stage Cutting off affinity from all things with the exception of Allāh ﷻ in order to reach to Allāh ﷻ (سير من الخلق إلى الحق).

The Second Stage: Continuing towards Allāh ﷻ and strengthening the alliance (with Him), until one reaches to Allāh ﷻ and (the true) essence of worship (سير من الحق في الحق).

The Third Stage Once a person has reached to the level of perfection and has arrived at the stage of (true) worship, he then returns (to the people) to guide the creations of Allāh ﷻ towards Him: (سير من الحق إلى الخلق).



The First Stage of the Ḥajj

In the *first stage* above all other things, that which is the most important is repentance (*tawbah*) and to be vigilant. The meaning of repentance is to shun all devils and all forms of despotism, and turn back towards Allāh ﷻ. It means to disregard one's wishes, low desires and the lower soul (*al-Nafs al-Ammārah*) and proceed towards spirituality and the (higher) qualities (of a human being).

Completing all that was performed in the past such that there is no responsibility or obligation between Allāh ﷻ and His creations on the person's shoulders, the person leaves his city in such a state that not a single person is upset with him - except of course the Devil (*Shaiṭān*).

The meaning of being vigilant is that one focuses his attention on the grandeur and majesty of the House of Allāh ﷻ.

He focuses on the fact that it is the Creator and Maintainer of the Universe that has given him this opportunity (to perform the Ḥajj). He focuses on the fact that on this journey, he must not allow anyone or anything to aggravate him. He focuses on the fact that if he performs a Ḥajj that is accepted, then without doubt, he has reached to that level which mankind was created to reach to (the level of meeting Allāh ﷻ and the level of true worship). He focuses on the importance of performing all those things, which are obligatory to perform, such as the Ṣalāt, etc...

A woman performing the Ḥajj safeguards her modesty and her Islāmic attire (*ḥijāb*). She focuses on the importance of refraining from all sins, and she knows and understands that Allāh ﷻ does not accept the deeds of those who commit sins. The acceptance of all actions is connected to one’s piety (*taqwā*). Thus, Allāh ﷻ does not accept the Ḥajj from those people who commit sins:

﴿ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴾

“Verily Allāh only accepts from those who guard (against evil).”²

The person must keep in mind the importance of performing the recommended (*mustaḥab*) acts, most importantly of which is serving the creations of Allāh ﷻ, which is one of the ways that the obligatory (*wājib*) acts are accepted.

The person must keep in mind that especially during this journey, wherever he may be and in whatever state he is, he is constantly in the presence of Allāh ﷻ, the Noble Prophet ﷺ, and the Pure A’immah عليهم السلام (such as we are told in the Qur’ān):

﴿ قُلْ اَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ ﴾

“Say: Work! Allāh will see your work and (so will) His Messenger and the believers...”³

The person must keep in mind that using any forbidden (*ḥarām*) wealth or property on this trip – rather in any act of worship, will not lead to

² Sūrah al-Māidah (5), Verse 27

³ Sūrah al-Tawbah (9), Verse 105

anything except the accumulation of sins, transgression and misfortune in this world and in the next life.

After repentance and being vigilant, the person must also reach to a stage of emptiness and annihilation, such that if he can not reach to the level where he is able to remove all the detestable characteristics such as *jealousy, miserliness, pride, greatness, worship of the world, etc...* then he should at least try to acquire the praiseworthy characteristics such as *mercy, generosity, humility, asceticism, and freeing the soul from all that it is attached to* within himself.

A person should try to at least control those detestable attributes that he possesses and not allow them to take power over him.

Similarly, one must try to allow justice, equity and the fear of Allāh ﷻ to rule over himself such that unknowingly and on its own, the soul gains control in a way that all the obligatory (*wājib*) actions are performed and all sins are refrained from. This should be accomplished at least to the extent that these (positive traits) take control over one's *al-Nafs al-Ammārah* and over one's own wishes and desires, and do not drag the person towards sin.

Once this has been accomplished, then one, through the pleasures of the religion (Ṣalāt, fasting, recitation of Qur'ān, supplication, humility and humbleness while in the presence of Allāh ﷻ, pleasing the creations of Allāh ﷻ, etc...) and through seeking help by way of *Tawassul* to the Ahl al-Baīt ﷺ (it is better to go to Madinah after performing the Hajj, if one is able to), especially seeking help from *Imām Walī al-'Aṣr* (may Allāh hasten his noble return and may my soul and the souls of all of those of the universe be sacrificed for the dirt under his feet) and by the continuous recitation of *Ziyārat Jāmi'ah al-Kabīrah* which is one of the

best forms of *Tawassul* to the 12th Imam, one will reach to the level of glory and praise – meaning that our soul will become illuminated by the light (*Nūr*) of Allāh ﷻ.

﴿وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ﴾

“And we placed for him, a light (*Nūr*) by which he walks amongst the people...”⁴

In this blessed journey, while in the security of the Truth, one should be able to reach to a level of true servitude, where one can distinguish between good and bad, friend and enemy, and what Allāh ﷻ wants, from what one’s own evil soul wants...

﴿إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا﴾

“If you are careful of (your duty to) Allah, then He will grant you a distinction.”⁵

What is more important than which has been mentioned is at this stage, one must attain sincerity (*khulūs*). This means that in one’s heart and thoughts during this journey, nothing should remain except Allāh ﷻ, and the performance of the Ḥajj exactly as the way Prophet Ibrāhīm **a** performed it.

﴿وَجَهَّتْ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

⁴ Sūrah al-An’ām (6), Verse 122

⁵ Sūrah al-Anfāl (7), Verse 29

“Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of the polytheists.”⁶

The person should not perform Ḥajj simply for people to congratulate him; or, may Allāh ﷻ protect us, to make other people work hard and go through troubles, meaning his Ḥajj is not simply to use other people. In fact, his Ḥajj should not even be for Allāh ﷻ to bestow upon him, both in this world and in the next, blessings and bounties. Rather, all of his attention and focus on this journey must be for Allāh ﷻ, the goal of reaching to Him and to the true worship, such that no one else or anything will be in his sight except the pleasure of Allāh ﷻ.

﴿ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ﴾

“And no one has with him any blessing for which he should be rewarded, except the seeking of the pleasure of his Lord, the Most High.”⁷

In summary, at this stage, one’s intention must be sincere and there must not be anything of the worldly pleasure, in fact not even the pleasures of the next life should be in his sight. Just as the Qur’ān mentions, the best colour is the colour of Allāh ﷻ:

﴿ صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ﴾

“(Receive) the colour of Allah, and who is better than Allah in colouring?”⁸

⁶ Sūrah al-An’ām (6), Verse 79

⁷ Sūrah al-Lāil (92), Verses 19-20

⁸ Sūrah al-Baqarah (2), Verses 138

The worst of colours is the colour of conceit, and it is clear that if Allāh ﷻ forbid, through one's actions, speech, or if in one's heart or soul this trait is already there, then he has reached to the stage of disbelief (*kufr*):

﴿فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ الَّذِينَ هُمْ يُرَآؤُونَ وَ
يَمْنَعُونَ الْمَاعُونَ﴾

*“So woe to the praying ones, those who are unmindful of their prayers,
Who do (good) to be seen, And withhold the necessities of life.”*⁹

⁹ Sūrah al-Ma'ūn (107), Verses 4-7