

The Realities of Haj

By: Qazi Dr. Shaikh Abbas Borhany

PhD (USA), Shahadat al Aalamiyah (Najaf-Iraq), MA, LLM (Shariah)

Member Ulama Council of Pakistan

Those who are preparing for Haj, read it carefully

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History of Islam will always remember the meticulous contribution to the Sciences of Islam by **Syedna Hibatullah al Moeyyad al Shirazi** (d.470/1078 Qahera, Egypt) and his peerless student, **Syedna Abu Moin Hamiduddin Nasir Khusraw** (d.481, A.H. Yamgan). The mentor and the disciple both have left a vast collection of divine wisdom, for the benefits of the coming generations. After the demise of Syedna al Moayyad al Shirazi, the star of fortune of Syedna Abu Moin Hamiduddin Nasir Khusraw glowed fully, and he achieved the highest position in the Fatemi Dawat hierarchy. As Syedna al Moeyyad introduced his own status in the following words:

"Lav Kuntu A'sirtun Nabiya Mohammadan;

Ma Kuntu Aqsaru An Mada Salmanehi"

If I was during the era of Rasulallah(S), my status would be not less than Salman

Likewise, his pupil, Syedna Abu Moin Hamiduddin Nasir Khusraw indicates his lofty rank as follows:

"Mar Mira Aa Niha Dadand Key Salman Ra;

Nistam Man Chu Sulaiyman Key Chu Salmanam"

I was granted each benefit (in spirituality) which was bestowed to Salman ;although I am not parallel to Sulaiyman in power but not lesser in any manner to Salman.

He held command and power over two 'Jazair' simultaneously, viz Khurasan & Badakhshan, and known as the "Ruby of Badakhshan", while Bulkh was his hometown. He also looked after the affairs of 'Dawat' in the Central Asian region at large. Originality, learning, sincerity, enthusiastic faith, fearlessness, contempt for time servers and flatterers, and courage hardly to be found, so far as I know, in any other Farsi poet, these are the qualities of Syedna Nasir Khusraw, one of the leading dignitaries of the Fatemi Court, during the era of 18th Fatemi **Imam Al Mustansir** (d.487/1094, Qahera, Egypt). "Diw'an Nasir Khusraw" consists of thirty thousand verses, and is a collection of 'words of Hikmat' (divine wisdom). He was highly skilled not only in various branches of Muslim Sciences; which was necessary for a young gentleman of a noble family at that time, but in esoteric Knowledge too, he also had a command. Nasir Khusraw was, as he repeatedly tells in his verses, highly respected for his perfect command over numerous languages. This mastery is borne out by his "Diw'an". Nasir Khusraw did not write prose and poetry in praise of monarchs, or verses to gain worldly reward; rather his wordings teach us the importance of Hikmat, of the right word and the right faith. Nasir's "Diw'an" is, a treasure of Hikmat, even though one often feels sorry for the great intellectual, Hakim, Thinker, Philosopher and Guide, who had no one to share his lofty

thoughts with. It seems natural that the “Ruby of Badakhshan”, Nasir alludes Tawil; in scattered verses, of the central rites of Islam.

We find in his poetic collection a beautiful poem on the topic of Haj. Like all divine doctors, Syedna Nasir Khusraw laid great stress on the significance of balancing the Zahir and Batin. In his writing, this fact is visible, and each reader has endorsed that he expresses each Muaml’at of life in a way that one can understand the difference of attitude of Mumin and Munafiq.

He leads his readers and listeners slowly into the secrets of spiritual Haj: When one puts on the Ehr’am, the garment made of two white unstitched pieces of fabric, one should prohibit for himself everything, except the thought of Allah. The Call of the Haj, Labbaiyka should remind them of the meeting between Allah and His devotee, ie: the mysterious dialogue of love. The slaughtering of the sacrificial lamb in memory of Nabi Ibrahim’s sacrifice means, in Nasir’s interpretation, the slaughtering of the Nafs, the lower soul, the overcoming of one’s worldly wishes and lusts. The place of Nabi Ibrahim (A.S.) should remind the Zaeer of the supreme surrender, which Nabi Ibrahim (A.S.) performed by willingly agreeing to sacrifice his son. Only by following his example one can be called a true Muslim.

The seven Tawaf around Kabah should bring to the Zaeer’s mind how the hosts of Malaekat constantly offer Taw’af the Arshe ilahi, while the S’aey should free the heart from every thought of the other world, and teach Safa (purity) and Marwa (true virtue). Finally the farewell from Makkah should be like death; because it symbolizes the return from the Haj to the deserts and jungles of daily life. Unless one has not understood these inner aspects of the rites, it only becomes a ceremonial act. Dr. Alice C. Hunsberger, celebrated writer of “Nasir Khusraw: The Ruby of Badakhshan” has also translated following poem. He is a paramount scholar of Arabi and Farsi languages. Prof. Dr. Annemarie Schimmel, renowned German Scholar of Oriental Studies has penned down only the four beginning verses of the following poem of Syedna Nasir Khusraw, while, I have tried to translate the remaining part, which is as follow:

The Hujjaj arrived with reverence;
They were thankful to the Merciful Allah

While tired of experiencing the hardships of the Hijaz;
They rejoiced that they are saved from the torture of Hell

On their way to Makkah from Araf’at;
They repeatedly said: Labbaiyka with great respect

They have performed Haj & completed the Umrah;
Now, safely returning to their homelands

I took time to go and welcome them back;
Although a person of my caliber does not normally do so

*Amongst the Hujaj of this caravan;
I had a dear and very sincere friend*

*I asked him how he accomplished;
This very difficult and fearful trip*

*I informed him that since he had departed and left me alone;
All I could feel was regretful ness and sadness*

*Now, I am more than happy that you have performed the Haj;
And you are the only Haji in our homeland*

*Now, tell me, how was your performance?
How did you respect those Atab'at?*

*When you removed your clothes and wore the Ehr'am;
What were your inner feelings during those exciting moments?*

Did you absolutely avoid all the things that must be avoided?

*He replied No! I asked him: Did you say Labbaiyka;
With full Knowledge and great respect?*

*Did you listen to the command of Allah?
Or, obeyed as Ibrahim did?*

*He replied, No! I asked him: While you were in Araf'at;
When you stood so close to Allah*

*Did you have a chance to know Him?
Were you not eager to learn a bit of the Knowledge?*

*He replied, No! I asked him, when you performed the sacrifice;
Did you give from it, to the orphans and prisoners?*

*Did you first think of Allah?
And, did you then kill your selfishness?*

*He replied, No! I asked him when you walked in Baiytullah;
Just like the Ahli-Kahf and Raqim*

*He replied, No! I asked him: When he entered the Kabah;
Did you forget your self-centeredness? Did you fear the punishment of the Hereafter?*

*He replied, No! I asked him: When you hit the Shayateen with stones;
Did you think of them as evils? Did you then avoid wrong deeds?*

Did you kick off all your bad habits and evil wishes?

*He replied, No! I asked him when you left to offer Doa at Maqami Ibrahim;
Did you submit to Allah with firm determination?*

*Did you really submit to Allah?
Sincerely and with a strong conviction?*

*He replied, No! I asked him: When the time approached for Tawaf al Nisa, were you in a
hurry to perform it like an ostrich?*

*Were you reminded of all the Malaekat?
Who constantly circle round 'Arshi- ilahi'?*

*He replied, No! I asked him: During S'aey;
While you were running between Safa and Marwa, were you sure that you were sanctified
and purified?*

*He replied, No! I asked him. Now that you have returned from Makkah;
Are you feeling the pain on your departure from the Kabah*

*Did you bury your Nafs over there?
Were you impatient to get back?*

*He replied, No! "Of whatever you have asked me so far;
I have understood nothing*

*I said: O friend! You have not performed the Haj!
And, you have not obeyed Allah!*

*You went to Makkah and visited the Kabah!
Spent your money to buy the hardships of the desert!*

*If you wish to do Haj with perfection;
Go again and do it as I have instructed you!*

(1-"Diw'an-e-Nasir Khusraw", poem No. 141, beginning four verses translated by Prof. Dr. Annemarie Schimmel, while remaining are by the author; 2-"Diw'an-e-Nasir Khusraw", Edited by: Nasrullah Taqavi, Tehran, Iran)

O Fortunate Zaiyrin! I request you to kindly remember us in your Mubarak Dua, Jazakallah.

The Writer is Attorney at Law & Religious Scholar

Email:qazishkborhany@hotmail.com

Website:www.durrenajaf.com

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