

Sabaq of the Imam for Haj Passengers

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Those who are preparing to perform Haj, read it carefully.

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Haj is a lifetime achievement, so when anyone proceeds for it, he/she must prepare for it not only physically but spiritually too, and who can teach this lesson better than 'Son of Madinat al ilm'. Abi Abdullah Imam Jafar as Sadiq was observing the people performing Haj. He said:

"Many of them are just chanting, but very few are offering the true rituals with reverence".

Through your each act it must be visible that you are coming here to achieve Rehmat of Allah. Following thought provoking guidance, given by Imam Ali Zain al Abidin to Shaikh Abubakar Shibli (d. 946 A.D) is a valuable asset for each 'Haj-Zair'-passenger. He was a celebrated Sufi, born and brought up at Baghdad, but the native country of his parents was Khurasan. He followed 'Maliki' doctrine, and "Junaid" another famous Sufi was his mentor. After Haj, when Shibli returned home he visited the Imam, to pay respect, who in turned asked him the following questions:

Q. *Imam: Have you performed Haj, O Shibli?*

A. *Yes O son of Rasulallah(S).*

Q. *Imam: Did you stop at the 'Miq'at', remove the clothes, and perform the recommended Ghusul?*

A. *Shibli: Yes*

Q. *Imam: When you stopped at 'Miq'at', were you conscious that you were removing the clothes of Masiyah (disobedience) and wearing the clothes of T'at (obedience)?*

A. *Shibli: No*

Q. *And when you removed your dress were you conscious that you were leaving hypocrisy and worldly yearnings?*

A. *Shibli: No*

Q. *Imam: And when you took the Ghusul were you conscious that you were cleaning yourself from all sins and crimes?*

A. *Shibli: No*

Fatwa of Imam: *it means that you did not stop at 'Miq'at', nor removed clothes nor performed the Ghusul.*

Q. *Imam: Did you cleanse yourself and wore 'Ehram' and fulfill your Niyat of performing Haj?*

A. *Shibli: Yes*

Q. *Imam: When you offered the Niyat of Haj, were you clear in your mind that you are cleaning yourself with the Labbayk of the sincere Taubah?*

A. *Shibli: No*

Q. *Imam: when you wore the 'Ehram' were you clear in your mind that you were forbidding yourself what Allah has forbidden?*

A. Shibli: No.

Q. Imam: When you fulfilled the Wajib Haj, were you conscious that you have nullified all other promises, other than with Allah?

A. Shibli: No

Fatwa of Imam: You did not cleanse yourself, nor did you wear 'Ehram', nor did you fulfill the Wajib'at of Haj.

Q. Imam: Did you enter the 'Miq'at' and offer two Rak'at of the 'Ehram' and recited 'Talbiyah'.

A. Shibli: Yes

Q. Imam: When you entered the 'Miq'at', were you conscious that you had arrived as a visitor of Allah?

A. Shibli: No

Q. Imam: When you offered two Rak'at, were you conscious that you were trying to get closer to Allah with the best of acts from the Dua, and the biggest of good deeds from the acts of Ibadat?

A. Shibli: No

Q. Imam: When you recited the 'Talbiyah' were you conscious that you were talking to Allah with all obedience and you left all misdeeds?

A. Shibli: No

Fatwa of Imam: You did not enter 'Miq'at' nor did you offer Dua nor did you recite the 'Talbiyah'.

Q. Imam: When you entered the 'Haram', and saw the Kabah, did you offer Dua directly?

A. Shibli: Yes

Q. Imam: When you entered the 'Haram' were you conscious that you would never commit the sin of backbiting?

A. Shibli: No

Q. Imam: When you reached Makkah did you take the Niyat with all your heart and that you were in the presence of Allah?

A. Shibli: No

Fatwa of Imam: You have neither entered 'Haram', nor seen the Kabah, nor offered Dua

Q. Imam: Did you go round the Kabah and did you touch the 'Rukn', and did you make 'Sae'?

A. Shibli: yes

Q. Imam: And when you performed 'Sae' were you conscious during running that you were approaching quickly towards Allah?

A. Shibli: No

Fatwa of Imam: You did not offer 'Tawaf', nor did you touch 'Rukn', nor did you make 'Sae'.

Q. Imam: Did you kiss the 'Hajar al Aswad', and did you stand at the 'Maqam-e-Ibrahim' and offer two Rak'at at the site?

A. Shibli: Yes

Fatwa of Imam: Here the Imam gave a scream as if he was about to leave this world saying Ah! Ah! Whoever touches the 'Hajar al Aswad', it is as if he has shaken hands with Allah.

Then you did not destroy the reward of something whose sacredness has been made very great, and you did not spoil your handshake by disobedience and by grasping evil like the sinners.

Q. Imam asked: were you conscious while standing at 'Maqam-e-Ibrahim', that, you will put behind all your disobedience?

A. Shibli: No

Q. Imam: When you offered two Rak'at there, were you conscious that you were offering the Dua of Ibrahim and that you were humiliating Shait'an with your Dua?

A. Shibli: No

Fatwa of Imam: You did not stand at 'Maqam-e-Ibrahim' nor did you offer two Rak'at at the site.

Q. Imam: Did you visit the site of 'Zamzam', and did you drink it?

A. Shibli: Yes.

Q. Imam: were you conscious that when you saw the 'Zamzam' you were looking at obedience to Allah and closing your eyes to all disobediences?

A. Shibli: No.

Fatwa of Imam: You did not ignore it nor did you drink from the 'Zamzam'.

Q. Did you run between the 'Safa' and 'Marwa', and did you walk between it repeatedly?

A. Shibli: Yes.

Q. Imam: were you conscious that you were running between hope and fear?

A. Shibli: No

Fatwa of Imam: You did not run between 'Safa' and 'Marwa'.

Q. Imam: Did you go out to Mina?

A. Shibli: Yes.

Q. Imam: were you conscious of the fact that Muslims will remain safe from your tongue, your heart and your mind?

A. Shibli: No.

Fatwa of Imam: You did not go out to 'Mina'.

Q. Imam: Did you stay at 'Arafah', 'Jabal al Rahmah', and recognized the 'Wadi al Namirah' and offered Dua near 'Al Mail' and 'Al Jamar'at'?

A. Shibli: Yes

Q. Imam: Did you visualize by your stay at 'Arafah', "with Marifah"; and did you realize that your book of deeds was in the presence of Allah and He had full knowledge of your secrets and what is in your heart?

A. Shibli: No.

Q. Imam: And when you climbed the 'Jabal Al Rahmah' were you conscious of the fact that Allah showers mercy on all believers and that He will help the entire Ummah?

A. Shibli: No.

Q. Imam: At 'Wadi al Namirah' were you conscious that you would not command good until you practiced it yourself, and that you would not forbid evil until you leave it yourself?

Shibli: No

Q. Imam: And when you stopped at 'Alamaiyn' and 'Al Umara' were you conscious that the Malaekat were witnessing all your Ibadat and were guarding you together with your guardian Malaekat by the order of Allah?

A. Shibli No

Fatwa of Imam: then you did not stay at 'Araf'ah', nor visited 'Jabal al Rehmat', nor recognized the 'Wadi al Namirah', nor offered Dua.

Q. Imam: Did you pass between the two columns and offer two Rak'at prior to crossing 'Muzdalifah', and picked up pebbles and crossed 'Al Mashar al Haram'?

A. Shibli: Yes

Q. Imam: When you offered two Rak'at, were you conscious that you were offering Sal'at al Shukar within the ten nights, which removes every hardship and facilitates every ease?

A. Shibli: No.

Q. Imam: At the time of moving in between the two columns without deviating to the right or to the left, were you conscious that you would never deviate from the true religion with your heart and tongue nor with your limbs?

A. Shibli: No.

Q. Imam: When you walked through 'Muzdalifah' and picked up the pebbles, were you conscious that you have plucked off all acts of disobedience of which you had affirmed knowledge and accomplishment.

A. Shibli: No.

Q. Imam: When you walked in 'Al Mash'aril Haram', were you conscious to emboss your heart with the relationship of those who have Taqwa?

A. Shibli: No.

Fatwa of Imam: Then you did not pass between the two columns, nor did you offer the two Rak'at, nor walked into 'Muzdalifah', nor picked up the pebbles, nor walked in 'Al Mash'ar al Haram'.

Q. Imam: When you arrived in 'Mina', did you throw stones at the 'Jamar'at', shaved your head, made the sacrifice, offered Sal'at in 'Masjid al Kheef', and returned to Makkah to finally perform the 'Tawaf al Nisa'?

A. Shibli: Yes

Q. Imam: When you reached 'Mina' and stoned the 'Jamar'at', were you conscious that you have attained your goal, and that your Lord has fulfilled all your needs?

A. Shibli: No.

Q. Imam: And when you stoned the 'Jamar'at', were you conscious that you had attacked your enemy Iblees, and by completing this act you had challenged him?

A. Shibli: No.

Q. Imam: And when you shaved your head, were you conscious that you had purified yourself from all filth, and from all the sins and injustices, just like a new born baby.

A. Shibli: No.

Q. Imam: And when you slaughtered your 'Hadiya' were you conscious that you were cutting the artery of greed by holding fast to the reality of Taqwa and that you are following the Sunnat of Ibrahim (A.S.), when he was prepared to slaughter his son, apple of his eyes, through which he established the Sunnat of gaining nearness to Allah for coming generations?

A. Shibli: No.

Q. Imam: And when you returned to Makkah and performed 'Taw'af al Wada', were you conscious that you had returned with the Rehmat and achieved nearness to Him?

A. Shibli: No.

***Fatwa of Imam:** Then you did not reach Mina nor did you pelt the 'Jamar'at', nor did you shave your head, or you slaughtered the 'Hadiya', or offer Sal'at in the 'Masjid al-Kheef' nor did you return to Makkah and perform the 'Taw'af al Nis'a'.*

O Shibli! Go back, because you have not performed Haj!

At the culmination of this session, Shibli started to cry with tears of sorrow, because of what he had neglected in his Haj. He continued to learn the secrets of Haj, until he could perform the Haj, through Imami-Talim and sacred understanding.

(1-"Al Tuhfat al Siniyah", Syed Abdullah al Jazairi, d.1180 H., p. 184,manuscript, Aastanai Quds Library, Mashad-Iran; 2-"Mustadrak al Wasail", p.166, vol. 10, Mussasat al Ahl al Bait, Beirut; 3- 'Hujjat al Jazirah' of Khurasan and Badakhshan, Syedna Abu Moin Hamiduddin Nasir Khusraw, a prince among the galaxy of scholars was highly inspired by the Talim of the Imam, so he had composed the above episode in Farsi poem, which is available in his 'Diw'an'.)

O fortunate Zairin-e-Kir'am! Kindly remember us in your Mubarak Dua, Jazakallah.

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