



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Nahj al-Balagha

Teacher: Sayed Mohammad-Baqer al-Qazwini

Lesson: 15

Topic: Sermon #1 (Continuance): Wonders of the Hajj

Other descriptions Amir al-Muminin عليه السلام gives for the Quran:

6<sup>th</sup>. Muhkam & Mutashabih (solid and unsolid) verses

7<sup>th</sup>. Mujmal & Mubayyan.

- The most common meaning of *Mutashabih*: the word's meaning is clear, but the content contains vagueness (*Mutashabih*=ambiguous).

**Q. Why the Quran contains *Mutashabih* verses? Isn't it *Tibyan* (explanation) of everything?**

**Reason 1:** No one can say, "The book of God is enough for us." God has deliberately done that, so people are forced to go to the path of Ahlulbayt عليهم السلام, who have the knowledge of the Quran. It's a way to pressure people to go to the right door.

**Reason 2:** To test people. There are multiple meanings for an ambiguous verse. Now one has this opportunity to insert his own. Here is the place of test to see whether we follow our own opinion or the opinion of the true interpreters of the Quran (Ahlulbayt عليهم السلام).

**Mujmal** verses: don't tell you the limits of something. The Quran says: "Pray!" But how?

Imam عليه السلام concludes this sermon with the Hajj.

« وَفَرَضَ عَلَيْكُمْ حَجَّ بَيْتِهِ الْحَرَامِ »

Allah has obligated you to go to His sacred House.

**Hajj** literally: « قصد » make the intention to do something.

In the Hajj, your destination is Kaaba. Since you intend to do that, the whole journey is called Hajj.

« الَّذِي جَعَلَهُ قِبْلَةً لِلْأَنَامِ »



*The direction of worship, not for Muslims only, but for all the creation.*

Two Qiblas in the history of monotheistic faith:

1<sup>st</sup>. Kaaba in Mecca

2<sup>nd</sup>. The Jerusalem

«يَرِدُونَهُ وَرُودَ الْأَنْعَامِ»

In Arabic, when too thirsty animals in the desert enter an oasis of water, it is described as “ورود الأنعام”. So, humans are spiritually thirsty and go there to be relieved.

«وَيَأْلَهُونَ إِلَيْهِ وُلُوهَ الْحَمَامِ»

Just like pigeons they flock from all over the world towards it. “يألهون” comes from “ا-ل-ه”, the same root as the word “الله”.

### The meanings of *ilah* (إله):

1. Being in complete awe and hesitation (أله=تَحَيَّرَ)

- Allah is given this name because He is the One you are completely hesitant and clueless about.
- That’s because we can never grasp the essence of God. Allah is infinite, and a finite entity can't embrace an infinite.
- That’s why the more you are in awe, the more you actually come to know Allah.
- That’s why in hadiths, we see Imams عليه السلام return the affirmative attributes of Allah to *Sifat Salbiyya* (negative attributes). When we say Allah is powerful, all we know is that He is not weak.

2. To worship: Allah is the one to be worshiped.

3. To run toward something and seek refuge in it. (The meaning that Imam Ali عليه السلام uses)

«وَجَعَلَهُ سُبْحَانَهُ عَلَامَةً لِّتَوَاضِعِهِمْ لِعَظَمَتِهِ وَإِدْعَائِهِمْ لِعِزَّتِهِ»

The goal of going to Kaaba is to achieve humbleness and submissiveness to the greatness of Allah in our hearts.

«وَاخْتَارَ مِنْ خَلْقِهِ سَمَاعاً أَجَابُوا إِلَيْهِ دَعْوَتَهُ وَصَدَّقُوا كَلِمَتَهُ»

Those who go to Hajj, in fact, it’s by the invitation of Allah SWT that you fulfilled before you were born (in the world of particles).

In the World of Particles, Allah made a covenant with us.

In a hadith: Allah asked him to call people for Hajj after Ibrahim finished rebuilding Kaaba.

The hadith: People behind seven seas and oceans heard his call, including people who were alive then, the fetus, and those who were not born yet.



The hadith: If you responded once, “*Labbayk Ya Ibrahim*”, Allah wrote one Hajj for you. The more you responded, the more pilgrimages.

It doesn't defy our free will (predetermination):

- The overall idea: Allah using His knowledge of the future, inspired that person in the World of Particles to answer the call, for example, three times. (a pre-reflection of what we will choose in this life.)

ImamSadiq.tv

«وَوَقُفُوا مَوَاقِفَ أَنْبِيَائِهِ»

ImamSadiq.tv

The beauty of Hajj is that all prophets have passed by that land. Seventy prophets are buried in *Hijr Ismael*.

«وَوَسَّيْتُمْ بِمَلَانِكْتِهِ الْمُطِيفِينَ بِعَرْشِهِ»

When you circulate around the Kaaba, you are syncing yourself with the Angels of Allah doing the circumambulation around the Throne of God.

### Q. Given the political situation and Saudi-Yemeni war, is it still permissible to go on Hajj?

A1. The same situations ruled the time of Imams عليه السلام, and the tyrant rulers were in charge, but Imams عليه السلام didn't ban the Hajj.

A2. If going to Hajj directly supports an oppressor killing an innocent one, don't go because the sanctity of human life is more important. But generally speaking, it's not the case.

ImamSadiq.tv

ImamSadiq.tv

ImamSadiq.tv

Conclusion: a sermon from Amir al-Muminin عليه السلام on Hajj and a hadith from Imam al-Sajjad عليه السلام.

An excerpt of Sermon 192 (known as *al-Qasi'a*):

«أَلَا تَرَوْنَ أَنَّ اللَّهَ سُبْحَانَهُ اخْتَبَرَ الْأَوَّلِينَ مِنْ لَدُنْ آدَمَ إِلَى الْآخِرِينَ مِنْ هَذَا الْعَالَمِ بِأَحْجَارٍ لَا تَصُرُّ وَلَا تَنْفَعُ  
وَلَا تُبْصِرُ وَلَا تَسْمَعُ»

*Don't you see that Allah has tested humanity since the days of Adam until the end of times through pieces of rocks which neither harm nor benefit nor do they see or hear?*

- Then see where Allah chose the site of his sacred house. In the worst of the locations, there is nothing vacation-style about it. An isolated desert that even camels and horses went there with difficulty.
- Only those who really want to go for Allah went to Hajj with those difficulties. Hadith: People will go to Hajj for fun at the end of time.
- Allah SWT here gives us a visual of a typical pilgrim back then.

ImamSadiq.tv

ImamSadiq.tv

ImamSadiq.tv



«يَهْلُونَ لِلَّهِ حَوْلَهُ وَيَزْمُونَ عَلَى أَقْدَامِهِمْ سُعْتًا غُبْرًا»

After two or three weeks, pilgrims arrive at Mecca while their hair is full of dust in a miserable condition...

We must do hajj to remove arrogance and *takabbur* from our hearts.

Some inner secrets of hajj rituals:

- When you remove the clothes, intend to remove all sins from life
- When between Safa and Marwa, once make the intention of running toward Allah with hope and the other running from Allah with fear (Khawf and Raja), etc.
- Islam is based on a set of symbols because the human mind interacts through symbols.

The end of the first sermon.