

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

We seek forgiveness from Allah
We stand witness to Allah that there is no God but Him
That Muhammad (saww) is his slave and messenger

Birth of Hazrat Isa

- In Surah Maryam verse 19:33, the Holy Quran states:

(Hazrat Isa said :) Peace be on me, the day I was born, and the day I die, and the day I am raised up alive!

- The implication of the verse is that there is no harm in celebrating the birth of our Prophet Isa.

Keeping Turbah with the corpse

There was an adulteress who used to destroy her illegitimate issues by putting them in the oven for fear of her family members. Except for her mother no one knew of her misdeeds. When she died and people tried to bury her, the earth did not accept her and threw her out. When they tried to bury her at another place the same thing happened. The problem was presented to Imam Ja'far as-Sadiq (a.s.) and he asked her mother which sin she had committed. When the mother confessed, Imam (a.s.) said that earth would never accept her because she used to punish Allah's creatures with the punishment that only Allah has the right to punish (That is, burning alive). Then Imam (a.s.) told them to place a little turbah in her grave. This was done and then the earth did not convulse when she was buried in it. (Mustanadush Shia)

The importance of Kaabah

Philosophy behind the names of Kaabah

- In the Holy Quran verse 3:96, Allah swt says:

*The first House established for the people was that at Bekka, a place holy,
and a guidance to all beings.*

- A Jew delegation once asked Rasulullah saaw the reason kaabah been called 'kaaabah' Rasulullah saaw replied because it is the center of 'dunia'.
[Bihar al anwar vol 96 pg 57.]
- Imam Ridha (as) explained the reason why the 'House' kaabah is situated at the centre of the earth. He said that this is the case because the creation of this earth started from it.
[Bihar al anwar vol 96 pg 57.]
- Someone once asked Imam Sadiq, "Why is Kaabah called Kaabah?" Imam replied, "Kaabah is a derivative of a word meaning a cube or four sided." He then asked, "Why is it a cube?" Imam replied, "Because the Kaabah is parallel to the Bayt ul Mamoor and Bayt ul Mamoor is a cube." Then the man asked, "Why is Bayt ul Mamoor a cubicle?" The Imam said, "Because Bayt ul Mamoor is parallel to the Arsh of Allah and the Arsh of Allah is a cube." Then the man asked again, "Why is the arsh of Allah a cube?" The Imam replied, "Verily Islam is based on four kalimah: Subhanallah, Alhumdullilah, La ilaha illallah, and Allah O Akbar (Tashibat al arba)".¹
Bihar al anwar vol 96 pg 57.
- Kaabah is also called Baytullah. The literal meaning of the Arabic word Bayt is '**to spend the night in**' (Lisan al 'Arabi). Imam Ali (as) the one and only spent three days in Kaabah. When his mother Fatimah binte Asad brought Imam Ali out she was asked if she had already named her son. She answered his name is 'Ali'. Then she explained that while she was inside Kaabah she heard voices telling her to name the boy 'Ali'
- In the Holy Quran, Kaabah has been referred to in different contexts.

¹ It is mustuhab to recite these four kalima in the third and four rakat of the daily prayers.

Tafseer Class (Reopened) - Notes
Session 05- Friday, 22 Dec 2006

- The Holy Quran has called it the first house where this is taken to mean as the house of worship. In Surah Maida 5:97, the Holy Quran says:

*God has appointed the Kaabah, the Holy House, as an establishment for men,
and the holy month, the offering and the necklaces
that you may know that God knows all that is in the heavens and in the earth,
and that God has knowledge of everything.*

- In Surah Hajj verse 22:29, Allah swt has referred to Kaabah as the ancient house. Allah swt says:

*Let them finish with their self-neglect and let them fulfill their vows, and go about the
Ancient House.*

- In the above verse the Arabic word *Ateeq* is used which means ‘ancient’.
- It has been narrated that Abi Ja’far [Imam Muhammad Ibn ‘Ali al-Baqir] (peace be upon him) was asked, “Why is it (the Ka’bah) named Baitul ‘Atiq (the Emancipated House)?” The Imam replied: “Because this house is free and emancipated from people and was never under the ownership of anyone.” [Biharul Anwar, Volume 96, Page 59]

Kaabah is protected by its Lord

- The Year of the Elephant was celebrated in Arabian history. It was known as the Year of the Elephant because that year, Abraha, the vice-regent of Ethiopia in Yemen attacked Mecca with an elephant with the intention of destroying the Kaabah. Abraha had made a grand temple in Sana`a. He wanted to divert all the attention from the Kaabah to his Cathedral. Abraha began planning an attack on the Kaabah. He assembled a huge army, which was to be lead by himself, on the back of an elephant. On the way to Mecca, some tribes attacked Abraha's army, but were easily defeated, and one of their chiefs, Nufayl was captured. As a ransom for his life, he was told to guide the army to Mecca. When Abraha reached Ta'if, it's inhabitants rushed out to meet the army, afraid that Abraha might mistake their temple of al-Lat as the Kaabah

Tafseer Class (Reopened) - Notes
Session 05- Friday, 22 Dec 2006

and destroy it. They told Abraha that he had not yet reached his destination and offered him a guide, which Abraha accepted. However, the guide died at a place called Mughammis, about two miles south of Mecca, and was buried there. From Mughammis, Abraha first sent a detachment of horse to the outskirts of Mecca. They plundered the inhabitants there and sent everything back to Abraha. This included 200 camels that belonged to `Abdul Muttalib. Abraha then sent a messenger to Mecca with the message that the Abyssinian army had not come for war, but only to destroy the Kaabah, and if bloodshed was to be avoided, the inhabitants of Mecca should send their leader to the Abyssinian camp. Although Mecca had no leader after division of responsibilities between the two clans, `Abdul Muttalib was considered the greatest authority in Mecca. Therefore, `Abdul Muttalib and one of his sons went to the Abyssinian camp. When Abraha saw him, he was so impressed by his appearance, he rose from his seat to greet him. He sat beside him on the carpet and asked the interpreter to inquire if he had any favor to ask. `Abdul Muttalib replied that he wanted that his camels be returned to him. This answer surprised Abraha, and said he was disappointed that the camels meant more to `Abdul Muttalib than his religion. `Abdul Muttalib replied: "I am the lord of the camel, and the Kaabah likewise has a Lord who will defend it." "He cannot defend it from me," replied Abraha. "We shall see," said `Abdul Muttalib, "But give me my camels." The camels were returned. `Abdul Muttalib went back, and along with the other Makkans, prayed to Allah (SWT) to help them and to protect the Kaabah. He then advised the Makkans to take safety on the hills surrounding the city. The next day, Abraha and his army go ready to march towards Mecca. The elephant was to lead the army from the front. However, Nufayl, the reluctant guide, had learnt some of the words used to command the elephant, and when Unays (keeper of the elephant) was unaware, he commanded the elephant to kneel. When Unays saw this happening, he ordered it to get up. But Nufayl's command had coincided with a command more powerful than any man's -- Allah (SWT)'s command. They beat the elephant with iron bars, poked hooks in his belly, but the elephant would just not move. Finally, they decided to first march toward Yemen then turn back. At this, the Elephant rose immediately, but no sooner were they facing Mecca that the elephant once again knelt. This was a clear sign for Abraha to turn back, but he was blinded by his personal ambition. It was too late now. Above, a great wave of darkness swept over them from the direction of the sea. The air above their heads, as high as they could see was full of birds. These birds moved like swifts, each carrying three pebbles, one in its mouth and one between the claws of each foot. The birds pelted the army of Abraha with these pebbles, piercing even their coats of armor. Each pebble killed the man it struck, and the flesh began to rot. The plan was a complete disaster. Abraha's army was routed. Thus, Mecca and the Holy Kaabah were saved by Allah (swt).

- The above story is also referred in the Holy Quran under the chapter 'Feel'.²

² It should be noted that when saying *salat* Surah Feel should always be combined with Surah Quraysh and not recited in isolation.

Imam Ali explaining why Kaabah is built in the middle of the desert

- Imam Ali in a beautiful sermon known as the sermon of disparagement or al-khutbah al Qasiah (sermon 192 of Nahjul Balagah) explains why Kaabah is built in the the middle of rugged land. The sermon is as follows:

Do you not see that Allah, the Glorified, has tried all the people among those who came before, beginning with Adam, up to the last ones in this world with stones which yield neither benefit nor harm, which neither see nor hear. He made those stones into His sacred house which He made a standby for the people. He placed it in the most rugged stony part of the earth and on a highland with least soil thereon, among the most narrow valleys between rough mountains, soft sandy plains, springs of scanty water and scattered habitants, where neither camels nor horses nor cows and sheep can prosper.

Then He commanded Adam and his sons to turn their attention towards it. In this way it became the centre of their journey in seeking pastures and the rendezvous for meeting of their carrier-beasts, so that human spirits hasten towards it from distant waterless deserts, deep and low lying valleys and scattered islands in the seas. They shake their shoulders in humbleness, recite the slogan of having reached His audience, march with swift feet, and have dishevelled hair and dusted faces. They throw their pieces of cloth on their backs, they have marred the beauty of their faces by leaving the hair uncut as a matter of great test, severe tribulation, open trial, and extreme refining. Allah has made it a means to His mercy and an approach to His Paradise.

If Allah, the Glorified, had placed His sacred House and His great signs among plantations, streams, soft and level plains, plenty of trees, an abundance of fruits, a thick population, close habitats, golden wheat, lush gardens, green land, watered plains, thriving orchards and crowded streets, the amount of recompense would have decreased because of the lightness of the trial. If the foundation on which the House is borne and the stones with which it has been raised had been of green emerald and red rubies, and there had been brightness and effulgence, then this would have lessened the action of doubts in the breasts, would have dismissed the effect of Satan's activity from the hearts, and would have stopped the surging of misgivings in people. But Allah tries His creatures by means of different troubles, wants them to render worship through hardships and involves them in distresses, all in order to extract out vanity from their hearts, to settle down humbleness in their spirits and to make all this an open door for His favours and an easy means for His forgiveness (for their sins).

Safety of the Sanctuary (Haram)

- In Surah Baqarah verse 2:125, Allah swt says:

And when We appointed the House to be a place of visitation for the people, and a sanctuary, and: 'Take to yourselves Abraham's station for a place of prayer. And We made covenant with Abraham and Ishmael: 'Purify My House for those that shall go about it and those that cleave to it, to those who bow and prostrate themselves.

- It has been narrated from 'Abdullah Ibn Sanan from Abi 'Abdillah [Imam Ja'far Ibn Muhammad as-Sadiq] (peace be upon him) that he asked, "What is the meaning of His words:

{وَمَنْ دَخَلَهُ كَانَ آمِنًا}

{And whosoever enters into it (the Haram), does so in safety.}_

Does this refer to the Kaabah or the entire Sanctuary (Haram)?"

The Imam (peace be upon him) replied, "A person who enters into the Sanctuary (Haram) seeking protection, shall remain protected; whoever from amongst the true believers enters into the Sanctuary (Haram) seeking protection from the wrath of Allah shall be protected from it; and whichever wild and domestic animal or bird enters into the Sanctuary (Haram) will be protected from being disturbed and bothered until it leaves the Sanctuary (Haram)." [Biharul Anwar, Volume 96, Page 74]

- Imam Husain shortened his Hajj and left Kaabah because he wanted to maintain the sanctity of Kaabah as Yazid had sent forty of his men with daggers to assassinate Imam Hussain (as). Indeed the Holy Imam instead of offering sacrifice in Mecca offered the greatest sacrifice in the land of Kerbela!

The Success and Perpetuity of Islam

- In Surah Hajj verse 22:27, Allah swt says:

And proclaim men the Pilgrimage, and they shall come unto thee on foot and upon every lean beast, they shall come from every deep ravine.

- It has been narrated from Abi ‘Abdillah [Imam Ja’far Ibn Muhammad as-Sadiq] (peace be upon him) who said,

لَا يَزَالُ الدِّينُ قَائِمًا مَا قَامَتِ الْكَعْبَةُ.

“As long as the Kaabah is standing, the religion (of al-Islam) will remain standing.”

[Biharul Anwar, Volume 96 Page 57]

The importance of Hajj

The Holy Quran exhorts Hajj

- In verse 51:50 it is stated in the Holy Quran:

Therefore flee unto God! I am a clear warner from Him to you.

- According to tradition, our Imam has said that in the above verse fleeing to Allah means performing Hajj.

Tafseer Class (Reopened) - Notes
Session 05- Friday, 22 Dec 2006

- In Surah Munafiqeen verse 63:10, Allah swt says:

*Expend of what We have provided you before death comes upon one of you
and he says, O my Lord, if only Thou wouldst defer me unto a near term,
so that I may make freewill offering, and so I may become one of the righteous.*

- According to Imam Sadiq the charity mentioned in the above verse refers to Hajj.

Benefits of Hajj

- It has been narrated from al-Ridha [Imam ‘Ali Ibn Musa] (peace be upon him) that he said,

مَا رَأَيْتُ شَيْئًا أَسْرَعَ غِنًىً وَلَا أَنْفَى لِّلْفَقْرِ مِنْ إِدْمَانِ الْحَجِّ.

“I have not seen a single thing which makes a person free from want (financially secure) quicker, nor which is more effective in removing poverty, than continuously performing the Hajj (year after year).”

[Biharul Anwar, Volume 74, Page 318]

- Abu Bassir quoted Imam Sadiq (as) as saying, “One dirham spent on Hajj is better than two million dirhams to be given for Allah’s sake.” [al-Wafi, vol 2 Chapter Hajj p. 47 Section 16]
- The Holy Prophet said, “If one possesses wealth equal to Jabal Qubais such wealth is still not equivalent to the amount that is spent on Hajj every year. A dirham spent on Hajj is equal to dirhams spent in the path of Allah.” [Bihar al-Anwar Chapter 96]

**Neglecting the duty of Hajj for no valid reason is a Greater Sin
(*Gunah Kabeera*)**

- Deferring Hajj is not recommended. In Surah TaHa verse 20:124, Allah swt says:

But whosoever turns away from My remembrance, his shall be a life of narrowness, and on the Resurrection Day, We shall raise him blind.

- Imam Sadiq was asked as to who this verse referred to. Imam answered it refers to those who do not perform Hajj even though they are able to do so.
- Ishaq Ibne Ammar narrates from Imam Ja'far as-Sadiq (a.s.) that he said, "One who dies (without performing Hajj) while he was healthy and wealthy is like the one regarding whom Allah says that, 'We shall raise him blind in Qiyamat.'" Ishaq was surprised and he asked Imam (a.s.) whether that person will be actually blind in Qiyamat? Imam (a.s.) said, "Yes! Allah will blind him from seeing the path to Paradise."
(Wasaelush Shia)
- In Surah Ali Imran, verse 3:97, Allah swt says:

—

In it is clear signs, the standing place of Ibrahim, and whoever enters it shall be secure. It is the duty of all men towards God to come to the House a pilgrim, if he is able to make his way there. As for the unbeliever, God is All-sufficient nor needs any being.

- In the above verse kafara is tantamount to the one who does not perform Hajj even if he is able to do so.
- Zarih Muharibi writes in his Sahih a tradition from Imam Ja'far as-Sadiq (a.s.): "If a person dies without performing the obligatory Hajj while there was nothing that prevented him from doing so, that is, he was not having any need or problem and neither was he sick and nor any strong person stood in his way, then Allah shall raise him in Qiyamat with the Christians or Jews."
(Wasaelush Shia Vol. 8 Pg. 20)

- Imam (as) also said: "A person who delays Hajj intentionally till such a time that he dies, will be raised by Almighty Allah on the day of Qiyamat in the form of a Jew or a Christian."
(Wasaelush Shia Vol. 8 Pg. 21)

The meaning of *Hayya ala salat, hayya alal falah* and *hayya ala khayril amal*

- Imam Baqir (as) was asked what was the philosophy behind the name of Hajj. The Imam replied, "The literal meaning of the Arabic word 'Hajj' is *al falah* or victory. When one performs Hajj he has succeeded. That is why Hajj is called *falah*."
Bihar al anwar vol 96 pg 2.
- This is **one of the** reason why in azan and iqamah we recite *hayya alal falah*.
- When the Holy Prophet performed Pilgrimage he called people towards the wilayah of Ali.
- *Hayya ala salat* means '**hasten** towards prayers' As discussed before, *Hayya alal falah* means admonishing towards Hajj. However, the most important call is *Hayya ala khayril amal* which refers to the wilayah of Imam Ali (as).
- It is this call which our Holy Prophet made after the farewell Pilgrimage. At Ghadir he lifted Imam Ali's hand and said: *Man Kunta Mola fi Haza Aliyyan Mola*, i.e. Ali is the **Master** of those for whom I am the **Master**. This was clearly the call towards the wilayah of Ali (as).
- Ibrahim called mankind to Pilgrimage whilst the Holy Prophet called mankind towards the completion of religion which was the wilayah of Ali (as). Indeed without the wilayah of Ali, religion is incomplete.
- The words *Khayril amal* mean 'the best deed'. This best deed is the one which makes deen complete and is the one which makes deen perfected. This deed is the wilayah of Ali (as).

Dialogue on Hajj between Imam Zayn-ul Abidin (a.s) and Shibli

The dialogue below between Imam Zayn ul Abidin (as) and Shibli illustrates that everyone's Hajj is not accepted. There are certain conditions which need to be satisfied for the acceptance of Hajj and we should keep these in mind when performing Hajj.

Imam Zayn ul-Abidin Sajjad- (a.s) was received by Shibli when he was back from Hajj and the following dialogue occurred between them:

Tafseer Class (Reopened) - Notes
Session 05- Friday, 22 Dec 2006

The Imam: Did you perform Hajj, Shibli?

Shibli: Yes, son of Allah's Messenger, I did.

The Imam: You stopped at Miqat, put off your sewn clothes, and washed yourself, did you not?

Shibli: Yes, I did.

The Imam: As you stopped at Miqat, **did you intend to put off the garment of disobedience (to God) and put on a garment of obedience (to Him)?**

Shibli: No, I did not.

The Imam: As you put off your sewn clothes, **did you intend to get rid of ostentation, hypocrisy, and intrusion in suspicious matters?**

Shibli: No, I did not?

The Imam: As you washed yourself, **did you intend to wash yourself from sins and offenses?**

Shibli: No, I did not.

The Imam: In that case, you did not really stop at Miqat, put off your sewn cloths, and wash yourself. You washed yourself thoroughly, entered the state of Ihram, and intended to perform Hajj, did you not?

Shibli: Yes, I did.

The Imam: As you washed yourself thoroughly, entered the state of Ihram, and intended to perform Hajj, **did you intend to wash yourself thoroughly with pure repentance to Allah?**

Shibli: No, I did not.

The Imam: As you entered the state of Ihram, **did you intend to abstain from every matter that Allah deems unlawful?**

Shibli: No, I did not.

The Imam: As you intended to perform Hajj, **did you intend to get rid of any pledge that you took with anyone other than Allah?**

Shibli: No, I did not.

The Imam: In that case, you did not wash yourself thoroughly, enter the state of Ihram, or intend to perform Hajj. Did you enter Miqat, offer the two-Rakat prayer of Ihram, and say Labbayk (Talbiya)?

Shibli: Yes, I did.

The Imam: As you entered Miqat, **did you intend to meet all the qualifications of the visitation of the Sacred House of Allah?**

Shibli: No, I did not.

The Imam: As you offered the two-Rakat prayer, **did you intend to seek nearness to Allah through the best deeds such as prayers and the deeds by which servants of Allah can obtain His rewards?**

Shibli: No, I did not.

Tafseer Class (Reopened) - Notes
Session 05- Friday, 22 Dec 2006

The Imam: As you said Labbayk, **did you intend to utter any statement of obedience to Allah**

and shut your mouth against any statement of disobedience to Him?

Shibli: No, I did not.

The Imam: In that case, you did not enter Miqat, offer the two-Rakat prayer of Ihram, or say Labbayk. You entered the Sacred Precinct, saw the Kaaba, and offered prayers there, did you not?

Shibli: Yes, I did.

The Imam: As you entered the Sacred Precinct, **did you intend to abstain from backbiting any individual of Islam?**

Shibli: No, I did not.

The Imam: As you arrived in Mecca, **did you intend to direct towards Allah and no one else?**

Shibli: No, I did not.

The Imam: In that case, you did not really enter the Sacred Precinct, see the Kaaba, or offer prayers.

You circumambulated the Holy House, touched the corners, and performed the Sa'y, did you not?

Shibli: Yes, I did.

The Imam: As you performed the Tawaaf,, **did you intend to seek refuge of Allah (from the trickeries of Satan and evil temptations) and that He, the Knower of the unseen, knew this from you?**

Shibli: No, I did not.

The Imam: In that case, you did not really circumambulate the Holy House, touch its corner, or perform the Sa'y. You caressed the Black Stone, stopped at the standing-place of Ibrahim (a.s), and

offered a two-Rakat prayer there, did you not?

Shibli: Yes, I did.

The Imam (a.s) then cried so loudly and said:

To caress the Black Stone is to shake hands with Allah. Look, poor man, do not ever waste the

reward for the thing that is greatly sacred and do not breach your caressing by acts of violation (of God's instructions) and seizure of illegal things, just like the sinful.

As you stopped at the standing-place of Ibrahim (a.s), **did you intend to stop at every act of obedience (to God) and leave every act of disobedience (to Him)?**

Shibli: No, I did not.

The Imam: As you offered the two-Rakat prayer, **did you intend to offer the same prayer that**

was offered by Ibrahim (a.s) and to disappoint Satan?

Shibli: No, I did not.

The Imam: In that case, you did not really caress the Black Stone, stop at the standing-place of Ibrahim (a.s), or offer the two-Rakat prayer there. You came near to Well Zamzam and drank from

its water, did you not?

Shibli: Yes, I did.

Tafseer Class (Reopened) - Notes
Session 05- Friday, 22 Dec 2006

The Imam: As you did, **did you intend to come near to acts of obedience (to God) and cast your sight down acts of disobedience (to Him)?**

Shibli: No, I did not.

The Imam: In that case, you neither really came near that well nor did you drink from its water. You

roamed, walked, and frequented to Mount Safa and Mount Marwa, did you not?

Shibli: Yes, I did.

The Imam: As you did, **did you intend to be between hope and fear (of God)?**

Shibli: No, I did not.

The Imam: In that case, you did not really roam, walk, or frequent between Safa and Marwa. You

then left for Mina, did you not?

Shibli: Yes, I did.

The Imam: **Did you intend to save people from your tongue (words), heart (ill intention), and hand (deeds)?**

Shibli: No, I did not.

The Imam: In that case, you did not really leave for Mecca. You halted in Arafat, mounted Jabal al-

Rahma (Mount Mercy), recognized Nemira Valley, and supplicated to Allah at al-Mil and Jamarat,

did you not?

Shibli: Yes, I did.

The Imam: As you halted in Arafat, **did you intend to recognize Allah, Glorified is He, and His**

knowledge, and recognize that He is holding on the record of your deeds and that He has full

acquaintance with your hiddens and secrets?

Shibli: No, I did not.

The Imam: As you mounted Jabal al-Rahma, **did you recognize that Allah would have mercy upon every believing man and woman and see to every Muslim male and female?**

Shibli: No, I did not.

The Imam: As you were on Nemira, **did you recognize that your advices and warnings to people**

are fruitless unless they are originated from Allah's instructions?

Shibli: No, I did not.

The Imam: As you stopped at al-Alam and an-Nemirat, **did you recognize that these signs would**

testify for your acts of obedience (to God) and would keep you like the Keeping Angels whose

mission is to keep you according to Allah's instructions?

Shibli: No, I did not.

The Imam: In that case, you did not really stop on Arafat, mount Jabal al-Rahma, recognize Nemira,

supplicate to Allah, or stop at an-Nemirat. You passed by the Two Signs (al-Alamain) , offered a

Tafseer Class (Reopened) - Notes
Session 05- Friday, 22 Dec 2006

two-Rakat prayer before so, walked in Muzdelifa, picked up pebbles there, and passed by al-Mash'ar

al-Haram, did you not?

Shibli: Yes, I did.

The Imam: As you offered the prayer, **did you intend it to be thanksgiving that saves from every hardship and alleviates all difficulties?**

Shibli: No, I did not.

The Imam: As you walked between the Two Signs without turning to right or left, **did you intend**

not to turn away from the right religious with heart, tongue, or other organs?

Shibli: No, I did not.

The Imam: As you walked in Muzdelifa and picked up pebbles, **did you intend to get rid of every act of disobedience and every item of ignorance and to fix in your behaviors every item of knowledge and good deed?**

Shibli: No, I did not.

The Imam: As you passed by al-Mash'ar al-Haram, **did you intend to carry in heart the slogan of the pious people and the God-fearing ones?**

Shibli: No, I did not.

The Imam: In that case, you did not really pass by the Two Signs, offer a two-Rakat prayer, walk in al-Muzdelifa, pick up pebbles there, or pass by al-Mash'ar al-Haram. You reached in Mina, threw the pebbles (i.e. performed the Ramy al-Jamarat), had your hair cut, slaughtered your sacrificed animal, offered prayer in Kheif Mosque, returned to Mecca, and performed Tawaf al-Ifadha, did you not?

Shibli: Yes, I did.

The Imam: As you arrived in Mina and threw these pebbles, **did you feel that you achieved your aim and that your Lord would settle all your needs?**

Shibli: No, I did not.

The Imam: As you threw these pebbles, **did you intend to stone Eblis, your enemy, and challenge him through your precious Hajj?**

Shibli: No, I did not.

The Imam: As you shaved your head, **did you intend to purify yourself from all filths and liabilities of people that lie on your shoulders, and to get rid of sins as if your mother had just**

given birth of you?

Shibli: No, I did not.

The Imam: As you offered prayer in Kheif Mosque, **did you intend that you would never fear anything except Allah and the responsibilities of your (past) sins and that you would hope for**

Tafseer Class (Reopened) - Notes
Session 05- Friday, 22 Dec 2006

nothing except Allah's mercy?

Shibli: As you slaughtered your sacrificial animal, **did you intend to cut off the throat of greed by clinging to the reality of piety, and to follow the exemplary tradition of Ibrahim (a.s) who intended to slaughter his dear son (so as to carry our God's order)?**

Shibli: No, I did not.

The Imam: As you returned to Mecca and performed Tawaf al-Ifadha, **did you intend to supply yourself with Allah's mercy, return to the obedience to Him, cling to His love, perform all His precepts, and seek nearness to Him?**

Shibli: No, I did not.

The Imam: In that case, you neither reached Mina, nor did you throw these pebbles on Satan, nor did you shave your head, nor did you performe the rituals of the Hajj, nor did you offer prayer in Kheif Mosque, nor did you performe Tawaf al-Ifadha, nor did you offer sacrifice for the Lord. Go back, you did not perform Hajj.

As he heard these words, Shibli wept heavily for the shortcomings of his performance of Hajj and decided to perform idea Hajj the next year, and he did.

In this tafseer class, there might be shortcomings in imparting the knowledge of the tafseer. If there is any information that requires correction, please do not hesitate to let us know via e-mail: jaafari_tafseer_committee@yahoo.com.sg. Allah knows best.