



“And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah . And Allah is ever Forgiving and Merciful.”
(al-Nisaa’ - 4:10)

Thank You

- A **sincere appreciation** must be made clear to Allah (s) for giving us the opportunity to see through the previous nights of mourning of Imam al-Husayn (a), and all of the volunteers who have made this possible - for example, those who have prepared the marquee, served food and tea, written up the notes, looked after the car-parking.

Content of This Lecture - This is a concluding Lecture, which is not done in other cultures;

- Summary and reminder of previous nights;
- Completion of outstanding items, such as the list of weapons (12) and the states of the soul (7).

Summary

- Started with the reality of existence, which is that **our soul has come from a pure place and must return** to that place - the state of the soul at that return depends on us.
- There are **signs for the person to consider**, some of which are apparent (due to their one-off nature) and some which are more hidden (due to their continuous nature). Amongst these signs is the nature of *Islam*, for example the month of Ramadhan and Hajj, which take us towards *akhirah*.
- In the verse above (4:100), the *bayt* (house) is **the heart - we must migrate from our comfort zone**. Above our heart are veils of darkness (sins and defects), and veils of lightness (lack of capacity).
- Previously mentioned the **different types of soul**:
 - Ammarah - the **carnal soul**, that is inclined towards base states;
 - Lawammah - the **guilty soul**, where the conscience begins to speak;
 - Mutafakkirah - the **thinking soul**, which begins to reflect on its existence, purpose and destination;
 - Mulahamah - the **inspired soul**;
 - Mutmainnah - the **tranquil soul**, which is like a perfectly still pool of water.
- In Sura Anfaal, **Allah (s) calls people to “that which gives you life”**. True life is a connection to Allah, who is *al-Hayy*. The *nafs* attempts to keep itself false-life alive, by:
 - Focussing our attention to the past (regrets) and the future (aspirations), not now.
 - Creating conflict.
 - Confusing life (eternal nature of the soul) and life-situation (transient).
- In order to discipline and re-shape the soul, **practices must be built up** and inculcated into the soul, for at least 40 days at a time to have an impact.
- In the event that we fall of the path, we should make *istighfaar*.

The Twelve Weapons

- Twelve steps we can talk to re-shape the soul is to:
 - Seek refuge from the Nafs;
 - Seek refuge from Shaytaan;
 - Have a firm intention to migrate towards God;
 - *Muhasibah* (self-accounting), *Muraqabah* (self-vigilance) and making deals with oneself (if I do this act, I will do this aswell);
 - Talk to God, in your own natural language;
 - Reciting *la hawla wa la quwatta illah billah al ‘aliyyu al-adheem* (there is no might nor power except with

- Allah the High the Great) seven times after Fajr and Maghrib;
- Having a mental shift, as discussed in the Hadith of *Inwaan al Basri*:
 - not to consider oneself the owner
 - not to make plans without clear intention of Allah (s)'s will being prior;
 - spending time focus on the pleasure of Allah (s), rather than things without purpose.
- Ceasing "what-if" thinking.
- Reconnecting with God, by way of a two-rakaah salaah with God
- Istighfaar.

Concept of *Hijrah* (migration)

- There are two types of migration:
 - Sugra (lesser) - this is the migration of a familiar place to an unfamiliar place, for example the migrations from Makkah to Madinah (and for some people the migration to Abyssinia) at the time of the Prophet;
 - Kubra (greater) - the migration from sin towards noble principles.
- Saying of Imam Ali (a.s.) illustrates this beautifully:
 - A man might say he has migrated but he has not migrated. Truly those who migrate are those who migrate from a state of sin and never return to it. A man might say he has undertaken Jihad but he has not done Jihad. Surely Jihad is when a person leaves wrong deeds - it maybe he thinks he is undertaking Jihad, but actually he is undertaking *Qitaal* (unlawful killing).
- Taking this further, we can see that the people who shout *Allahu Akbar* have made people from other cultures think this is a slogan of terrorists, not the beautiful call of Bilaal and Abu Dharr.
- The core of the soul is the *Qalb* (the spiritual heart). This entity can become hard (diagnosed by difficulty in crying in front of God, or in the grief of those beloved by God). The *Qalb* is the battleground for a war between *Shaytaniyyah* and *Rahmaniyyah*. At the time of death and prior, this battle intensifies. This battle could also be considered to be taking place as a game - as the Qur'an states (*lawh wa laib*). The way a person has leaned in the world will influence the final outcome.
 - By way of example, it is narrated that a greengrocer, at the time of his death, was encouraged to recite *la illaha illal-lah*, etc.; but could only say "two for a pound" - the focus of his life.
 - One must be careful of the habits of this world. For example, the people of pride will be raised as ants, as pride's core rests on the insecurity of the individual.
- Imam Sadiq states that when a person is born, he has a clean heart. For each sin he commits after maturity, a black spot appears. When istighfaar is completed, the black spot is removed. If the person continues to sin, the black spot will grow until it consumes and seals the heart. The sealing of the heart is part of the metaphysical system of God.
- A person must seek to address their core being (the *Qalb*), if they don't, they may be shocked at their form in Barzakh - which commences just before death. The fear of death could be a fear of the loss of the identity and shock at the new identity.
- To take the example of Shaytaan, he could have recognised his weakness and corrected it (pride - at the point of being instructed to bow in front of Adam), but instead rebelled. Imam Ali (a) states that Shaytaan worshipped for 6,000 years but disobeyed for a moment and is thus banished from heaven. God's justice therefore dictates that if a human disobeys for a moment, should he be allowed into heaven?

The Purpose of These Lectures has Been:

Destruction of Selfishness, the I-ness of a Human Being.

Eleventh Weapon to Re-Shape of the Soul

- Service to Humanity.
 - Someone approached the Prophet (s), saying his heart has hardened. The Prophet (s) told him to find an orphan, show him kindness.
- Sixth Imam: the right of the Ummah, is:
 - love the penitent (note: s/he must have done wrong prior);
 - have mercy on the weak (mind, education, soul);
 - do good to the good-doer;
 - seek forgiveness for the wrong-doers;

States Six and Seven of the Soul

- In Sura al-Fajr;
 - we have already mentioned Nafs Mutmainnah;

- the **sixth state is state of *Radhiyyah*** - the place of extreme love for God - complete contentment and Taslim (submission). The soul is given much trial and tribulation, but this only causes the development of the soul, and in the end the servant's will joins the will of God.
- the **seventh state is the state of *Mardhiyyah*** - Allah (s) is pleased with the person - all of the prior self-polishing was effort, now the purification flows and flows from God.
- A mystic says: thirty years I searched for God, and at the end - I realised he was searching for me.

A Story from Rumi (condensed)

- A merchant had a parrot, he used to love very much.
 - He was due to go to a trade visit to India. He asked his family what gifts they wanted, but also asked his parrot.
 - The parrot asked the merchant to visit his family in a forest in India, and say to them there is a parrot in Iran that is stuck in a cage and cannot fly.
 - When the merchant reached the forest, he said this to the relatives - and immediately one parrot fell out of the tree and died. The merchant was confused and left to go home.
 - When he went home, he told the parrot that one of his fellow parrots died - and immediately the parrot in the cage died.
 - As he was about to bury his parrot, it got up and flew away. As it was flying away, the merchant asked the parrot - Why did you deceive me? What is the meaning of all this? The parrot replied: when my fellow parrot fell from the tree, it was a message to me: to become free, I must die.
- In the same way, the verse 4:100 talks about death overtaking the person, this is the death of the *nafs*.