

## **Quranic References / Hadith**

Main Ayat:

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَغَمًا كَثِيرًا وَسَعَةً وَمَنْ  
يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ  
عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٠٠﴾

Whoever migrates in the way of Allah will find many havens and plenitude in the earth. And whoever leaves his home migrating toward Allah and His Apostle, and is then overtaken by death, his reward shall certainly fall on Allah, and Allah is all-forgiving, all-merciful. (4:100)

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Further references:

Imam Sadiq:

Some of our speech cannot be borne even by *malakul mukarram* (close angel), nor by a Prophet sent by God, or even a faithful servant.

[the narrator] asked: So who can bear it?

Imam Sadiq replied: We can

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Imam Zain 'Aabideen

There is that essence of knowledge, which if I disclosed, they would say to me: 'you are an idol worshipper'

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وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾

And I swear by the reproaching soul [to the certainty of resurrection]. (75:2)

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Whoever wakes up in the morning and his main concern is his world, he does not have anything to do with God. Allah gives his heart four things: a grief which never escapes him; a busyness from which he can never feel free; a sense of poverty that never yields richness; a hope which he will never reach

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Imam Ali:

Poverty is of three kinds: the least important is poverty of wealth; more severe is poverty of the body; the worst type is poverty of the soul

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Imam Husayn

I bid farewell to Islam, if the leadership of the *umma* passes to a leader like Yazid

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## Main Content:

- The *du'ā* of the Ahlul Bayt: is that the pinnacle?
  - No: they were sincere expressions of the Ahlul Bayt
    - If Allah is limitless, then the journey to Allah must also be limitless
- Moving from *nafs ammāra* to *nafs lawwāma*
  - The 'accusative' self: the beginning of the internal awakening, for example when we feel bad for doing something
  - At the level of *nafs ammāra*, there is a lack of awareness; regarding *nafs lawwāma*, it is the awakening of the conscious: but this is weak
  - It begins to move towards goodness
- The 4<sup>th</sup> weapon on the path of spiritual jihad
  - *Muḥāsaba* (accounting)
  - *Murāqaba* (vigilance)
  - *Mushāraṭa* (making a 'deal' with yourself, e.g. doing something good if I were to do something bad)
- The 5<sup>th</sup> weapon is to talk to Allah
  - *Salaat*
  - *Du'ā* of the Ahlul Bayt
  - Our personal conversation with God
- If *nafs lawwāma* is ignored/suppressed, then it is replaced by other things that divert attention away from God. These things are termed as *dunya* ('world')
  - This can lead to psychological illnesses
- Karbala is a reflection of this: people were 'asleep'; their consciousnesses were suppressed
  - Our duty is to join the 'brigade' of Imam Husayn
- Would I sacrifice myself for a companion of Imam Husayn?
  - In *Ziyarat 'Ashurā*, the author (the 5<sup>th</sup> or 6<sup>th</sup> Imam) is willing to sacrifice his father for a non-*ma'sūm*.