

Muharram 1435 Lecture Summaries

Night 3 - Friday 08 November 2013

Title / Topic: Spiritual Jihad v Spiritual Suicide

Quranic References / Hadith

Main Ayat:



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)

Yesterday:

- Nafs LAWWAMA: Accusative self - do something and feel guilt
- If we are experiencing this we should be thankful
- This is catalyst for change
- But the Nafs is still weak so needs training - and we can do this in multiple ways, such as committing to Ibadat
- Sometimes if we have a corrupt soul it an impact on our physical body
 - Why does a spiritual Malady effect physical body?

Soul

- Whilst we are in the world, it is confined within the body
- Such as if we were to go to Mars, we would need a spacesuit, oxygen, etc
- In the same way, the soul is not of the stuff of this world - the world of perception
- Quran refers to Akhira as 'home'
- The body give the soul a 'spacesuit' - this begins a relationship
- Usually, that relationship is from the heart, the chest. This is why we have QALB (heart) and SADR (chest) in the Quran.
- This is why physical HARAM acts affect the soul
- This is palpable in times of anxiety.
- Allah (swt) says the only place he 'fits' in is the heart of the believer.

Nafs

- The way to move from LAWAAMA to next stage is Taffakur
- The next stage is the 'Thinking Soul' - MUTAFAKKIRA

CORRECTION - DREAM MENTIONED IN PREVIOUS LECTURE WAS NOT STUDENT OF AY. HAERI AS MENTIONED, WAS STUDENT OF SH. ANSARI.

Continuation of previous story

After the student saw this dream, he went to Sh Ansari and asked if there was something Sh Ansari did to escape Shaitan. So Sh Murtaza said yes and narrated: 'I have an independent income from some land. for the last few months, this has

not been coming in, it has stopped. My family situation has become more and more difficult, so my family and I often go hungry. A few nights ago, the situation worsened - we ran out of money and food.

After thinking long and hard, Sh Murtaza considered there could be another source of money - he has lots of Khums money that people give him. But we cannot take from it, I never use Khums money on myself. So his wife asked him to consider her as someone else, not his wife, but someone who is struggling from the public - and she appealed for money from the khums in order to feed the children.

So he went towards the Khums, but his conscience stopped him. So he said to himself, I will take a loan from the Khums instead. Then his conscience stopped him again as he considered that he could die, or become unable to pay it back. So instead he returned to his wife and appealed for one more night of Sabr.

- This is an example of moving from LAWWAMA to MUTAFAKKIRA.

Heedlessness

- Quran describes different states of humans
- One of these states is 'GHAFLA' or 'Heedlessness' - like a sleepy person
- This is when things are going on around a person, but they are not aware of them
- People generally are in a state of heedlessness - e.g. if you were to ask general people objective of life, they have not thought about it.
- Even when we ask ourselves these questions, we find it difficult. We/they cannot answer these questions because of the state of heedlessness.
- **[Shakir 30:7]** They know the outward of this world's life, but of the hereafter they are absolutely heedless.
- The Ahlul Bayt did something amazing - they answered these questions.
 - They tell us about DUNYA, AKHIRA and INSAAN
 - The key concept here is INSAAN.
 - the Ahlul Bayt introduced Human Beings to Human Beings

This World (DUNYA)

- Ahlul Bayt: They introduced the world to us. They said the World to you is as you are for the world
- Imam Ali (as) said: "The World is a place of truth for he who truly knows it. It is the marketplace for the Friends of God. It is the place of descent for the revelation of Allah (swt). It is the mosque for those who love God.
- The world ends when the last INSAAN leaves the shores of the world.

The Hereafter (AAKHIRAT)

- This is also ours, we decide our AAKHIRAT.
- Quran tells us there will be a day when we are gathered to see our actions
- The make-up of AAKHIRAT is also in our hands
- Hadith indicate that our actions in real time have an impact on the after-life

Human Beings (INSAAN) are the cornerstones of this structure!

- The time of JAHILLIYA was full of heedlessness
- **[Shakir 2:9]** They desire to deceive Allah and those who believe, and they deceive only themselves and they do not perceive.
- At the time of the Ahlul Bayt, the people could not take their wisdom - they were like sleeping individuals, sleep-walking and sleep-talking.
- When you explain to a sleeping individual his or her actions during sleep, they may deny it, or they do not remember it at all!
- **[Shakir 2:11]** And when it is said to them, Do not make mischief in the land, they say: We are but peace-makers
- They fool themselves totally!
- **[Shakir 2:12]** Now surely they themselves are the mischief makers, but they do not perceive.
- **[Shakir 2:13]** And when it is said to them: Believe as the people believe they say: Shall we believe as the fools believe? Now surely they themselves are the fools, but they do not know.
- Imam Ali (as): "People are asleep. When they die, they wake up."

- The realisation that needs to happen, needs to occur before death.

Lessons in this regard from Imam Hussain (as)

- When we look at Imam Hussain (as) 'in light of the Quran' - we are not trying to legitimise/justify the actions of Imam, we are looking to shed light on the actions of Imam.
- In the midst of all this immorality, and heedlessness, Imam Hussain talks about how TRUE ISLAM is the answer to these problems
- The first thing he sets out to do is AMR BIL MA'ROOF and NAHY ANIL MUNKAR
- The Prophet (saw) had mentioned in his lifetime that his fear was that his UMMAH will forsake AMR BIL MA'ROOF and NAHY ANIL MUNKAR. He continued and said there will come a time when you will enjoin evil and forbid good actions. And even worse, there will come a time when you will **no longer even understand** when good is being forbidden and evil is being enjoined.
- It is at this stage when we need someone like Imam Hussain to differentiate between good and evil.