

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*We seek forgiveness from Allah.
We stand witness to Allah that there is no God but Him.
That Mohammad (SAWW) is his slave and messenger.*

Introduction

Sajdah verses

- In the previous class a question was raised regarding whether or not it was obligatory to perform prostration after hearing the ‘sajdah verses’ of the Holy Quran. The general opinion of the Islamic jurists is that it is obligatory to perform the *sajdah* of prostration whenever the verses of prostration are being read or heard intentionally (not by chance).
- There are four places in the Holy Quran where these verses are mentioned. These are as follows: 96:19, 53:62, 32:15 and 41:37.
- When a person performs the obligatory Sajdah upon hearing the relevant verse, it will be sufficient even if he does not recite any Zikr. However, it is mustahab to recite Zikr, preferably the following:

*La ilaha illal lahu haqqan haqqa;
Verily there is no god except Allah
La ilaha illal lahu imanana wa tasdiqa;
There is no god except Allah, I believe and have faith in Him
La ilaha illal lahu 'ubudiyatan wa riqqa;
There is no god servitude and bondage offered except Allah
Sajadtulaka ya Rabbi ta'abbudan wa riqqa la mustankifan wa la mustakbiran
To You my Lord I prostrate in servitude and bondage neither of pride nor arrogance.
bal ana 'abdun zalilun za'ifun kha'ifun mustajir
Rather that I'm Your lowly and dismayed servant seeking sanctuary in You.*

[Articles of Islamic acts # 1108]

- The *sajdah* verses should not be recited during salat because when these verses are heard, *sajdah* is obligatory and that would imply that an extra *sajdah* will be added to the salat which will make the prayers void.

The rejection of the *wilayat* of Ali amounts to ingratitude

- Another question that was asked in the last class was whether the rejection of the *wilayat* of Imam Ali is tantamount to ingratitude. The answer here is that indeed the rejection of the *wilayat* of the Imams is thanklessness and ingratitude because the Imams are a source of guidance. The guidance of Allah SWT in turn is a blessing. If such a divine blessing is rejected, then that would imply severe ingratitude.

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- In Surah **At-Takatsur 102:8** Allah SWT says:

ثُمَّ لِنُسْأَلَنَ يَوْمَئِذٍ عَنِ النَّعِيمِ

“Then on that day you shall most certainly be questioned about the boons”

- The above verse denotes that on doomsday we will be questioned about the bounties we have incurred. Some have said that in the above verse the bounties refer to health and security. Others believe that it refers to the all the bounties of Allah.
- According to Imam Ali the literal meaning of na'im (bounty) is 'ripe date' and 'cold water'. [*The Light of the Holy Quran Volume 2 page 209*].
- According to another tradition, Abu Hanifah asked his teacher, Imam Sadiq, about the meaning of the above verse. The Imam then returned the question to him and asked Abu Hanifah what in his view was the meaning of 'na'im'. Abu Hanifah replied that the bounty or na'im in the verse referred to 'food' and 'cold water'. The Imam then said that if Allah questioned you about every morsel and drop of water that you had then that would indeed take a very long time. The Imam said to Abu Hanifah, "If what you say is correct, then it will take a long time for everyone to account for the bounties of Allah." Abu Hanifah then asked the Imam again what the meaning of na'im was in the above verse. The Imam then answered: **“Na'im refers to us, Ahlul-Bait, for whom Allah has given his servants bounties, and made them united after they were diverse and joined together in brotherhood after they had been enemies (with each other) and he has guided them to Islam through us and this is the bounty that will not cease, and Allah asks them about the 'right' of the bounty which he has given them and guided them to Islam by us. Yes, 'bounty' is the Prophet (PBUH) and his household.”** [*Majma'-al-bayan*].
- Thus it is clear from the above hadith that on the day of Judgement everyone will be questioned regarding the bounty of Ahlul Bayt that He has bestowed on us. We should therefore ensure that we cherish the invaluable bounty (of Ahlul Bayt) and make the most of this divine favour as our gratitude for this bounty will lead us to *Jannah* Inshallah.

Diseases of the soul: Love of the world

The nature of the disease

- The best definition of the vice of the love of the world can be found in **Surah Ali Imran 3:14** of the Holy Quran:

**زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ
الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ
الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ**

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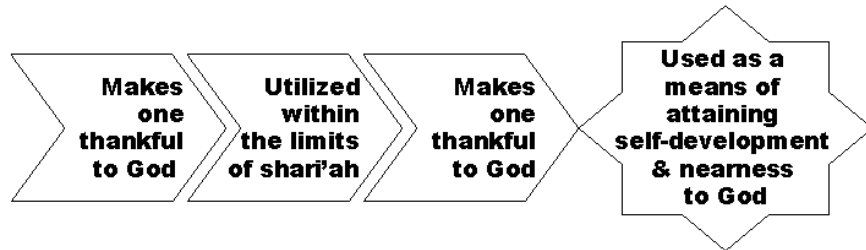
“Beautiful for mankind is love of the joys (that come) from women and offspring; and stored-up heaps of gold and silver, and horses branded (with their mark), and cattle and land. That is comfort of the life of the world. Allah! With Him is a more excellent abode.”

- It must be kept in mind that all things mentioned in the above verse, being divine blessings, may not be condemned. Moreover, proper use of divine blessings is also not an unworthy thing to do. However, what is undesirable is becoming attached to these things, and giving them a fundamental significance in one’s life – an emphasis which may exceed even that given to God.

PROPER USAGE

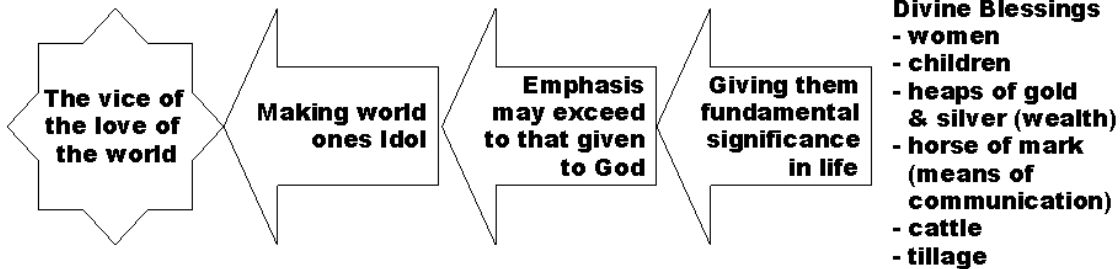
Divine Blessings

- women
- children
- heaps of gold & silver (wealth)
- horse of mark (means of communication)
- cattle
- tillage



- But if the divine blessings do not take the place of God and were to be used as means of attaining self-development and acquiring nearness to God, not only this is not objectionable but highly desirable.
- Thus the condemnation and praise of the world that we come across in the Quran or hadith relate to the kind of use the world and its things are put to. If someone makes the world his idol, and is engulfed in worldly hopes to such an extent that he forgets God and the Hereafter, or sells the Hereafter for the world, then we can say that such a man has fallen victim to the disease of the “love of the world.”

NOT PROPER USAGE



- Divine Blessings**
- women
 - children
 - heaps of gold & silver (wealth)
 - horse of mark (means of communication)
 - cattle
 - tillage

- Indeed, Allah SWT has said in **Surah Al Baqarah 2:86** of the Holy Quran:

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ

“Those who have purchased the present life at the price of the world to come for them the chastisement shall not be lightened, neither shall they be helped”

Surah Al-An ‘Am 6:32

- In **Surah Al-An ‘Am 6:32**, Allah SWT says:

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ

*“The present life is naught but a sport and a diversion.
Surely the Last Abode is better for those that are godfearing.
What, do you not understand?”*

- The above verse implies that the present world is temporary and can be likened to a sport. It is the Hereafter that is the permanent abode. This world is analogous to a theatre where different people are playing some roles. Someone may be acting as a minister while another may be acting as a servant. However, after some time, when the play finishes, the costumes will be doffed and then the actors will realize that the play in which they were acting was temporary and had come to an end. It will then dawn on them that the eternal life is in the Hereafter.
- The present world is a combination of sweetness and bitterness. An aimless person would prefer to play games in this world. He would waste his time in fun and frolic. Indulging in such activities which have no positive impact in the next world is dangerous. On the other hand, if the present world is used as a pathway to the next world, then it can be very productive. Hence, in the present world we should try to build a house for ourselves in Paradise.

Duniya vs. Akhirat

- Ibn Abi Ya’foor said to Imam Sadiq that we love this world. Imam asked him: ‘Why is that so?’ The man replied that he marries, helps his family, he does charity, he performs Haj and he helps the needy. The Imam then said that what you are doing is not for this *duniya* but for your *akhirat*. [*Mizaanul Hikmah Hadith # 5825*].

Thus it is true that ‘*duniya* for the hereafter is actually *akhirat*’.

- The Holy Prophet once said: ‘This *duniya* is a prison for the *mo’min* but a Paradise for the *kafir*.’ [*Mishkat Ul- Anwar bab fi zimmi duniya*]. This hadith, however, has been grossly misunderstood.

- The following incident illustrates this.

Once a Jew came to Imam Hasan and said to him “O! Son of Rasulullah be just to me”. The Imam enquired what justice he was referring to. The Jew said “Your grandfather has said that this *duniya* is a prison for the *mo'min* but a Paradise for the *kafir*. However, you are a *mo'min* and I'm a *kafir*. I do not see this duniya except that it is a Paradise for you. You are living comfortably and enjoying its blessing. On the contrary, I do not see this duniya except that it is a prison to me. I'm living in rag and poverty.” The Imam then explained to him the meaning of the hadith. The Imam said, “The *mo'min* in the hereafter will get such invaluable bounties that when his life in this world is compared to his life in the hereafter, it is like comparing a prison to the wonderful life that he will have later. On the other hand, the *kafir* in the hereafter will suffer a painful chastisement. Thus for the *kafir* this world is Paradise compared to what he will get in the next world.” [*Mausoo'ah Al Musthafa wal Ithrah Juz 5 page 121*].

The views of Imam Ali on the present world

- Once Amir ul momineen Ali Ibn Abi Talib, heard a man abusing the world. The Imam said to him:

O' you who abuse the world, O' you have been deceived by its deceit and cheated by its wrongs. Do you covet the world and then abuse it? Do you accuse it or it should accuse you? When did it bewilder you or deceive you – whether by the decay and fall of your forefathers, or by the sleeping places of your mothers under the ground? How much you looked after them in their illness and nursed them during sickness, desiring them to be cured and consulting physicians for them in the morning when your medicine did not avail them and your wailing for them did not benefit them. Your mourning over them did not prove useful to them and you could not achieve your aims. You could not ward off (death) from them with all your power. In fact, through the dying man the world presented an illustration for you and showed you by the example of his falling down how you would (also) fall.

Certainly, **this world is a house of truth for those who look into it carefully, an abode of peace and rest for those who understand its ways and moods and it is the best working ground for those who want to procure rewards for life in the Hereafter. It is a place of acquiring knowledge and wisdom for those who want to acquire them, a place of worship for the friends of Allah and for Angels. It is the place where prophets received revelations of Allah. It is the place for virtuous people and saints to do good deeds and to be assigned with rewards for the same. Only in this world they could trade with Allah's Favors and Blessings and only while living here they could barter their good deeds with His Blessings and Rewards.** Where else could all this be done? Who are you to abuse the world when it has openly declared its mortality of everything connected with it, when it has given everyone of its inhabitants to understand that all of them are to face death, when through its ways it has given them all an idea of calamities they have to face here, and through the sight of its temporary and fading pleasures it has given them glimpses of eternal pleasures of Paradise and suggested them to wish and work for the same. If you study it properly you will find that simply to warn and frighten you of the consequences of evil deeds and to persuade you towards good actions, every night it raises new hopes of peace and prosperity in you and every morning it places new anxieties and new worries before you.

Those who passed such lives are ashamed of and repent the time so passed abuse this world. But there are people who will praise this world on the Day of Judgment that it reminded them of the Hereafter and they took advantage of these reminders. It informed them of the effects of good deeds and they made correct use of the information it advised them and they were benefited by its advice [*Nahj al-balaghah saying 131*].

- From the above saying of Imam Ali, we realize that it is a myth that this world is worthy of ignorance. This is not true because as the Imam has pointed out, this world is a house of truth for the wise. This world is full of divine blessings. If these divine blessings are appreciated then they turn into virtues. However, if the divine blessings are put into improper use then they turn into a disease.
- Thus the world should not be condemned because of its mere existence. On the other hand, emphasis should be given on the way we live in this world and conduct ourselves. If we get overly attached to this world without caring for the next world, then the love of this world would cause us problems in the hereafter.
- Imam Ali (as) said: “O’ world! Get away from me. Do you want to fool me? Or are you eager for me? You can never do that. Go and fool someone else. I do not need you. I have divorced you, and will never return to you. Life in you is short, and your problems are too many. Your ambitions are base. O’ how little are the provisions for and how far the trip is; how great is the entrance place, and how rough is the place to sleep!” [*Mishkat Ul- Anwar bab fi zimmi duniya*].
- Imam Ali during one of his sermons said: “**Certainly this world is the end of the sight of the (mentally) blind who see nothing beyond it. The sight of a looker (who looks with the eye of his mind) pierces through and realises that the (real) house is beyond this world.** The looker therefore wants to get out of it while the blind wants to get into it. The looker collects provisions from it (for the next world) while the blind collects provision for this very world.”

The Imam then continued and said. “You should know that a man gets satiated and wearied with everything except life, because he does not find for himself any pleasure in death. It is in the position of life for a dead heart, sight for the blind eye, hearing for the deaf ear, quenching for the thirsty and it contains complete sufficiency and safety.” [*Sermon 132, Nahjul Balagah*].

Consequences of the vice of the love of the world

The Holy Prophet said: “One who wakes up with his whole attention directed towards the world is cut off from God, and God shall make four qualities to accompany him; endless sorrow, never ending occupation, a neediness which is never relieved, and a hope which is never achieved.” [Jami’ As Sa’adat]

- Jesus (as) said: “The similitude of the world and the Hereafter is like that of a man with two wives. Whomever he pleases, the other one will get angry with him.” [*Mishkat Ul- Anwar bab fi zimmi duniya*].

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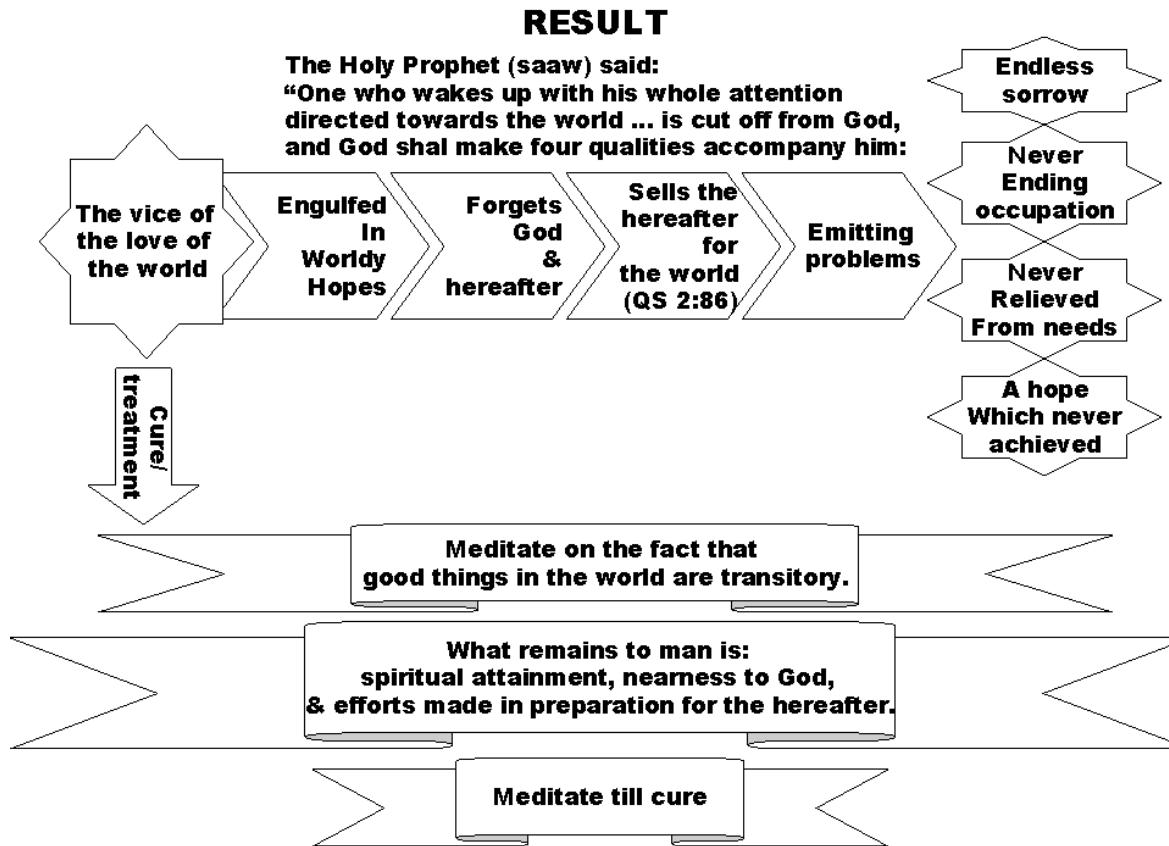
- Actually, we all have 4 “wives” in our lives...
The 4th wife is our body. No matter how much time and effort we lavish in making it look good, it'll leave us when we die.
Our 3rd wife is our possessions, status and wealth. When we die, they all go to others.
The 2nd wife is our family and friends. No matter how close they had been there for us when we're alive, the furthest they can stay by us is up to the grave.
The 1st wife is in fact our soul. Often being neglected in our pursuit of material wealth and sensual pleasure. It is actually the only thing that follows us wherever we go. Perhaps it's a good idea to cultivate and strengthen it now rather than to wait until we're on our deathbed to lament
- Imam Sadiq said: “The world appeared to Jesus as a blue-eyed woman. He said: “O’ woman! How many times have you been married? She said: “Many times,” He asked: “Have they all divorced you?” She said: ‘No. I have killed them all,” He said: “Woe to your remaining husbands who do not learn any lessons from the destiny of your previous husbands!”
[Mishkat Ul- Anwar bab fi zimmi duniya].

The lesson that we get from this parable is that we should never marry ‘*duniya*’ because that will eventually kill us.

- Imam Sadiq said that once someone came to Rasulullah to enquire why he hated death .Rasulullah asked him if he had wealth. The man replied that, yes, he had wealth. Rasulullah then asked him if he had ever used his wealth for his *akhirat*. The man said that he had never used his wealth to help the needy. Rasulullah then said to him that is the reason why you hate death *[Mizaanul Hikmah Hadith # 18938].*
- Hence if someone only cares about the present world and does not make any efforts in the world for his *akhirat* then he will indeed fear death. Thus, among the evil effects of the love of the world and attachment to it is that it makes man afraid of death. The fear of death, being the product of the love of the world and attachment to it.
- Imam Jafar Sadiq said: “**One who passes his evenings and mornings in such a way that the world be his biggest concern, God ordains poverty between his two eyes and causes his affairs to become disjointed and dissipated, while he does not attain anything except what has been apportioned for him. And as for one who passes his evenings and mornings while his biggest concern and goal be there Hereafter, God puts contentment to his heart and gives a wholeness and unity to his affairs.**” *[Al-Kulayni, Usul al-Kafi (Tehran), Vol. IV (Arabic text with Persian translation by Sayyid Hashim Rasuli), p.8.]*
- Imam Sadiq said: “The example of the world is that of sea water; the more a thirsty person drinks from it, the thirstier he becomes until he kills him.” *[Usul al-Kafi, vol. iii, p. 205].*

Cure for the disease

- In order to cure this disease one must mediate on the fact that the good things of the world are transitory, and what remains for man are spiritual attainments, nearness to God, and the efforts made in preparation for the Hereafter.



Mind Blowing Story

Bahlul criticizes Haroun

One day Bahlul was near Haroun. He said, "O Bahlul! Criticize me."

Bahlul said, "O Haroun! If there is no water in the desert, you are attacked by severe thirst, and near death; what would you give for one gulp of refreshing water?"

"Gold dinars."

"What if the master of the water does not agree to give water for dinars? Then what will you give?"

"I will give half of my kingdom."

"After drinking the water, you get that illness in which you can't urinate. Now what will you give that one who will cure this illness of yours?"

Haroun answered, "The remaining half of my kingdom."

Bahlul said, "Then don't give importance to this kingdom for it is not worth more than a drink of water. Isn't it proper that you do good with Allah's creations?"

Disclaimer:

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.