

## 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

### **The month of Rabbi-ul-Awwal: An occasion for rejoicing**

- This is the auspicious month of Rabbi-ul-Awwal. This month is of great significance for Muslims and for shias in particular. Two important events took place in this month. The first event relates to the birth anniversary of our beloved Prophet. This took place on the 17<sup>th</sup> Rabi ul awwal. Furthermore, this is also the date when Imam Sadiq (as) was born. The second important date in this month is regards to Eid Zehra which is on the 9<sup>th</sup> Rabi ul awwal.
- In Surah Younus 10:58, Allah swt says:

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

*Say: In the bounty of God, and His mercy – in that let them rejoice;  
It is better than that they amass.*

- The above verse starts with the Arabic word ‘*Qul*’. The literal translation of the word ‘*qul*’ is ‘say’. However, strictly speaking it refers to an ‘expression of a fact’.
- According to Imam Baqir (as), in the above verse the *fazl* or bounty refers to our last Prophet whilst the *rahma* or blessing refers to Imam Ali (as). [*Tafseer As Shafii Vol 2 pg 407*]. More generally, Nabuwat and Imamate are a blessing and mercy from Allah swt for his creatures.
- This is why it is said that Allah sent his last Prophet as a mercy for the universe (*Rahmat lil Alimeen*). Furthermore, there is no greater mercy than the *wilayat* of Imam Ali, since it was the *wilayat* of Imam Ali (as) that completed the religion.<sup>1</sup>
- This is the reason why Allah swt said in the above verse to let his creation rejoice the deliverance of Prophethood and Nabuwat. Unfortunately, some sects today claim that such rejoicing is *bidat*, and whosoever rejoices will go to Hell. Such claims are a clear contradiction of the above verse.

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<sup>1</sup> Following the revelation of 5:67, the Prophet at Ghadir Khum announced: “Whomsoever I am the *mawla* (this) Ali is his *mawla*.” At the end of this declaration, Surah Maidah verse 5:3 was revealed and Allah swt said: “This day I have perfected for you, your religion, and have completed my favour on you, and have chosen for you Islam, as religion.”

## Merits of the soul: Remembering Allah (Zikr Allah)

### Meaning of Zikr Allah

- Remembering Allah does not merely mean that we recite His name all the time. What is important is that we think of Allah in all circumstances, especially in a time when we are about to commit a sin. In this way, remembrance of Allah may save us from doing evil acts.
- Imam Ali in Dua Kumail says: “O Allah! I endeavour to draw myself nigh to Thee through Thy invocation.”

### Remembrance of Allah: Peace of mind vs. Fear of Allah

- In Surah Ar-ra'ad, verse 13:28, Allah swt says:

**الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ**

*Those who believe, their hearts being at rest in God's remembrance.  
In God's remembrance are at rest the hearts.*

- The above verse implies that remembrance of Allah is conducive to peace of mind.
- However, in Surah Al-Anfal, verse 8:2, Allah swt says:

**إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ**

*Those only are believers who, when God is mentioned, their hearts quake,  
And when His signs are recited to them, it increases them in faith.  
And in their Lord they put their trust.*

- Thus according to verse 13:28, a person's heart is at rest when he remembers Allah. However, verse 8:2 says that the believers tremble when He is mentioned. Can this kind of trembling be compatible with one's peace of mind? How can we reconcile the two verses?
- Sometimes, one has a peace of mind when he has made all kinds of preparations while, at the same time, he is anxious and fears the consequences as well. The example of it is a specialized surgeon who is confident of his knowledge and job though at the time of operation of a very important person he still has his anxieties.
- Taking another example, children find their peace of mind once they are with their parents. However, at the same time they also fear of doing something wrong in front of them.

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- Yet another example is that of a husband and wife. They are both attached to each other and try to please each other. However, at the same time fear that they may offend the other, not because the partner is fearsome but because of the love of their spouse. Similarly (though on a different level), we fear Allah not because He is fearsome but because we do not want to offend our Lord.
- Sometimes we would like to get promoted in our jobs but at the same time there is the fear of whether we will be able to handle the extra responsibility. Similarly, children might fear the exams, even if they are well prepared.
- Hence, there are many examples of how we can have both peace of mind and fear at the same time.
- Once the believers go on reading the Quranic verses of punishment, they may start trembling. However, once they read the verse of the Garden of Eden, they find a sweet kind of peace of mind.
- Imam Sajjad (as) says in Dua Abu Hamzah Thimali: “Whenever, I remember my sins (and Your justice and Your wrath), I cry, but when I consider Your grace and Your forgiveness, I regain hope.”
- If someone ignores the remembrance of Allah, he does not have peace of mind, and subsequently his life becomes troublesome for him.
- This is why in Surah Taha, verse 20:124, Allah swt says:

**وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى**

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

- In explaining the above two verses, Aga Mahdi Puya in his tafseer says: “Tranquility and fear are apparently opposite to each other. A true believer seeks tranquility in the midst of conflicting desires of the worldly life and fears when he feels that there are many shortcomings in his submission to Allah. The remembrance of Allah produces these effects simultaneously in him and sets him free from all worldly worries.”
- In fact Imam Ali ibn abi Talib has said: “A true believer has no worry except about his failure to fulfill his duties to the Lord.” *[The Holy Quran , Aqa Mirza Mahdi Puya & S.V Mir Ahmad ‘Ali.]*
- A true believer fears of the day when neither property nor children will benefit him. This is why it is stated in the Holy Quran verses 26:88-89:

**يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ**

**إِنَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ**

*The day on which property will not avail, nor sons  
Except him who comes to Allah with a heart free (from evil).*

- We should thus remember that on the Day of Judgement, no property or children will benefit us. The beneficiaries will be only those who come to Allah with a submissive heart.
- It is interesting to note that in verse 39:23, the Quran mentions in a single verse that the remembrance of Allah leads to both fear and peace of mind. More precisely, in verse 39:23 Allah swt says:

**اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ**

*God has sent down the fairest discourse as a Book, consimiliar in its oft-repeated,  
whereat shiver the skins of those who fear their Lord;  
then their skins and their hearts soften to the remembrance of God.*

**Remembrance of Allah leads to *shukr***

- It is said that remembrance of Allah and his blessings leads to gratitude towards Him. In verse 2:152 of the Holy Quran, Allah swt says:

**فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ**

*Therefore remember Me, I will remember you,  
and be thankful to Me, and do not be ungrateful to Me.*

- If you remember Allah, avoiding other than He, you are in the midst of reality. His remembrance refers to His special favours and bounties bestowed on those who remember Him.
- To be grateful (*shukr*) is the key to the fulfillment and application of remembrance which neutralizes desires and generates joy of inner contentment – deep and peaceful. The opposite of this condition is *kufir* – the falling over hurdles on the road of disobedience.

**The importance of performing *salat* with diligence**

- In Sura Taha verse 20:14, Allah swt says:

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إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

*Verify I am God; there is no god but I;  
Therefore serve Me, and perform the prayer of My remembrance*

- It is clear from the above verse that we establish *salat* for the purpose of remembrance of Allah. That is the reason why, consistent with verse 13:28, we feel at peace when we have performed *salat* diligently.
- According to mufassirin this means that *salat* is utmost important when worshipping Allah swt.
- Imam Sadiq (as) is quoted to have said: “When you say: Allahu Akbar, slight whatever is there between the high (heaven) and the earth, regarding it below His Majesty, because if Allah looked into the heart of the servant while telling the *takbir*, and saw something contradicting his *takbir*, He would say: “O you liar! Are you deceiving Me? By My Might and My Majesty, I will deprive you of (tasting) the sweetness of remembering Me, and I will exclude you from My proximity and from getting pleasure through your supplication.””  
*[Ilalush-Shara’I vol. 2, p. 312, chs. On “The Causes of the Wudu”, “The Adhan and the salat”.]*
- Every prayer, every act of piety, every act of charity and benevolence must be intended with the object of drawing one self nigh to Allah. Indeed the entire life of a faithful must be aimed at achieving this aspiration for which every jinn and man was created. Being nigh to Allah is the highest prize a human being can attain.
- When we say our prayers the objective should be to enhance our remembrance of Allah swt.
- In the Holy Quran, verses 23:1-2, Allah swt says:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ  
الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

*Prosperous are the believers  
Who are humble in their prayers.*

- Furthermore, in verses 107:4-5 of the Holy Quran, Allah swt says:

قَوِيلٌ لِّلْمُصَلِّينَ  
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

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*So woe to those that pray  
And are heedless of their prayers*

- The Arabic word ‘*Sahoon*’ mentioned in the above verse means ‘heedless’. Hence, Allah swt has rebuked those who pray but yet are heedless in their prayers.
- In the above verse, Allah is not referring to those who sometimes make mistakes in their prayers. We are not *masoom* and are prone to making mistakes. However, Allah is rebuking those who say their prayers but are void of the essence of prayers.
- The Holy Prophet (as) said: “Whoever performs a 2 *rakaat salat* without paying attention to any worldly matter, Allah, the Exalted, will forgive his sins.” **[Adabus- Salat by Imam Khomeini pg 94].**
- The Prophet further said: “A *salat*, half of it may be accepted, or one-third, or a quarter, or one-fifth, or even one-tenth. Another *salat* may be folded, like an old dress, and be thrown back at the face of its owner. No part of the *salat* is yours except that part which you perform with an attentive heart.” **[Adabus- Salat by Imam Khomeini pg 94].**
- It is narrated that Imam Baqir and Imam Sadiq (as) also said: “Nothing of your *salat* is yours except that which you did with an attentive heart. So, if one performed it completely mistaken, or neglected its disciplines, it would be folded and thrown back at its owner’s face.” **[Adabus- Salat by Imam Khomeini pg 95].**
- Imam Baqir (as) further said: “We have been commanded to perform the *nafileh* so as to make up for the shortcomings of the obligatory *salats*.” **[Adabus- Salat by Imam Khomeini pg 95].**
- The Holy Prophet is quoted to have said to Abu Dharr: “Two moderate *rakaats* of *salat* with contemplation are better than worshipping a whole night with a negligent heart.” **[Adabus- Salat by Imam Khomeini pg 95].** This hadith implies that quality of *salat* is more important than quantity.
- Imam Sadiq said:

بإسناده عن أبي عبد الله عليه السلام قال: «أتى رجل النبي صلى الله عليه وآله فقال: يا رسول الله أشكو إليك ما ألقى من الوشوشة في صلاتي حتى لا أدري ما صليت من زيادة أو نقصان، فقال: إذا دخلت في صلاتك فاطعن فخذك الأيسر باضبعك اليمنى المسبحة ثم قل: «بسم الله وبالله، توكلت على الله، أعود بالله السميع العليم من الشيطان الرجيم» فإنك تنحره وتطرده.»

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“A man came to the Prophet and said: ‘O Allah, I complain to you concerning the *waswasah* that so troubles me during *salat* that I don’t know how much of my prayer I have offered.’ The Prophet said to him, ‘When you enter your *salat*, strike your left thigh with the forefinger of your right hand, then say: “In the name of God and by God, I put my trust in God, I seek refuge in God, the All-hearing, the All-knowing from Satan, the Stoned One.” You will exorcize him and drive him away.” *[Al-Kulayni, Furu' al-Kafi, iii, 358.]*

### **Remembrance of Allah may be present even after death**

- Even death can be sweeter than honey. In Kerbela, Hazrat Qasim said that death is sweeter than honey. This is because the remembrance of Allah may be present in death also.
- When Hazrat Ali Asghar met martyrdom, Imam Hussain found peace of mind by uttering: “It is easy over me for verily it is before Allah.” *[Mawsuu'ah al Musthafa Wal 'Ithrah Juz 6 pg 310].*
- Imam Ali (as) used to say to his son that death is more intimate for him compared to the intimacy of an infant to the mother’s breast. *[Nahj al- Balaghah Sermon No 5].*
- About death Amir al-mu'minin says that it is so dear to him that even an infant does not so love to leap towards the source of its nourishment while in its mother's lap. An infant's attachment with the breast of its mother is under the effect of a natural impulse but the dictates of natural impulses change with the advance of age. When the limited period of infancy ends and the infant's temperament changes, he does not like even to look at what was so familiar to him but rather turns his face from it in disgust. But the love of prophets and saints for union with Allah is mental and spiritual, and mental and spiritual feelings do not change, nor does weakness or decay occur in them. Since death is the means and first rung towards this goal their love for death increases to such an extent that its rigours become the cause of pleasure for them and its bitterness proves to be the source of delight for their taste. Their love for it is the same as that of the thirsty for the well or that of a lost passenger for his goal. Thus when Amir al-mu'minin was wounded by `Abd ar-Rahman ibn Muljam's fatal attack, he said, "I was but like the walker who has reached (the goal) or like the seeker who has found (his object) and whatever is with Allah is good for the pious." The Prophet also said that there is no pleasure for a believer other than union with Allah.

### **The benefits of remembrance of Allah**

- In a hadith it is narrated that thunderbolts may strike a Muslim or a Kafir but it never strikes the one who maintains the remembrance of Allah. *[Mizanul Hikmah Hadith # 6379].*
- The Noble Prophet (as) said: “Set up the gardens of Heaven once you find them as the places in which you go for pleasure.” He was asked where they were. He replied: “Where God is remembered.” *[Mishkat ul-Anwar fi Ghurar il-Akhbar, Hadith number 268, p. 148.]*

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- The Prophet (as) said: “There are no groups of people who start remembering God to whom a divine announcement as to their being forgiven is not issued. There are also no groups of people who start remembering God and some of the angels do not accompany them.”  
[*Mishkat ul-Anwar fi Ghurar il-Akhbar, Hadith number 269, p. 148.*]
- The Prophet (as) said: “There are no groups of people who start remembering God without being surrounded by the angels and without receiving God’s Mercy, and peace of mind. Their names shall be remembered together with those of their companions.” [*Mishkat ul-Anwar fi Ghurar il-Akhbar, Hadith number 270, p. 148.*] Hence, even though a majlis may have very few people, but nevertheless we would have a full house of angels!
- Remembrance of Allah leads to humility towards Him. We should therefore remember His magnitude and greatness and subsequently that will lead to humbleness and submission towards Him.

**Satan tries to make Allah’s creation forget the remembrance of Allah**

- In Surah 58, verse 19, Allah swt says:

اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ  
الشَّيْطَانِ هُمُ الْخَاسِرُونَ

*Satan has gained the mastery over them, and caused them to forget God’s remembrance.  
Those are Satan’s party.  
Surely, the Satan’s party is the losers!*

- The above verse implies that Satan has overpowered those who ignore the remembrance of Allah. The people are now amongst the losers.
- Similarly in verse 43:36 of the Holy Quran, Allah swt says:

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ

*Whoso blinds himself to the Remembrance of the All-merciful,  
to him We assign a Satan for comrade.*

- Furthermore, in verse 7:201, Allah swt says:

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

*The god-fearing, when a visitation of Satan troubles them, remember, and then see clearly.*

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- In the above verse, Allah swt is saying that the *muttaqeen* (the pious ones) remember Allah whenever satanic temptations afflict them.
- Furthermore, in verses 38:82-83, the Holy Quran says:

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ  
قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ

*Said he (Satan), Now by Thy glory, I shall pervert them all together.  
Excepting those Thy servants among them that are sincere (mukhlaseen).*

- In a similar vein, in verses 15:39-40, the Holy Quran says:

قَالَ رَبِّ مَا أَغْوَيْتَنِي لِأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أَغْوِيَهُمْ أَجْمَعِينَ  
إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ

*Said he (Satan): My Lord, for thy perverting me I shall deck all fair to them in the earth,  
and I shall pervert them, all together  
Excepting those thy servants among them that are devoted.*

- It is clear from the above verses that even Satan acknowledges that he will mislead everyone except for the *mukhlaseen*. However, it is sad to say that even some Muslims believe that our Prophet made mistakes. However, the shia correctly believe that the Prophet and his household are thoroughly purified (33:33).
- In Surah Taha, verses 20:120-121, the Holy Quran says:

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمَلَكٍ لَّا يَبْلَى  
فَأَكَلَا مِنْهَا فَبَدَتَ لَهُمَا سَوَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ  
وَعَصَى آدَمُ رَبَّهُ فَغَوَى

*Then Satan whispered to him saying, Adam, shall I point thee to the Tree of Eternity,  
and a Kingdom that decays not?*

*So the two of them ate it, and their shameful parts revealed to them,  
and they took to stitching upon themselves leaves of the Garden.*

*And Adam disobeyed his Lord, and so he erred.*

- We know that Satan through his *waswasah* tries to mislead Allah's creation. We should therefore seek Allah's protection against Satan and for this purpose it is a good habit to recite Surah Nass whenever we can.

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- In an authorized narrative it is related that: “A group of Jews came to the Messenger of Allah and asked him questions. Among their questions they asked: “Tell us, O Mohammad why, are these four organs (face, hands, head and feet) given the *wudu* while they are the cleanest parts of the body?” The Prophet said: “When Satan whispered to Adam and he came near the “tree” and looked at it, he lost face. He stood up and walked to it – the first step towards sinning. He took his hand some of what was of it and ate it. Off his body flew what were on him of jewelry and apparel. He put his hand on the top of his head and wept. Allah accepted his repentance, but made it incumbent upon him and his offspring to purify those four organs. So Allah, ordered the face to be washed, because it looked at the “tree”. He ordered the hands to be washed to the elbows, because he took with them (the fruit of the tree). He ordered the head to be anointed (with the hand wet with water), as he put his hand on the top of his head, and he ordered the feet to be anointed because with them he walked to sin.”  
*[Ilalush-Sharia, vol. 1, p.280, ch. 191, hadith 1.]*
- Imam Sajjad (as) in the supplication of Makarimul Akhlaq says: “O my Lord! If my life will be the pasture of Satan, then shorten it.”

### **Forgetting Allah’s remembrance causes hearts to be hardened**

- In Surah Baqara, verse 2:74, Allah swt says:

**ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً**

*Henceforth were your hearts hardened: they become like a rock and even worse in hardness.*

- In explaining the above verse, it is narrated in Majma ul-Bayan, that the Prophet said: “Do not keep talking without remembering God. This will harden your hearts. And those whose hearts are hardened are the ones most distant from God.” *[Mishkat ul-Anwar fi Ghurar il-Akhbar, Hadith number 274, p. 150.]*
- Jabir said that he once told Imam Baqir (as): “There are some people who are such that whenever a part of the Quran is read for them or they are reminded of it, one of them becomes unconscious. He gets so unconscious that he will not even realize it if you cut off both his hands or legs.” The Imam (as) said: “Praise be to God. This is a Satanic act. They have not been instructed to do so. The Quran is only meant to cause fear of God, softening of the heart and weeping.” *[Mishkat ul-Anwar fi Ghurar il-Akhbar, Hadith number 273, p. 150.]*

### **Misinterpreting Quranic verses for own benefits is a big sin**

- In verse 3:26, Allah swt says :

**قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ**

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*Say: O Allah, Master of the Kingdom!  
Thou givest the kingdom to whomsoever Thou pleasest  
and takest away the kingdom from whomsoever Thou pleasest,  
and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest  
in Thine hand is the good;  
surely, Thou hast power over all things.*

- In the above verse, the Arabic phrase ‘malik ul mulk’ means ‘Master of kingdom’.
- This is the verse which the accursed Yazid quoted when the prisoners were bought to him. However, Bibi Zaynab (sa) proved his claim false by showing the inherent weakness in his claim. In her analytical, objective and rational discourse she quoted verse 178 of Ali Imran, where Allah swt has said:

**وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُؤْتِيهِمْ لَأَنفُسِهِمْ إِنَّمَا نُؤْتِيهِمْ لِيَزْدَادُوا  
إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ**

*And let not the unbelievers suppose that the indulgence We grant them is better for them;  
We grant them indulgence only that they may increase in sin.  
And there awaits them a humbling chastisement.*

- Bibi Zaynab then quoted verse 10 of Surah Al-Rum, where Allah swt has said:

**ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّؤَىٰ أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ**

*Then the end of those that did evil was evil,  
for that they cried lies to the Signs of God and mocked at them.*

- Even today some people follow the example of Yazid by misinterpreting the Quranic verses to suit their own purposes. For them, awaits a painful chastisement!

**Non-Muslim Psychologist Discovers the Effect of Repeating the Word "ALLAH" in Curing Psychological Diseases.**

Vander Hoven, a psychologist from Netherlands, announced his new discovery about the effect of reading the Qur'an and repeating the word ALLAH both on patients and on normal persons. The Dutch professor confirms his discovery with studies and research applied on many patients over a period of three years. Some of his patients were non-Muslims, others do not speak Arabic and were trained to pronounce the word "ALLAH" clearly; the result was great, particularly on those who suffer from dejection and tension.

"Al Watan", a Saudi daily reported that the psychologist was quoted to say that Muslims who can read Arabic and who read the Qur'an regularly can protect themselves from

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psychological diseases.

The psychologist explained how each letter in the word "ALLAH" affects healing of psychological diseases. He pointed out in his research that pronouncing the first letter in the word "ALLAH" which is the letter (A), released from the respiratory system, controls breathing. He added that pronouncing the velar consonant (L) in the Arabic way, with the tongue touching slightly the upper part of the jaw producing a short pause and then repeating the same pause constantly, relaxes the aspiration. Also, pronouncing the last letter which is the letter (H) makes a contact between the lungs and the heart and in turn this contact controls the heart beat.

What is exciting in the study is that this psychologist is a non-Muslim, but interested in Islamic sciences and searching for the secrets of the Holy Qur'an.

Allah, The Great and Glorious, says, "We will show them Our signs in the universe and in their own selves, until it becomes manifest to them that this (Qur'an) is the truth." (Holy Qur'an 41:53)

Translated from the Qatari "Arraya" Daily Sunday, 24 March, 2002  
Source: Via Email.

- The above story is consistent with the phrase in Dua Komail where it is said that the name of Allah itself is a source of healing.

### **Imam Ali: All good characteristics can be summarized in three acts**

- Ameer al-Momineen (as) said: "All good characteristics are summarized in three acts: looking, silence and talking. Any looking that is without learning is a waste of time. Any silence that is without pondering is due to ignorance. And any talking that is not accompanied by remembrance of God is vain talk. Then blessed be those who learn when they look; think when they are silent; remember God when they talk; are sorry for their wrong-doings; and the people are safe from their mischief." *[Mishkat ul-Anwar fi Ghurar il-Akhbar, Hadith number 266, p. 148.]*

### **Factors which encourage peace of mind**

- There may be many factors which are conducive to ones peace of mind. However, at the top of all these factors stands specifically one's awareness and knowledge.
1. He who is aware of the fact that his slightest piece of work will be accounted for he is hopeful on his job properly and has peace of mind. Sura Az-Zilzal, verse 99:7 says:

**فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ**

*So, whoever has done an atom's weight of good shall behold it.*

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The Arabic word *zilzal* or *zalazalah* means ‘quake’. On the day when the earth will quake, the distressed person will ask what has happened to earth. On that day, the earth will recount all her news. The earth will speak by the command of Allah. Every action has an affect on its surrounding even though it may not be tangible. Nevertheless, this will be made manifest on the day of reckoning. By the grace of Allah, and with the development of science, it is possible that on the day when the earth shakes to a tremor, the earth will blurt out all the news.

Even today with the development of science and Man’s experiments, there are inventions that can record the voice of people or take photos and films of the actions that anyone does, at anytime or anywhere and which can be kept as proper documents to be offered to the court in a form that no can deny or reject.

It is narrated that Hazrat Ali (as) said: “Say your prayers at different points in the Mosques, because on the Day of Judgement every part will bear witness for the one who has prayed thereon.” [*Lial-il-Akhbar, vol. 5, p.79 (New edition).*]

According to another tradition, when Imam Ali (as) finished the act of dividing the public treasury of the Muslims, he used to say a two rakaat prayer and then said (addressing the place): “On the Day of Judgement bear witness for me that verily I filled you justly and emptied you rightfully.” [*Lial-il-Akhbar, vol. 5, p.79 (New edition).*]

There is a tradition which says that once a man came to the Holy Prophet and asked him to teach him something from what Allah has taught him. The Holy Prophet sent him to one of his followers to teach him the Quran. He taught the man Sura Zilzal to the end. Then, the man was ready to leave saying that it was sufficient for him. The Holy Prophet said: “Let him go since he became a scholar (*faqih*).” The reason is clear because, he who knows his deeds will be counted later, even though those that are small as a seed will pay careful attention to his actions and that is the best lesson for him.

2. He who knows that he is created out of Divine favour, wisdom, and blessings, he is calm and hopes for and is confident of Allah’s bounteousness. In Surah Fajr, verse 89:27-28, Allah swt says:

**يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ  
ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً**

*(It will be said to some) O’ you serene soul!  
Come back to your Lord well-pleased (with Him) and well pleasing (Him).*

The term ‘*nafs*’ means ‘soul’ and here it means the spirit of Man. The term ‘*muthmainnah*’ means ‘serene’ which denotes the peace of mind attained by the faithful. The term ‘*radiyah*’ means ‘well pleased’ while the term ‘*mardiyah*’ means ‘well pleasing’.

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This verse means that the addressing of the Beneficent comes, saying: O' Heavenly confident and peaceful self, 'always remembering Allah'! Return now to your Lord as you are pleased with His eternal blessings and He is content with your good deeds.

Surah Fajr is also known as Surah Imam Hussain because the above verse specially applies to Imam Hussain. A tradition from Imam Sadiq says: "Recite Surah Fajr, which is Hussain ibn Ali's surah, in your prayers, whether they be obligatory or optional. He who recites it will be with him (Hussain (as)) at the same place in Heaven and the Day of Judgement."

*[Majma al-Bayab, vol. 10, p. 481.]*

It is said that we should make an effort to recite Surah Fajr in our Fajr prayers.

It is narrated from Imam Sadiq that one of his companions asked whether a believer may become discontented when his soul is being taken. The Imam replied: "By Allah, No! When the angel of death comes to take his soul the believer shows restlessness and the angel says: "O lover of Allah! Be not upset! By He Who has appointed Mohammad (as) to prophethood, I am more sympathetic to you than a kind father. Look carefully!" He looks carefully and sees Prophet Mohammad (as), Imam Ali (as), Syeda Fatima (sa), Hassan (as) and Hussain (as) and the other Imams from their descendents. The angel tells him to look and see that they are all his friends. He opens his eyes and watches. A caller from Allah says: O you serene soul! Come back to your Lord well-pleased (with Him) and well pleasing (Him). So enter among my servants. And enter into my Garden." At that moment there is nothing better and more beloved than that his soul separates from his body as soon as possible and moves unto his Lord. *[al-Kafi, vol. 3, Chapter: Believers and the Departure of the Soul, Tradition 2.]*

3. He who know that Allah is All-Wise and Omniscience. And He has not created anyone in vain, is optimistic.
4. He who knows that his leader and his Imam is a perfect man (*masoom*) will be having peace of mind. This is because on the Day of Judgement everyone will be called by the Imam of their time, who is appointed by Allah swt. Indeed in Surah Baqarah verse 2:124, the Quran says:

**قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا**

*He said, 'Behold, I make you a leader (Imam) for the people.*

From this verse it is clear that Allah chooses Prophets and Imams. Men have no say in His Choice.

5. He who knows that his way of life is obvious and his future is going to be better than before, is confident in his soul. Indeed in verse 87:17, the Quran says:

**وَالْآخِرَةُ خَيْرٌ وَأَبْقَى**

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*While the world to come is better and more lasting.*

6. He who knows that Allah loves the righteous has warm feelings with regard to his righteous deed.

### **Factors which generate anxiety and worries**

- One of the most common diseases of the present century is anxiety which leads to depression. The factors which are conducive to depression are as follows:
  1. A depressed person thinks as to why all people do not love him. However, such a thing is impossible because even Allah and Gabriel have enemies. Thus, one must not expect that all love him.
  2. A depressed person thinks that all people are bad, while this is not so. Allah made this clear to the angels who thought that all mankind would be bad.
  3. A depressed person thinks that all unpleasant things come from outside his self, while the main causes of frustration have their origin in reactions generating from within ourselves.
  4. An anxious person is worried at the onset of every activity and thus he feels lonely and scared. This is why Hazrat Ali has said: “When you are afraid of something, cast yourself in it. *[Bihar ul Anwar, vol. 71, p. 362.]*”
  5. An anxious person worries about the outcomes in the future. This may be treated by trusting Allah and by one’s own perseverance.

### **Conclusion**

- In verse 59:19 of the Holy Quran, Allah swt says:

**وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ**

*And be not like those who forsook Allah, so He made them forsake their own souls:  
these it is that are the transgressors.*

- The verse implies that if we forget Allah then He will make us forsake our own soul.
- To forget Allah is to forget reality. As man is only a reflected existence, if he does not remember Allah he is bound to lose himself. So remembrance of Allah swt is in the interest of man himself. Allah is free from all needs. O mankind, you are the *fuqura* (beggars), while the Almighty is Ghani, All-Rich. Forsaking Allah is tantamount to forsaking our own souls. On the other hand, remembering Allah is indeed best for our souls.

## Mind Blowing Stories

### **The world in an egg**

Hisham ibn Hakam was a companion of Imam Ja'fer As-Sadiq (A.S.). One day the famous learned atheist (one who does not believe in Allah), Abdullah Deisani, asked him: "Do you believe in a Creator?"

"Yes" replied Hisham.

"Has He power over everything" Abdullah Deisani asked.

"He is All-powerful" said Hisham.

"Can He put the whole world in an egg in such a way that neither the egg becomes bigger nor the world smaller?"

"Give me some time to answer" asked Hisham.

"You have one year to answer" said Abdullah Deisani.

Hisham decided to go on a journey to meet Imam Ja'fer As-Sadiq (A.S.).

"O son of the Prophet, Abdullah Deisani has asked me a question and I am not able to answer him..."

Imam asked: "What is the question?"

Hisham gave the details of the question.

The Imam replied:

"O Hisham, how many physical senses do you have?"

"Five" replied Hisham

"Which is the smallest of them?"

"My eye"

"What is the size of the lens of your eyes?"

"It is just like a lentil or even smaller than that."

Imam continued:

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“Look around and above you and tell me what you see?”

“I see the sky, the earth, houses, forests, hills and rivers!”

“He who is capable of putting all these things, which you are seeing, in a very small lentil or less than that, can also put the whole world in an egg, such that neither the world becomes smaller nor the egg bigger.”

### **Scholar or hunter**

One day a pair of pigeons was sitting on a branch when they saw a scholar coming with a book under one arm and a stick in the other.

One pigeon told the other: "Let's fly away! There is a man coming. He might kill us."

Her partner said: “He's not a hunter. He is a scholar. He will not harm us.”

The scholar saw the pigeons and with his stick he struck the female pigeon. He took out his knife and made the meat halal.

Her companion came to complain to Prophet Sulayman (A.S.) who was blessed with the knowledge of the language of the birds and animals.

The scholar was summoned to the court.

"What crime did I commit?" He asked. "Pigeon meat is halal."

The male pigeon replied: "I know that it is halal for you, but if you came to hunt you should have come dressed as a hunter. You cheated and came as a scholar."

Our outside must match our inside.

### **Bohloul sells Paradise**

One day Bohlool was sitting at the corner of the river, and was making some flower beds like the children. Haroun Rashid's wife Zubaydah happened to cross by. When she came near Bohlool, she asked, "Bohlool! What are you doing?"

Bohlool answered, "Making Paradise."

"Do you sell the gardens you have?"

"Yes, I sell them."

"For how many dinars?"

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"For 100 dinars."

Since Zubaydah wanted to help Bohlool in any way she could, she immediately ordered her servant to give Bohlool 100 dinars, which he did.

Bohlool said, "You don't want a receipt?"

"Write it and bring it." Saying this, Zubaydah went her way.

Bohlool distributed that money among the poor.

In a dream that night, Zubaydah saw a big garden, the like of which she had never seen when awake. All of its houses and palaces were seven stories high and made of colored jewels and decorated with great style. The rivers were flowing and beside them flowers were blooming. Very beautiful trees were planted, servants (boys and girls) were all present and ready to be of service. Zubaydah was given the receipt, written in gold ink, and was told that this is the Garden that she had bought from Bohlool.

When she awoke, Zubaydah was very happy and told Haroun about her dream. As soon as it was morning, Haroun sent someone to bring Bohlool.

When Bohlool came, Haroun said, "I want you to take 100 dinars from me and sell me one of your gardens, like the one you gave Zubaydah."

Bohlool gave a loud laugh and said, "Zubaydah bought it without seeing (the reward), but you heard and so want to buy it, but regretfully, I won't sell it to you."

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