

# السَّلَامُ عَلَى مُوسَى كَلِيمِ اللَّهِ

## PROPHET MUSA <sup>[A.S.]</sup>

نبي الله موسى (ع)

FUNDAMENTALS OF ISLAM

LEVEL 4

### Lesson 1: Prophet Mūsā

In this lesson we will discuss the life of Prophet Mūsā (as) in greater detail than in previous years.

Prophet Mūsā (as) is the prophet who is mentioned most in the Holy Qur'an, with his name appearing 134 times across 34 chapters. This unique mention can be explained by the following:

- The Holy Prophet (saw) suffered a lot from the hands of his community. His sufferings were similar to those of Prophet Mūsā (as), although a lot more severe. Allah (SWT) wished to console and strengthen the heart of His final messenger by narrating the story of Prophet Mūsā (as) so as to inform him that previous prophets also suffered and that Allah (SWT) was always the best Helper of His Prophets.
- Secondly, since the Jews at the time of the Holy Prophet were the same community whose forefathers had received abundant blessings including being the recipients of over 400 prophets, Allah (SWT) wished to warn them against repeating the same mistakes they made with Prophet Mūsā (as).
- Thirdly, the stories of the people of Bani Israel are a warning to the Muslims at the time of the Prophet, and for the rest of time, to not make the mistakes that were made by that tribe.

Unlike the biblical records of this story, the Holy Qur'an has ignored all unnecessary details which would make the story lengthy and boring. Instead, it has focused on only those parts from which important lessons can be derived.

#### Objectives >>>

#### Students should:

- Revise the aspects of Prophet Moses' early life and struggles with Pharaoh
- Discuss the struggles of Prophet Moses with his people after crossing the sea, including
- Discuss the Holy Qur'an teachings in relation to Judaism and the Jewish people
- Discuss the story of Prophet Moses and Khidr, revising its morals
- Discuss the fact that this world has a deeper system of metaphysical laws

## THE BIRTH OF PROPHET MŪSĀ (AS)

As we learnt in previous lessons, the birth of Prophet Mūsā (as) was kept secret in order to protect his life from the vicious Pharaoh of the time.

Even before Prophet Mūsā (as) was born, his father, ‘Imrān, died. It is in the wisdom of Allah (SWT) that we find many of His prophets are orphans during their childhood. Some examples include Prophet Jesus who was born without a father, Prophet Joseph who lost his mother when he was an infant, and Prophet Muḥammad (saw) who lost both his parents whilst he was still a young boy. Perhaps Allah (SWT), out of His special Mercy and love toward His prophets, desired to manage their affairs directly and also to develop within them the purest form of Monotheism where they would see no solution to their needs and problems except from Allah (SWT) directly.

Prophet Mūsā’s (as) mother managed to secretly hide her pregnancy and give birth to Prophet Mūsā (as). She feared the death of her son but Allah (SWT), having a plan for his Prophet, inspired her to hide Prophet Mūsā (as) in a casket and place it in the river. Prophet Mūsā’s (as) mum was trembling with fear at the idea but Allah (SWT) removed her fears and assured her that her son would be fine and that he would be returned to her. The Holy Qur’an says:

“And We inspired the mother of Moses, (saying): "Suckle him, but when you fear for him, then cast him into the river and fear not, nor grieve. Verily! We shall bring him back to you, and shall make him one of (Our) Messengers.”<sup>i</sup>

## REVELATION AND INSPIRATION

The word ‘revelation’ as has been linguistically used refers to the transmission of Divine knowledge and instructions from Allah (SWT) exclusively to His prophets. The word for this in Arabic, as per the Holy Qur’an, is al-waḥy.

However, there is another form of communication between Allah (SWT) and other slaves who are not prophets. This is when Allah (SWT) inspires something into the heart of a person, as he did with the mother of Prophet Mūsā (as). This is called inspiration, and the Arabic word used for it is ilhām.

In fact, both ordinary humans and animals can be recipients of inspiration. Allah (SWT) inspired the bees to build their houses in certain places:

“And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they (humans) erect.”<sup>ii</sup>

## MOSES FLOATS TO SAFETY



Putting all her trust in Allah (SWT), Prophet Mūsā’s (as) mother gently placed the wooden casket in the river and watched her beloved baby float away. Soon after, Prophet Mūsā (as) was picked up by the Pharaoh – an enemy of both Allah (SWT) and Prophet Mūsā (as). The Pharaoh and his wife, Āsiyah, fell in love with him and because they had no children of their own, they decided to adopt him.

“And the wife of Pharaoh said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceive not (the result of that)”<sup>iii</sup>

Prophet Mūsā (as) refused to breast-feed from any of 400 wet-nurses that were provided for him, until his mother was called to feed him, without anyone being aware she was in fact his mother. In this way, Allah (SWT) reunited this pious mother with her son.

## THE ENCOUNTER WITH THE SOLDIER

Prophet Mūsā (as) grew up into a strong man. He began to oppose the luxurious lifestyle of the Pharaoh and all his acts of oppression toward the people of Egypt. Once, as he strolled through the city of Egypt, he saw one of his followers fighting with one of Pharaoh’s soldiers. His follower shouted to him for help. Prophet Mūsā (as) rushed to his rescue by striking a blow to the soldier.



The soldier fell to the ground dead. Inadvertently, Prophet Mūsā (as) had killed the soldier. The Holy Qur'an describes the incident as:

“And he entered the city at a time of unawareness of its people, and he found there two men fighting, - one of his party (his religion - from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Moses struck him with his fist and killed him. He said: "This is of Satan's doing, verily, he is a plain misleading enemy."<sup>iv</sup>

Muslims who belong to the Sunni school of thought believe that Prophets are divinely protected only in the matters of transmitting the message of Allah (SWT) i.e. revelation. They use the above incident with Prophet Mūsā (as) as a situation where a prophet committed a sin. They refer to the confession of Prophet Mūsā (as) himself when he says:

“And they have a charge of crime against me, and I fear that they will kill me”<sup>v</sup>

On the other hand, the Imams of the Ahlul Bayt (as) have taught us that prophets are sinless, from the time they are born, till their death, and in all matters and aspects of their lives. So how do we explain Prophet Mūsā's (as) actions and confession?

Consider the following:

- A sin is an act that is committed intentionally and since Prophet Mūsā (as) did not kill the man intentionally, he is not sinful.
- It is the killing of an innocent person that is considered a sin. However, killing an enemy of Allah (SWT) and his messenger is not considered a sin. The soldier worked for the Pharaoh and would have some day attempted to kill Prophet Mūsā (as). Moses regretted his action because the people of Bani Israel would be severely punished because one of them killed an Egyptian.
- When Prophet Mūsā (as) says ‘they have a charge of crime against me’, it does not mean that he admits to a crime that he committed. Instead, he is simply reiterating what the people of the Pharaoh accused him of doing. Also, when he later asks Allah (SWT) for forgiveness, he was seeking protection from the consequences of his actions i.e. being killed or imprisoned.

- When Prophet Mūsā (as) confesses to Allah (SWT) that “this is the plot of Satan, verily, he is a plain and misleading enemy’, he does not admit to being misled by Satan. What is meant here is that the fight between the two people occurred due to Satan's mischief.

## PROPHET MOSES' MARRIAGE

Prophet Mūsā (as) fled from Egypt because of the threats that he received. He was all alone and had neither food nor water. When he reached a place called Madyan, he saw a group of shepherds watering their sheep next to a well and two women who stood far away from the well with empty buckets in their hands. On inquiring as to why they stood at a distance, they replied:

He (Moses) said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man."<sup>vi</sup>

On hearing this reply, Prophet Mūsā (as) filled their buckets and watered their flock for them and then took shelter under a tree. Now Prophet Mūsā (as) was very exhausted from the long journey. He had no food or water nor a person who knew him. He prayed to Allah (SWT):

"My Lord! Truly, I am in need of whatever good that You bestow on me!"<sup>vii</sup>

It was only a matter of time before one of two sisters who was previously helped, came back to Prophet Mūsā (as), shyly saying:

“She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us."<sup>viii</sup>

Prophet Mūsā (as) was pleasantly surprised. He asked the woman to walk behind him and give him directions, rather than walking in front of him. This modesty demonstrated by Prophet Mūsā (as) was a fruit of him being God-conscious.

When they reached the house of Prophet Shu'ayb, who was the father of the two sisters, Prophet Mūsā (as) explained to him the story of why he fled from Egypt. Prophet Shu'ayb (as) guaranteed Moses safety in Madyan. He also offered him marriage with any one of his daughters. Prophet Mūsā (as) chose the younger sister as his wife and he remained serving Prophet Shu'ayb for ten years thereafter.



Morals from this part of the story:

- Prophet Mūsā (as) helped the women sincerely, expecting absolutely no rewards from them. Also, he chose to remain modest by walking ahead of the woman. In turn, Allah (SWT) rewarded him by marrying him to a daughter of a Prophet. If we remain chaste and follow the teachings of Islam, we too will be rewarded as such by Allah (SWT).
- When Prophet Mūsā (as) was offered marriage to a daughter of a Prophet, he was a young man in his early 20's. He considered the offer as a great opportunity to get closer to Allah (SWT). Instead of delaying marriage because of financial instability or attractiveness of the women, he seized the golden opportunity since the daughters of Prophet Shu'ayb were God-fearing individuals.
- Prophet Shu'ayb (as) did not object to Moses' decision of marrying the younger sister instead of the older. Also, he did not deny Moses marriage because he was from Egypt whilst his daughter was from Madyan. Here we learn that the race of an individual or his tribe is not a valid criterion in spouse-selection. We learn that it is not an Islamic etiquette that an older sibling must marry before a younger one.

### THE STORY OF ĀSIYAH

The Holy Qur'an has presents Āsiyah, the wife of Pharaoh, as one of the best role models for both women and men.

"And Allah gives an example for those who believe: the wife of pharaoh." (66:11)

Āsiyah's greatness lay in the fact that although she was the wife of one of the most powerful, arrogant and tyrant rulers, she was able to see and accept the truth in the message of Prophet Moses (as). For her, wealth, beauty and status were not the main criteria of human excellence; she realized that without faith in God, a human being has nothing. Although she had everything that she wanted in this worldly life from the materialistic point of view- the best of clothes, food, palaces, jewels, servants and maids- she sacrificed all that to be closer to Allah. And that is why we see her included by the Prophet in the list of the four women who attained the level of perfection.

Another of her honours is that God chose her to provide refuge to Moses when he was an infant. When her maids brought the cradle of Moses from the river, she insisted to Pharaoh that she wanted to adopt that infant as a child.

Āsiyah, upon witnessing the miracles of Moses, and hearing his message of Unity and Truth, accepted it, and submitted herself to Allah (SWT). When Pharaoh found out about her faith, he threatened and tortured her. However, she refused to give up her faith. Instead, she beautifully asked Allah (SWT) to build for her a house in heaven, and sacrificed her life in order to maintain her faith.

"(Remember) when she said, 'My Lord! Build for me a house with Thee in the Paradise, and deliver me from Pharaoh and his deeds; and deliver me from the unjust people.'" (66:11)

### Review Questions

**Q1. Why did Prophet Mūsā's mother put him in a casket in the river?**

- a. It was the command of Allah
- b. She feared for his life because Pharaoh was out to kill all newborn boys
- c. Both of the above

**Q2. Āsiyah was the:**

- a. Wife of Pharaoh
- b. Sister of Prophet Moses
- c. A woman who did not believe in the message of Prophet Moses

## Lesson 2: On the Other Side

The king of Egypt, known as Pharaoh, regarded himself as divine (god) in the polytheistic, superstitious religion of ancient Egypt. At a time when the people of Egypt favoured a superstitious belief system over a divine belief system; the same era in which when the Children of Israel were enslaved, Allah sent Prophet Mūsā (as) as a messenger to the tribe of Egypt. He had two roles. The first was to call people to worshipping the One True God. The second was to stop Pharaoh from oppressing the children of Bani Israel and using them as slaves.

However, Pharaoh and his followers and kinsmen, almost universally refused to abandon their idolatrous beliefs when Prophet Mūsā (as) called them to divine religion and the Oneness of Allah. Prophet Mūsā (as) called on Pharaoh and his followers to avoid false worship, warning them of Allah's wrath. In response to this, they rose up and slandered the Prophet Mūsā (as). They accused him of being mad, of being a sorcerer and of falsehood. Pharaoh and his people refused to submit to the Prophet Mūsā (as), even though many afflictions were sent their way. They refused to accept Allah as the only God. They even held Prophet Mūsā (as) responsible for what had befallen them and sought to exile him from Egypt. Finally, after a long period of time and many warning to Pharaoh and his people, Prophet Mūsā (as) was ordered to take the Bani Israel and flee Egypt:

“We revealed to Moses: "Travel with Our servants by night. You will certainly be pursued." Pharaoh sent marshals into the cities: "These people are a small group and we find them irritating and we constitute a vigilant majority." We expelled them (the people of Pharaoh) from gardens and springs, from treasures and a splendid situation. So it was! And We bequeathed them to the tribe of Israel. So they pursued them towards the east.”  
(26:52-60)

As revealed in the Qur'an, the two communities met at the edge of the sea following this pursuit. Allah divided the sea and saved the Prophet Mūsā (as) and the believers with him, destroying Pharaoh and his people.

“So We revealed to Moses, "Strike the sea with your staff." And it split in two, each part like a towering cliff. And We brought the others right up to it. We rescued Moses and all those who were with him. Then We drowned the rest. There is certainly a Sign in that yet

most of them are not believers. Truly your Lord is the Almighty, the Most Merciful.” (26:63-68)



The Children of Bani Israel were now free. They were no longer slaves and could head back to their homeland of Palestine and practice the True Religion of submission to Allah. However, even after crossing the sea and freeing his people, the struggles of Prophet Mūsā (as) did not end.

### ON THE OTHER SIDE

The next part of the mission of Prophet Mūsā (as) was to protect his people from straying from the path of belief in the One True God. The following are instances of when his people strayed from the commands of Allah (SWT) and caused Prophet Mūsā (as) a lot of grief.

- When they saw a group of people worshipping idols, they asked Prophet Mūsā (as) to make for them an idol to worship. They also asked him to show Allah (SWT) to them. They did not realise that Allah (SWT) was beyond vision and hearing and shape.

“And We brought the children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Moses! Make for us a god as they have gods. He said: "Verily, you are a people who know not. Verily, these people will be destroyed for that which they are engaged in idol-worship. And all that they are doing is in vain." (7:138-139)

- Asking for a variety of foods: as the Children of Israel travelled through the desert towards Palestine, Allah (SWT) supplied them with fresh meat and pleasant sweet food (al-mann wal salwah). However, soon, they began to complain, asking Prophet Mūsā (as) to provide them with a variety of foods such as onions, garlic and so on. This was a sign of their rejection of the blessings of Allah (SWT).

And remember when you said: "O Moses! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its garlic its lentils and its onions." He said: "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!" (2:61)

- Refusing to fight to regain their land from idolaters: when the people of Moses reached the Promised Land of Palestine, they found that a group of disbelieving people had occupied it. This group of people were large in stature and were fierce warriors. However, Allah (SWT) promised them that if they fought them, they would be victorious. Despite Prophet Mūsā (as) urging them to fight, they refused and even mocked him. Only two people agreed to fight along with Prophet Mūsā (as). As punishment for this, Allah (SWT) made them to wander the desert as a homeless tribe for forty years.

"O Moses, a great people dwell therein, We will not go in unless they leave." Moses did not find among them but two men who were ready to fight. These two said to the people: "Once we enter through the door, Allah will make us victorious. They said: "O Moses! We shall never enter it as long as they are there. So go you, and your Lord and fight you two, we are sitting right here...Allah said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the rebellious and disobedient to Allah." (5:20-26)

- Worshipping the Calf: after some time travelling with his people, Prophet Mūsā (as) wanted to isolate himself for a period and dedicate himself to worshipping Allah (SWT). So he left his people and promised to return in thirty days. While on his isolation, Prophet Mūsā (as) was commanded to extend his stay to forty days. When he was late in returning, his tribe became agitated. A person by the name of al-Sāmiri took advantage of this. He created a cow made of gold, and made it so it would emit a sound. The people began to worship this idol.

When Prophet Mūsā (as) returned, he was furious with his people. He destroyed the idol and punished al-Sāmiri. Yet again, though, his people had failed their test.

"Then Moses returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire the Wrath should descend from your Lord on you, so you broke your promise to me. Moses said: "And what is the matter with you, O al-Sāmiri? (why did you do so?) al-Sāmiri said: "I saw what you saw not, so I took a handful of dust from the hoof print of the Messenger and threw it. Thus my inner-self suggested to me. Moses said: "Then go away! And verily, your punishment in this life will be that you will say: 'Touch me not'..." (20:86-97)

- Their persistent, futile questions: there is a famous incident related in the Holy Qur'an which shows the attitude of the children of Israel. It so happened that a person among them was killed, but his murdered could not be found. So they came to Prophet Mūsā (as) for judgment. He ordered them to slaughter a cow, and that if they did so, he could resurrect the dead person who could then reveal his murdered. Instead of following this simple order, they continued to ask futile questions about the colour, age and other characteristics of the cow. Because of this stubborn attitude, Allah (SWT) made their task harder, forcing them to find a very rare and expensive cow.

"Allah the Almighty narrated: And remember when Moses said to his people: "Verily, Allah commands you that you slaughter a cow. They said: "Do you make fun of us?" He said: "I take Allah's Refuge from being among the ignorant. They said: "Call upon your Lord for us that He may make plain to us what it is!"

He said: "He says, 'Verily, it is a cow neither too old nor too young, but it is between the two conditions, so do what you are commanded."

They said; "Call upon your Lord for us to make plain to us its colour."

He said: "He says, 'It is a yellow cow bright in its colour, pleasing to the beholders.'" They said: "Call upon your Lord for us to make plain to us what it is. Verily to us all cows are alike, and surely, if Allah wills, we will be guided."

He (Moses) said: "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.'" (2:67-72)

## Class Activity

Discuss each of the stories above with your teacher. Try to answer the following questions:

- Why were these stories mentioned in the Holy Qur'an?
- What specific lessons can we learn from them?

## JUDAISM AND THE JEWISH PEOPLE

Often, Muslims view Jews negatively because we generalise and see them all as evil. Some people even accuse the Qur'an of being anti-Semitic (against Jews). However, the message of the Qur'an is that people- including Jews- are only respected if they follow their Holy Book properly. Otherwise, whether they are Jews or not, they are not accepted.

However, the Qur'an:

- does not generalise: it says there are some great people among the Christians and Jews (who stand up for truth and stay up at night praying), but also some very evil people who corrupt God's religion
- does not see one nation as better
- talks so much about the Jews in order to teach us, because they were very similar to us

The only time the Jews are criticised the Qur'an is because they ignored their faith. Even the Torah (the Jewish holy book) criticises the Jews for this.

Finally, it is very important to remember that Judaism is not the same as Zionism. Not all Zionists are Jews, and not all Jews are Zionists. While Zionists are clear enemies of Islam and Muslims, we must remember that many Jews are not so.

“Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the Last Day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.” (2:62)

## Review Questions:

**Q1. Prophet Moses (as) was initially ordered to go to Mount Sinai for thirty days. How many days did he eventually spend there in total?**

- 40 days
- 30 days
- 10 days

**Q2. Who was the man who influenced the Israelites to worship the golden calf?**

- Hāmān
- Qārūn
- Al-Sāmiri

**Q3. People of the Jewish faith:**

- Are all bad and we should fight them
- May be good or bad people, depending on their beliefs and actions
- Have no similar beliefs to Islam and we do not believe in their prophet

## Lesson 3: The World of Insight



### MOSES AND KHIḌR (AS)

Prophet Mūsā (as) was informed by Allah (SWT) that there existed a man who was more knowledgeable than Prophet Mūsā (as) himself. This made Prophet Mūsā (as) very curious and eager to learn from this man, and so he went in search of him, eventually finding him. The Holy Qur'an relates the very interesting story of their meeting.

We have discussed the details of the story in previous years. We review it here in brief. Prophet Mūsā (as) asked Khiḍr if he could accompany him and learn from him. As they set out on their journey together, some strange things happened:

- Khiḍr damaged the boat of some poor fishermen who were giving he and Prophet Mūsā (as) a ride
- Khiḍr attacked a young man at the first time of seeing him and killed him, for no apparent reason
- Khiḍr repaired a wall in a town where the people were stingy and unwelcoming, without asking for any wages

At each instance, Prophet Mūsā (as) asked Khiḍr about his strange actions, and Khiḍr did not give an explanation, asking Prophet Mūsā (as) to remain patient. However, Moses could not bear what he was seeing, and after asking for an explanation for the third time, had to part ways with Khiḍr, who then explained his actions:

- There was a king who was taking the boats of poor fishermen. By damaging the boat, Khiḍr saved the fishermen from having their boat taken, because the king would not take a damaged boat.
- The young man whom Khiḍr killed was an evil person who would grow up to be a disbeliever and cause his pious parents to be disbelievers too. Allah (SWT) wanted to replace them with a pious child.
- The wall which Khiḍr repaired had a treasure under it. The treasure belong to orphans, and if the wall fell the greedy people of that town would have stolen the treasure from the orphans.

Khiḍr had been given special insight by Allah (SWT) and had special orders to carry out these actions.

"And moreover, I did not do it of my accord. This is the significance of that with which you could not have patience." (18:60-82).

There are many morals to this story, some of which are:

- We often only see the apparent aspect of things. We should be patient and wait for the deeper reasons for things to emerge. Often we will hate something, but it will eventually be good for us.
- When something seemingly bad happens, we should maintain our trust in Allah (SWT). He is often protecting us from a much bigger calamity.
- As learned as we may be, there is still so much that we do not know. We should be aware of this fact and therefore not judge the apparent situation too quickly. This should also make us humble in learning and keen to always seek further knowledge.

## THE WORLD OF INSIGHT

The above story also brings our attention to an important aspect of the world we live in today. We all know about the apparent causes and effects of things in our world.

Unfortunately, often we being to believe that these are the only things that matter. For example, a person who works to earn a living may think that it is solely his hard work that is earning him his wealth. Therefore he plunges himself into his work, ignoring his relationship with Allah (SWT) and his religious responsibilities. He forgets that it is Allah (SWT) who gave him the ability and success to work in the first place. Often Allah (SWT) will send hardship to this person as a Mercy to him, to help him wake up to himself.

The happiest of people in this world are those that look beyond the apparent causes and effects, and look at the deeper set of laws in the world. The Holy Qur'an and the Ahlul Bayt (as) have taught us about these laws, and if we try to follow these teachings, we will without doubt attain success in this world.

Here, we discuss some examples of these deeper laws:

### **HAPPINESS LIES IN OBEYING GOD**

يقول الله عزوجل: وعزّي وجلالي، لا يؤثر عبد هواي

على هواه إلا جعلت غناه في قلبه، وهمّه في آخرته

"Allah, the Glorified, the Exalted says: By My Glory and My Majesty, a slave will not prefer My desire over his desire unless I make his wealth in his heart, and his worries for his Hereafter..."<sup>ix</sup>

In this narration, Allah (SWT) sets forth a very simple and clear law: whoever places the Commands of God over his or her desires, will live a happy life (have wealth in their heart). Although it may seem to us that following our desires will make us happy in the future, we learn here that in Reality it is going *against* our desires that will make us happy and free of worry.



## GIVING BRINGS ABOUT COMFORT

إنَّ الله تبارك وتعالى يبعث يوم القيامة ناساً من قبورهم مشدودة  
أيديهم إلى أعناقهم لا يستطيعون أن يتناولوا بها قيس أملة،  
معهم ملائكة يعيرونهم تعبيراً شديداً ، يقولون : هؤلاء الذين  
منعوا خيراً قليلاً من خير كثير ، هؤلاء الذين أعطاهم الله ،  
فمنعوا حقَّ الله في أموالهم

“Allah, the Honourable, the Exalted, will resurrect certain people from their graves with their hands tied to their necks, making them unable to move their hands even a tiny distance. With them will be angels chastising them severely, saying: ‘these are those who withheld a small amount of sustenance despite having a great amount (for themselves). These are those whom Allah gave, but they withheld the right of Allah in their wealth’<sup>x</sup>

In this narration, it is made clear that those who keep their wealth to themselves and do not give of it, will live a difficult and miserable life, both in this world and the Hereafter. Although it seems that to us at first thought that if we keep more of our wealth to ourselves, we would be more comfortable, we see here that the Reality is that keeping *less* of our wealth would make us more comfortable in future.

## CHASING THE WORLD MAKES US LOSE IT

“If one keeps away from it then it advances towards him. If one sees through it, it would bestow him sight, but if one has his eye on it then it would blind him...”<sup>xi</sup>

We often think that chasing after the world and spending out time and effort in gaining worldly thing will actually make us enjoy our life in this world. However, here, Imam ‘Ali (as) teaches that in fact the way to attain the best of this world is to try to keep away from it. Instead of being blinded by the world by constantly chasing after it, we should see through it, so that it would give us insight.

## KEEPING FAMILY TIES PROLONGS LIFE

Imam al-Şādiq (as): “Maintaining the ties of kinship ...prolongs life.”<sup>xii</sup>



Looking at things at face value, there seems to be no connection between maintain close relationships with family members and having a longer life. However, in this and many other narrations, the Ahlul Bayt (as) have informed us that in Reality, this is in fact the case.

## THE DEEPER SET OF LAWS

If we heed these words, and pay attention to these laws when we come to make decisions in our lives, then we set ourselves on the path to real success and happiness. Instead of seeking the things we want through the usual methods, and often failing, we can seek what we want by following these laws, which will bring us success in this world and in the next life.

## Review Questions

**Q1. Imam ‘Ali (as) says that if one keeps away from the world:**

- It will blind him
- It will come towards him
- It will make him poor

**Q2. Allah (SWT) says that if a person puts the Commands of God before his own desires, that person will be:**

- Miserable and depressed
- Happy and wealthy
- Not a fun person

<sup>i</sup> Holy Qur’an 28:7

<sup>ii</sup> Holy Qur’an 16:68

<sup>iii</sup> Holy Qur’an 28:9

<sup>iv</sup> Holy Qur’an 28:15

<sup>v</sup> Holy Qur’an 26:14

<sup>vi</sup> Holy Qur’an 28:23

<sup>vii</sup> Holy Qur’an 28:24

<sup>viii</sup> Holy Qur’an 28:25

<sup>ix</sup> (Jami’ul Akhbar, p.270)

<sup>x</sup> (al-Kafi, 3:506)

<sup>xi</sup> (Imam Ali as, Nahjul Balagha)

<sup>xii</sup> Mishkatul Anwar fi Ghuraril Akhbar