

by Imam Zafrullah Domun

Today also we will be reading more extracts from the writings of Hazrat Masih Maood (as). Speaking about the ability to do good deeds he said:

“Although I know that the ability to do good deeds is a gradual process, there is no doubt that unless faith is strong nothing can be done. The stronger the faith, the better are the virtuous deeds; so much so that if this strength of faith gets the opportunity of full development the person would reach the stage of martyrdom, for in that case nothing would stand in his way and he would not mind sacrificing his life.

I have said it many a time and its repetition here would not be out of place that the appearance of the prophets and especially that of the Holy Prophet, *sallallahu alaihi wa sallam*, and the revelation of the Holy Quran have an aim. Whoever says that this act of God is aimless, displays disrespect and impudence; it does not behove God to do things without any aim. Let it be known that the aim of God in revealing the Holy Quran and sending the Holy Prophet to the world is that a great Sign of the Mercy should be shown to the world. God says: *Wa ma arsalnaaka illa Rahmatallil-aalamin* “We have not sent you but as a Mercy for the worlds.” The aim of the revelation of the Holy Quran is stated in the words: *Hudallil-Muttaqeen* (Guidance for the God-fearing people). These aims are so good that nothing like them can be found anywhere. God has willed it that all the excellences that various prophets had severally, be combined together in the person of the Holy Prophet, *sallallahu alaihi wa sallam*. Likewise, all the eternal truths that were to be found in all the scriptures be collected in the Holy Quran. Also the good points that the followers of other prophets had individually should be given collectively to the followers of the Holy Prophet, *sallallahu alaihi wa sallam*.

It is the will of God that we should inherit all these excellences. Here, this also should be kept in mind that just as the excellences that He wants us to inherit are great so also, He has granted us talents, for, if He had not given us such talents we would not have been able to inculcate these excellences in our persons. (Malfoozat Vol. I, p. 326)

Speaking about the friends of Allah he said:

“The *Wali-ullah* are the people whom God the Almighty has got closer to Himself; the word *Wali* means 'the one who is near'. These are the people who as if they see God face to face. As for others, they have a curtain in between them and it is as if a wall is there in front of them. How can these two people be alike? One of them has no curtain before him; God the Almighty has given him eyes and He has also given him insight-the insight which guides him in all his words and deeds; he is not like the sightless who goes about stumbling here and there. It is as if God descends on his heart and at every step of his, He

guides him. The darkness of the Satan dare not approach him, rather, the darkness is burnt to ashes and everything becomes visible to him with all the possible clarity. Whatever he says, it is all based on spiritual experience and he expounds the secrets of the Unseen. Whatever interpretation of a particular Hadees he gives, that and that alone is correct, for, he can hear those words direct from the Holy Prophet, *Sallallahu alaihi wa sallam*, and thus, that Hadees takes the form of his own narration, whereas others have to lean on narrations of no less than three hundred and three years. How can these two be compared favourably. All that the *Wali-ullah* possesses is a treasure of the comprehension of God, pure and enlightened. But he who opposes him and rejects all that he says-it is as if he has decided that he will oppose the *Wali-ullah* in everything that he will say, gets the bricks of his wall of God-realisation falling down. When one person is showing the right path and the other is rejecting all that he says, the result will be that the latter will be rejecting the total sum of beliefs mentioned in the Holy Quran and ultimately, he will have lost faith in the very existence of God. That is, he will lose his faith. (Malfoozat Vol. I, p. 332).”

**He said further:** “There are a lot of people in the world who live a vulgar and luxurious life: they crave for worldly honour and wealth and properties. The whole of their life, they remain occupied in vain struggles and ambitions and they continue planning for it. They do it, till the last breath of theirs. These people had also been given talents and had they used them properly, they would have attained to the truth. God has not acted niggardly towards anyone whosoever. Blessed is he who puts the talents, granted by God, to their proper use. There are many people who, when they are told to fear God and obey His commandments, retort by saying: Are we going to be a *Wali* (a friend of God). This kind of utterance is no less than heresy: it is thinking evil of God. It is only the worldly Governments that are short of jobs; that is not the case with God. Whoever has a true relationship with God can have His blessings that were vouchsafed to the Truthful in the past. God has called His beloved people "*Wali*" and is it any difficult for Him to make *Walīs*? Not at all. It is easy for Him to make *Walīs*. What is required in this respect is that man should advance towards Him with sincerity and steadfastness. No difficulty should make him waver. When a man has true relationship with God and he becomes pure and pious and gets himself away from all that displeases God then God also introduces a relationship with him and comes closer to him.

But if on the other hand somebody goes farther away from God and adopts dirty ways of life, God does not care for him. He says: "*Falamma Zagho azaghallo qolobahum*"

When they became crooked, God proclaimed their hearts to have become crooked. (Malfoozat Vol. I, p. 335)

**Speaking about the sincere Love of Allah he said:**

“Some people think that crying before God does not avail anything at all. But this idea is very wrong. This type of people do not have any faith in the existence and omnipotence of God. Had they possessed real and true faith they would have never dared express this opinion. Whenever a man has come to God and has repented sincerely, he has invariably been the recipient of the grace of God. Somebody has said it very correctly "There has never been a lover who has not been attended to by his beloved. Of course; "O, Master, you don't have the pain, otherwise the physician is there." God wishes you to come to Him with a pure heart, of course, the condition is that you should be what He likes you to be; you should bring about the change in yourself which makes a man worthy of going into the presence of God. I tell you the truth that God the Almighty has wonderful powers and His grace and blessings are limitless but you should have the eye of love to see them. If someone has sincere love for Him. He accepts his prayers much and bestows His succour on him.” (Malfoozat Vol I, p. 338)

### **Commenting on the four ranks of Honour in Allah’s sight he said :**

“It should never be forgotten that some parts of the Holy Quran explain some others; they are like a commentary on those parts. Something is mentioned briefly at one place and the details of it are given at another place as if it is the commentary on that part which is briefly mentioned. *Siratallazina an-amta-alaihim* “The path of those on whom you have bestowed your blessings”

Something has been stated here briefly. At another place it has been stated in a fuller detail "*Min-annabiyyina was-siddiqina wash-shohadai wassalihina*" from among the Prophets, the Truthful, the Martyrs and the Righteous. *Mun-am alaihim* (On whom blessings are bestowed) are of four types. The Prophets, the Truthful, the Martyrs and the Righteous. All these four ranks are brought together in the person of the prophets, for, prophethood is a high excellence. It is the duty of every human being to try to attain to these ranks through the rightful method of struggle; he should adopt the way shown by the Holy Prophet through his practical example. I should also like to tell you that there are many people who have devised their own methods to attain to these ranks, to have communion with God, but the fact remains that all methods other than those adopted by the Holy Prophet *sallallaho alaihi wa sallam*, are meaningless. Whose experience of the true path of "*Munam Alaihim*" (on whom blessings have been bestowed) can be better than that of the Holy Prophet *sallallaho alaihi wa sallam*, in whom were perfected the excellences of the prophethood. The path that he adopted was the most correct and the shortest one. To devise another method-and to leave this one-however pleasing it might be, **is incorrect**

Speaking about the helplessness of man he said:

“Nobody can do anything without the grace and help of God, but when a man is drawn towards Him and gets himself annihilated in His Being, he does the kind of things that

can be called God's work and then excellent lights begin to shine on him. So far as the weakness of the man is concerned, it is almost limitless. He cannot move even one step without the grace and the help of God. I am quite confident that if he is not helped by God, he cannot even tie his trousers after easing himself. The physicians say that there is a disease which kills the man through sneezing (i.e. the man sneezes and he is no more).

The fact is that man is a collection of weaknesses and that is why God says: *Kholiqal Insana Za-eefa* "man has been created weak."

There is nothing that lies in his hands. He has not got as many parts of his body as he has got diseases. He being a target of so many weaknesses, his security lies in nothing but in his being straight-forward with his God. He should become His true and sincere servant and for this he must adopt perfect truthfulness. Even the physical system depends upon truthfulness. Those who abandon it and make falsehood their shield are very much mistaken. It is quite possible that somebody may have temporary gain by telling lies but it is sure that it blackens the heart and he is eaten up from within as the white ants eat up things from within. One has to tell many lies to cover up one lie which has to be given a tinge of truth. Thus, his moral and spiritual talents are eroded from within and he reaches a stage where he begins to fabricate against God and belies His Messengers; he is then marked by God as an unjust person, as he says

*Man Azlamo mimmaniftra alallahi Kaziban au Kazzaba bi-ayatihee*

Who is more unjust than the person who fabricates lies against God. (Malfoozat Vol. 1, p. 352)

I say it again each one among us has much to gain by reading and reflecting on these extracts. May Allah help each one amongst us to better understand so that we might act in a better way in all circumstances of life incha Allah.