

by Imam Zafrullah Domun

Today also we will continue with reading extracts from the writings of the Promised Messiah. We keep doing so because we believe that in his writings a seeker after truth will find what he or she needs to understand the purpose of man's life and how one can attain it. As you might have observed many of these extracts are similar in nature but just by reading them or hearing them they in fact motivate us to walk the path that will lead us to Allah. So, we might say there we are spiritually sustained by reading these extracts. I do not know how far our young ones would agree with me on what I have just said, but I am convinced that what Hazrat Masih Maood (as) has said do in fact give us a genuine desire to move away from sin and embark on a life of virtue. May Allah enable everyone to profit by his writings. So he said:

“God says: *Alla ta'bodoo illallah*; You must not worship anyone other than God. The fact is that the object of the creation of man is that he should worship God. At another place God says: *wa ma khalaqtul jinna wal insa illa li-ya'bodoon. ibadat* (worship) really means that one should do away with hard-heartedness and crookedness and make the land of his heart so clear that it should resemble the land cleared by a farmer (to sow). The Arabs says; *Moor Moaddab*; to pulverize as the antimony fit to be used for the eyes; Likewise, when there is no stone, or pebble in the heart and the land (of the heart) is so smooth as if it is nothing but the soul-then of course it can be called *Ibadat* (worship). If a mirror is cleaned like this, we can see our face in it, and if a piece of land is cleared like this we sow different kinds of fruit plants in it. Thus, the man who has been created to worship God can see Him in his heart only if he cleans the heart and leaves no crookedness, ups and downs and stones, big or small, therein. I say it repeatedly that the trees of the love of God will grow in it and they will flourish and give sweet and health giving fruits and they will confirm the truth of the words *okoloha da-i-mun*. This is the stage which brings the journey of the Sufis to an end and when they reach it, they find God all around and nothing else. The heart of the *salik* (the one who walks on this path) becomes the *Arsh* (the Seat of God), and God descends on it. All the journeys come to an end here. This is the stage where the act of worship is on the right lines; here the gardens of spirituality begin to flourish;

one can see God as one sees something in the mirror. This is the stage where man finds the paradise in this very world and it is here that he enjoys *hazallazi roziq_na min qablo wa otoo bihee motashabiha* this is what we were given before; and they were given their kind.

In short, the real stage of worship is *lbadat* (worship in the real sense of the word). (Malfoozat Vol. II, p. 64-65)

Speaking about the need to ask forgiveness he said:

“Wa anistagh-firoo Rabbakum summa tooboo ilaihi

"And if you ask for forgiveness from your Lord and then you turn to Him".

You should remember that this Umma has been granted two things. One is to obtain strength and the other is for a practical display of that strength. In order to obtain strength, "*Istighfar* has been given to the Muslims, which in other words can be called asking for help (*Istimdad* and *Istianat*).

The mystics say that just as one gets physical strength through exercise (exercise with dumbbells and other things) so also it can be said that *Istighfar* is the means of exercise for spiritual strength. It gives strength to the soul and also grants steadfastness to the hearts-whoever wishes to gain strength should be doing *Istighfar* (i.e. he should be asking for the forgiveness of his sins). *Ghafara* means to cover up or press down. With *Istighfar* one tries to cover up or press down the low passions which keep him away from God. Thus *Istighfar* actually means that one should try to press down (and put an end to) the poisonous matter which attacks the man to ruin him, and thus getting away from what stands between him and his God, he should act upon His Commandments.

This should also be remembered that there are two kinds of matters to be found in human beings. One, the poisonous matter and, two, the elixir. The poisonous matter is handled by the Satan. When a man shows pride and begins to think that he is somebody very important, and he does not ask for help from the fountain of elixir, then' the poisonous matter overpowers him, but when he humbles himself and begins to realise that he is nobody and of no importance and feels the need for seeking after the help of God, then a fountain is made to flow and his soul begins to melt. This is what *Istighfar* is, that is, he overpowers the poisonous matter and does so by receiving the power from

God. In short, it means that you should constantly worship God. First you should obey the Prophet, *sallallahu alaihi wa sallam*. Second, you should always ask for help from God. Of course, first and foremost you should ask for help from God and when you have got it, then you should: *Tooboo ilaihi* :Then you should turn to Him. (Malfoozat Vol. II, p. 68)

Speaking about how we can show sympathy to others, he said:

“You should remember that sympathy is of three kinds. One, physical two, financial and three, in the form of prayer. The third kind does not need money or strength to be used, but its beneficence is very extensive. So far as physical sympathy is concerned it can be shown only when one is strong enough to do so, for example, a weak wounded person cannot be helped by someone who is not physically strong. Likewise, unless a man has got money with him, he cannot help a helpless, penniless hungry person. How can such a person show sympathy. But so far as sympathy with prayer is concerned, it neither requires money nor physical strength. As long as a man is a man (i.e. he knows that he is human being) he can pray for the other and prove to be beneficial to him. The sphere of good that can accrue from this kind of sympathy is very wide and if a person does not make use of this sympathy, he is certainly very unfortunate.

I have said it that physical and financial sympathy has limitations but that is not the case with the prayer. My own way of thinking is that so far as the prayer is concerned, even the enemies should not be excluded from it. The more extensive the prayer is, the greater is the benefit derived by the one who prays. The more a person is niggardly in the matter of his prayers, the farther he gets away from God.

The fact is that the man who limits the Bounty of God-which is very extensive-has a very weak faith. One of the great advantages in praying for others is that it prolongs the life. God has promised in the Holy Quran that those who do good to others live longer. He says: *Amma ma yanfa-onnasa fa-yamkoso fil-arz* meaning [that which profits others stay on earth]

The other kinds of sympathy being limited ones, it is the prayer that can be termed as a continuous charity. It is with the prayer that we can be benefited most. (Malfoozat Vol. II, 73)

Speaking about begging and why we should give he said:

“Some people, on seeing a beggar, become peevish and if they have *maulviyyat* (dry theology) in them, they begin to tell the beggar what their religion says about begging. Imposing on him their *maulviyyat*, they even use harsh words. What a pity, these people do not understand, and in fact it is as if they cannot understand, at all. This understanding is given to good-natured and pious-hearted people. They do not realise that if the beggar, despite the fact that he is quite healthy has come out to beg, he is committing a sin against himself; but it is not a sin to give him something. The *Hadees* even tells us this much that if a man comes to you to beg and he is riding a horse, you should give him something. The Holy Quran says: *wa ammassaa-i-la fala tanhar*: you should not scold the beggar. There is no indication here as to what kind of beggar should not be scolded-and what kind of beggar may be scolded. You should remember never to scold a beggar, for doing so, sows the seed of an immorality. Good morals demand that one should not hastily get annoyed with the beggar. It is the Satan who wants to keep you away from virtue by making you annoyed with the beggar; he (the Satan) wants to make you the inheritor of evil.

You should ponder over this fact: do one good deed, and you will find that you are enabled to follow it with another good deed. Likewise, if you do one evil deed, you will follow it with another evil deed. It is just as one thing absorbs another. This process of absorbing one thing by the other is to be found in all the actions of the man; so God has destined it to be. When a man will show kindness to a beggar and will thus make a moral charity' he will be able to do another good deed-and that is that he will be able to give something to the beggar. Good morals are key to other good deeds, and those who do not keep their morals right, ultimately become devoid of good deeds altogether. (Malfoozat, Vol. II, p. 75)

Speaking about why we should engage ourselves in this world he said:

“Let nobody think that one should have nothing to do with this world; this is not what I mean. And God also does not forbid the people to acquire worldly gains, rather, Islam restrains its followers from cutting oneself off from the world this is cowardice. The wider the relations of the believer with the world, the higher are the ranks that he attains to, for, his target is 'religion'; the world and its belongings are the servants of religion.

The truth is that the acquisition of the worldly gains should not be the sole aim; the real aim should be the acquisition of religion. One should acquire the worldly gains in a way that they can serve the religion. It is as if a man is travelling from one place to the other; he needs a transport and the provision for the journey. As everyone can understand, the target of this person is to reach the destination and not the transport or the provision. One should acquire the gains of the world keeping before him the aim of making them the servant of religion. God the Almighty has taught us the prayer: *Rabbana aatina fiddunya hasanatan wa fil aakhirati hasanatan*. Here, it is "this world" that precedes. But what is meant by "this world". It is *hasanatuddunya*: that become-the cause of *hasanaat* in the next world. This prayer makes it quite clear that the good of the next world must be kept in view while acquiring the good of this world. Moreover, the words *hasanatuddunya* draw our attention to all the best means of the acquisition of the good of this world that a believer is expected to use in his worldly affairs. You should acquire the worldly gains through such means as are good in themselves and not the means that put others to hardships; these means should also not bring any shame for you. The acquisition of the worldly gains in this way will definitely become the cause of good in the next world. (Malfoozat Vol. II, p. 91)

If you ponder over these extracts, you will see that you will be enriched spiritually. May Allah help each one among us to absorb these teachings and to do our best to put them in practice in the best possible way. Ameen.