

by Imam Zafrullah Domun

Today we will share with our members some extracts from the speeches of Hazrat Masih Maood (as). He said:

“I have seen certain people and have also read about the lives of some who possessed the wealth and riches of this world, and enjoyed the hollow pleasures of this world as well as all its diverse bounties, including children and grandchildren.

When death was at hand and it dawned upon them that the time to leave this world had come, and they would be separated from its material bounties and now travel to the hereafter, **the fire of regret and needless desire** was ignited in them and they began to make empty cries. This too is a form of hell, which deprives a person from heartfelt peace and tranquility, and rather hurls one into a state of anxiety and discomfort. Therefore, the fact to which my friends must not remain oblivious is that more often than not, a person becomes engrossed in the excessive and needless love of their families and wealth. It is often in the heat and intoxication of this very love that they indulge in such unlawful actions, which create a barrier between them and God Almighty; and the individual concerned is subjected to a hell. Initially, the individual is unaware of this but then everything suddenly escapes them, and they are unprepared for that moment. It is then that such people suffer indescribable anxiety. One can easily understand that when people are separated and distanced from that which they love, they are overwhelmed by grief and throbbing anguish. This issue is not only a theory; it is a logical fact, as Allah the Exalted states:

□ لَا فُتْدَةَ عَلَى □ طَلْع □ لَتِّي □ لِمُنْقَدَّةٌ سِدْنَارُ

It is Allah's kindled fire, which rises over the hearts.

And so, it is this very fire of the love of all that is besides Allah which burns the human heart and turns it to ash, subjecting it to a shocking punishment and pain. I say once again that it is a true and definite fact that **without a soul at rest**, man cannot attain salvation.

As I have elaborated earlier, when a person is in a state that the soul incites towards evil, they are a slave to Satan. In the state of the reproving self, however, an individual remains in a constant struggle and war against Satan.

At times, such a one prevails, but at other instances Satan succeeds. However, in the state where the soul is at rest, a condition of calm and harmony prevails and the person sits peacefully. Therefore, in the verse: **الْمُطْمَئِنَّةُ لِنَفْسٍ يَأْتِيهَا** (*O Soul at rest*), the extent to which a person feels pleasure is clearly evident. The translation of this verse is: O soul at rest, return to your Lord. The apparent sense is that when a person is in their dying moments, a call comes from Allah the Exalted saying: O soul at rest, return to your Lord; He is pleased with you and you pleased with Him. Since the Quran encompasses both the apparent and the hidden, the deeper meaning of this verse is: O soul that has reached the stage of comfort, return to your Lord; that is to say, the natural state to which you have arrived at, is a station of peace and tranquility and there is no distance between you and Allah Almighty. In the state of the reproving-self there is pain, but the state of the soul at rest may be likened to water that cascades down from above, where the love of God Almighty penetrates and flows into every vein and fiber of man, and he lives for the love of God. The love of all that is besides Allah, which is a burning hell for such people, is put out and replaced with a radiance and divine light. The pleasure of such a person becomes the pleasure of Allah Almighty, and whatever pleases Allah Almighty becomes his will. In this state, the love of God Almighty becomes the life of such individuals and just as the necessities of life are needed to remain alive, all that is needed by such people to remain alive is God and God alone. In other words, it is God Almighty alone who is the cause of their true happiness and absolute comfort.

A hallmark of the soul at rest is that its condition is independent of any external stimulus and it simply cannot survive without God. This is the very purpose of human existence, and so should it be. An idle person looks to activities such as hunting, chess and cards, etc. However, when the soul at rest separates itself from unlawful preoccupations, temporary enjoyments, and activities which often result in grief and pain, why then would it long for the world it has left behind? For this very reason, God alone becomes the centre of love.

Another point which must not fade from your heart is that there are two kinds of love: unconditional love and love which is fueled by motives, or one could say, love that one possesses due to certain temporary factors and when they cease to exist, this love turns cold and becomes the cause of pain and grief. It is unconditional love that is the source of true pleasure, because man has naturally been created for God. Allah the Exalted states:

لِيَعْبُدُونِي ۚ لَا إِلَهَ إِلَّا أَنَا ۚ فَانصَرُوا لِي ۚ لَعَلَّكُمْ يَتَّقُونَ ۚ

And I have not created the Jinn and the men but that they may worship Me.

Therefore, God Almighty has invested the inherent nature of man with an inclination towards Himself and through His utterly hidden means, has created him so that man turns to God. Hence, when a person shuns artificial, superficial and temporary forms of love, which end in pain, they become wholly devoted to God and naturally, all distance is removed, and they hasten towards God. It is this very point that is alluded to in the verse:

طُمْنِنَةٌ لِّمَن لَّنَفْسُ يَأْتِيهَا

O Soul at rest.

What is implied by God Almighty making a call in this context is that all the intervening obstructions have been removed and no distance remains. This is the highest rank of a righteous person when finally, he finds rest and comfort.

In another instance, the Holy Quran has described this rest as success (*falah*) and steadfastness (*istiqamat*). In the verse لِّمُسْتَقِيمٍ ۖ لِّصِّرَ ۚ هِدَا (Guide us in the right path), there is a subtle indication towards this very steadfastness, comfort and success by the use of the word ‘*mustaqim*’.

It is true that God Almighty does not do anything in an unnatural manner. The fact of the matter is that God is the Creator of means. Whether we are informed of those means or not, there are always some means. The miracles of the splitting of the moon or كُنْزِي يَنَارُ ۚ لَّمَّا وَ بَرَدًا ۚ (O fire, be thou cold and a means of safety) did not occur without appropriate means. In fact, they too were the result of certain unknown and hidden means and are supported by objective and impartial science. Those who are short-sighted and inclined to the dark hollows of philosophy cannot understand this fact. I am astonished that when it is an established fact that absence of evidence is not evidence of absence, why then do foolish philosophers so boldly deny miracles on the basis of their deficient knowledge of the means that cause miracles. I do believe that if Allah the Exalted so wills, He can disclose these hidden means to His servants, but this is not necessary.

Observe and reflect deeply over the fact that the Holy Quran conveys a seeker of any disposition to their objective and satiates all those who are thirsty for virtue and truth. However, one ought to reflect: who was this ocean of wisdom and divine understanding, and this fountain of divine light revealed upon? The very same Muhammad, the Messenger of Allah, peace and

blessings of Allah be upon him, who on the one hand is known as unlettered, but on the other hand, from whose mouth flowed such sublimities and verities that have no parallel in the history of the world. This is the perfect grace of Allah the Exalted so that people may comprehend the level to which man can develop a relationship with Allah the Exalted. The purpose of this discourse is to expound that the relationships of Allah the Exalted reach an immensely subtle degree. Divinity becomes so intertwined with the elect of God that those who are inclined to worship God's creatures consider such human beings to be God Himself. It is absolutely true and correct to say:

The men of God are not God Himself;

Yet they are not parted from God either.

The relationship that they enjoy with God Almighty is such that even without their supplications, He supports them. In short, the highest station among the various states of man is the soul at rest, which I discussed earlier in this discourse.

In this state—rather in their every condition—people of such caliber, become so closely intertwined with God that their relationship with Him surpasses normal bounds and becomes a relationship that is truly special; this relation is no worldly or superficial one, it is a bond of the highest, heavenly nature. The purport is that this comfort can also be described as a prosperity (*falah*) and steadfastness (*istiqamat*), and has been alluded to in the following verse:

لْمُسْتَقِيمِ ۖ لِّصِّرَاطٍ هُدًى ۖ *Guide us in the right path.*

It is this very path that one has been taught to seek in prayer. This path of steadfastness is the path of those upon whom Allah has bestowed His blessings; they are those who receive the grace and favour of Allah the Exalted. The path of those upon whom Allah has bestowed His blessings has been mentioned so as to explain that though the ways of steadfastness are numerous, that steadfastness, which is synonymous with the paths of prosperity and success, are the paths of the Prophets, peace be upon them. Another point to note is that the prayer لْمُسْتَقِيمِ ۖ لِّصِّرَاطٍ هُدًى (*Guide us in the right path*) is made by the tongue, heart and action of man. Now, when a person supplicates the Divine to become righteous, they feel embarrassed, but it is the prayer نَسْتَغِيثُ ۖ يَاكَ وَ نَعْبُدُ ۖ يَاكَ , i.e. Thee alone do we worship and Thee alone do we beseech for help, which eases the difficulty of this embarrassment.

The entreaty نَعْبُدُكَ يَاكَ (Thee alone do we worship) precedes the submission نَسْتَعِينُ يَاكَ (Thee alone do we implore for help), because when a person supplicates God Almighty, they come to Him after the full use of all their faculties. It is disrespectful and impertinent to come before God without first making use of one's own faculties and following the rules of nature's law. For example, if a farmer were to pray:

‘O Lord! Make this crop blooming and fruitful’, without first sowing the seed, this would be an act of insolence and mockery. This is equivalent to testing God and putting Him on trial, which is prohibited. We have been instructed to never test God, as clearly alluded to in the incident of the sending down from heaven, a table spread with food, in the context of the Messiah, on whom be peace. Contemplate and reflect over this point.” (Mafuzaaat Vol 1 P 155-158)

May Allah help each one amongst us to imbibe these teachings and may we live them throughout our lives, incha Allah. Ameen.