

by Imam Zafrullah Domun

It is very important for each one amongst us to examine our life and wonder how far there is harmony between what we say and what we do. One might labour under the delusion that what we are doing and what we claim we should be doing is the same. However, on closer examination it becomes quite clear that there is always a gap between what we say and what we do. Being human, very often we fail in maintaining the required standard of behaviour that is expected from us. As good Muslims who are eager to improve our standard we need to strive to reduce this gap (between what we say and what we do) as best as we can through constant prayers to Allah, seeking His Help and the conviction that He is the One who has the Power to change us, to purify us, to mold us in a way that He approves. There is no doubt at all that we should strive but we should also remember that all good things (*al khayr*) are in His hands and He gives to who He pleases.

As usual I will share with you some more extracts from the Promised Messiah's writings where he encourages us, he motivates us to seek Allah and understand the true aim of our existence. He says:

“Do not fear the curses the world might heap on you for they melt in the air like smoke and they cannot turn day into night. What you should be afraid of is the curse that comes from God, which totally uproots from both the worlds those on whom it falls. You cannot save yourselves with hypocrisy and pretense, because the God Who is your Lord can see to the innermost depths of your being. How, then, can you hope to deceive Him? Therefore, straighten yourself and cleanse yourself, to become pure and precious, without a particle of dross anywhere in your being, for if there be any such, it will take away your light.

And if in any corner of your heart there be pride, empty pretense, hypocrisy, vanity, love of self, or laziness of disposition, you do not amount to anything acceptable in the sight of the Lord. Take care on the basis of a thing or two, which you think you have accomplished, you do not fall into the delusion that you have done all that needed to be done; for God desires that your entire life, your whole being, should undergo a deep and thorough revolution. Indeed, He demands from you that you accept a death, after which He would give you another life. Immediately compose all your differences and make peace among

yourselves: forgive the transgressions of your brothers for indeed he is evil who is not willing to make peace with his brother.” (Our Teachings)

Speaking more on this matter the Promised Messiah (as) tells us:

“Know well that God Almighty becomes one with those who become His. God cannot be deceived by anyone. It is utterly foolish and absurd for one to surmise that he can fool God through pretence and deception. Such people only deceive themselves. The allure and love of the world is the root of all vice. Blinded by it, a person loses his humanity and does not realise what he is doing and what he ought to have done. When even a wise person cannot be deceived by another, how can Allah Almighty fall prey to deception? Indeed, it is the love of this world which lies at the root of such evil deeds. In this vein, the cardinal sin, which in this age has led the Muslims to their ruinous state and to which they are a victim, is none other than this same love of the world.

Whether sleeping or awake, standing, sitting or walking, in every state, people are gripped by this very worry and distress. They have no concern or regard for the time when they shall be lowered into their graves. If such people feared Allah Almighty and possessed even little concern and grief for religion, they could have benefitted immensely.”

Obliterating our ego for the sake of Allah is not an easy task. This is a task that can be accomplished only through the Help of Allah and by walking in the footsteps of the Holy Prophet Muhammad (saw).

Speaking about the relationship between a person and His Lord the Promised Messiah (as) tells us:

“Prayer, in essence, means a relationship of mutual attraction between a righteous person and his Lord. This means that God’s grace first draws a person towards Himself, and then, through the magnetism of the person’s sincerity, God draws closer to him. In the state of prayer this relationship reaches a point where it manifests wonderful qualities. When a man in grave difficulty falls down in prayer with perfect certainty, perfect hope, perfect fidelity, and perfect resolve; and when he becomes perfectly alert and advances far into the field of self-annihilation, tearing aside all veils of heedlessness, lo and behold, he finds before him the Divine threshold, and he perceives that God has no associate. His soul then prostrates itself at the Divine threshold and the power of attraction that is invested in him draws the bounties of God Almighty towards him. It is then that the Glorious God attends to the fulfilment of the desired objective and casts the effect of the prayer on all the preliminary means, which, in turn, produce the means that are essential for the achievement of the objective. For example, if the

prayer is for rain and it is accepted, all the natural means which are necessary for causing rain are created as a result of the prayer. If the prayer is for famine, the All-Powerful One creates the opposite means. And this is why the eminent recipients of revelation and men of perfection have proven with their extraordinary experiences that the prayers of a perfect one are endowed with a power of creation. That is to say, under Divine command, prayer influences the lower and higher strata of the world and sways the elements, heavenly bodies, and hearts of men towards the desired objective. There is no shortage of such examples in Divine scriptures.” (Blessing of Prayer)

Elaborating more on prayer he says:

“Blessed are the prisoners who never tire of supplication, for they shall one day be freed. Blessed are the blind who are not listless in their prayers, for they shall one day see. Blessed are those lying in graves who supplicate to God for help and succour, for one day they shall be taken out of their graves. Blessed are you who never tire of supplication, your soul melts in prayer, your eyes shed tears, and a fire kindles in your breast which takes you to dark closets and wildernesses so that you may taste solitude and drives you to restlessness and near madness, for you shall finally receive Divine bounties. The God to Whom I invite is very Gracious, Merciful, Modest, True and Faithful. He bestows His mercy on the humble ones. You too should be faithful and pray with all sincerity and faith so that He may bestow His mercy on you. Dissociate yourselves from the commotion of the world and do not give religious complexion to your egoistic disputes. Accept defeat for the sake of God so that you may become heirs to great victories. God will show miracles to those who supplicate and those who ask will be blessed with extraordinary grace. Prayer comes from God and to Him it returns. Through prayer God becomes as close to you as your very life. The first blessing of prayer is that it brings about a holy change in a person, as a consequence of which God also brings about a transformation in His attributes. His attributes are indeed immutable, but for such a transformed person He shows a different manifestation of which the world knows nothing. It would seem as if He had become another God, whereas, in fact, there is no other God. The truth is that it is a new manifestation of His which portrays Him in an altogether different light. It is then that God, in honour of this special manifestation, does for the transformed one what He does not do for others. These are what are known as miracles”.

He says further:

“God has sent me as the Promised Messiah and has clothed me with the garment of the Messiah, son of Mary. I therefore admonish you: Refrain from evil and be

truly compassionate towards mankind. Cleanse your hearts of malice and spite, for you will become like angels through this habit. It is a filthy and unholy religion that is devoid of sympathy for humanity, and polluted is the path riddled with the thorns of a rancour based on selfish desires. O those who are with me, do not become like such people. Think about what it is we seek to attain through religion. Is it to constantly oppress others? No, religion exists so that we may obtain the life that lies in God. Such a life has not been, and will never be, attained unless Divine attributes come to abide in you. Be compassionate towards all for the sake of God so that you may be shown mercy in the heavens.

Come, and I will teach you a way that will cause your light to prevail over all other lights. Abandon all lowly spite and jealousy, be compassionate for mankind, and lose yourselves in God. Being with God, achieve the highest levels of purification. This is the path on which miracles are bestowed, prayers are accepted, and angels descend to one's aid. But it is not a single day's work. Advance and continue advancing...." (*The British Government and Jihad*, p16-17).

In another extract the Promised Messiah (as) said:

“The Sufis have mentioned two ways of spiritual progress – effort and natural aptitude. Effort is to embark upon the way of Allah and His Messenger out of a wise choice. As God says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي
يُحِبِّكُمْ اللَّهُ

That is: ‘If you wish to become the loved ones of Allah, then follow the Holy Prophet^{sa}.’

That perfect guide is the Messenger^{sa} who endured such calamities as have no equal and did not pass one day in comfort. Only those can be counted his true followers who follow every word and action of his with the utmost effort. God does not love the slothful and those who have no desire to encounter hardship. Such people will only incur the wrath of God Almighty.

In order to carry out this Divine commandment of following the Holy Prophet^{sa}, the seeker must first study the whole life of the Holy Prophet^{sa} and then follow in his footsteps. This is the way of a seeker. It is fraught with calamities and hardships; it is only by enduring them that a person becomes a seeker. The rank of those invested with natural aptitude is higher than that of the other seekers. God Almighty does not treat them as mere seekers but Himself exposes them to calamities and draws them towards Himself through His eternal magnetism.

All prophets were so drawn towards God. When confronted with calamities, the human soul is illumined by undergoing such hardship, just like iron and glass, which, though they have the quality to shine, but become capable of reflection only after being polished to the extent that they begin to reflect the features of anyone who stands before them. Spiritual exertion and toil act like polish. The heart too should be polished until it develops the quality of reflection; which in other words means:

The heart of the seeker is a mirror which is so polished by calamities and hardships that he begins to reflect the qualities of the Prophet^{sa}. This stage is reached when, through striving and repeated efforts at purification, all impurities are washed away. Every believer is in need of such cleansing. تَحَلَّقُوا بِأَخْلَاقِ اللَّهِ

No believer will attain salvation without becoming a polished mirror. The seeker carries out this polish himself and endures hardships by virtue of his own pursuits, but the one with a natural aptitude is subjected to hardships. God Himself becomes his Polisher and, polishing him with diverse types of calamities and hardships, bestows upon him the qualities of a mirror. The end result of a seeker and one possessing natural aptitude is the same. Hence, righteousness has two aspects: effort, and natural aptitude”. [*Malfuzat*, vol. 1, pp. 29-28]

May Allah help us to purify our own selves and may we all be counted among the true servants of Allah. Ameen.