

by Imam Zafrullah Domun

We continue with reading and understanding what the Promised Messiah (as) told his companions in casual discourses. We share these nuggets of wisdom with the hope that our members profit from them, *incha* Allah. Speaking about the necessity to live in the company of righteous people, he said:

“Moreover, it ought to be kept in mind that as far as the essence of patience is concerned, it is also necessary to remain in the company of the truthful; as it is said:

كُونُوا مَعَ الصَّادِقِينَ

Be with the truthful.(9:119)

There are many who reside afar and say that they will come to visit at some point in time, because they are busy at present. Can those who are blessed to be part of a community whose emergence was promised for thirteen hundred years, yet they do not come forth to support it, and who do not come to sit in the company of a man who was promised by God and His Messenger, ever prosper? Absolutely not.

You seek God as well as this wretched world;

this is wishful thinking, rather impossible, nay insanity.

Religion encourages one to remain in good company, but if one avoids good company, how can they expect to increase in piety? I have advised my friends many times before, and reiterate again, that they ought to come and stay here time and again, and derive benefit, but very little attention is paid in this regard. People are content to make an oath of allegiance on my hand that they will give precedence to religion over worldly affairs, but realistically, they do not struggle in this cause.

Do not forget that your graves are calling you, and death approaches with every passing moment. Your each and every breath pushes you closer, yet you consider this to be a time of relief. It does not behoove a believer to try and deceive Allah the Exalted. When death arrives, there is no pushing it forward or turning it back. As for those people who do not value this community and

who see no greatness in it, let them go. However, even more unfortunate are those who have recognized this community to be true and were concerned to join the fold, but now they take it for granted—such people wrong their own souls. Those who do not visit often to stay in my company, and who do not hear and observe the signs which God Almighty manifests on a daily basis in support of this community, irrespective of how pious, God-fearing and righteous they may be, I would still hold that they did not value the community as they should have.

I have already mentioned that after a person's knowledge is perfected, the perfection in one's practice is required. Hence, perfection in practice is impossible without the perfection of one's knowledge, and until a person comes to stay here, the perfection of their knowledge is difficult. I receive a multitude of letters in which people write that some person raised the following allegation and we were unable to respond. What is the reason for this? This is because they do not come here to visit and do not listen to the insights which God Almighty manifests in terms of knowledge, to support this divine community.

Therefore, if you truly recognize the divine nature of this community and believe in God, and if you sincerely promise to give precedence to religion over worldly affairs, then I ask, what endeavors are being made in this regard? Has the commandment *كُونُوا مَعَ الصَّادِقِينَ* (*Be with the truthful*) been abrogated? If you truly have faith—and truly fortunate you are, if you do—then give precedence to Allah the Exalted over all else. If you consider this advice to be useless and worthless, then remember, you shall be deemed as one who mocks God Almighty.” (*Al-Hakam*, vol. 5, no. 31, dated 24 August 1901, pp. 1-3)

This text is quite clear and does not need any commentary. Each one amongst us should do our best to perfect our knowledge so that we might practice in the best possible way. We have also been told to keep good company so that we might influence each other. He said further:

“Hence, before divine punishment arrives to close the door of repentance, seek repentance. When worldly laws arouse such fear, then why should people not fear the law of God Almighty? A person is left with no choice but to taste a calamity once it has arrived. Every one of you ought to strive and wake for *Tahajjud* prayer; and also offer special supplications in your five daily Prayers when you stand after the *ruku*. Repent from anything and everything which displeases God. Repentance is to abandon all the evil deeds and situations

which cause the displeasure of God, and to bring about a sincere change; to move forward and adopt righteousness. One ought to hold morality in high regard, for this too brings the mercy of God; refine your habits; be free from anger and replace it with humility and meekness.

Along with the reformation of your morals, give charity to the extent of your means as well. Allah Almighty states:

يُطْعِمُونَ طَعَامًا عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَ سَيْرًا

i.e. they feed, for the pleasure of God, the poor, orphans, and prisoners, and they say: ‘We give you only for the pleasure of Allah Almighty, and fear a day that is most terrifying.’

In short, engage yourselves in prayer and repentance, and continue to give charity so that Allah the Exalted may treat you with grace and compassion.”

He said further:

“Your moral state ought to be so admirable, that with pure intentions, when you seek to advise someone or direct their attention towards an error they have committed, you ought to do so in an appropriate atmosphere so that the person is not offended. Do not view anyone with contempt. Do not break anyone’s heart. There should be no mutual discord within the community. Never look down upon your poor brethren in faith. Do not take pride unjustly in your wealth and riches, or in the distinction of your family background and consider others to be inferior and unworthy. In the sight of God Almighty, honourable is the one who is righteous. As such, Allah the Exalted states:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you.

One should treat others also with the best morals, for those who exhibit ignoble morals do not act with goodness. People search for excuses to engage in litigation against the community. While the people are afflicted with one plague, our community is faced with two plagues. If even one person from an entire community commits an evil, that sole individual tarnishes the whole community. Increase your capacity in wisdom, forbearance and forgiveness. Respond to even the most foolish of people with dignity and goodness. Nonsense must not be returned with similar absurdity. I am certain that the teaching of Jesus, on whom be peace, prescribed a similar wise practice, for if

it were not so, Jesus (as) would have gone about suffering physical abuse daily. The Romans were in rule, and the Jewish priests and Pharisees were held in high regard by the government. In that era, if Jesus (as) had not turned the other cheek upon being slapped on one, he would be assaulted and made to stand trial every other day. Even though Jesus (as) imparted such a soft teaching, the Jews would not leave him in peace. In that day and age the prevalent circumstances, as it would seem, called for a teaching like the Gospel.

At present, our community is almost in a similar state. Do you not see how in the case brought against me by a Christian man named Martyn Clark, even Muhammad Husain gave testimony in his support? Now you should know that we can expect nothing from even our own people. As far as the government is concerned, it is provoked to harbour mistrust against me; and in a way the government is excused if it does happen to think ill of me, because after all, it does not possess knowledge of the unseen. For this reason, I have been compelled to submit memorials to the government and inform them of my circumstances personally, so that they could be apprised of the true and honest facts. It is befitting in these trying times to subdue the inner self and adopt righteousness. My only desire in this discourse is to advise you so that this may serve as an admonition. The world is a transient abode and ultimately all must die. Happiness lies in religious objectives. Religion is our very purpose.”

“The fact of the matter is that provisions are of two kinds. There is one form that serves as a trial and the other is by way of anointment. Provisions by way of trial are those which have no relation with Allah; in fact, such provision continues to move man away from God, until it destroys him completely. It is to this that Allah Almighty alludes in the following verse: **أَمْوَالُكُمْ تُلْهِكُمْ لَا**, i.e. let not your wealth ruin you. Provision by way of anointment is that which is devoted to God. God becomes the Guardian of such people. Such individuals consider all their possessions to belong to God and they demonstrate this through their action. Consider the state of the companions—when faced with trying times, they sacrificed whatever they had in the way of Allah Almighty. Hazrat Abu Bakr Siddiq (ra) was the first to don the garb of poverty. But how did Allah the Exalted reward him for this? It was he who became the very first Caliph. Therefore, in order to be blessed with true merit, goodness and spiritual pleasure, only that wealth can be of use which is spent in the way of God.”

Speaking about worldly pleasures, the Promised Messiah said:

“In reality, the world and its pleasures are nothing more than a sport and pastime. They are temporary and short-lived, and the result of these joys is that a person is distanced from God. However, the pleasure derived from attaining deeper insight into God is something which no eye has seen and no ear has heard; none of the other senses have experienced this sensation. It is a piercing phenomenon. At every moment it gives rise to a new form of pleasure which had not been experienced previously.

Man has a unique relationship with God Almighty. The divines have presented the subtlest discourses on the bond that exists between the human essence and divine nature of providence. If the mouth of an infant is put up against a rock, could any sensible man entertain that milk would flow forth from within the rock and the child would be satiated? Of course not. In the same manner, until a human being falls down at the threshold of God Almighty, their soul does not pass through the process of complete self-effacement, which is needed to foster a relationship with divine providence, nor is this even possible until the soul is reduced to a state of non-existence or to a state that resembles nothingness; for this is what divine providence requires. Until this is so, the soul cannot be nourished with spiritual milk.

The Arabic word *lahw* comprises all the pleasures of food and drink. The ultimate outcome of these pleasures, as you can observe, is nothing but distaste. Pride over forms of adornment, modes of transport, fine houses, authority or family background are all things that are ultimately viewed by their possessors as abhorrent, causing grief, saddening one's disposition, and turning it restless.

The Arabic word *la'b* among other things, implies a love for women. When a man is intimate with a woman, his passion and pleasure ultimately turns dull.

However, if all this is preceded by true love for none other than Allah Almighty, a person experiences satisfaction upon satisfaction, and pleasure upon pleasure, until finally the door of true divine insight is opened to them and they enter into an eternal and undying satisfaction, where nothing but purity and cleanliness exists. That pleasure lies in God, so strive to seek Him and search for Him, for this is true pleasure.”

May Allah help each one amongst us to understand these matters well and may we all try to do our best to be the embodiment of these teachings *incha* Allah. Ameen!