

by Imam Zafrullah Domun

We will continue to share with our brothers and sisters more extracts from the 2nd Volume of the Malfuzaat of Hazrat Masih Maood (as). He said:

“After this, I now return to my actual objective and proceed to tell you about the definition of a righteous person. In actuality, there are magnificent promises for the righteous. What could be more than the fact that Allah the Exalted is a friend of the righteous? Those who claim to enjoy the nearness of Allah, without being righteous, are liars; in fact, such people lead a life of sin and transgression. They commit an immensely grave injustice when they claim for themselves the rank of sainthood and nearness to God, because Allah the Exalted has stipulated that one must be righteous in order to attain these ranks.

Another condition that Allah the Exalted has stipulated in this context, or rather—one could say—a sign of the righteous as stated by God, is as follows:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا

Meaning, God is with those, i.e. bestows divine succour, to those who are righteous. The greatest proof of the fact that God stands by a certain person is the succour and support that He bestows upon them. Since people are no longer righteous, the door to saintliness has been closed to them, and as they are no longer righteous, the gate of God’s company and support has also been shut on them. Always remember that the succour of God is never granted to the impure, nor to those who are transgressors, for divine succour depends on righteousness. The help of God is reserved for the righteous.

Then, there is another aspect as well. Human beings suffer from various difficulties and hardships, and have various needs. Again, it is righteousness that is the fundamental means by which one can see their difficulties resolved and their needs fulfilled. Righteousness alone is the path of deliverance from financial hardship and other difficulties as well. Allah the Exalted states:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

Meaning, in every difficulty, he who fears Allah—He will make for him a way out, and provide for him the means of deliverance from the unseen; and grant him provision from where he expects not.

Now reflect and observe, what more does a human being want in this life? The greatest desire a person has in this world is to find peace and happiness, and for this purpose, Allah the Exalted has made only one path available—the path known as righteousness. This could be described in other words as the path of the Holy Quran, which is synonymous with the straight path (*sirat-e-mustaqim*).

No one should be misled by the fact that disbelievers possess wealth, riches and property as well, and live in pleasure, engrossed in their luxury and enjoyment. I tell you truthfully that these people appear happy only in the eyes of the world, rather, only in the eyes of despicable materialists and those taken by outward appearances. In actuality, these people are burning from within and are drowned in grief. You look at the faces of these people, but I see their hearts. They are engulfed in a blazing fire, and entangled in chains and iron-collars, just as Allah the Exalted states:

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا

Verily, We have prepared for the disbelievers chains and iron-collars and a blazing Fire.

It is impossible for them to adopt virtue. The weight of these collars holds them down in such a way that they are shackled like animals and beasts, and therefore cannot advance towards God. Their eye is forever set upon the world and they themselves incline towards it. Then, they constantly experience a pain and burning sensation from within. If they experience a loss in their wealth, or if—contrary to their wishes—they fail to succeed in a certain endeavour, they grieve and burn from within. This is to the extent that they will even go mad and lose their senses, or wander helplessly to and from court. It is true that an irreligious man is in a blazing fire, because he cannot find peace and comfort, which is the definite result of pleasure and satisfaction. An alcoholic, for example, will drink a glass of alcohol and then ask for another, and continue asking for more and more, and all the while, is consumed by a burning longing. In the same way, a worldly person is engulfed in a blazing fire; for his fire of greed can never be extinguished for even a moment. True happiness, in actuality, is reserved for a God-fearing person, in relation to whom, Allah the Exalted states that there are two paradises.

A God-fearing person can find more happiness in a hut, than a worldly person, who is a slave to greed and avarice, can ever find even in a magnificent castle. The more a worldly person acquires the material wealth of this world, the more they are confronted with afflictions. Hence, remember that true comfort and pleasure is not partaken of by worldly people. Do not be misled to believe that abundant wealth, expensive and elegant clothing, and fine foods can bring happiness. Absolutely not. True happiness depends on righteousness alone.

When all of these points make it evident that no comfort and happiness can be attained without true righteousness, one must know that righteousness has various aspects, like the divided sections made by the strands of a spider's web. Righteousness relates to all of a person's limbs, his beliefs, his tongue, morals, etc. The most sensitive of these affairs relates to the tongue. Often, a person will abandon the fear of God and make a statement; then they will feel pleased at heart for saying such and such thing, though it was immoral.

At this, I am reminded of a story. A worldly man invited a holy man. When the holy man arrived for food, the host, who was an arrogant man of a worldly bent, said to his servant: 'Bring such and such tray, which I brought back from my first Hajj.' Then he

said: 'Bring the second tray as well, which I brought from my second Hajj.' Then he proceeded to say: 'Bring the one from the third Hajj as well.'

The holy man said: 'You are deserving of immense pity. In these three sentences, you have ruined your three pilgrimages. Your only purpose in making these statements was to show that you have gone to pilgrimage three times.' Therefore, God has taught that a person ought to control his tongue, and abstain from making useless, absurd, inappropriate, needless comments.

Observe how Allah the Almighty has given us the teaching of *إِيَّاكَ نَعْبُدُ* (*Thee alone do we worship*). Now, since there was a possibility of man depending on his own faculties and distancing himself from God, immediately after these words, God also teaches us to supplicate: *إِيَّاكَ نَسْتَعِينُ* (*Thee alone do we beseech for help*), and tells us that a person must not surmise that whatever worship he performs, he does so of his own power or strength. Not at all. On the contrary, without the help of Allah Almighty and until God—the Holy One—confers this ability and strength Himself, man can achieve nothing. Moreover, God does not teach us to say: *إِيَّاكَ أَعْبُدُ* (*Thee alone do I worship*) and *إِيَّاكَ أَسْتَعِينُ* (*Thee alone do I beseech for help*), because this carries an unpleasant air of giving preference to one's own ego, while this is contrary to righteousness. A person who is righteous always keeps the whole of humanity in consideration. The tongue alone is sufficient to distance a man from righteousness. It is with the tongue that one expresses conceit and it is with the tongue that one begins to develop Pharaoh-like tendencies. It is by this very tongue that an individual turns his hidden deeds of virtue into ostentation. The tongue is quick to cause harm. It is narrated in a Hadith: 'I guarantee paradise to one who safeguards from evil the organ beneath the navel and the tongue.'

Eating that which is forbidden is not as detrimental as speaking falsehood. Let no one be misled to believe that there is no harm in eating that which is unlawful. Anyone who thinks this way is gravely mistaken. My purpose is to highlight that it is one thing for a person to consume the flesh of swine himself under compelling circumstances, but if he was to issue an edict with his tongue, permitting the consumption of swine, such a one would be guilty of an action that moves him away from Islam to a far greater extent. For such a one declares permissible a thing which has been forbidden by Allah the Exalted. Therefore, this demonstrates that the harm caused by the tongue is dangerous. Therefore, a righteous person must keep control over their tongue. A God-fearing person does not say anything that is contrary to righteousness. So rule over your tongue, let not your tongue rule over you, such that you should speak nonsense without consideration.

Before you say anything, reflect over the consequences that your words will bring. Reflect as to whether Allah the Exalted permits you to say such a thing, and until you contemplate over this, do not speak. It is better to not speak at all than to say something that causes evil and disorder. However, notwithstanding that fact, it is also against the greatness of a believer to refrain from expressing a matter of truth. When such an occasion arises, let not the reproach of any critic or any fear stand in the way of your tongue. When our Noble Messenger, peace and blessings of Allah be upon

him, announced his claim to prophethood, his relatives and even strangers became his enemy, but he did not care about any of these people for even a heartbeat. When Abu Talib, the uncle of the Holy Prophet (saw), could bear to hear no more complaints and raised the matter with the Holy Prophet (saw), the Prophet of Islam clearly stated: 'I cannot refrain from expressing the truth. You are free to stand by me if you wish, or leave me.'

Therefore, one must hold back the tongue from saying anything that is contrary to the pleasure of God Almighty. Yet, it is necessary to use the tongue to express the truth. The greatness of the believers is described as follows:

They enjoin what is good and forbid evil.

Before one enjoins goodness and forbids evil to others, it is incumbent for an individual to prove through his own practical state that he possesses the strength within himself to act accordingly. The reason being that before an individual can exert an influence on others, he must first make his own state influential.

So, remember, never hold back your tongue from enjoining goodness and forbidding evil. It is necessary, however, to be considerate of time and place, and one's manner of speech must be kind and gentle. Similarly, it is a grave sin to engage the tongue in speech that is contrary to righteousness. " (p178).

We will stop here for today and we will continue next time insha Allah. I hope and pray that Allah helps us all to value these precious pieces of advice and that we might live by them in our daily lives. May Allah grant each one amongst us the capacity to understand and to act accordingly. Ameen.

As you are all aware, we are living in hard times and the situation will become very difficult around the world including Mauritius if the spread of the Coronavirus is not stopped. As believers, we sincerely believe that Allah has Power to protect the whole world against this disease. We should all turn in full sincerity towards Him and entreat Him to put an end to this misery that is unfurling itself upon the world these days with the sincere hope that out of His infinite mercy, He will listen to our entreating supplications and grant relief by His Will.