

A Perpetual theme in the verses of Quran and discourses of *Imam e Masoomen* (a.s.) is that humans do not belong to this world of vacillating shapes and forms created from a dense and decaying material substance, though their bodies are created from that very stuff, apparently abundant in this world. Let's find out: **In the words of Imam Ali (a.s.), how to preserve and develop our humanity?**

فلا أموالَ بدلتُموها للذی رَزَقَها ولا أنفُسَ خاَطَرْتُم بها للذی خَلَقَها تَکْرُمُونَ باللهِ علی عِبَادِهِ ولا تُکْرِمُونَ اللهَ فی عِبَادِهِ فَاعْتَبِرُوا بِنُزُولِکُمْ مَنَازِلَ مَنْ کانَ قَبْلَکُمْ وَاِنْ قَطَاعِکُمْ عَنْ أَوْصِلِ إِخْوَانِکُمْ (خطبه ۱۱۵ نهج البلاغه)

پس تم اپنے اموال سے عطا و بخشش نہیں کرتے اُس کے لئے جس نے تمہیں رزق عطا کیا ہے اور اپنے نفوس سے خطرات کا سامنا نہیں کرتے اُس کی خاطر جس نے انہیں خلق کیا ہے۔ اللہ کے وسیلہ سے تم اس کے بندوں میں باکرامت بنے ہوئے ہو لیکن جب تم بندوں میں ہوتے ہو تو اللہ کی تکریم نہیں کرتے۔ پس عبرت حاصل کرو ان مقامات میں اترنے کی بنا پر جہاں تم سے پہلے لوگ آباد تھے اور قریب ترین بھائیوں سے تمہارے رشتے منقطع ہو جانے کے ذریعہ سے۔

ایہا النَّاسُ؛ إِنَّمَا الدُّنْيَا دَارٌ مَجَازٍ وَالْآخِرَةُ دَارُ قَرَارٍ، فَخُذُوا مِنْ مَمَرِّکُمْ لِمَقَرِّکُمْ، وَلَا تَهْتِكُوا أَسْتَارَکُمْ عِنْدَ مَنْ يَعْلَمُ أَسْرَارَکُمْ وَ أَخْرِجُوا مِنَ الدُّنْيَا قُلُوبَکُمْ مِنْ قَبْلِ أَنْ تَخْرُجَ مِنْهَا أَبْدَانُکُمْ، فَفِيهَا اخْتَبِرْتُمْ وَ لِغَيْرِهَا خُلِقْتُمْ إِنَّ الْمَرْءَ إِذَا هَلَکَ قَالَ النَّاسُ: مَا تَرَکَ؟ وَ قَالَتِ الْمَلَائِكَةُ: مَا قَدَّمَ... فَقَدِّمُوا بَعْضًا یَکُنْ لَکُمْ قَرْضًا وَ لَا تُخَلِّفُوا کُلًّا فِیْکُونَ عَلَیْکُمْ کُلًّا. (خطبه ۲۰۱ نهج البلاغه)

Abul Aswad narrates that when he went to meet Abu Zar in Rabaza (during his last days) then during conversation, Abu Zar told him the following Hadith:

- ▶ One day when I entered the mosque of Holy Prophet I saw no one else but Rasool Allah and Imam Ali (a.s) sitting together. I considered this moment extremely precious and instantly went to Rasool Allah and asked him:

بابي انت وامي اوصني بوصية ينفعني الله تعالى بها

- ▶ Rasool Allah replied: Yes

يا ابا ذر انتك من اهل البيت

وامي اوصيك بوصية فاحفظها فانها جامعة لطرق الخير  
وسبله فانك ان حفظتها كان لك بها كفلان الله

# Three advices to Abu Zar regarding *Marefat* and *Towheed*, which are the foundation of Faith and Practical life.

O Abu Zar, perform *Bandagi* of Allah as if you see Him. And if you do not see Him, He definitely sees you. It means that you are never absent from his observation. This piece of *Marefat* forms the basis for creating the quality of *Taqwa*.

And know it well that the first *Ibadat* or beginning of *Ibadat* for Allah is His *Marefat*.

يا ابا ذر اعبد الله كأنك تراه

فان كنت لا تراه فانه يراك

واعلم ان اول عبادة الله المعرفة به

فهو الاول قبل كل شىء فلا شىء قبله والفرد فلا ثانى  
له والباقى لا الى غاية ، فاطر السموات والارض وما  
فيهما وما بينهما من شىء وهو اللطيف الخبير  
وهو على كل شىء قدير

And then three advices to adopt and **PRACTICE** in the practical worldly life: (Reference: Bihar ul Anwar Vol. 77, Pg. 74)

O Abu Zar, there must be for you *Niyat* in everything even in sleep and eating!

” يا اباذر ليكن لك في كل شيء نية حتى في النوم والاكل “

O Abu Zar, whenever you follow a funeral (procession) your intellect must involve itself into deep pondering with a submissive heart over the state of corpse and you must know that you are treading the same path (that a day will come when your dead body will be on the shoulders of others.)

” يا اباذر اذا تبعت الجنازة فليكن عقلك فيها مشغولا بالتفكر والخشوع واعلم انك لاحق “

O Abu Zar, two *rakat* of salat with medium length is better than standing (in prayers) for the whole night while the heart is inattentive (towards Allah)

يا اباذر ركعتان مقتصدتان في تفكير خير من قيام ليلة والقلب ساه

Now the Question. The answer to be sought with mutual discussion and under the guidance of *Wahi e Ilahi*.

- ▶ If your family, friends and the surrounding social environment (with which we connect on the daily basis) is taken away and not a trace of these is left around your person, how “much” Allah will remain with you?

## Two different aspects of the same question

A) It is an inevitable and undeniable fact that one day will come in our life, when all the blessings and material benefits will be left behind and we shall proceed into the vastly unknown and potentially terrifying world of Barzakh and Akherat. Thus, it is better to take heed of that fateful day before it is too late. And if we keep on wasting the time then we may run into severe problems during the days before departure.

Quran is very explicit and unambiguous about a person's relationship with his children, wife and material wealth. Also, there is no mincing of words in describing that where the true wealth of a believing person lies or exists. Let's have a look at the following verses from 4 different surahs. From top down (in colour coding) **Anfal: 28**, **Munafiqoon: 9**, **Taghabun: 14 & 15** and **Aal e Imran: 14 & 15**.

وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِن مِّنْ أَرْوَاجِكُمْ وَأَوْلَادِكُمْ عُدْوَالِكُمْ فَأَحْذَرُوهُمْ وَإِن تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾

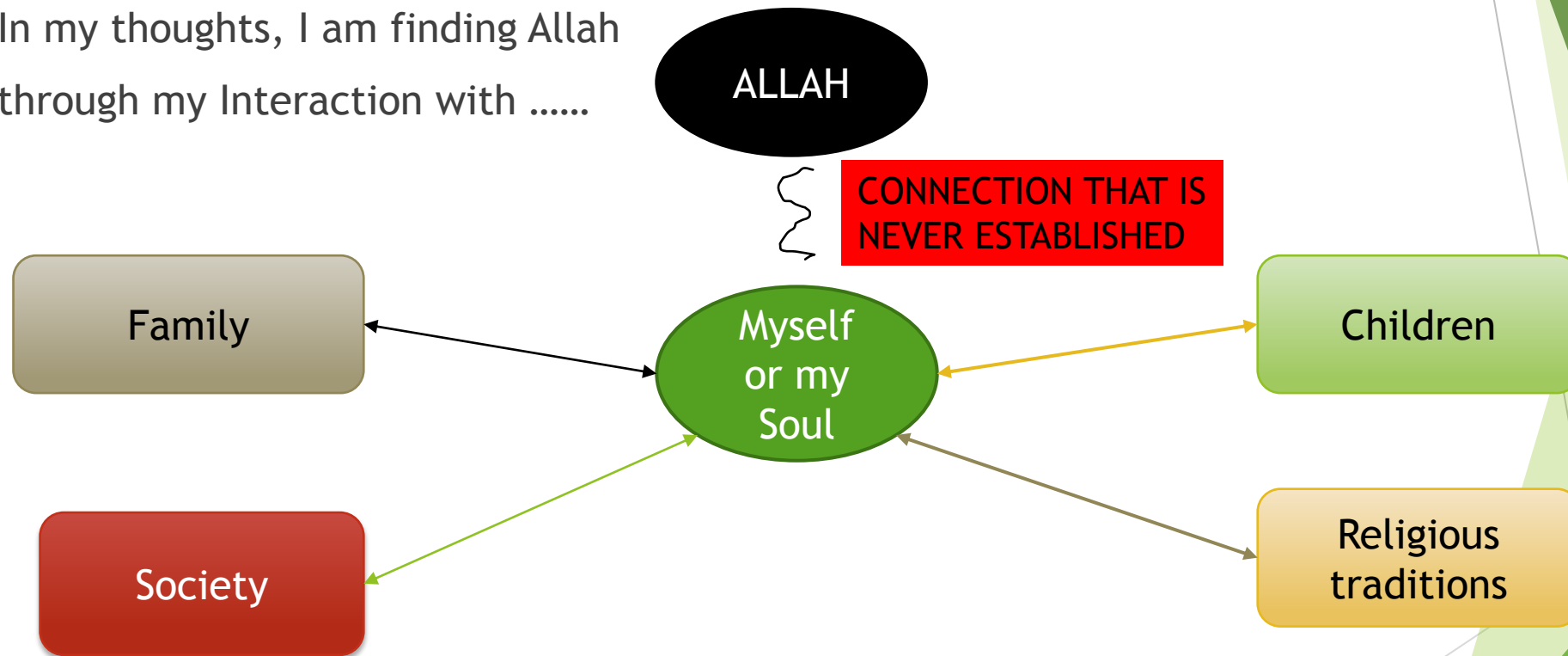
إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾

زِينٍ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَتَابِ ﴿١٤﴾

﴿١٥﴾ قُلْ أُوْنِبْتُكُمْ بِخَيْرٍ مِّنْ ذَلِكَ لِّلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾

# B) But there is another dimension of looking at the same question. We find a problem like this ..

- ▶ In my thoughts, I am finding Allah through my Interaction with .....



Allah comes in my life not as the Absolute Reality in Wholeness with whom I can evolve a personal and loving relationship. But mainly in my thoughts and that too in piecemeal through the sources considered dear and valuable by my emotional selfish desires and material propensities. What will happen, if those sources vanish?

- ❖ Throughout my life, I keep on thinking that I am taking care of my children and family because Allah has asked me to do so. I remind myself often that it is my religious obligation to move in the society and remain a social creature, without caring that at times it happens at the expense of my relationship with Allah Himself.
- ❖ I strive hard to establish youth centres, wander in many cities for reciting lectures and *majalis*, work day and night to make my children happy. During all those times my relationship with everyone is getting stronger except the ONE whose name I am using, most probably for satisfying my own pleasures.

But what will happen if every thread of these relationships is cut off? Have I established any personal and lasting relationship with Him or He remained only words and slogans for me while I was thrusting myself deeper and deeper into the abyss of Divine indifference.

- In Surah **Maryam**, it is very explicitly mentioned that every person has to come to Allah alone without any companion. It is also described exclusively in Sura **Abasa** that on the day of Judgement, a person will be running away from his very family whom he considered so dear in this world.

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ﴿٩٥﴾ وَنَرِيهِ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾

Sura Maryam (19)

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٣﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَاحِبَتِهِ  
وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ امْرِيٍّ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٢﴾

Sura Abasa (80)

# Concerns and Objections

- ▶ So it means that we should relinquish the love of our children and stop making any progress in building a comfortable life. But hasn't Allah ordered and preferred to take *Deen* and *Dunya* together, love and have care for your children and detested a momin to live like poor people and beggars?
- ▶ Should we leave the world and its assets into the hands of enemies of Islam and just get busy with acts of worship and tasbeeh? Will it not spell disaster for the Muslim Ummah?
- ▶ The way of murefat and the true discipleship of Prophets and Imams is very difficult and practically non-followable. Everyone cannot become Ayatullah Bahjat or Allama Tabatabai. So we think it better to be confined with *Namaz, Roza and majlis o ziarat* and we hope that love of AhlulBait will take us through to Jannah, even if we are not much knowledgeable about the deeper meanings of Quran, Nahjul Balagha and Sahifa Sajjadia.

**All the answers are present rather lucid in the lives of Prophets of Allah and Imam e Masoomeen (a.s.)**

# Pondering and deliberations

- ❑ 1. Irrespective of our deepest and perhaps most sincere emotions, a time will come when we have to leave every asset and relation behind and will be forcefully detached and disconnected from everyone whom we loved and adored in this material world. Is this an undeniable fact, a reality applicable across the board without any exception or not?
- ❑ 2. As parents and elders, what do we consider about these types of love and consequential sadness:
  - ▶ (a) Children diligently making sand houses on a sea beach and waves come and wash away those constructions.
  - ▶ (b) Children playing with their most favourite toys and the toy breaks down.
  - ▶ (c) When the parents come to know that their son or girl is desperately keen to marry someone who is a liar and deceitful person but only alluring him/her by false exhibition of sincerity and love.
- ❑ 3. From my early age till mature age through adulthood, focus of my love continually changes and the things which greatly saddened me once are no more influential later on. So what and where is my true love and what is actually the source of my sadness?

# My personal concluding opinion and remarks

- ▶ Human life has two distinct dimensions : (1) Personal or Internal or *Anfusi* (2) Outward or External or *Kharji*.
- ▶ Internal dimension or personality grows with *Marefat* and *Iman (Faith)* while external dimension flourishes with *Ibadat* and sincere services to the humanity (*Jihad*)
- ▶ Efforts to acquire and establish *Marefat* and *Iman* in the self or *Nafs* is Jihad e Akbar while striving to make the external world a **blissful cradle** where humanity can be nurtured for eternal goodness is Jihad e Asghar.
- ▶ Worldly life for a Momin is nothing but going through these two *Jihads*. All the pleasures of life and even **the life itself will begin for him after he leaves the Divine Academy.**
- ▶ So should he tie the strings of his hearts with the perishable, unattainable and the treacherous?
- ▶ Decision is ours now. I shall not like to place my heart in the place where all the love is an illusion? Make and break your relationships for Allah only who is pure Love, Wisdom and Eternal.
  - ▶ **Examples: Hazrat Ibrahim and Imam Husain alahem as salam.**

# Suggested Solution

Desirable results accomplished after successive stages. Only beginning and ending is illustrated in the diagram.

