

Friday Sermon: Khalifatul Masih II: Pearls of Wisdom

6th February 2015

After tashhud, ta'awwuz and recitation of Sura Al-Fatiha, Huzur Aqdas (may Allah strengthen him with His Mighty Help) said that:

Hazrat Khalifatul Masih II (ra), while talking about the negative impact of debating in which people say things that are not from their heart, mentions the case of two people who engaged in a study of the Promised Messiah's books but adopting the opposing point of view from their own. The result was that the one who originally was in favor became an opponent and the one who was an opponent became a follower. So Hazrat Khalifatul Masih II (ra) says that this way of participating in debates is very dangerous and can sometimes lead to very grave results. So even if one looks at very good things with a very negative attitude or intent then one can be misled into erroneous paths as a result.

Many people level criticisms at the Promised Messiah (as)'s writings - that this is written there, and that is written and they do this because their reason for reading is only for the purpose of making a criticism. They do not look at the context and such people even find objections in the Word of God. This is why Allah Himself says in the Holy Quran that it is for the believers a cure and a mercy but for those who seek to make objections or those who exceed all bounds it causes them to fall into a state of loss and they continue to become more and more distant from God and faith. Even if it be the Word of God, it can be of no benefit till it is read with a pure heart.

Then with regard to the importance of Salat he mentions an incident from the life of the Promised Messiah (as). The Promised Messiah (as) went to attend a case in the courts but the proceedings got delayed and the time for Salat came. Despite people's advice, the Promised Messiah (as) went to offer the Salat and soon thereafter he was called into court for the proceedings. However, being occupied in Prayer he came after having completed the Prayer. Now the rule of the courts is, that in his absence the judge should have declared in favor of the opposing party but Allah loved this devotion of the Promised Messiah (as) so much that He moved the judge to ignore his absence due to his being involved in prayer at that time and decide the case in his or his father's favor.

Then at another place Hazrat Musleh Maood (ra) says concerning the importance of offering Salat in congregation that one should gather the whole family and offer Salat in congregation and that due to this not being the habit of the people, the value of salat in congregation has fallen badly in people's estimation. People should give up the habit of offering Salat individually and rather go to offer Salat in congregation. When the Promised Messiah (as) could not go to offer Salat at the mosque he would offer the salat in congregation at home and it was very rare indeed that he would offer any salat on his own. Mostly on such occasions he would include our mother and offer the Salat in congregation thus and the other women would also join with our mother, so as a first resort all friends should come together and offer Salat in congregation and if someone cannot do this he should offer the salat in congregation at his home with his wife and children. Friends should make arrangements everywhere for the offering of Salat in congregation. Where the town is big, the members should make arrangements by streets and sections of the city and where there are no mosques, they should try to build mosques. Thus, in any case, the importance of offering salat in congregation is such that even if the salat has to be offered at home it should be offered in congregation by including the wife and children so that the children get into the habit of offering the salat in congregation.

Then the Promised Messiah (as) emphasized greatly that Salat should be offered with all its attendant requirements. Hazrat Musleh Maood (ra) said in this connection that the offering of the salat with all its obligations and requirements is an immensely beautiful thing but if we go on being careless and depriving it of all the necessities and requirements then it goes on becoming a useless and worthless thing which serves no purpose. The beauty of salat is in it being offered with all the due care and attention it merits but if it is not offered in this way it becomes a worthless thing and such a salat can never be full of blessings. The Promised Messiah (as) used to say that people offer their prayers the way that hens peck at grains on the ground. Such salat can certainly not provide any benefit. Indeed at times such salat can be the cause of a curse from God descending on a person.

Once a complaint was made to the Promised Messiah (as) that the young do not offer the elders salams. Upon this the Promised Messiah (as) said that the commandment to say salams applies equally to both, the elders and the young alike. Hazrat Musleh Maood (ra) says he remembers a couplet the Promised Messiah (as) used to recite:

woh nah ayay to too chal aiy mir, teree kiya iss main shaan ghattee haiy

If they do not come you should go, your grandeur is not affected by you doing this.

He says that if one brother does not accept or obey a command of the Holy Prophet (sa) why should we not be the ones to obey this command of the Holy Prophet and become the beneficiaries of God's blessings thus. Thus if this complaint is true then this act is contrary to wisdom and of low moral stature. There is no such command that only the young or the juniors should offer salams. If the junior person has not offered salams the senior should do so himself. Hazrat Khalifatul Masih II (ra) says that this is my practice that when the thought occurs I myself offer salam first and instead of making a complaint, the senior officers should adopt this method and say salams themselves first. So all our officeholders should try to establish their own examples and be the first in offering salams and it should not be the case that they wait for the junior or the young to say salams to them first.

There are also some senior people who sometimes do not reply to people's salams or do so with great difficulty - I receive such complaints also that the senior people do not reply or do so so softly or in such an awkward manner as if this is a great difficulty that has been imposed upon them.

Every strata of the Jama'at and every section of the Jama'at must give this custom of saying salams great attention as this is a saying of the Holy Prophet.

Then mentioning an incident from the life of the Promised Messiah (as) he shows how the people used to oppose him. In October 1897 he had to go to Multan to testify for some court proceeding and on the way back spent some time in Lahore also. From whichever street he had to travel, people would hurl abuse at him and shout out abusive things at him as he went by. Hazrat Musleh Maood (ra) says I was eight years old at that time and I was with him and though I could not understand the reason for this opposition I was amazed that in every street the people would be whistling at him and making noise and jeering at him. After Lahore the Promised Messiah (as) arrived in Qadian.

Then there is the case in which the Magistrate had taken an oath to definitely punish the Promised Messiah (as). Mentioning this case Hazrat Musleh Maood (ra) says at one place: That at one time the Holy Prophet (sa) had asked for a population count of the Muslims and found that they numbered a total of 700. The Companions thought that the Holy Prophet had done this counting, fearing that the enemy may not come and destroy them. So they said to the Holy Prophet, "O Messenger of Allah, we are now 700, can even now the thought worry us

that someone may be able to destroy us?" What a wonderful faith this was that they had, that being just 700, they could not even think that their enemies could destroy them.

After mentioning this Hazrat Musleh Maood (ra) went on to say that the power of faith is an immense thing. This is an incident from the life of the Promised Messiah (as). He was once in Gurdaspur and although I was in the area I was not present in that majlis, that gathering, in which this incident took place. I was told of it by a friend who was present in that gathering. I was told that Khawaja Kamaluddin and some others arrived there in a state of great agitation and said that such and such magistrate went to Lahore and the Aryas put great pressure upon him that Mirza Sahib is a great opponent of our religion and you must punish him even if it be of just one day imprisonment and if you do this it will be your service for the nation and he has returned having made this promise that I will most certainly award a punishment.

The Promised Messiah (as) heard this and at that time he was lying down. Hearing this he turned to lie resting on one of his elbows and said, "Khawaja Sahib, what sort of things are you saying? Can anyone place his hand on the Lion of God?"

So Allah punished this magistrate. First he was transferred from Gurdaspur. Then he was demoted. And another magistrate was sent to hear and decide the case. So the power of faith is immense. And no one can compete with it. So the joining of new members into the Jama'at can be a source of contentment and progress only if it is not just the increase in numbers but it is their faith and certainty. If someone has in their house ten kilos of milk and he adds 10 kilos of water into it, he will not be happy thinking that now he has 20 kilos of milk! What would be the source of happiness and contentment would only be that the quantity of milk is what is caused to be increased. And this would happen only by adding milk to the milk already there. So what we have to do, the new and the older Ahmadis, is to increase in our faith. Those 700 who were the early companions of the Holy Prophet (sa) had the faith that now no one could defeat them...and the world saw that indeed no one did defeat them.

Talking further about this very case, at another place Hazrat Musleh Maood (ra) says that it was the practice of Khawaja Kamaludin Sahib that he would talk about a thing at length. He said that Huzoor, the magistrate will indeed imprison you. And punish you. It is best that a reconciliation be attempted with the other party involved in the case. The Promised Messiah (as) resting on his elbows said that Khawaja Sahib it is no easy matter to lay hands on the Lion of God. I am the Lion of God. Let him try and see if he can lay a hand on me. So this is what happened. From among the two magistrates who had been designated to decide that case the son of one went mad and his wife wrote to him, although she did not accept the Promised Messiah (as) as being a man sent by God, that you have disrespected a Muslim saint, and as a result of this the boy has gone mad, now be careful with regard to the second. That magistrate was a learned man, he said what type of ignorance are you spouting and paid no attention to his wife, so the result was that his second son died of drowning in the river. He had gone to the river Ravi for bathing where a crocodile got a hold of his leg and he died as a result. That magistrate was so far gone in his opposition that he would make the Promised Messiah (as) stand throughout the proceedings and if the need arose for the Promised Messiah (as) to drink water, he would not allow him permission to do so. At one time Khawaja Sahib asked for permission to drink water, but he did not permit it. The case went to the other magistrate and he, as was said before, was relieved of his duties. In any case both of them were bent on committing great excesses against the Promised Messiah (as) and they saw the consequences.

In connection with this same incident, Hazrat Musleh Maood (ra) says that once he was going to Delhi when he met this magistrate at Ludhiana railway station and he said with great emotion and pain that "pray that Allah, the Exalted, gives me the strength to persevere, I have made great mistakes, and I am afraid and in such a state that I fear I may not go mad." Hazrat Musleh Maood (ra) says that these are the manifest signs through which Allah, the Exalted, manifests the truth of His Prophets in the world.

Hazrat Musleh Maood (ra) says that the Promised Messiah (as) used to relate an event that once a thief came into the house of Rustam [a famous figure renowned for his bravery] and although, without doubt, Rustam was very brave, and although he was very expert in warfare, and knew how to wield a sword very well, not necessarily was it the case that he could overcome someone in wrestling. In any case, when the thief entered the house and he tried to catch him but the thief was expert in wrestling and he managed to throw Rustam to the ground. At that time Rustam thought that now he would be killed, so he shouted out, 'Here comes Rustam.' When the thief heard this he left him immediately and ran away. In other words the thief kept fighting with Rustam and in fact had succeeded in throwing him to the ground but ran away afraid of his name. So by relating this story he is saying that sometimes people spread stories to break the people's resolve. He says that when a man is present in his house and a fire takes hold he is not so affected as he is when he is not present at home and he hears that his house has caught fire.

Then he said at a time when there was a war going on that bombs dropping at some place is not so dangerous as the rumor and news spreading everywhere that bombs are falling. So false rumors spreading can sometimes create cowardice and break the resolve of the people. So in order to maintain one's own bravery and resolve it is very essential that we should try to stop false rumors from spreading and they should be confronted.

About the case of Karam Din, Hazrat Musleh Maood (ra) says that in 1902 a man named Karam Din filed a case of defamation of character and he was summoned to appear in the court in Jhelum. So the Promised Messiah (as) went there in January 1902. This journey was the first of the signs of his success that although he was going in relation with a very serious court case, yet there were large numbers of people who were there everywhere he went. When he arrived in Jhelum the numbers were so large that there was no space left for anyone to stand on the platform and in actuality even outside the station there were such large numbers of people that the conveyance could not pass easily through them so much so that the district officers had to make special arrangements and Ghulam Haider Sahib, Tehsildaar, was appointed to discharge the duty and he accompanied the Promised Messiah (as) all the way. Not only had people of the town come out in large numbers but people from the villages around also had come to see him. Almost 1,000 people performed the bai'at at this place and when the Promised Messiah (as) went into the court to testify such a large number of people were there to hear the proceedings that the court found it difficult to make adequate arrangements to hear the case. There were people present to the farthest reaches of the open air areas.

In any case the Promised Messiah (as) was freed in the very first appearance and reached back safely. And as Hazrat Musleh Maood (ra) mentioned, thereafter the numbers of Ahmadis started to increase and from 1903 the progress of the Jama'at became incredible and at times daily 500 or more people used to write letters of bai'at and the numbers of followers reached into the thousands and hundreds of thousands. All types of people did bai'at at the hands of the Promised Messiah (as) and this Movement began to spread and grow very rapidly and reaching out from Punjab it arrived in other states and even other countries of the world even during the lifetime of the Promised Messiah (as) himself.

How does Allah deal with those who are guilty of causing offence to His loved ones? You have heard the case of the magistrate. Hazrat Musleh Maood (ra) mentions another incident. He says once we went to Lucknow...there was a Maulvi named Abdul Karim there from the frontier region who was an avowed and extreme opponent of our Jama'at. After our arrival there he made a speech there in which he mentioned an incident from the life of the Promised Messiah (as) in a very bad and abusive insulting manner. The incident was such that once the Promised Messiah (as) went to Delhi where there was a relative of ours who, on a satanic whim, decided to come dressed as a fake police officer and in order to scare the Promised Messiah (as) started to say that I am an Inspector of the Police and that I have been sent by the government for the purpose of giving you notice that you should leave this place immediately or you will face loss. The Promised Messiah (as) did not pay any attention to this but some friends decided to look into the matter and determine who this person was and so he ran away from there. Maulvi Abdul Karim took this incident and presented it in this manner that look

this man goes around pretending to be a prophet of God and he went to Delhi and Mirza Hairat dressed up as a police officer came and he was sitting on the roof [although this is a lie, the Promised Messiah was at the time sitting in the inner area of the house] and when he heard that an inspector of the police had arrived he became very agitated and immediately tried to climb down the stairs and slipped and fell on his face. Upon hearing this account those present in the audience had a good laugh.

But what happened after this, how Allah deals with those who make fun of His dear ones, is that, that same night, Allah dealt with Maulvi Abdul Karim. He was sleeping on the roof of his house. He got up during the night for something. And because the roof had no limiting walls and he was in a state of sleep, one of his feet landed outside of the roof and he fell and died as a result.

Had he known that he would be punished by God for his abuse of a loved one of God, he would never have committed the deed. Infact he would have declared his faith in the Promised Messiah (as). Such a faith that he would have attained by virtue of there being nothing left hidden would not have given him any benefit because when there is no hidden things left then such faith is of no use. So faith in the unseen is essential. So those who saw what happened to him saw what happens when people make fun of and commit blasphemy against the dear ones of God.

Today those who do such things against the Holy Prophet (sa) should know that he is the most beloved Prophet of Allah, the Exalted. Do they imagine that Allah, the Exalted, will let them off free for having committed such atrocious blasphemy against him? Never. Indeed Allah, the Exalted, will make such people the target of His wrath so that they serve as warnings to others who have eyes to see.

The things that Muslims must do as a response to the blasphemy of such people is not by their own hands or guns, but rather by prayers to God but the true understanding and comprehension of this truth also is only known to the Ahmadis. So, as I have said, we need to convert our pains into our prayers and should especially occupy ourselves in prayer these days.

Hazrat Musleh Maood (ra) goes on to say that a large number of people used to say that the Promised Messiah (as) would be afflicted by a disease but God involved them in the same disease they had imagined would strike the Promised Messiah (as). Many used to say that Mirza Sahib would be struck by the plague but God destroyed those who used to say this by the very same plague. When thousands of such examples are there for all to see then how can we assign them all to mere coincidences. So develop, or bring about such a change in yourselves that the world should feel or see it and be affected by it. Your condition should be such that by seeing your righteousness and purity, your acceptance of prayers, your connection with God, the people should be drawn towards us. Remember that Ahmadiyyat will progress only through such people. Once you will reach this stage or close to it then, even if you will not step out into the world, or even if you will be sitting in some hidden place, even there the people will come and gather around you and insha-Allah they would enter into the fold of Ahmadiyyat.

Another incident that Hazrat Musleh Maood (ra) mentions. That the Promised Messiah (as) went to Sialkot. The mullahs gave a fatwa that whoever goes to his lecture his Nikah would become null as a result. But the attraction and pull of the Promised Messiah (as) was such that the people paid no heed to this fatwa even. People were posted on the roads so that those wishing to go to the lecture could be prevented from going. Stones were piled up on the roads so that those who would still try to go would be targeted and hit with them. Then people would snatch those present at the Jalsagah [location of the gathering] and removed forcibly from participating and listening to him. Hazrat Musleh Maood (ra) says that the city inspector in Sialkot who was incharge of keeping the peace had heard the lecture and was surprised to see that the mullahs were creating disorder while the lecture was establishing the supremacy of Islam against the Aryas and the Christians, so he was perplexed why the Muslims were doing this. So Hazrat Musleh Maood (ra) says that although he was a

government officer yet he stood up in the gathering and said aloud that O Muslims he is saying that the god of the Christians is dead why do you O Muslims show anger at this?

Hazrat Maulvi Burhanuddin Sahib was a great extremely sincere Companion of the Promised Messiah (as). Hazrat Musleh Maood (ra) says he was, before accepting Hazrat Masih-e-Maood (as) a great scholar of the Wahabis and for that reason he held a very high position of honor among them. When he became an Ahmadi and his means became straitened he did not care and spent his days in this same ver limited means of existence. He was a very humble man and seeing him no one would think that he was a great scholar but would assume that he was likely an ordinary laborer.

Hazrat Musleh Maood (ra) says that I always remember a beautiful subtle thing he used to recount. When the Promised Messiah (as) went to Sialkot and there was great opposition there then when he came back and the opponents found out about whichever person who had become an Ahmadi they started giving them great pains and difficulties. Maulvi Burhanuddin Sahib was also returning from the train station after seeing off the Promised Messiah (as) when the people starting pelting him with cow dung and one of them even put it in his mouth but he went on bearing this treatment happily and whenever cow dung was thrown upon him he would say with great pleasure, 'oh wherefrom such days and such pleasures.' And the person relating the incident says that not the slightest wrinkle appeared upon his countenance as a result.

He used to recount a strange incident that made him become an Ahmadi. Although he became an Ahmadi much later he had recognized the Promised Messiah very early. In the beginning when he heard about the Promised Messiah (as) he came on foot to Qadian. When he arrived he learnt that the Promised Messiah (as) had gone to Gurdaspur. He went immediately to Gurdaspur. There he met Hazrat Hafiz Hamid Ali Sahib. He was also one of the Promised Messiah's early servants who accompanied him. The Promised Messiah (as) was staying at a house and in the room that he was staying there was at its entrance a curtain. Upon inquiry from Hazrat Burhanuddin Sahib Hafiz Hamid Ali Sahib told him that the Promised Messiah (as) was working in his room. He said I want to meet him. Hafiz Sahib told him that the Promised Messiah (as) had prohibited this as he was busy and has ordered that he not be called. Maulvi Burhanuddin Sahib entreated that please in some way make a meeting possible. But Hafiz Sahib kept saying that he could not do so in the presence of the order. But upon repeated entreaties he was permitted to just look in behind the curtain and see the Promised Messiah's countenance. When he went there and looked inside he saw that the Promised Messiah (as) had his back to him and was moving very fast away from him towards the other wall. It was the practice of the Promised Messiah (as) that when he was writing something - an announcement or book or some article - then often he would do so while walking and at the same time also read it out softly. At that also he was doing this. When he reached the other wall and turned Maulvi Burhanuddin Sahib says that I ran so he may not see me. Hafiz Hamid Ali Sahib or someone asked what happened? Have you seen the Promised Messiah (as)? He replied that now I know that one who walks so fast inside of a room, he has some very far off place to reach and it became solidly established in his heart that he would bring about some very great changes in the world.

Hazrat Musleh Maood (ra) says this is a fine point but it can be seen only by one who has been blessed with spiritual sight. He left at that time with the realisation solidly set in his heart and so later when the Promised Messiah (as) made the claim he was blessed to accept him and then he was bestowed so much sincerity that he became oblivious to all opposition.

Hazrat Musleh Maood (ra) says that working at a fast pace can make a great change in stature of a person and then he said that the children should be taught to think and work fast. But he cautioned by fast is not meant doing things hastily and without due care. But to do things quickly after and with due thought. One who makes haste without thought is a satan. But one who works fast after due thought and care is a solider of Allah, the Exalted.

This laziness develops in many that we will rest and then do some work and then the work goes on being delayed and delayed. So this is not just with regard to children the elders and the officeholders too need to develop speed in the doing of their assigned tasks. This, because we are the followers of the Messiah who made great use of his time and because Allah also revealed to him that your time would not be wasted. So we must remain focused on this.

Then Hazrat Musleh Maood (ra) says about the Promised Messiah (as) that I have seen that he would work all day long inside the house but daily he would also go for a walk at least once. And he was very strict in this despite his age and occupations. He used to say that walking in the open fresh air is of great benefit for the brain. And so Hazrat Musleh Maood is advising that if this is done then we would become of benefit to the world with good health and also good brains.

So in these days also our children and young need to pay attention to playing in the open fresh air. And their attention needs to be drawn to this and the students of the Jamias need at least to devote one and a half hours to this activity daily. These days computer and such games have made this very necessary and if there is no difficulty walks and games in the open air should be done.

Then Hazrat Musleh Maood (ra) talking about Satan making people afraid of death he mentions the incident of Sialkot.

Hazrat Musleh Maood (ra) says that when the Promised Messiah (as) went to Sialkot. The mullahs gave a fatwa that whoever goes to his lecture or listens to his address his Nikah would become null as a result.

These people are disbelievers and the antichrist and speaking with them

or listening to them or reading their books is totally forbidden. And that beating them and killing them is a meritorious act worthy of reward from God.

What the maulvis are saying these days is nothing new this has been their stance from the start.

Nevertheless in the Promised Messiah (as)'s presence they could not create any disorder because the police was present and also government officials and there were present a large number of people so they could not dare to do any mischief at that time.. also because Ahmadis were present on all four sides... so they decided that we should do what we have in mind by way of mischief after the Promised Messiah (as) is gone.

Hazrat Musleh Maood (ra) says that I was also present with the Promised Messiah (as) at that time and so when he left people started throwing stones from a long distance but the moving vehicle was not an easy target and rarely a stone would hit the target ..they were trying to hit us but the stone would go and harm one of their own, so this attempt of theirs failed. Then those Ahmadis who were there due to the Promised Messiah (as) had come from neighboring villages and had dispersed upon his leaving but those who were local or had come from outside they began to be attacked at the station itself. From among those who were attacked one was Maulvi Burhanuddin Sahib. His case has been mentioned before also. The opponents followed him. Struck him threw stones at him and abused him and then he was taken to a shop and his mouth stuffed with dung..so stating this he says that those who saw relate that instead of responding with abuse he was saying subhanallah..Holy is Allah how wonderful these days are bestowed upon upon the select..and they are bestowed upon people only upon the coming of the prophets of God...and this is a great bounty of Allah, the Exalted, that He has shown me this day.

Hazrat Musleh Maood (ra) says that as a result those people who were attacking their own souls began to make them feel guilty and they left him alone feeling humiliated and ashamed. So the thing is that when the enemy sees that these people are afraid of death he says that look they are afraid of death let us go and make them afraid of death.

Allah, the Exalted, says in the Holy Quran that Satan makes his own friends afraid...so when a person shows fear they recognize that this is a satanic person but if he shows no fear and shows that he considers these attacks and difficulties to be the bounties of Allah, the Exalted, and says that Allah, the Exalted, has bestowed this stations of honor and respect upon me and has bestowed a great favor upon me that I am being beaten for His sake ..then the enemy is overcome, overawed and in the end he feels ashamed.

There is another incident in relation to Maulvi Burhanuddin Sahib. He was one the Promised Messiah's very sincere Companions. He had a very pleasant personality. It was because of his death and that of Maulvi Abdul Karim SAhib that the Promised Messiah (as) thought about the establishment of the Madras-satul Ahmadiyya which later became Jamia Ahmadiyya.

Hazrat Musleh Maood (ra) says that he once came to the Promised Messiah (as) and said that in a dream I have seen my deceased sister, she met me and I asked her, Sister, tell me how are you there? She replied Allah has been very gracious to me. He forgave me and now I reside with all comfort in Paradise. I asked, 'sister, what do you do there?' She replied, and Huzur Aqdas says this also is a subtlety, 'I sell berries.' Maulvi Burhanuddin Sahib says that I said to her in the dream that our fortune, our luck, is strange that even in Paradise we are going to be selling berries? Because there was much poverty in their family, even in the dreams his thoughts went in that direction.

When the Promised Messiah (as) heard this he said Maulvi Sahib its interpretation is something else but even in the dream you did not forget to be jovial and make fun. The Promised Messiah (as) said that the berry is a fruit of Paradise and by it is meant such perfect love that never decays because sidra is the station of perfect love. SO the interpretation of it is that she distributes the undecaying and perfect love of God among the people. Then in further explanation, the Promised Messiah (as) says no matter where a momin, a believer, stays he will have to do work. So it is not the case that after death and after reaching paradise there will just be rest and more rest in paradise. We will have work to do there as Maulvi Sahib's siter told him what work she does there. And if in anyone's mind this thought took hold that now it is the time to rest, then it would mean that he had lost his faith. Because the thing that Islam has designated as faith and rest that is to do work. Allah, the Exalted, says very clearly:

So when thou art free, strive hard, And to thy Lord do thou attend *whole-heartedly*. [94:8-9]

This is the subtlety which we must remember always. There is no rest for you in the sense in which the people of the world employ this word. Because in the sense in which the Holy Quran mentions rest it is that which you can easily attain. The meaning which the world ascribes to this word, rest, that is most certainly wrong and the person who seraches for rest that means this such a one will remain blind in this world and also in the next. So it is the job of the believer that he should keep himself busy in his work. Having attained to a height he should be prepared to undertake the next target. And this is the secret for success of our individual and national progress and success.

May Allah, the Exalted, bless us to carry out this obligation in this way. Aameen!

