





The tranquil self
anafs-e-mutmainna

xkp

IslamicMobility.com

Introduction

The soul is an subtlety, which has come from the unseen world into the material world

The most sanctified Lord, the creator of the universe, has brought the soul, which was yet unaware and unfamiliar with the world of creation, into this material world.

As long as it was in an abstract condition, it remained in the security of Allah, the Mighty and the High; and whenever divine exigency wished, it made it apparent. As if the connection of the soul is only with the world of command of Allah, the Mighty and Sublime.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي

“And they ask you about the soul. Say: The soul is one of the commands of my Lord.” (Surah Isra 17:85)

The knowledge of its reality is beyond the access of earthly people like us, as Allah, the Mighty and the High has said that we are bestowed with only a little know-how about it:

(وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ٨٥)

“And you are not given aught of knowledge, but a little.” (Surah Isra 17:85)

That as far as its signs and necessary conditions are dominant on our speaking self and those, which surround our body and matter.

When soul is attached to matter, it becomes Self (*Nafs*)

When the soul comes out of its abstract condition and establishes a connection with our body and gets imprisoned in the cage of this world of nature and material, this condition is terminologically called as self (*Nafs*). Before the soul is attached to the human body, and it is in the spiritual world; it neither has any desires and lust nor does it have any material need; neither does it have any greed for kingdom and power or wealth and property. But as soon as it combines with the body, a condition of self-denial is created in it, and it becomes a slave of the demands of Nature. It cannot remain aloof and pure of the impurities of the material world. As soon as it develops a relation with the natural body, desires and needs are created in it.

The human soul becomes an open enemy of Allah

The creation of man took place in such a way that gradually the capacity of perception was being created in him, whose beginning is with the senses of hearing, sight and touch, which are means of awareness. As a result of which, selfish desires and lusts begin to appear. Since they are unaware and ignorant of the knowledge of reality; that is why as a result of his ignorance, he begins to be distanced from the Real Creator and focuses his attention on other than Allah. As if the abstract soul, which had been pure of every kind of impurity, as soon as the human being becomes mature and reaches the age of understanding it becomes involved in worldly enjoyments and becomes an open enemy of its creator.

(خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ٤)

“He created man from a small seed and lo! he is an open contender.” (Surah Nahl 16:4)

That the one, whose creation was from a drop of semen, but now, who has become an open disputant instead of seeking the love and pleasure of Allah, he becomes involved in the love of the world and desire of status. As a result of this, he turns away from divine law – that is Shariat; and begins to trespass His specified limits.

The abstract condition of Self (*Nafs*) remains intact in all conditions

It is strange that even after the soul has established a connection with the material world, it maintains its abstract condition. Although there are many proofs for its existence, but the most clear evidences are those qualities, which are present in an abstract condition.

Take for example knowledge: there is no doubt that knowledge is a quality, which is not material. It is not restricted by the limits of length, breadth and form. The question is: whether something, which is abstract, be accommodated in a material thing?

Therefore, obviously, the location of knowledge is the speaking soul of man and not his body. As if in any case, the soul remains present in an abstract condition; that is why it accommodates another abstract thing, that is knowledge etc; because an abstract thing cannot accept any material place.

The abstract thing developing a connection with matter is an expression of the perfect power of Allah. And the creation of man is the expression of this power of Allah, the Mighty and Sublime.

Thus, in the Holy Quran, after describing the stages of creation of universe and existence of man, Almighty Allah has described the creation of man and connection between body and soul and referred to it as His masterpiece and named Himself as the best of the creators.

(ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۖ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ۙ ١٤)

“Then We caused it to grow into another creation, so blessed be Allah, the best of the creators.” (Surah Mominoon 23:14)

Therefore, Allah, the Mighty and Sublime, through contradiction of the abstract soul with the material world and by combination of two opposite things, created this extraordinary creation known as human being.

The fact is that it is a masterpiece of divine power. Then, with that same relevance Allah has bestowed such a body to man, which can use its senses. Thus, initially, when it is born from the womb, it does not have knowledge of

anything.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا

“And Allah has brought you forth from the wombs of your mothers – you did not know anything.” (Surah Nahl 16:78)

After that, He makes his sight, hearing, reason and perceptions, which are bestowals of Allah to serve as means of his knowledge:

وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ (٧٨)

“And He gave you hearing and sight and hearts that you may give thanks.” (Surah Nahl 16:78)

Is it not astonishing that the Almighty Allah provides material means to knowledge, which is itself abstract, in order to convey it to an abstract position? When the awareness of man increases through those senses, he gains expertise in other sciences as well, including secondary contemplative sciences, having no connection with matter or material things.

Divine Inspiration (*Ilhaam*) is another sign of the abstractness of Self (*Nafs*)

Among the signs of the abstractness of self (*Nafs*) is Divine Inspiration (*Ilhaam*); through which one becomes aware of some happenings of the future and occurrences at a distance. Thus, the Almighty Allah has informed some human beings through Divine Inspiration (*Ilhaam*) of such thing, in which there is an aspect of good or evil.

Like for example, it is mentioned in Surah Shams:

وَنَفْسٍ وَمَا سَوَّاهَا (٧) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (٨)

“And the soul and Him Who made it perfect, then He inspired it to understand what is right and wrong for it;” (Surah Shams 91:7-8)

This blessed verse implies that the Almighty Allah has imparted a common divine inspiration to human beings about good and evil and transgression and piety. But in special terminology, *Nafs-e-Mulhima*¹ refers to those souls, which by remaining perfectly pure and following divine commands to

1. Souls, which keep themselves secure from material filths.

perfection, keep themselves secure from material contaminations and worldly filths.

Impulsive Self (*Nafs-e-Ammara*) and Morally conscious Self (*Nafs-e-Lawwama*) are forms of the same Self (*Nafs*)

The specialty of the self/mind (*Nafs*) is that it is having different forms in different circumstances. Firstly, every mind (*Nafs*) is inclined to Impulsive Self (*Nafs-e-Ammara*) and evil, except that divine mercy or divine sense may save it.

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي

“Most surely (man’s) self is wont to command (him to do) evil, except such as my Lord has had mercy on.” (Surah Yusuf 12:53)

When it changes from an Impulsive Self (*Nafs-e-Ammara*) to Morally conscious Self (*Nafs-e-Lawwama*) it begins to chastise itself on its defects and evil deeds. It is also regretful and ashamed of its vicious character.

At that time, the splendor of divine grace and nobility brings it out of the darkness of compounded ignorance. As if Impulsive Self (*Nafs-e-Ammara*) implies all negative aspects of life and Morally conscious Self (*Nafs-e-Lawwama*) implies all positive aspects. And when it begins to proceed from the former to the latter, it is a condition by which Almighty Allah has also sworn in

the Holy Quran:

(وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۲)

“Nay! I swear by the self-accusing soul.” (Surah Qiyamah 75:2)

Relationship between Impulsive Self (Nafs-e-Ammara) and Morally conscious Self (Nafs-e-Lawwama)

There is one remarkable point over here; that in both the conditions of the mind: there is a very fine connection between the two. For example, a person is suspicious about someone, which is called as a greater sin in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْنَاهُ وَأَنْفُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ (۱۲)

“O you who believe! avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful.”
(Surah Hujurat 49:12)

It is possible that due to this suspicion that person would want to backbite about that person; but all of a sudden he realizes his mistake and chastises himself in the guilt of that sin.

Also, it is possible that he may begin to backbite about that person, but at that time, he immediately becomes aware of his suspicion and begins to condemn himself. Then with regard to that suspicion, he comes out of impulsiveness and enters into a condition of moral consciousness.

Though in the matter of backbiting, even now, there is an expression of impulsiveness in his behavior; as if most minds are sometimes in a condition of impulsiveness and sometimes in a state of moral consciousness.

The real cause of impulsiveness is negligence and the requirement of moral consciousness is divine remembrance. Because as far as a person does not

dissociate with negligence, he can neither get relief from impulsiveness nor can he access the tranquil self (*Nafs-e-Mutmainna*).

Remembrance of Allah and peace of mind

Remembrance of Allah is the source of peace of mind and a time comes when this peace of mind reaches a stage of perfection and the self of man becomes the tranquil self (*Nafs-e-Mutmainna*). As if in the tranquil self (*Nafs-e-Mutmainna*) full attention to remembrance of Allah is most important over all other things.

Remembrance of Allah is also the cure of grief and regret, which are created by negligence; and through the blessings of remembrance of Allah, one is able to achieve complete perfection of mind.

(أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ (٢٨)

“Now, surely by Allah’s remembrance are the hearts set at rest.” (Surah Raad 13:28)

And when this condition is created, one gets relief not only from impulsiveness, but also from moral consciousness; and remembrance of mind completely uproots negligence, which is their real source.

Belief in Divine qualities and divine exigency is actual faith and monotheism

After much contemplation, it can be concluded that in fact, peace of mind is only achieved through complete faith in the dictum of “There is no power or strength except by Allah”. And the fact is that there is no existence and nothing at all in the universe, whether small or big, nor anything can happen without His command, which is exigency or knowledge.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الدَّرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ (٥٩)

“And with Him are the keys of the unseen treasures- none knows them but He; and He knows what is in the land and the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green nor dry but (it is all) in a clear book.” (Surah Anaam 6:59)

Thus, the repetition of divine remembrance is a means of relief from all calamities and pains, because material well being or deceptions of worldly life cannot deceive man.

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ
(٢٢) لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ

“No evil befalls on the earth nor in your own souls, but it is in a book before We bring it into existence; surely that is easy to Allah. So that you may not grieve for what has escaped you, nor be exultant at what He has given you...”
(Surah Hadid 57:22-23)

Seeking divine pleasure and submission to the will of Almighty Allah creates peace of mind

Here, it is remarkable that after becoming a seeker of divine satisfaction and surrendering one’s will to the pleasure of Allah, a person becomes so satisfied that goodness is not found in any other thing and he sees good in everything. So much so that even in the most severe calamities, he only sees positive aspects and not negative side of it; and he is able to dominate them easily.

How nicely has some Persian poet versified this fact. Its translation is as follows:

“My beloved, give me a kiss and abuse me as well; so that I realize, which of them is sweeter?”

As if the basis of satisfaction is what the beloved likes, because the beloved does not like for him anything, except good. It is natural that if the self is satisfied from Allah, Almighty Allah would also be pleased with Him and this includes him in the Party of Allah.

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَٰئِكَ جِزْبُ اللَّهِ

“Allah is well-pleased with them and they are well-pleased with Him; these are Allah’s party...” (Surah Mujadila 58:22)

Al Haaj Sayyid Muhammad Hashim Dastghaib

24th Safar al-Muzaffar, 1403

Chapter One

In the name of Allah, the Beneficent, the Merciful

Imam Husain (a.s.) is the perfect example of the tranquil self (*Nafs-e-Mutmainna*)

Regarding the verse:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ (٢٧) ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً (٢٨) فَادْخُلِي فِي عِبَادِي (٢٩) وَادْخُلِي
(جَنَّتِي) (٣٠)

***“O soul that art at rest! Return to your Lord, well-pleased (with him), well-pleasing (Him). So enter among My servants. And enter into My garden.”
(Surah Fajr 89:27-30)***

Imam Ja’far Sadiq (a.s.) says that Imam Husain (a.s.) is the perfect implication of this verse. In other words Surah Fajr is in fact ‘Surah Husain’.

It is mentioned in another traditional report that one who recites this Surah regularly in his obligatory and recommended prayers, would be raised up with Imam Husain (a.s.) on Judgment Day.

Therefore, it seems appropriate that by studying the detailed exegesis and explanation of this verse, it should be seen that how it is applicable to the being of Imam Husain (a.s.). Also, in the light of that detail, every person will be able to see as per his condition, that how far it is applicable to his self.

I hope that the incidents and facts mentioned under the exegesis of this verse would be studied carefully.

The final stage of the perfection of humanity

The tranquil self (Nafs-e-Mutmainna) is in fact the final stage of perfection of character of human being. The first condition of mind is impulsiveness and the Almighty Allah says:

(إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۗ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ (٥٣))

“Most surely (man’s) self is wont to command (him to do) evil, except such as my Lord has had mercy on, surely my Lord is Forgiving, Merciful.” (Surah Yusuf 12:53)

Thus, when he turns to perfection and makes effort in that regard, it becomes the Morally conscious Self (Nafs-e-Lawwama). The Almighty Allah says:

(وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ (٢))

“Nay! I swear by the self-accusing soul.” (Surah Qiyamah 75:2)

After that comes the stage of divine inspiration, as mentioned in the Holy Quran:

(وَنَفْسٍ وَمَا سَوَّاهَا (٧) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (٨))

“And the soul and Him Who made it perfect, then He inspired it to understand what is right and wrong for it;” (Surah Shams 91:7-8)

This condition is that of *Nafs-e-Mulhima*.¹ After crossing this stage, one develops a condition of peace of mind.

It is also having different stages, whose extreme limit is *Raaziyyatan Marziyya*.² That is Allah is pleased with them. Thus, the final stage of perfection is that in which knowledge and action become the vehicle for Self (*Nafs*) and starts its ascent to the *Mallae Aala*.³

Here our aim is to explain in detail the four stages of perfection of Self (*Nafs*).

Self (*Nafs*) is one, but it has different conditions

Here, it seems necessary to mention that all these four conditions of Self (*Nafs*):

that is *Ammara*, *Lawwama*, *Lamhama* and *Mutaminna* are not having four different existences – they are four different circumstances of a single self; and depending on circumstances the self is also in different conditions. As a result of his character and behavior, every human being is having one of those stages. That is at any one moment, every soul is in one of the above conditions.

Firstly, the question is that what is impulsive self (*Nafs-e-Ammara*)?

Its reply is that in the beginning, the self of man, when it is unaware of the light of intellect and understanding, it is in a condition of impulsiveness and in its final stage, it is obsessed with transgression and rulership; in which man is not prepared to regard himself as a lowly servant.

-
1. Souls, which by remaining perfectly pure and following divine commands to perfection, keep themselves secure from material contaminations and worldly filths.
 2. Well-pleased (with him), well-pleasing (Him)
 3. The high heavens.

Call of the Prophets (a.s.) and teachings of the missionaries of Allah continue to remind him that Allah is absolutely powerful and that He is wise and well-informed, Who possesses a tremendous power on His servants:

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ

“And He is the Supreme, above His servants.” (Surah Anaam 6:18)

However, he regards himself to be the real commander and ruler. He is not at all prepared to regard himself as subservient and slave; and with this misunderstanding, he employs thousands of excuses and tries to escape his obligations and duties.

Avoiding the status of servitude

O man! You have forgotten that you are created from a despised drop of semen.

But look at wonder of this lowly drop. It assumes the form of a healthy and strong body.

Cast a glance at the strong bones of your body. Look at the veins, muscles and liver. What an extraordinary factory it is! With which scores of actions are related. Study the incredible actions of the heart; look at the system of purification of blood and see the functions of kidneys and stomach; think upon the movements of the rib cage and lungs; contemplate how they are commanded to perform their functions.

Create the understand of your feelings and perceptions; memory and common senses and also ponder upon the power of imagination. Is all this not proof of your great capabilities? And do you think that all these capacities are created by your own self?

Since the self is still in the condition of impulsiveness; that is why it finds excuses and jumps up to claim that the act was a feat of his own self. Also, he speaks up against the law of nature and that all this happened automatically. Thus, he makes different kinds of interpretations and getting involved in doubts and suspicion, denies being a slave; because the tendency of impulsiveness is not to submit before the Almighty Allah.

(بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ٥)

“Nay! man desires to give the lie to what is before him.” (Surah Qiyamah 75:5)

Even though he has regularly heard the call of Allah about resurrection: that: O man, when this body of yours is no more, at that time, every person will be recompensed as per his or her deeds at the hands of divine justice. If the acts are good, his recompense will also be good, but if he committed evil, he will be punished.

Ponder well on the arguments regarding resurrection, which have come down in the Holy Quran. Surah Waqiyah is full of these evidences and arguments. It is mentioned in other chapters as well.

The Impulsive Self (*Nafs-e-Ammara*) is an un-reined camel

The Impulsive Self (*Nafs-e-Ammara*) does allow one to give up a life of luxury and comfort.

One, who wants to reach the lofty positions and to achieve their bounties, he should control his tongue, eyes and ears.

But the Impulsive Self (*Nafs-e-Ammara*) is not prepared to accept any restriction and also denies the occurrence of Judgment Day. And regarding himself as supreme, says: Who has returned from that other world to inform about the Hereafter?

He is insistent on spending a few days of borrowed life in pleasure and happiness; in which there is no restriction or any kind of compulsion. All the time, he is obsessed with gathering wealth. Then how can he become thoughtful about resurrection? If he accepts resurrection, how can he usurp funds of endowment?

In the obsession of hoarding wealth, the Impulsive Self (*Nafs-e-Ammara*) is mindless and needless of resurrection. He does not even think that one day, he would have to account for his acts. Therefore, he is only concerned with filling up his belly. Whether it be through lawful or unlawful means.

The Impulsive Self (*Nafs-e-Ammara*) is an un-reined camel; and it is content to live in that way only. He does not allow fear of resurrection and Judgment Day to even come near his mind and he deems *Hashar wa Nashar*¹ to be excuses; and regards the Return (*Rajat*) etc. to be ancient stories, having no worth.

Another consequence of impulsiveness of the mind is that he begins to regard himself as the absolute ruler. That no one has any right to take him to account or make him answerable.

In his view, the difference between lawful and unlawful applies useless restrictions and he thinks that it is allowed to usurp any kind of property. Whether it belongs to orphans, or it is fraudulent money in business or earning

through sinful means.

The demand of impulsiveness is also that there should be no restriction on one's eyes. He has the right to enjoy all kinds of unlawful scenes. Thus, he becomes involved in his false notion of his wealth and kingdom and wants to remain free from all kinds of restrictions and he is also insistent on this.

1. The Final Judgment.

The self is a python

You must have heard that the self is a denier, because the impulsiveness of the self is wholly and fully denial; and one who has an impulsive self, he does not only regard himself as an absolute ruler; on the contrary being intoxicated in his impulsiveness, he becomes an enemy of the Almighty Allah and it reaches to such a stage that he does not even hesitate from claiming divinity.

In this arrogance, he wants even the celestial movements to be subservient to his control. If any incident occurs according to his desire, he is absolutely elated and if circumstances occur against his wishes, he begins to hiss like a python in fury and wants to destroy the whole world.

Destiny and Impulsive Self (*Nafs-e-Ammara*)

When he thoughtlessly starts chasing wealth and by chance the conditions are favorable, and he is able to gather lots of wealth, he becomes involved in the misunderstanding that all these were fruits of his efforts. In his false thinking, he announces aloud that 'I made so much wealth due to the strength of my arms'.

But if ill fortune does not allow his wishes to be fulfilled; for example his wealth and property burns in a fire or he has to bear some other loss, he becomes angry and desperate and he loses his senses.

He calls out that the movement of the heavens and the system of this whole universe should be subservient to his will. If something happens against his will, divine destiny also becomes the target of his anger.

If a child of his dies, he does not stop with mere complaint; on the contrary, he even makes audacious statement that: He (God) left so and so aged person alive, and made my young child die! If he can, he would cut up even the angel of death into pieces, who has caused him this distress.

Allah is wise and knowing and also the controller of the universe
O self, you may think whatever you like, but there is a controller and administrator in this universe.

Say: Praise be to Allah, the Lord of the universe. He is the Lord and He also nurtures us. He is the controller of the past and the present; and the destiny of every human being is in His hands. He has appointed angels for all the issues of our life.

(فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ٨٣)

“Therefore, glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back.” (Surah Yasin 36:83)

No one’s soul is captured without the command of Allah. As per His perfect wisdom, He has appointed angels for the well being of every person.

Thus, O man, there is no good in straying from the path of moderation. Do not be sure that your property is going to endure forever; and neither should you remain in false pride that this wealth was earned by your hands only. Do not choose the path of infidelity, because all the affairs are submissive to divine destiny.

He bestowed what He regarded as good for a person; and reduced the sustenance of anyone He wanted. Give up the path of impulsiveness and do not regard yourself an equal to the Almighty Allah. Moreover, make your will subservient to divine will. Do not give it precedence. Man should always be submissive and satisfied; and accept whatever is destined for him, without raising any objection.

There is well being in whatever the Almighty Allah does

The calamity of death of the child is also something, which the true Creator has destined and the death of a youngster occurs only as per divine exigency.

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ
(٢٢)

“No evil befalls on the earth nor in your own souls, but it is in a book before We bring it into existence; surely that is easy to Allah:” (Surah Hadid 57:22)

In such circumstances, why does one complain? One should remember the promises, which the Almighty Allah had made to compensate for it. The reward of everything rests with the Almighty Allah; therefore, it is not logical to be angered at the acts of God. Salvation and success lies in submission to divine will; and one would definitely be rewarded for it on Judgment Day.

O man, only God is your sustainer. What do you know how His wisdom and exigency is visible from behind the veil of occultation? He destines for His servant only that in which his well being lies. Without his command, not even a leaf falls in this world of existence. The death of your child also cannot occur without His permission and exigency; but the exigency concealed in His wisdom and command is beyond the comprehension of everyone.

Unawareness of Divine wisdom leads to impatience

O self, make thankfulness and patience your habit and do not resort to excuses and justifications; but a thankfulness and patience, which is not on the basis of compulsiveness; it should be an expression of: Between two matters (destiny and free will).

That is start walking on the path of moderation, in which your free will remains

and there is no interference of compulsion. Although you should know that your free will should also be in accordance to divine will. Then that act will indeed be performed at your hand and if He does not permit, every planning of yours would change into failure.

The fact is that all the events and accidents, which take place or are about to take place, are all recorded in the protected tablet and are subject to divine will. So one should willingly accept whatever one is destined.

But the Impulsive Self does not pay any heed to this fact and is not prepared to be thankful and patient.

Impatience, in which there is an aspect of complain or objection, is unlawful

To weep and lament on the death of someone in a way, in which there an aspect of objection against divine destiny, is unlawful. To tear up the clothes, to beat the head, beating the chest: all these are acts, through which one intends to object or complain against divine command; all these acts come under the category of unlawful.

Many treatises are written on this, whose study would make us further aware about the subject. After all, why does man object against the true creator? Life is a gift of God and God can take back what He has given and He can do it whenever He likes.

Impulsiveness of Self and acts, which take one to Hell

Impulsiveness of Self begins with objection against destiny and divine will. It is so, because in this condition, he openly commits denial of God and falls into polytheism. Destiny is not so condemnable not to accept wisdom and exigency of God without objections.

Thus, he begins to object against destiny and divine wisdom. For example: Why the earthquake occurred? Why it did not rain? etc; such statements are going to take one directly to Hell, whereas submission and acceptance is a guarantee for Paradise.

In real terms, if faith in God is created, what fortune can be better than that?

Incident of a visually challenges person, who was patient and thankful in all circumstances

It is said about Prophet Musa (a.s.) that once he requested to the Almighty Allah to make him meet His most favorite servant. Divine revelation descended that if Musa (a.s.) went to such and such place, he would be able to meet him. When Musa (a.s.) reached there, he saw a sick man, visually impaired and paralyzed.

Musa (a.s.) sat near him and asked about his health. He was intoning: O God of the pious! Musa (a.s.) asked: You are blind as well as paralyzed; then how you are thankful of divine bounties and not unaware of divine praise and glorification? He replied: My eyes were in health for a time and I was able to fulfill the needs of my life in a nice way. I never glanced at unlawful and tantalizing scenes. Therefore, the Almighty Allah took away my sight so that I may not be able to glance at unlawful. He had also given me legs and I used them fully. I never stepped at any unlawful place. Therefore, He took away my legs. Another thing is that in this world of existence, in which we live, He bestowed me with such a bounty, which He has not given to anyone else. Then why I should not thank for His bounty?

Musa (a.s.) asked: What bounty is that? He replied: The bounty of faith.

A healthy body and a restless heart

You see that the body is healthy, but the heart in that body is full of Hellish thoughts, because the impulsiveness of self, thanklessness of Almighty Allah and inclination to denial has made Hellfire rage inside him. Domination of doubts and uncertainties and slavery of selfish desires make him sleepless.

So, a believer should free himself from the impulsiveness of the self and try to scale the grade of perfect faith and certainty. He should not allow useless desires and wishes to enter his heart.

The first sign of salvation from impulsiveness is that if by suppressing some of his desires, he commits an act against the demands of servitude, which may harm his ego; and then he becomes distraught and aggrieved.

This is the greatest sign of faith as well. After which his self leaves impulsiveness and enters into a condition of moral consciousness. He himself condemns his sins and does not try to ridicule others. How nicely has someone worded this:

“When someone is blessed by Allah, an advisor is created in his self.”

If Allah wants, an advisor can be created in your own self

Stop saying ‘I’, ‘I’. If someone praises you and your self is still in the condition of impulsiveness, you will support him and be pleased with it. But if you have got rid of the Impulsive Self, you will be aggrieved; thinking that this act was opposed to the etiquette of servitude.

You will also condemn yourself and ask that how such an act was committed by you and how you uttered such words? And you will say: I seek the forgiveness of Allah; O Allah, please forgive me.

(وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۲)

“Nay! I swear by the self-accusing soul.” (Surah Qiyamah 75:2)

As if accusiveness is the first step of servitude.

If one finds oneself in such a situation, one should know that one has started treading the path of faith. And after thanking Almighty Allah one is following the straight path of Imam Ali (a.s.). You should continue to walk on that path with steadfastness; so that whenever some mistake occurs, you may condemn yourself.

Some elders have performed extraordinary feats in condemning themselves. For example if a sin is committed by them, in order to punish themselves, they made cool water unlawful upon themselves for a year.

Both goodness and evil can be inspired on the self

When the self reaches the stage of accusiveness, the stage of inspiration begins. As is mentioned in the Holy Quran:

(فَأَلَّهَمَّهَا فَجُورَهَا وَتَقْوَاهَا ۗ ۸)

“Then He inspired it to understand what is right and wrong for it;” (Surah Shams 91:8)

If divine inspiration enters, one is able to discriminate between good and evil and it is known what is right and what is wrong. If there is no inspiration, many acts have a good ending, which apparently seem nice, but in fact, they come under the purview of sins.

For example, show-off, pride and arrogance. But as a result of inspiration, he remains safe from them. That is with regard to faith also, no kind of doubt and uncertainty is able to take birth; and neither he agrees to follow or emulate someone else.

Desires and lusts of self are not having any existence. On the contrary, selfish

desires are replaced by divine will. That is the angel enters when the satan runs away.

When, due to perfect faith, the self is fully at rest, the period of contentment and peace arrives. The Almighty Allah Himself sends down tranquility into the hearts of believers, so that their faith is strengthened further.

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزِدُوا إِيمَانًا مَعَ إِيمَانِهِمْ

“He it is Who sent down tranquility into the hearts of the believers that they might have more of faith added to their faith.” (Surah Fath 48:4)

Effects of contentment of the self

Contentment from the Almighty Allah leads to peace and satisfaction and self does not become the target of any kind of restlessness and distress. And it remains firm on the belief that servitude is only for the One God and he remains steadfast on the faith that servitude is only for God, the One and he has faith that his sustenance is also given by the Almighty Allah.

(إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ)
٥٨(

***“Surely Allah is the Bestower of sustenance, the Lord of Power, the Strong.”
(Surah Zariyat 51:58)***

Since Allah is the sustainer, he says that he had come with empty hands and he will go away from the world also empty handed and “as long as I am alive, my sustenance and livelihood is upon God only”.

Incident of the bankrupt trader

Around forty or fifty years ago, there lived a trader in this same city of Shiraz. He was very religious and well known for his worship and piety. It so happened that he became bankrupt. He confined himself to his residence and selling off his remaining assets, continued to subsist on whatever he had.

One day, he thought to himself that if he continued to sell off his assets every day, how long would this last? He estimated that he would not be able to survive for more than three years. He was so obsessed by this thought and convinced himself that after three years, he would be reduced to a state of absolute penury and compelled to beg. With this idea in mind he committed suicide by consuming poison.

Only faith is the perfection of contentment of self

That trader, in spite of his worship acts, was not able to achieve the contentment of self and instead of having faith in divine will, he adopted the path of denial and left this world in a state of disbelief.

Do not regard the incident I mentioned to be ordinary. Faith is the soul of religion and this is the fact. That is why, every person should continue to make efforts to gain contentment of soul, because contentment, patience and thankfulness can be perfected only through faith. That is:

(أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ٨٢)

“Those are they who shall have the security and they are those who go aright.”
(Surah Anaam 6:82)

Confidence of Imam Husain (a.s.) on the day of Ashura

Now, I would explain how this noble verse is applicable to Imam Husain (a.s.):

Imam Husain (a.s.) is the owner of the soul at rest to the level of perfection and the complete implication of that verse is mentioned in books written about his martyrdom. Whichever calamity descended on the day of *Ashura*, his face lit up further and his confidence increased.

This contentment was extraordinary and divine destiny was apparent from his face, because he was having perfect faith that whatever was happening was as per divine decree and that His exigency was effective in this as well. That is why he did not intend to take responsive measures or retaliate.

It was not helplessness; it was the very will of the Almighty Allah that Imam Husain (a.s.) should, in spite of having a free will, bear those calamities; so that he may scale the loftiest stage, which is possible for a human being; in such a way that the cruelty and mercilessness of his killers should cause extreme misfortune.

Because Allah was watching, everything became easy for him. Imam Husain (a.s.) was aware that an infant of his was in his arms and the oppressors had slain him. It was such a terrible tragedy that even mountains would have shuddered and all those, who saw or heard about it were baffled. But Imam Husain (a.s.), who was a possessor of a tranquil self (*Nafs-e-Mutmainna*), remarked:

“The Almighty Allah would make this difficulty easy for me,” because all this was happening before the all-seeing God.

It happened in this way only and the Almighty Allah made easy this great tragedy of the killing of the suckling infant, because the God of Imam Husain (a.s.) was seeing everything and it is Him alone, who would punish his killers in recompense.

In his last moments, he had become so proximate to the Almighty Allah that God and angels became attentive to him. As if Imam Husain (a.s.) was attentive to God and the whole universe had focused its attention on him.

Chapter Two

(وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ (١٩))

“And be not like those who forsook Allah, so He made them forsake their own souls: these it is that are the transgressors.” (Surah Hashr 59:19)

Relationship of body and soul

The cognizance of self is that one should first try to recognize his own self. So that one may gain knowledge about the reality of ones self and gain recognition of ones beginning.

That is, one should be able to know that this body, flesh and skin; these bones and nerves etc, are in fact, instruments of soul. As if their creation was only for the soul and the body was made subservient to the soul. The aim of its creation is that it should prove to be a means for taking the soul to perfection.

Thus, those perfections are expressed through the body only. Gaining of knowledge and action is possible for the soul through the body. It becomes aware of the effects of universe through this body only; and gains awareness of laws of nature. With these same ears, it enjoys the songs in universe; through this nose, it is able to relish the fragrance spread in the world.

Eyes and ears are means to understand the greatness of Allah

In other words, it is the body, which becomes the means of the perception of soul and by perceiving the parts, it is able to access the whole. Whatever it sees, hears or smells; all of them become testimonies of greatness of God; and when it gains this much understanding, it suddenly call out: God is the greatest; as if the tongue speaks up under the guidance of intellect.

Whatever the man perceives and whatever his eye sees, it is in fact a bounty and it is expressed through his tongue saying: Praise be to Allah. Thus, his body is having the rank of means for the soul.

Organs are means of controlling the soul

All know that means and causes are required in order to perform any act. Thus, as far as the soul remains in this earthy body, it also is in need of a means for righteous act. So the limbs of man perform the same function for the soul; otherwise, without the hand, how it is possible for him to lift up something and how he can help someone else?

In the same way, another good deed is that reconciliation should be effected between husband and wife; but if he does not have a tongue, how can he reconcile the two parties? So, without a tongue, he would fail to perform this good act.

If a person is not in possession of legs; how he would be able to reach the Masjid and attend the gatherings of moral education and exegesis of Quran? How he would be able to gain the knowledge of divine sciences?

Thus, this body of ours serves as a means for the working of the soul.

Expression of academic and active capacities is not possible without a body and these acts are performed through a body only. If body stops working, the perfections of soul also fall silent. It is the blessing of the body that the Almighty Allah has placed the soul under the control of man and made it subservient to him, so that he may express his perfections through the body.

Body of universe and divine power

The relationship of human body with soul is like signs of divine power present in this whole universe; through which the limitless intentions of Almighty Allah are expressed since eternity; in such a way that whatever the Almighty Allah likes, He bestows existence to it and He does this whenever He likes and it comes into being:

(إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ) (٨٢)

***“His command, when He intends anything, is only to say to it: Be, so it is.”
(Surah Yasin 36:82)***

The soul is also having this same relationship with the human body and God Almighty has created such a relationship between them that whatever the soul intends, willingly or unwillingly the body acts in that way only.

That is one should recognize ones own worth, so that one get divine recognition.

This great edifice of the human body, to which the creator of the heavens and the earth has given power in hundreds of external and internal strengths. Among them, in addition to the five senses of touch, taste, sight, hearing and smell, we have the power of memorization, theorization and imagination. Also the working of the soul; functions of kidneys and stomach and the digestive system, respiratory system etc all are included and their structure in body is made in such a way that all of them are placed under the control of soul.

Exigency of the soul and human body

When you intend to go somewhere, you don't find any need to tell your feet to start walking. The feet start walking automatically and you move on. In the same way, when you make an intention to put your hand into your pocket, your hand automatically enters the pocket and there is no need to ask it to enter the pocket. Then see the miracle of the eye; when you decide to see something, the eyes

automatically rise in that direction and you don't have to particularly order them to do this.

Thus, like soul controls all the parts of body in this world of existence, it is a small example of God's intention.

Capacity of the speaking soul

The Great Shaykh, Abu Ali Seena in his book of *Shifa*, mentioned the power of attraction and stated that people are surprised how an ordinary magnetized needle is able to lift up a weight many times its capacity. Although astonishment should be upon the fact that how your soul has been absorbed into your body and how it has been imbued into your complete being.

The perfection of the soul or the speaking self is that only due to the power of its intention, a man is able to lift upto 50 or 60 kilos of weight. Is it not surprising that the Almighty Allah has bestowed such power to this soul?

One soul performs the work of many

When the soul separates from the body and the man dies, we see that the corpse is carried by four persons with difficulty, but they cannot cover much distance. On the contrary, look at the soul – how it carries this heavy body with ease, from one place to another without any restraint? Not only this; it runs and jumps as well.

Is this perfection of soul not a proof of the power of the wise and knowing God? Then why do you not contemplate on it? Say: God is the greatest. That how the Almighty Allah bestowed the control of this body to me? So, first, one should try to understand ones abstract soul and speaking soul in order to gain recognition of your Creator.

Material senses are defective

Some ignorant people ask that how we can believe in what we cannot see with our eyes? In the same way, materialists say that nothing is visible in the body of man, except flesh and skin. So, how can one accept the existence of the soul? Using the same reasoning foolish people and deniers have also denied the true Creator – that is the Almighty Allah. That how we should believe in a god we cannot see?

Such childish statements are result of unawareness that anything, which cannot be seen by eyes, should be denied. But the question is that if it is not possible to perceive something through senses, it is a defect of the sense. Or it is concluded that that thing is not present?

There are innumerable things, which are not perceptible through the eyes due to their subtlety, while the fact is that they are in existence.

Air and lightning are also not visible

Can anyone have the audacity to deny the existence of air? If there is no air, can anyone remain alive? Without air every living thing would suffocate to death. But is your eye able to see air?

Although from the aspect of natural sciences, it is proved beyond any doubt that air is a compound of many elements: including oxygen and hydrogen. Neither you can see those elements with your eyes, nor can you see their compound. You should form an analogy from this only. That same is the case of other mixtures as well.

All know that electricity travels through cables; but can you see it? And can you deny it on the basis that your eye is unable to see it?

The effect tells us of the cause

In this whole world of existence, intellect is the most subtle thing. If someone is called senseless, he would be very angry. But where is that intellect located? And how is it possible to see it, although all are certain of its existence? The fact is that effect tell us about the cause. If tire marks or footprints are present on a path, you understand that a vehicle or a man has passed from there.

Recreation of the soul

Your soul is a having an independent existence. It is illuminated and active; whose survival is due to the mercy and favor of the Almighty Allah. It is mentioned in the Holy Quran regarding the soul that it is something other than the body. Thus, the Almighty Allah says:

ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ

“Then We caused it to grow into another creation.” (Surah Mominoon 23:14)

That is firstly the creation of man took place from the sperm; after that it assumed the shape of a clot. After that it transformed into a lump of flesh. Finally the whole body was completed.

Now, his second creation takes place in such a way that the soul enters the body. After the soul is separated from the body, the body becomes a patch of dust. The flesh and skin cannot be called as soul. The flesh and skin can become afflicted with disease; it can also be destroyed or become defective.

Therefore, you must not be unduly concerned about the body. You must actually be worried about the soul, because your real existence is related to the soul; on the contrary the soul is in fact the actual existence. This body is the vehicle of the soul, which the latter employs as a means.

Martyrs live forever

In order to explain the issue of the endurance of the soul, the Almighty Allah says in the Holy Quran:

(وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْواتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ (١٥٤)

“And do not speak of those who are slain in Allah’s way as dead; nay, (they are) alive, but you do not perceive.” (Surah Baqarah 2:154)

What happens is that the soul abandons its vehicle and becomes a pedestrian and assumes an abstract form and according to the explanation of Imam Ja’far Sadiq (a.s.) this bird, which was imprisoned in the cage is now released. The cage – that is the body – goes under the dust and it is buried. Then what happens to the soul? In the words of the poet:

“They ring bells on the arch of divine Arsh

Oblivious of what has befallen this trap.”

Survival of the soul

Imam Ali (a.s.) says: When someone is the recipient of divine mercy, he recognizes himself; and he realizes that his self is not merely a mixture of flesh and skin; and that he is not merely a beast. On the contrary, his reality is something else: whose endurance depends on the mercy of Almighty Allah; and that is, in fact the soul and the body, which is under his control. Thus, the authority of the soul is comprehensive.

This authority of the soul, whose capability is bestowed by the Almighty Allah, is an expression of the power and authority of Allah. The proof of the appearance of divine power in human body is also that our intention controls our

physical acts. As if its command is effective in everything. That is whatever anyone might do, it is only governed by its exigency and command.

The world of existence is a creation of Allah

This body of yours is not your creation; but even then your command administers its acts; whereas the world of existence is actually a creation of God; then why the command of Almighty Allah should not be applicable in it? Each particle of universe is absolutely obedient to intention of One God and every moment He continues changing the in-existing into existing and existing into in-existing; and distant ones into close and close ones into distanced.

Human perceptions are marvels of the soul only

For further clarification of the authority of the soul in the body, we will prove through different examples that the soul and the body are two different things. That is the existence of the soul is separate and the body is having a separate existence.

We mentioned previously that it is not possible to perceive the soul through eyes, ears or other senses. It is an extremely subtle thing; although it is possible to detect its effects.

The effects of the soul in the body are in fact our senses. For example, you are walking on a path and suddenly you trip on a stone or a thorn pricks your foot. You immediately become aware of it. In the same way, if anything happens to the body, the soul is instantly informed about it. This is an example of the knowledge of the soul with regard to the body. As if, it is the same channel of your knowledge, which you obtain regarding some accident of your body.

Allah, the Mighty and Sublime, who is the creator of your body as well as the soul; He becomes perfectly aware of every happening of universe and nothing

can remain concealed from Him. Also, anything that happens in any corner of the universe is only through the will and permission of God.

Memory is an evidence of abstractness of soul

Everyone knows that soul is not material. But ponder upon the memory power of human beings that since the beginning of his life, whatever he sees, hears or feels is stored in his memory. On the contrary, this is in fact called as memory.

If a person wants to calculate all that he has said or heard during his lifetime or all that he has seen, the fact is that he would become afflicted with delirium. You can imagine how many sheets of paper you will require if you want to record your conversation of an hour on paper.

Now, based on this, can you estimate how many huge volumes would you require were you to put into writing each word you ever uttered or heard during your lifetime? Is it not amazing that all this is stored in your memory without any problem?

No contradiction between perceptions of soul

This speaking self of man is also an amazing thing – that there is no mutual contradiction between its perceptions. For example, if you ask yourself that whom did you meet the day before? In order to get its reply you will be bound to refer to the records of your memory. Thus, your mind, which is the repository of your memories, immediately begins searching and finds the reply to your question.

Although it is true that some people have a powerful memory and some have weak memory. In the same way, some people are more prone to forgetfulness; while others have more memory retention.

Wideness of the soul and its innumerable perceptions

The wideness of the soul is so amazing that innumerable feelings and perceptions continue to gather in it in layers and at the same time, they do not occupy any space. Does it not prove that man is not a material body alone?

I would like to narrate two incidents in order to explain this matter further. It will be clear from these incidents that what the identification of soul is and to what extent is its authority and power effective in the body? And that it is controlling the body and that the body is controlling it.

Psychological cure of *Khwarizmshah*

It is said that King Khwarizmshah became afflicted with paralysis. Numerous physicians had tried to treat his condition; but all of them acknowledged failure in the end and there was no improvement in his health.

The greatest physician of that period was Muhammad bin Zakariya Raazi. The king summoned him. When he reached there, he was shown the medicines administered to the patient so far. Raazi prescribed his own medicines and started the treatment, but there was no improvement in the king's health.

After a great deal of consideration, Raazi concluded that the malady cannot be treated through usual remedies and if it is treated through psychological means it would be effective.

Raazi was very intelligent and a wise doctor. He started the psychological treatment and said to the king: First you guarantee my life and security in writing and promise that I will not be held responsible for whatever I do in treating you.

After the king gave that in writing, Raazi ordered the construction of a hot bath, whose temperature can be controlled by the doctor. It was the system those days

to keep the bath at very high temperature and there was no space for passage of air.

After that; the king was made to sit absolutely nude on hot stones in the centre of the bath and he was left alone. Within a few hours, the joints of the king opened up in the severe heat and even bones began to burn. He was alone in that place and there was no one to help him.

In that condition, Raazi entered the bath with a naked sword and uttering absolutely filthy abuses addressed the king: O King, all this drama was enacted so that I may catch you alone and put you to death, because you have committed great oppressions. Now, I will cut you up into pieces. Saying this he lunged forward to attack the ruler.

The terror of death overtook Khwarizmshah and he jumped up from his place in fright and dived into the pool, so that Raazi may not be able to catch him.

A paralyzed man, who could not be cured through common traditional medicines, his cure, in fact lay in spiritual treatment. Thus, through this psychological treatment, his limbs began to work automatically and fear woke up his senses. He stood up and his paralysis was dispelled.

As soon as the king jumped in the pool, Raazi fled the scene. He came out from there as soon as possible, mounted his horse and rode away. Khwarizmshah emerged from there, dressed up and ordered his men to summon Zakariya Raazi, but was informed that he had fled. The king ordered that he should be searched and presented to the king, so that he may reward him with the best rewards.

People searched for Raazi and at last found him. He said: I don't mind forgoing the reward; but I dread that the king may still be infuriated with me for abusing him so much and I may have to bear the punishment.

Psychological cure is more effective

The aim of recounting this anecdote was to highlight the power of the self or soul. The power of thought and imagination is so strong that its authority is there on the whole body and so powerful is its authority that it dominates all other effects, whether they be effects of medicine or something else and it proves to be an arrow, which hits the target invariably.

But we should remember that it could have opposite effects as well. Psychological persuasion could make a physically healthy person ill and also lead to destruction of moderation and balance.

Capital Punishment and Psychological method

It is said that two accused were awarded the death sentence after their crimes were proved. The penalty prescribed for them was that one of them should be blindfolded and the other was made to sit in front of him in such a way that he could see him. The one who was blindfolded, was stabbed with a lance. He continued to bleed till all his blood was gone and he died in two or three hours.

The second criminal was watching all this. After that he was also blindfolded. Then that lancet was waved before him and touched to him in such way that it created an impression that it was his turn now. Since he had seen the fate of his companion he thought he was also going to meet the same fate. So, when the lancet pierced his body he fell down within ten or fifteen minutes and breathed his last.

Psychological counseling can cure as well as make one sick

Even the doctors of the modern age have started accepting the effectiveness of psychological counseling. For example, if someone thinks that he is ill, he would have dreams, in which he would see that he is ill.

In the same way, counseling about health and well being also proves to be effective. So much so that it is said that if the snake stings someone; as far as he remains ignorant that he is stung by a snake, there is hope still for his recovery; but when he learns that he is bitten by a snake, his recovery is extremely difficult. Perhaps it is because the fear of being bitten by a snake affects his blood circulation and in this way, the poison reaches his heart at the earliest and works its effect.

We are not merely physical bodies. These bodies act like vehicles for us and our reality is not something, which could be seen, because it is not material. Yes, it can be recognized through its effects. It is due to its effect that the body functions. The feat of the control of the soul over the body is that we are owners of power of memorization and memorization is a witness on abstractness of soul and its endurance.

Other actions appearing in the body do not hinder the control of soul
A great evidence of abstraction of soul and its power is that other acts of body do not hinder its authority. When the morsel enters the mouth, the soul is able to perceive its sweetness. When the teeth chew it, the taste is also perceived by the soul. While you are speaking, your eyes are at the same time working. The ears are performing their functions and the teeth continue the job of chewing; while you are at the same time enjoying the culinary delights.

Thus, at one and the same time, you are eating, seeing, hearing and speaking. You may also be immersed in thoughts as well and your memory might be putting forth information or assimilation some nuggets of information for further use.

For example, it might be about the food itself that the dish you are eating now; whether it is better than the dish you ate previously or not. Then: what are the special features of this dish? All this is happening and at the same time your body is engrossed in performing its functions. Its sense of touch is operating. There is no problem in the working of the heart and your system is itself also working. The inner senses and the digestive system are also performing their functions.

There is divine wisdom in creating alternative openings for breathing
Divine wisdom has kept our needs in mind and kept two alternative openings for

respiration. That when the morsel of food is present in the mouth, it is not possible to breathe through the mouth; so at that time one can breathe through nostrils. As if respiratory system is given an automatic covering; in this way there is no problem in breathing when a morsel of food is present in the mouth.

Moreover, there is wisdom in giving two nostrils to the nose; so that if one nostril is blocked due to cold etc, the other one would remain open. In this way, when a person is asleep and his mouth is closed; it is the nose, which continues to help him in breathing. And if both the nostrils are closed due to some malady, respiration takes place through the mouth. In other words, the physical make up of the human body is designed in such a way that at one and the same time it performs hundreds of functions. It is the perfect power of divine wisdom so that man is able to gain His recognition.

Divine power becomes evident at the time of death

Supplications and whispered invocations (*Munajaat*) of Ahle Bayt (a.s.), which have reached us, are full of wisdom and are treasure troves of knowledge; so that we may gain divine recognition and recognize God through their blessings.

For example: this point is mentioned in Dua Jaushan Kabeer as well and it should be recited with attention and its recitation is all the more recommended during Nights of Power (*Shab-e-Qadr*) of the month of Ramadhan; and it is more effective during these blessed nights. We quote here only one statement of this supplication for the sake of reminder:

“O He, Whose might is exhibited in causing death.”

One, who wants to understand the power of God, should not forget his death. He should, on the contrary, keep it in mind all the time; because at the time of death of every person, it is necessarily known what Divine power is.

Weakness at the time of death

This same person, who at one time used to lift upto 30 kilograms of weight and if he stood up to speak, such was his oratory power that he was able to speak for hours at end without getting tired. But when death hovers overhead and he tries to recite the testimony of faith: ‘There is no god, except Allah’, such is his weakness that his tongue does not obey him; as if some load has dropped on his head.

In the words of poet:\

*Those, who speak 200 words with one tongue
What have they heard that they have fallen quiet?
Facing the graveyard, they sit with quiet breathes.
Look at those speakers, who have fallen silent.*

These hands, which used to beat up the oppressed; now, their condition was such that they could not even drive away a fly or a mosquito. As if the hands were no more obedient to him and the tongue has become useless and these legs, which used to start moving as soon as intention was made, now, they do not obey him at all. In other words, none of his organs or limbs were now under his control. He can only long that someone should obey him; but his wish is not fulfilled.

At the time of death, he realizes that the strength and the power that he had, actually belonged to someone else. In his last moments, he realized that the ability that he previously had, was bestowed by Almighty Allah; and the impression he was under was in fact a misunderstanding and a fallacy.

Therefore, man should not act with pride and arrogance if he is able to get money or power, because the seat of power makes a man unfortunate and he starts thinking that all of it is his own property.

Bahool visits the graveyard and advises the minister

The minister of Harun Rashid was passing by a graveyard, when he saw Bahlool seated amidst the grave, throwing decayed bones here and there.

He asked: What are you doing, Bahlool?

I am trying to segregate the rich from the poor. The ruler from the subjects, and so on. Although the fact is that the shape of their skull is same and they all became similar on reaching the graves.

The fact was that he wanted to advise and warn the minister through this.

Chapter Three

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ
(٥٣)

“We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth. Is it not sufficient as regards your Lord that He is a witness over all things?” (Surah Fussilat 41:53)

Self recognition and divine recognition compared

There is a famous tradition of the Messenger of Allah (s.a.w.s.) that: One who recognized his self, has in fact recognized his Lord.

The eyes of man are not capable of looking at God; and since they are unable to see Him, they deny His existence as well. It is so because the human eye is connected to the body and the condition of the body is that it is material and also casts a shadow. Therefore, our eyes can only see those things, which cast a shadow and which possess body. Since the being of the Almighty Allah is absolutely subtle; therefore, he is incapable of seeing Him.

Man is unable to understand even his own existence

In order to make sense of the whole discussion, you should consider your self. Can anyone deny his own self? Except that he is a patient of melancholia or is having sophist beliefs; although reason says that the self is having an existence.

But, are you able to see it? You are only capable of seeing your body and your body or structure is merely a vehicle. And one, who rules that and operates its system, who also has perfect recognition, is clean and immune from the body. He does not have a body and that is why it is not possible to see Him through these apparent eyes. In this way, you cannot see the creator of this self through your eyes; that is you cannot see Almighty Allah.

Self recognition can be achieved through effects and signs

Like recognition of self is possible through its effects and signs; in the same way, recognition of creator of universe, is only possible through observing His creation and examples of His perfect power. His existence is known through the signs and evidences of His creation, which are found in the universe and through it one gains certainty of it. In this way, His recognition is gained.

The proof of the authority of soul in the human body is obtained through observing our movements and stillness, speech and talking and such other physical acts; because if the soul and the self is not present, this body of dust is nothing, except a material being.

Signs and portents of Almighty God are present in the whole universe and all of them testify for His being, His knowledge, His power and His wisdom.

The soul is abstract and needless of space

In connection with the explanation of the tradition of Messenger of Allah (s.a.w.s.) that:

“One, who has recognized his self, has in fact recognized his Lord,”

It should be remembered that body is needful of space and one, who is having possession in it, that is the self; it is needless of space and place.

The Almighty Allah is also not needful of space, because He is not confined to any place. Can anyone tell us where God is located? Is He located at the Arsh or in the heavens? Whether he is above or below? All this would only be conjecture and guess if one thinks so.

Thus, it is proved that body is needful of space and its creator is needless of it. That is: an abstract thing does not require space.

It is the saying of Amirul Momineen (a.s.) that because He is the creator of space that is why He does not have any connection with space and He is not at all interested in space.

The earth and the skies are also created by Him; therefore, how the skies and the earth can be said to be His locations? Only He has created the Arsh; then how it can be said that He has adopted the Arsh as the place of His residence.

The proof of the statement that God is without a place is present in our own selves. Our self testifies for it as well and in this way it is running through our bodies.

Now, if someone asks: Where is your life? Its reply is: From the head till the toes; you can perceive it wherever you like, as your life is here only. Although it is untrue. It is also improper to say that your life is not present in any region of your body, because it would be an absurd statement. We cannot say that body is alone the soul; neither can we say that soul or self is something other than body.

That is: God is one, who does not have a place; but there is no place without Him, where He is not present.

Life is nothing other than our being and body

Thus, our life is not different from our selves. It is abstract in its essence, but it

encompasses the whole body. Outwardly as well as inwardly, it is making use of the whole body and it is not located at one part of the body. It has deemed every part of the body as its residence and has mingled with every part and organ. It is needless of space, but it is present at every place. It does not have a shadow; even then no portion of the body is without it.

One would be paralyzed or dead if the organs become lifeless

(أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ (٥٤)

“Now, surely He encompasses all things.” (Surah Fussilat 41:54)

The Almighty Allah has encompassed everything. So much so that the imagination for Him occupying space is meaningless.

If you consider your own self, you will realize that it is not restricted to a place or a location. It is present in your body from the head to the toe and if this is not true, either your body would become paralyzed or it would become dead, because it would be lifeless.

Thus, the place or body is not in fact the soul; but soul is not even separate from the body. It cannot be said about any location of the universe that God is there only. But even then no place and no thing is without the presence of God.

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

“And He is with you wherever you are.” (Surah Hadid 57:4)

Now, the question is that if God does not have location, how is it possible for Him to be present everywhere? Its example is like your life, which is present in your body.

The reality of the soul is concealed from everyone

Thus, on the basis of causes mentioned above, it is proved that human soul can only be detected through its functioning; otherwise it is impossible to reach upto its reality.

(وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ٨٥)

“And they ask you about the soul. Say: The soul is one of the commands of my Lord, and you are not given aught of knowledge but a little.” (Surah Isra 17:85)

What, in fact, the life of man is? No one knows. And neither has anyone learnt about the reality of self. Its awareness is gained only through its activities; that what becomes visible due to its absence and presence in our body.

In the same way, it is not possible for anyone to have the knowledge of being of Almighty God.

O Adam of dust, you do not have the ability to recognize your own being and your own self; then how do you want to gain the recognition of the being of God? And to be able to encompass His reality? So much so: that you cannot gain awareness of even a single creation of God: the Angel of death, Israel; that how he captures your soul, from where he approaches and from where he takes out your life.

The whole world is like a table for the Angel of death

It is narrated that Messenger of Allah (s.a.w.s.) inquired from Israel on the night of Meraj that how he captured the soul of two persons at one and the same time, although one of them might be in the east and the other, in the west?

Israel replied: Almighty Allah has made the whole earth a table for me; and made me capable of capturing the souls of all the human beings in one instant.

According to whatever is explained above, suspicion about the being of God is also unlawful, because to perceive Him is impossible; and there is no option for us, except to be astonished.

It is not under the control of creatures to be able to encompass the creator. Seeing His power and perfections and seeing His creation; that is one is guided to belief on His existence and nothing more than this is possible from man, that he should start pondering on His Being and to desire to reach upto His reality.

Singularity of the souls is an evidence of the unity of Allah, the Mighty and Sublime

Singularity proves the oneness of its doer; that over the whole machinery of existence, its control and management is under the control of only one powerful being. It is having a role in changing the destiny of hundreds of thousands of persons.

In the same way, the soul also performs hundreds of actions, but it is one only. And this singularity of the soul through the various methods of its expression in this world of existence, informs about the oneness of Almighty Allah.

And how nicely it informs that which is that being that operates the system of the machinery of this universe and what being is the controller of all affairs?

Thus, every small and big act; whether partial or complete; is under His control.

Like your body, every follicle of the body and every part is under the control of your soul; for example, when your particular tooth is paining. Or if a thorn pricks your foot. You immediately become aware of it and procure treatment for that tooth or you remove that thorn.

In spite of hundreds of its duties, soul is only one

Like a single soul in the capacity of the controller of the human body performs hundreds of tasks; in the same way, the controller of the universe is also single in His being through His unlimited perfections and powers.

There is no god, except Allah. The conclusion of this discussion is that it is not possible to gain the recognition of the reality of the being of every person; then how is it possible for one to gain the recognition of the reality of the being of Almighty Allah?

We only see the feats of His power and greatness and we testify for His existence and oneness. And we say: I testify that there is no god, except Allah. As if we cannot see God, we only see His acts and seeing them as per our capacities, we testify for His oneness.

In the same way, you cannot see your life or your soul; but you are able to observe their functions.

Function of the soul in human body

A type of acts of the soul is that which are seen in your body; and there is another type of those acts; which they perform without the medium of the body and remaining away from it.

The acts, which are related to the body include your senses of touch, hearing, sight, smell and taste and the digestive system is also included in it. When life departs and when the lighted lamp goes out, at that time your eyes become deprived of sight, although your eyes and head still remain in their places. In the same way, if life leaves the body, your senses fail, although all your organs are intact.

Death is also a sign of the efficiency of soul

As we saw just now: that death is a testimony of our life and efficiency of soul. This capability of the body that head is present and its place, but a short while ago your eyes were able to see – but now they are incapable of seeing. Your ears which had capacity of hearing, now are no more capable of it.

It is thus realized that the capacity of sight and hearing had not belonged to their own selves. In the same way, speaking also is not the personal capacity of the tongue. The tongue, which was present before death is still there; but after death, it loses all its capacity, because speaking was established with your soul.

Whatever appears or happens in the human body, is all an evidence of existence of soul and life. Even though we may be unaware of its reality and neither do we have recognition that which rank of existence it is having.

It is abstract as opposed to the body; but it is a strange existence. As if it is a lamp, through which the body continues to obtain light; and all the functions and duties of body are performed; but as soon as it separates from the body, this same body cannot even be differentiated from a stone or dried wood.

Acts of soul without means of body

So far, whatever we mentioned, was regarding those acts, which the soul does through the means of the body. But another type of its efficiency is that in which its connection with the body breaks.

In this regard, strong arguments can be presented. Now, whatever I am saying is concluded from the statements of Imam Ja'far Sadiq (a.s.) that how he convinced through reasonings, a man from India that the soul is abstract.

Materialists think that man is nothing, but a bundle of flesh and bones; while the fact is that from the aspect of divine sciences, this flesh, skin and body are mediums of the soul, through whom it functions.

Functions of soul during sleep

Imam Ja'far Sadiq (a.s.) had mentioned some examples in the presence of that Indian; one of them being:

Have you ever seen yourself crying or laughing during sleep? He replied: Yes, this happens often.

Then he asked: Have you seen beautiful and terrifying faces in dreams? He replied: Many times.

He asked: Have you enjoyed delicious foods in dreams, whose aroma you have never smelt?

He replied in the same way; that it happened a few times.

Imam Ja'far Sadiq (a.s.) said: Very good! But have you ever pondered that who is it who weeps or laughs and who are able to see beautiful or horrible faces, which make you happy or aggrieved?

Or whose personality it is that enjoys the pleasing foods? Is it your body, whose one piece separates and becomes the eye, tongue or mouth? Discharge of semen during sleep is another example of the act of soul

After listening to the above statements that Indian man said that dream is a result of disturbed thoughts and it is nothing more than a mirage. When a person awakes, the effects of whatever he has seen do not linger.

Imam (a.s.) asked: "Have you ever dreamt that you are getting married?"¹
He replied: "Yes."

"Then after waking up, did you not see the effects of seminal discharge?" asked the Imam, "Why does such a thing happen?"

To explain this further, the Imam said:

Whatever occurs in the being of man through the senses, all that can occur in the soul as well. Like the soul is having a role in the condition of wakefulness on sight, hearing or speech; it can show their example to you in dream as well as in spiritual experiences.

True dreams are strange examples of the power of soul

The soul can see future events as well. That is: if something is going to occur after a year, the soul is capable of knowing it and it is perceived in dream. It seems that soul is destiny

1. An allusion to sexual intercourse.

recorded in the protected tablet (*Lauhe Mahfooz*) and it is the soul, which is perceiving it.

You see many such things in dreams, which are not connected to this material world. There is no perception in matter; and even if thousands of atoms gather at one place, even then it is not possible that perception would be created in them. The fact is that perception is not material. Yes, the human soul is capable of understanding things, which have no connection with matter.

This claim can be testified in numerous ways: there would be very few who can understand the implication of dreams, through whom the evidence of abstractness of self and soul is provided. There are numerous such evidences and to encompass all of them here is not possible, except for the couplet:

*If it is not possible to take away the whole sea.
We must at least taste it just to quench our thirst.*

I will narrate an incident here by way of example, so that my meaning is clear.

That is soul is much higher than matter and it belongs to some other world; and it can perceive other things as well from there.

Extraordinary dreams of *Nadir Shah*

It is mentioned in books of history regarding Nadir Shah of Afshar tribe of Iran that when he reached his last period of life, he became sleepless. He used to go out, walk here and there and then come back to his bed, but he could not sleep at all.

In this last part of his life, he had become extremely hot tempered and no one could dare ask him why he did not sleep all night.

Only Hasan Ali Moinul Mamalik, a chief and a special friend of Nadir Shah, was his confidant. Nadir Shah used to mention all his secrets and confidential matters to him. One night, he acted with intrepidity and asked Nadir Shah about the worry, which deprived him from sleep last night.

Nadir Shah replied: I am telling you, but with the emphasis that you will not mention it to anyone else.

Then he said: The fact is that before I gained prominence and power, I dreamt one night that two servants took me to a palace with extreme respect. The Twelve Imams were present there; through whose fragrance the whole palace was fragrant.

The chief of those elders said: 'We have brought a sword for you' and he tied that sword to my waist. Then he said: We are sending you to reform Iran; but the condition is that you will conduct with the people in a nice manner.

From the next day, I began preparations to carry out the orders and I conquered Iran and even India. In addition to this, many other conquests fell into my lot; and I turned my attention to administration and organization of kingdom.

(But in the end his behavior deteriorated and merciless killings became his habit and he made himself responsible for killing thousands of innocent people.)

The Sword is taken away

Nadir Shah narrated whatever befell him and said:

Tonight I again had a dream. The same servants, who had previously escorted me with extreme respect were now lashing me cruelly and dragging me to the leaders who had tied the sword to my waist.

When I was presented before them, they spoke to me in a harsh tone: Does it befit you to behave with Muslims in this way? Surrender that sword to us.

Saying this, they took away the sword and drove me out of there. So, I have become agitated due to the shock of that dream.

It is said that he was assassinated the following day and his body was taken to the palace, which he had constructed for his residence. In the words of poet:

In the beginning of the night the head was cut off and destroyed.

At the time of dawn neither the body had a head nor the head had a crown.

It was his extreme misfortune that those, who has bestowed such excellence to him; it was through them only that he had to face extreme humiliation. What can be a better proof than this dream to prove that soul is abstract?

Blessing and punishment is related to the acts of every person

If some people are blessed with wealth and kingdom, it does not mean that they were having some merit or worth. On the contrary, the fact is that this rank and kingdom is only a trial. Thus, after getting all this, it can be known whether it proves to be a blessing for him or it becomes a reason for misfortune. If after that rulership, power and majesty he conducts with justice and goodness, they prove a blessing for him. If he acts to the contrary, all this becomes a cause of pain and grief for him.

Thus, if someone is blessed with prosperity and wealth, all this increases his sins and his reality is exposed, because trial and test is gradual.

Wealth and power are means of examination

Thus, it is mentioned in the Holy Quran that:

(وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ مَا نُؤْتِيهِمْ لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُؤْتِيهِمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ ۝١٧٨)

“And let not those who disbelieve think that Our granting them respite is better for their souls; We grant them respite only that they may add to their sins; and they shall have a disgraceful chastisement.” (Surah Aale Imran 3:178)

We give wealth and power to some people in order to test them; so that their good or evil may be exposed.

Our aim in narrating this incident was to remind that what flesh and skin have to do with these things and how body can understand their meaning? The kingdom of *Nadir Shah* was associated to the guardian (*Wali*). If the Imam had not wanted, such a thing would not have happened. Thus, it is proved that these things are related to the soul and not to the body.

Imam Ali (a.s.) beheads a *Nasibi*¹ man in dream

Now, we will narrate a miracle of Imam Ali (a.s.) here.

Qutub Rawandi has narrated from a reporter that he decided to travel from Mosul to Mecca for pilgrimage. So he went to bid farewell to Ahmad bin Hamdun, who was the governor of that place and a noble of Mosul. Although he was deeply inimical to Imam Ali (a.s.), he was a neighbor and friend of the reporter; therefore the latter went to bid farewell to him.

He says that since he was his neighbor and therefore, observing the rights of neighborhood he went to say farewell to him and asked him that if he needed something, he should let

1. Enemy of Ahle Bayt (a.s.).

him know. Ahmad bin Hamdun went in and holding a copy of Holy Quran said: Take oath on this Quran that you will do what I say. He replied: I would do if it is in my control.

Ahmad bin Hamdun said: When you enter the shrine of the Messenger of Allah (s.a.w.s.), you should stand at his head and ask: Was there a such a scarcity of males that Fatima had to be married to Ali, the man with a bald head and a large belly?

The narrator says: I had forgotten this message, but I recalled it all of a sudden on my last day in the shrine of Prophet and I said: O Messenger of Allah (s.a.w.s.), I am very much ashamed to say this, but that fellow put me under oath, so I am helpless.

He says: That same night I saw Imam Ali (a.s.) in dream: he took me to Mosul to the house of Ahmad bin Hamdun. Ahmad was asleep. He removed his blanket from over him and slit his throat with a dagger, beheading his unlucky head. Then he wiped the dagger with that blanket leaving a crimson stripe; raised a corner of the roof and placed that blood-smeared dagger in a corner.

The narrator says further on: I awoke on seeing this terrible dream and narrated the whole dream to my companions. I also noted the date on which I had the dream.

When I returned to Mosul, it transpired that he was indeed murdered on that night, but it was not known who his killer was. It could not be a robber as nothing was stolen from there. The government of Mosul had placed all neighbors under custody. Yet the killer was not found.

The narrator says: I said to my companion travelers: Let us go to the ruler of Mosul to get these innocent people freed from custody. So we all met the ruler and I narrated the whole story to him and said:

My companion travelers are witnesses that I had this dream I also noted down the date. No one other than the lion of Allah, Ali Ibne Abi Talib (a.s.) could have eliminated this man. There are two proofs for this: one is the blood smeared dagger, which is kept in such and such place in the roof; and the second is that blanket, which is smeared with blood at two places.

When the governor heard the whole story and personally went to that house to check, he found both signs there and he ordered all prisoners to be released.

After this incident the enemies also converted to Shiaism and all Nasibis left their sect and became followers of Imam Ali (a.s.).

What does imperceptible matter have to do with abstract perceptions?

Thus, whatever a person sees in dream, if the same thing occurs, it is the function of the soul.

The body, which is made of flesh and skin; what does it have to do with these perceptions? Because the body is material and matter is senseless. So, what capacity can it have to foresee the future and to understand it?

The Late Haji Noori has written a book, whose subject matter is interpretation of dreams:¹ It also includes dreams concerned with activities of soul after leaving the body. Is it not surprising that the events of future, which only angels and the celestial world can be aware of; the soul is partially or wholly capable to perceive it?

Be concerned about seeking your self-consciousness

The conclusion of this whole discussion is that man should think upon his ego and self; and he should be concerned for

Darus Salam fima Yataallequ bir Ruya wal Manam. (Completed in 1292 A.H.)

obtaining his soul. This statement, which is constantly mentioned, is very

meaningful. “Reach till your self”. But many people are unable to reach upto its true meaning. In their view, they are worried about reaching upto the body, because they are after all animals.

“Reach till your self” means that you must reach upto your self and reality, because your personality and existence is not merely a combination of flesh and skin. So try to achieve yourself, so that tomorrow you may get the path of reaching the saints of Allah. Although you may dress your body in a shiny garment, your self and ego, if it is bad, it will remain bad. Then what is the use of it?

Try to adopt the qualities of angels

When some people remove their clothes, their bodies appear extremely ugly and an obnoxious stench arises from them, although they try to suppress the odor in hundreds of ways and even use perfumes and fragrances; but it is of no use.

It is said that when a liar speaks, so much stench arises from his mouth that even the high heavens and angels are distressed and they all curse him. The reason is that although his body remains fragrant, but this self has a role in the stench, which arises from him; because he is evil, therefore, he will give off only a stench.

O God, You are the one, Who makes the positive qualities apparent and conceal the negative qualities. Please don't roast this face in the fire of Hell.

Lest you are made to don the dress of fire

So, obtain access to that real elegance; that is the beauty, whose actual being is Muhammad (s.a.w.s.). Moon and Sun can lose their light if they are not illuminated by the effulgence of Muhammad (s.a.w.s.). But this is spiritual beauty, so do not oppress yourself and do not become oblivious of your soul.

You make so many arrangements for your physical comforts; you should prepare some provision for your grave as well.

It is not this body of yours, which will dwell in Purgatory (*Barzakh*); it will be this soul, which will be present there. It will be needful of sustenance as well as garments over there. It is a matter of great importance that the fire should not become your raiment.

(سَرَابِيْلُهُمْ مِنْ قَطْرَانٍ وَتَعَشَىٰ وُجُوهُهُمْ النَّارُ) (٥٠)

“Their shirts made of pitch and the fire covering their faces.” (Surah Ibrahim 14:50)

إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهُ بِئْسَ الشَّرَابُ
(وَسَاءَتْ مُرْتَفَقًا) (٢٩)

“Surely We have prepared for the iniquitous a fire, the curtains of which shall encompass them about; and if they cry for water, they shall be given water like molten brass which will scald their faces; evil the drink and ill the resting-place.” (Surah Kahf 18:29)

Sit there and gain access to your self; that is your soul and life and not your body.

The Almighty Allah says:

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ (١٩) لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ
(الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ) (٢٠)

“And be not like those who forsook Allah, so He made them forsake their own souls: these it is that are the transgressors. Not alike are the inmates of the fire and the dwellers of the garden: the dwellers of the garden are they that are the achievers.” (Surah Hashr 59:19-20)

Chapter Four

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ (٢٧) ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً (٢٨) فَادْخُلِي فِي عِبَادِي (٢٩) وَادْخُلِي
(جَنَّتِي) (٣٠)

“O soul that art at rest! Return to your Lord, well-pleased (with him), well-pleasing (Him). So enter among My servants. And enter into My garden.”
(Surah Fajr 89:27-30)

The soul at rest is dear to Allah

Think of the promises that Almighty Allah has made in the Holy Quran; the people of faith should ponder upon the rights and duties; and try to understand them properly. They should not become preys to arrogance in unawareness and not be able to reach upto the real meaning of these things. Also, one should not remain deficient in the objective, which one has to achieve.

Among these things is the awareness of the tranquil self (*Nafs-e-Mutmainna*) and its position, which the Almighty Lord has mentioned in the last verse of Surah Fajr and has regarded it be among the lofty stages of faith.

Moreover, He also promised in unequivocal words that whoever has a tranquil self (*Nafs-e-Mutmainna*), at the time of death, he would be given glad tidings from Almighty God that he is returning to his Lord in a condition, which is liked by the Holy Lord. He is also informing him of the glad tiding of Paradise and saying that he scaled such a rank of contentment and submission, where he will neither have any limitation nor any restraint.

Today's discomfort is tomorrow's mercy

Thus, from the time of death till he enters Paradise, there is nothing, but goodness for him. As we recite in a supplication:

“O Lord, please make our death a means for our well being...”

So much so that some people neither know about the reality of this supplication nor have any idea about it. Although, no comfort is possible without bearing grief and hardships.

In the Holy Quran, access to the lofty ranks, which includes death of comfort and peace, in that it has deemed human being to be a gain of his efforts; that is till you do not put in efforts, you will not be able reach your goal.

(وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ (٣٩) وَأَنْ سَعْيُهُ سَوْفَ يُرَىٰ (٤٠))

“And that man shall have nothing but what he strives for. And that his striving shall soon be seen;” (Surah Najm 53:39-40)

Such points are mentioned in many places in Holy Quran. Almighty Allah says that man shall only have what he earns in this world through his deeds: whether he does good or bad. If he has good deeds, he would profit in the hereafter and if he commits bad deeds, only he will have to bear its loss.

لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

“For it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought.” (Surah Baqarah 2:286)

Thus, it is not possible for any man to reach upto tranquil self (*Nafs-e-Mutmainna*) in the servitude of God, without hardship and perseverance; and he will also not get a peaceful death.

Neighborhood of Aale Muhammad (a.s.) and Special

Paradise

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ (٢٧)

“O soul that art at rest!” (Surah Fajr 89:27)

O slave, if your soul is at rest...

ارْجِعِي إِلَىٰ رَبِّكَ

“Return to your Lord.” (Surah Fajr 89:28)

فَادْخُلِي فِي عِبَادِي (٢٩)

“So enter among My servants,” (Surah Fajr 89:29)

And enter into the neighborhood of Muhammad and Aale Muhammad (a.s.), because members of Aale Muhammad (a.s.) are among the proximate servants of God; and at the time of death, the person, who has the good fortune to join with these lofty souls, he has, in fact, achieved a tranquil self (*Nafs-e-Mutmainna*) and has scaled the contentment of heart.

In such a way that after death, he enters the grade of Aale Muhammad (a.s.) and without any distance, barrier and difficulty he will reach straight into Paradise as is mentioned:

وَادْخُلِي جَنَّتِي (٣٠)

“And enter into My garden.” (Surah Fajr 89:30)

But if he wants to gain access till there without a tranquil self (*Nafs-e-Mutmainna*), it is not at all possible.

Man should give up arrogance and try more for

servitude

The hereafter is a very difficult stage. If in the worldly life, he has not borne hardships for servitude and has not performed good deeds, it will be difficult to cross this stage. Therefore, it is necessary to prepare oneself for this difficult stage.

Whatever we mentioned about the tranquil self (*Nafs-e-Mutmainna*) in the above lines, clarifies that this is the only way of salvation from pride and arrogance. In his ignorance, man becomes a prey to his pride and arrogance and remains involved in deception.

Therefore, the objective of this discussion is that first of all, we should become free of pride and arrogance and secondly, should be concerned to become more proximate to the tranquil self (*Nafs-e-Mutmainna*) and finally gain access to it.

Three groups of human beings

Human beings consists of three basic groups: one is that of people, who are compounds of disbelief and disobedience and those slaves of selfish desires. The second group is of those, who made servitude, penance and purity as their identity and who follow it with perseverance; whose steadfastness is unmoved and whose sight is always fixed on the straight path.

There is another group in between these two – sometimes it is on this side and sometimes on that. Sometimes, he is the slave of the Beneficent, and sometimes a slave of desires, lust and Shaitan.

As long as he is in the Masjid, he remains the slave of the Beneficent; but as soon as he enters home or comes out into the market, he becomes the slave of Shaitan.

مُدَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَىٰ هَؤُلَاءِ وَلَا إِلَىٰ هَؤُلَاءِ

***“Wavering between that (and this), (belonging) neither to these nor to those.”
(Surah Nisa 4:143)***

As if he continues to waver in the condition of confusion between disbelief and faith; he listens to moral exhortations as well and is regretful of his bad condition; but once more he becomes oblivious and gets deviated from the path of servitude and deprived of the contentment of heart and durability of character. All these three groups are explained in the Holy Quran as well.

(وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ۖ)

“And you shall be three sorts.” (Surah Waqiyah 56:7)

The first group, which remains obstinate on disbelief and is completely in the control of the Impulsive Self (*Nafs-e-Ammara*); it also has a number of ranks; and the last grade is that of absolute deviation, where there is no trace of effulgence.

Impulsive Self (*Nafs-e-Ammara*) is a denier of Allah

The shamelessness of Impulsive Self (*Nafs-e-Ammara*) reaches to such a stage that he thinks he is the supreme one of the universe and he even denies Almighty God, saying:

“O soul, you are existent, but no one has created you.”

In his false thinking he justifies saying that how he can believe in God without seeing him with the physical eyes?

The question is whether he has seen his soul with his eyes that he should have certainty in it? Then why does he deny God? All this is there, because following the Impulsive Self (*Nafs-e-Ammara*) has made him tread this path. Impulsiveness of the mind makes a man stoop so low that he begins to regard his life and existence as eternal and does not even doubt that he is himself nothing.

On the contrary, he seeks the fulfillment of his ego in everything. My perfection,

my knowledge...in other words he is all the time harping on I, I and it reaches to such stage that he even denies God and thinks that this material world is everything.

In the Holy Quran it is said about such people that:

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ
(٢٤)

“And they say: There is nothing but our life in this world; we live and die and nothing destroys us but time, and they have no knowledge of that; they only conjecture.” (Surah Jathiya 45:24)

Concern about the material world

Such people are all the time haunted by the concern that their worldly life should be spent in comfort and luxury and they do not even have a moment of thought they are mere slaves; that someone has created them, who is ever-living and eternal.

So much so that they remain in doubts about their beginning and their end; but they have no doubt about their memory and imagination. While the fact is that neither can they see their memory nor their imagination; yet they are certain of their existence: that memory and perception are in existence.

Someone should ask them: Where is memory and perception located? If you cannot see them with your eyes; they are also not in existence.

You can see and hear; can Allah not see and hear?

The most obvious thing is the existence of Allah, the Mighty and the High; then what a strange thing that you yourself have the capability to see; but can your God not see? You are having eyes, but your creator is incapable of seeing? Have

you corrected the Prayer direction of your eye? No! The one who has created this capability in your eye; He can see without eyes as well and He is not needful of any visual aid; it is so, because He has encompassed you from all sides.

In the same way, you can hear with your ears. Therefore, your creator is having more hearing capability than you. In what a subtle way it is mentioned in Surah Mulk that:

(أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ (١٤)

“Does He not know, Who created? And He is the Knower of the subtleties, the Aware.” (Surah Mulk 67:14)

But perhaps the Impulsive Self (*Nafs-e-Ammara*) does not understand its meaning.

The Impulsive Self (*Nafs-e-Ammara*) is not interested in servitude. All acts of the Impulsive Self (*Nafs-e-Ammara*) are such, in which the element of turning away from truth and its concern is to keep its existence safe; therefore, it is not interested in servitude.

Now, this Impulsive Self (*Nafs-e-Ammara*) is also having different stages. Some people are such that they are all the twenty-four hours of the day under the control of this *Nafs* and they spend their whole life in this condition. The Impulsive Self (*Nafs-e-Ammara*) dominates them so much that they begin to regard themselves as lord and master. The thought of servitude does not occur to them at all.

More or less, such is the condition of everyone: but we must not ignore the reality and remain in a state of ignorance, because Impulsive Self (*Nafs-e-Ammara*) always makes man inclined to evil as it is always waiting for a chance to deviate. Its example is like a horrible snake, which never dies:

The self is a python; when is it dead?

There are some people, who regard themselves as the lord and master of their students, their servants and all those under them. And they express their view and say that my students should accord respect to me and the servants and maidservants should bow down before me. As if he is their lord; it is clear that it is against the position of servitude.

Advice is effective

Sometimes a feeling of servitude awakens in them through advice and exhortation and for a little while they begin to think that his existence and all the creatures are all the creatures of the Almighty Allah and he is also, like others, needful of Almighty.

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ (١٥)

“O men! you are they who stand in need of Allah, and Allah is He Who is the Self-sufficient, the Praised One.” (Surah Fatir 35:15)

As long as he keeps himself safe from deceptions of world and its servitude, moral advice affects him and he calls out:

“O God, I was a denier in myself; now I renew my covenant and bring faith in You.”

He says: I believe in Allah and makes a promise to God that now he has given up his being and concern of this world. Now, I don't regard myself as independent being; I consider myself to be Your helpless servant. You are the master of everything. And I am not a master of anything.

“He neither has power on his self nor can he cause any harm or death or life or resurrect.” (Supplication after Prayer)

Then he again claims divinity and greatness; though he was announcing his servitude before and was inclined to spirituality and now the condition is that he returns to the first condition of his denial.

This condition is at the maximum when he is angry. Thus, if he picks an argument with someone and you glance at his inner part, you will see that it is filled with denial and nothing else; you will not find any trace of servitude in it.

The slave who accidentally killed a child of Imam Sajjad (a.s.)

There is an incident from the life of Imam Zainul Abideen (a.s.) that some people were visiting the Holy Imam (a.s.) and barbecue was prepared to serve them. A slave boy took out the hot iron rods from the oven and a small child of the Imam came in the way. Accidentally the red hot barbecue irons fell on the child's head and he dies that very moment.

The slave resorted to extreme cleverness and began to recite the following verse of the Holy Quran:

وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (١٣٤)

“And those who restrain (their) anger and pardon men; and Allah loves the doers of good (to others).” (Surah Aale Imran 3:134)

The Imam said: I control my anger and stating the words of...

وَالْعَافِينَ عَنِ النَّاسِ

“And pardon men.” (Surah Aale Imran 3:134)

He pardoned the servant. Then he recited the verse of:

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (١٣٤)

“And Allah loves the doers of good (to others).” (Surah Aale Imran 3:134)

He said: Go, I have emancipated you in the way of Allah.

If you ponder upon this; a person who has not become steadfast in the servitude of God, what all he cannot utter in a condition of anger and what improper acts he does not commit. The fact is that with his least carelessness and an ordinary act, he strays away from the servitude of God.

There is another incident regarding Imam Zainul Abideen (a.s.), the ornament of worshippers; which is the proof of servitude and his determination upon it, which we would like to explain here.

Freed the slave after warning him

It is mentioned in Muntahaiyyul Aamaal that among the slaves of Imam Zainul Abideen (a.s.) there was a person, who happened to commit a mistake, for which it was necessary to warn him. The Imam lashed him with a whip and immediately handed the whip to the servant and said:

“If you want, you can take retaliation from me. I had only lashed you to discipline you.”

When the slave observed this, he sought forgiveness and said: May my hands perish if I ever dare to commit such audacity.

The Imam gave him fifty dinars and said that he was free.

Anger takes one beyond the limits of servitude

In any case, the best course of action in condition of anger is that one should not exceed the limits of servitude; that is why it is necessary to be precautious. You state it with your tongue:

(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) ٥

“Thee do we serve and Thee do we beseech for help.” (Surah Fatiha 1:5)

But suddenly what has happened to you that you say: If I did not have legs, I would not have committed such and such sin? But after saying this also, you cannot save yourself from the grip of the Almighty Allah.

Sayyid Bahrul Uloom has composed this topic beautifully in one of his poems; he says:

“They verbally say that we seek your help; but you prove from your acts that you are seeking help from someone or something other than God.”

As long as one does not obtain confidence, one cannot get rid of vacillation I want to prove from this discussion that as long as the self does not achieve contentment, it cannot get relief from uncertainty. And sometimes here and sometimes there; that is to be suspended and will continue to be a prey of hesitation. Sometimes, he would become involved in selfishness and lusts and sometimes refer to God.

But a tranquil self (*Nafs-e-Mutmainna*) is that stage after reaching which, he would have no inclination to ego and selfishness, even for a moment. He also would not regard himself to be on the position of master and lord. As opposed to this, he would remain on this firm belief that he is a servant of God and is connected to Him only. That is:

“O One, through whom all things are established.”

We find these words in Dua Kumail as well that:

“O One, in whose control is my life and survival.”

My self, which takes me somewhere and brings me from there; it is not under my control.

The Messenger of Allah (s.a.w.s.) has said that when I glance at something I do not even hope whether it will be returned to me. I am so powerless; I am His servant; I am His creature. Neither is my existence stable nor the cells of my

body; nor my qualities and neither do I have any discretion with relation to any of my acts.

Thus, it is obvious that the Messenger of Allah (s.a.w.s.) can never commit an act, which is against servitude. The infallibles, who are the true servants of God, must adopt their manners for servitude. So that you may reach the tranquil self (*Nafs-e-Mutmainna*).

Imam Ja'far Sadiq (a.s.) shows pity to a slave girl

Malik bin Anas, the founder of Maliki school of Sunni jurisprudence, was one day passing through the streets of holy Medina, when he saw Imam Ja'far Sadiq (a.s.) agitated and it was learnt that something was worrying him to a great extent. Imam Malik stopped and inquired:

“O master, what is the problem; that I see you in such a state of agitation?”

Imam Ja'far Sadiq (a.s.) said: I have a two storey house and the upper floor is my drawing room. There is a staircase, which leads to this floor. I had strictly instructed my family members not to use this staircase. But today, when I entered my house, I saw a slave girl with a child in her arms ascending this staircase. As soon as I entered, she was shocked on seeing me and she wanted to turn back. At that moment, the child fell down from her arms and immediately died. I am not so aggrieved of the death of the child; I am aggrieved why that slave girl was so terrified of me.

One should be terrified of God and not a creature of God.

Imam Ja'far Sadiq (a.s.) was in fact distressed by the thought that the slave girl was fearful of him instead of being fearful of God, although he was a slave. She became terrified of him as compared to Allah, the Mighty and the High about which he was very regretful.

One should be extremely humble to Allah

Sharif narrates that a man came to Imam Ja'far Sadiq (a.s.) and kissed the blessed head of the Imam with absolute respect and honor and then after kissing his forehead and hands fell down upon the feet of the Holy Imam (a.s.) to kiss his feet as well.

The Imam immediately forbid him and asked why he was acting in that way. He asked: You have fallen upon my feet, although I am also a servant? For the sake of Allah, do not act in this way; such humility is not befitting for anyone, except the Almighty Allah.

Example of the Imam's tranquil self (*Nafs-e-Mutmainna*)

Thus, the demand of servitude is that in no condition should negligence dominate him and the servant should never forget his position. This condition is possible to the level of perfection only in an infallible, because he is such a tranquil self (*Nafs-e-Mutmainna*), who is not inclined to impulsiveness even for an instant.

He is neither a slave of desires nor of his self or the world. He does not regard his self as independent and free. It is never that he should remain engrossed in his self and does not think that he can see and regarding God he should think as if He does not see at all; and this is infallibility.

When the self is content, it does not regard itself to be worthy of obedience and respect, because this condition is in fact one of disbelief only. Thus, if such a thought occurs, he should seek divine forgiveness and then confess of his servitude and slavery afresh.

Beware of the fire that is blazing for you

Sayyid bin Tawus has narrated a traditional report in his book of *Falahus Saaileen* that: The angel calls out at the five prayer times:

O Muslims, get up for prayer and be concerned to extinguish the fire, which is being prepared for you.

It is the time of the Noon Prayer (*Zuhr*). O man, the fire, which you lit all your life in obedience of your self; get up and extinguish it through blessing of your Prayer. The fire of that real denial, which kept you away from servitude.

Thus, you should confess that you are the servant of God. You are need personified! And stop saying I...I... and refrain from boasting: that I can do this and I can do that!

Recite the name of God and stop chanting 'I, I'. Till when will you continue to sing tunes of your self and independence? Come here and take off the yoke of selfishness and egotism. Be worried about putting out the fire, which you ignited with your own bad deeds.

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً

“And remember your Lord within yourself humbly and fearing.” (Surah Araaf 7:205)

Ritual Prayer is the cure of the worst negligence

The fact is that if the obligation of five daily prayers is not observed, one cannot tread the path of true faith and does not become free of negligence. Thus, being immersed in remembrance of God, through prayer, you should mention His thanks; because it is through prayers that you are guided to the wide and straight path of faith.

وَأَقِمِ الصَّلَاةَ لِذِكْرِي (١٤)

“And keep up prayer for My remembrance:” (Surah Taha 20:14)

According to a traditional report of the Messenger of Allah (s.a.w.s.), the simile of prayer is like that of a stream, in which if a person bathes five times a day, he would always remain clean. That is this five time prayer is like that man gets relief from his negligence, independence and false notion. So get up and with humility and sincerity confess to:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (٥)

“Thee do we serve and Thee do we beseech for help.” (Surah Fatiha 1:5)

That I am a servant and I am needful of Your mercy. In such a way that the helpless degraded person is the slave of One God, who does not have a partner and that he is not needful of anyone other than Him.

“My negligence and my egoistic claims are all false. May the merciful and forgiving Lord forgive me and accept my repentance.

I seek forgiveness from You and to You I turn. I repent for all the claims I made of divinity. I seek forgiveness of Allah. I am your servant and I worship You only.”

The Morally conscious Self (*Nafs-e-Lawwama*) condemns itself
If you wish well being, come and start treading the straight path, because Allah, the Mighty and the High is the helper and supporter of those who walk upon it with steadfastness.

So make haste and seek the forgiveness of your sins in the way mentioned in Holy Quran. Seek forgiveness from Him after midnight.
O liar! You say that you are the slave of God; but is this the conduct of servitude, which you have observed so far?

This condition of self makes one join the Morally conscious Self (*Nafs-e-Lawwama*); that is first of all, man condemns himself; after that he glances at his bad deeds and persuades himself to mend its ways, so that he may be able to reach upto the level of a tranquil self (*Nafs-e-Mutmainna*).

It is learnt that Morally conscious Self (*Nafs-e-Lawwama*) is that, which keeps one away from selfishness and keeps its defects in its view and continues to condemn it.

Tell your self:

“O liar, why are you showing such audacity, while there is nothing at your discretion?”

May Almighty Allah have mercy on Hajj Shaykh Abbas Qummi for writing the interesting and useful book of *Muntahaiyyul Aamaal* in Persian; comprising of biographies of the Fourteen Infallibles. All should take advantage of this.

He writes in the account Imam Zainul Abideen (a.s.) that the Imam used to weep and address his self, scolding and condemning it.

Consciousness of mind is prelude to mental peace

Thus, the aim should be to be able to get the rank of Morally conscious Self (*Nafs-e-Lawwama*); that one may have access to tranquil self (*Nafs-e-Mutmainna*). Each hour of man which passes; his conscience assumes a new form every time.

Sometimes his self stoops to bestiality like a bear and sometimes it assumes the style of monkey. The monkey is very imitative; so he follow them and says: So and so is doing that so I should also be doing the same.

You should remember your defects; so that gradually you may reach the position of tranquil self (*Nafs-e-Mutmainna*). And you should address your self saying: What am I and what is my value? How can I gain access to tranquil self (*Nafs-e-Mutmainna*)? Except if the help of Almighty Allah is there for me and I become eligible to repose my hopes in it and I adopt the path of servitude; that I become the slave of Allah (*Abdullah*) and slave of Beneficent (*Abdur Rahman*) and not slave of Shaitan

So, we should at least continue to struggle for obtaining a Morally conscious Self (*Nafs-e-Lawwama*) and the short comings that remain in us regarding servitude, we should regret them and seek His forgiveness; and prepare ourselves to gain the rank, which come after moral consciousness.

Why negligence is able to dominate?

On this juncture, we would like to remind about the supplication of Imam Zainul Abideen (a.s.) narrated by Abu Hamza:

“What has happened to me that I think that I am pious and I live in the company of the pious and that each step of mine is towards goodness and salvation and Your servitude. Also, that I am basking in the wealth of contentment of heart. Yet negligence dominates me; I go far away from the path of servitude. My feet shake and in imagination of my independence, I keep away from Your servitude and negligence deprives me from the honor of Your service.

In the last part of the night, when I make an intention I rise up and O Lord, I spoke in confidentially with You, but drowsiness dominates me and my confidential supplications remain incomplete.

O master of the two worlds; may be You have spurned me from Your court and have distanced me regarding me unworthy of Your servitude.

These words of supplication are specially worth attention:

“O the Lord of the universe; perhaps you include me among the liars. You have seen that in prayers I say: ‘Thee do we serve and Thee do we beseech for help’. And my practice is that my attention is on the causes and not on God.

In spite of these mistakes and errors of mine, please forgive me and purify me of sins. O Lord, You are capable of forgiving and leniency. Being merciful is Your habit and You are best of those who forgive. But if You punish me and drive me away; this would also not be injustice on me as I was deserving of this only;

because I have conducted with lying.

O the Lord of the worlds, through the blessings of Your dear Prophet, Muhammad (s.a.w.s.) and his progeny; knowing our shortcomings and defects, please bestow us with Morally conscious Self (*Nafs-e-Lawwama*). In every condition, give us the good sense (*Taufeeq*) of repentance and regret and do not deprive us from Your mercy. If You leave me, I would be destroyed.

Chapter Five

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ (٢٧) ارْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً (٢٨) فَادْخُلِي فِي عِبَادِي (٢٩) وَادْخُلِي
(جَنَّتِي) (٣٠)

“O soul that art at rest! Return to your Lord, well-pleased (with him), well-pleasing (Him). So enter among My servants. And enter into My garden.”
(Surah Fajr 89:27-30)

The heart at peace is a means for Allah’s pleasure

The gist of whatever we mentioned in the exegesis of the tranquil self (*Nafs-e-Mutmainna*) is as follows:

That he is having one of the lofty places of faith and high stages of monotheism; on the contrary, this should be called as the final stage of nobility. The aim of gaining this position is that one should gain access till the Lord should Himself call out:

(ارْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً (٢٨))

“Return to your Lord, well-pleased (with him), well-pleasing (Him),” (Surah Fajr 89:28)

And it is such a stage of serenity of the heart that can be compared to absolute submission.

When a man gets the tranquil self (*Nafs-e-Mutmainna*) for the expression of servitude, he freely continues to spend wealth in the way of God and for the sake of religion, so that he may get contentment and that his restlessness may be removed; such a contentment, which is the opposite of worry and anxiety.

Reliance on Allah destroys worry

The soul of man, which first relies on itself and on its causes regards itself as master and controller; although in fact his self always remains worried and sorrowful, so that it may not gain the aimed destination of certainty.

That is he may not become certain that only God is the real master and that He is everlasting. Also this belief should become strong for himself and for everything of the world of creation; then there will be neither any fear for him nor distress as he would be included among saints.

(أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٦٢))

“Now, surely the friends of Allah – they shall have no fear nor shall they grieve.” (Surah Yunus 10:62)

It is mentioned in the Holy Quran that whoever becomes a believer and adopts the path of piety; and continues to contemplate with regard to creation of this universe and on monotheism of godhead; he would get access to a stage, where he would get peace of heart and will not have to encounter any kind of distress and worry.

(الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ (٦٣))

“Those who believe and guarded (against evil):” (Surah Yunus 10:63)

All the calamities of today are due to denial of Allah

You can see that in the present age, the whole human world, whether it be Muslim, Jews or Christians or other materialists; all are preys of anxiety.

We ourselves perceive this in daily life and every other day newspapers and magazines are full of news of this kind, which shows that life of human beings on earth has become an unbearable burden; and anxiety and restlessness has snatched the rest and comfort, whether one is a millionaire or a billionaire; whether one is poor or wealthy; where one is a noble or a common man; all are involved in worries, because they have gone away far from path of monotheism. The necessary result of ignoring monotheism is that they continue to rely on themselves and their means. And that is why they do not get any relief from grief and terror.

So, if they are deprived of worldly means, they are distressed; for example, they think that their wealth, children and status in society is permanent and they are the fulfillers of his needs as well; therefore, even if one of them do not remain under their control, they are extremely aggrieved and immediately they are worried.

The wonder is that such is their reliance on worldly causes and so certain they are in their effectiveness in worldly issues that as a result of this they cross all limits and their contentment is gone.

Even a huge amount of wealth is unable to fulfill their needs. After conquering hundreds of territories and annexing many countries also and even after reaching the stages of power and majesty their greed and hunger does not end. All the time they are haunted by worries that all this is insufficient to fulfill their needs and desires. Their anxiety continues to increase; that what is going to happen next; because they become involved in despair instead of hope and in hopeless, instead of hopefulness.

Thus, even after gathering wealth and means, they cannot remain in peace. On the contrary, those who have reached the stage of high Wilayat and who tread the path of monotheism, neither any fear troubles them nor are they afflicted with any kind of grief and sorrow.

(أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٦٢)

“Now, surely the friends of Allah – they shall have no fear nor shall they grieve.” (Surah Yunus 10:62)

It is so, because their reliance is only on the true and everlasting source; that is

the being of the Almighty Allah.

Stop harping on your ego

So, one should continue to be afraid of this kind of rebellion and revolt. He should repent of that denial, which has entered his heart and which continues to increase. He should act with wisdom and he should try to find out who he really is. That is first of all he should be concerned about recognizing himself.

You should stop harping ‘I, I’ as you are a lowly and degraded slave and the master is someone else. You are not the owner of any of your things; neither of your self nor of your profit and loss and neither of your death and life and neither of Judgment Day.

Till you do not understand this and do not repent for your denial, in which you are becoming strong and till you are not concerned about saving yourself from polytheism, your salvation is not possible.

You should know that there is a master for you, who is eternal and you did not come into being automatically; on the contrary the power of the unseen bestowed this capacity to you as a loan. Every particle of universe is attached to that same source of life:

(فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ (٨٣)

“Therefore, glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back.” (Surah Yasin 36:83)

You are also one of the creations of the world and parts of the universe are the necessary elements of your being.

The universe belongs to Allah and all creations are

His servants

Man should regard himself as His slave and servant; also he should have certainty on his kingdom in the whole universe.

In the Holy Quran, the Almighty Allah has repeatedly said this, while we are unfortunate for not having paid any heed to this; that is:

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ

“Allah’s is the kingdom of the heavens and the earth.” (Surah Baqarah 2:107)

بِاللَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

“Whatever is in the heavens and whatever is in the earth is Allah’s.” (Surah Baqarah 2:284)

Your own being and every particle from the heavens till the earth is His property only. Neither anyone has any permanence nor the existence of anyone is needless of His power. So much so that you are not capable even to breathe on your own. No one can dare to do anything of one's own accord. Means and facilities would become zero if the will of God is not there.

Wealth and riches do not avail

The poor human being thinks that all his problems can be solved through power, wealth and status; and all his material needs can be fulfilled.

Do you not see that there are so many people who have unlimited wealth at their disposal and who have gathered millions; but when they are afflicted by some illness all this wealth is of no use; till death takes them away.

Nothing could save them from death. The cure of the malady is under the control of God. No one claims merely on the basis of wealth that he can buy health

through riches.

(مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۖ ۲)

“His wealth and what he earns will not avail him.” (Surah Lahab 111:2)

A Queen who starved to death

An incident is mentioned in the book of Mustatraf that once a casket was found in archeological excavation on the banks of River Nile, containing a mummy. It was a corpse of a queen. In ancient Egypt, corpses of rich and nobility were preserved through embalmment.

A huge amount of riches were present in that coffin along with the corpse. It also had a plate on which the queen had got engraved: ‘Whoever sees my body after my death, should know that when there was a famine in my kingdom circumstances reached to such stage that I was unable to obtain even a piece of bread in return of all my jewels, and in the end my death occurred.’

Thus, people should derive lesson from this; that it is not possible to purchase everything through wealth; as long as God does not permit.

So, no one should be under the impression that he or she is having some kind of freedom and discretion.

Open your eyes a little and see with a glance of gaining morals, so that you may not be deceived by the apparent things.

As long as the will of God is not there, even if you gather all the means and riches of the world, you will not be able to do anything.

Hajjaj bin Yusuf froze to death of cold

It is said that before his death, Hajjaj bin Yusuf was attacked by cold so severely that even though he covered himself by a number of quilts, he could not stop shivering.

Stoves and grates containing live coals were placed around his bed, but the intensity of cold did not diminish. So much so, that his skin was scorched by intense heat, but he continued saying that cold had taken hold of him and his body continued to shiver. At last he died in that condition.

The point is that God did not approve his health, therefore, of what use could fire, grates or quilts and carpets be?

All these causes are under the control of divine will and cure is only at His discretion. Till He does not want, the worldly means cannot have any effect, because the causes are also His creation.

Remain steadfast on Monotheism (*Tauheed*) for complete peace of mind

Our aim should be to remain steadfast on monotheism and continue to repent from denial and polytheism, so that we may not get deviated.

It should not be that sometimes we talk of monotheism and sometimes commit acts of denial and polytheism. That is prayer niche and pulpit are having moralistic talks and you remain seeker of divine forgiveness, but when you reach home or go out into the market, your behavior undergoes a complete change. As if you are harboring both denial and faith at the same time.

Sometimes this and sometimes that. This behavior is opposed to perfect monotheism and is going to take you away from the condition of tranquility of the soul, so to keep away from such behavior is absolutely necessary. If God likes, He can make you as His friend and He may bestow you with tranquility and peace. So, it is necessary to regard yourself and material means as subservient to divine will.

All of them are needful of a little gesture from Him. Even though it might be an ant or a smallest worm or a huge elephant. From the heavens till the earth, the movement of everything is under control of that ever-living God and His will encompasses the whole universe.

So keep this firmly in your mind and know that there is no deity, except him and He has no partner.

To imagine oneself as master is ignorance

In such circumstances, what kind of an associate do you deem yourself, just ask your self: that I had intended that, but why did it not happen?

It is so because you claim to be the master, although neither your life nor your wealth and or your children are your property. So do not remain under the impression that the wealth, which you gathered after hardships, will remain with you always. That is why when it leaves you, you are distressed.

If it is not your ignorance, what is it? That you considered yourself as master and controller. That which Almighty Allah gave to you temporarily, you imagined it to be your own.

Yes, remaining within limits of Islamic law, it is allowed to claim that you are the owner and such a property remains safe as well.

Other than this, whatever you get to own is unlawful for you; on which you have no right of ownership. Don't be fooled and don't get deceived. Don't have misunderstanding that you are the real owner of wealth and property.

The real owner is Almighty Allah, though you have legal right on wealth earned through labor or that obtained through inheritance; but it should not be that you forget its real owner and regard yourself as the master.

Even parents are not owners of their children

With regard to children, the rule is that parents have rights upon them. In the same way, it is the duty of the father to provide food and clothes for the children.

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

“And their maintenance and their clothing must be borne by the father according to usage.” (Surah Baqarah 2:233)

Also, it is the responsibility of the mother to suckle the child.

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ

“And the mothers should suckle their children for two whole years for him.” (Surah Baqarah 2:233)

But, you must not be so taken up by pride that you regard yourself as lord and master of your children.

You say that you nurtured him and brought him up since childhood; but from where did you nurture him?

It is the Almighty God who has made him grow up. Yes, He made you a conduit and your worth is not more than that of a channel.

The Almighty Allah puts the love of children into hearts of parents; thus, the mother forgoes her sleep and bears untold sufferings to bring him up. But the milk, which she provides; is it created by her own self? Then, who made the body of mother capable to convey the milk till the infant’s mouth, so that it may become a part of his body? Who made this arrangement other than God?

In such circumstances, how can you justify your thinking that you are the owner of your child? This is nothing, but a blatant claim! So much so, that you cannot even claim your rights on your child.

What is my worth that I should demand obedience from my children?

It is necessary to clarify here that respect and obedience of parents and love to them are duties of children in light of Islamic law, but the aim is to remind that parents should not think that their obedience is their right. They should just think what worth they have that they should claim such a right?

At the same time, the children should also remember that they should continue to obey the parents and accord respect to them and should not at all allow such a thought to enter their minds that they themselves are something great.

On the contrary, they should always regard themselves as one of the means, which Almighty Allah has created for the service of their parents.

Be steadfast on piety

I wish to elaborate further regarding the confidence of heart. So that man may reach to the level of perfection in being steadfast on the path of monotheism and to have perfect certainty in ‘there is no god, except Allah’. But this requires a very long discussion. Please consider with attention the verse, which I have quoted above:

(أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٦٢) الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ (٦٣))

“Now, surely the friends of Allah – they shall have no fear nor shall they grieve. Those who believe and guarded (against evil):” (Surah Yunus 10:62-63)

Who are the friends of Allah, who have no fear and who do not grieve? They are those, who after adopting belief, remain steadfast on piety and abstinence. If a mistake occurs, they immediately seek forgiveness, so that they may not deviate from the path of monotheism and that they may reach the destination of firm

faith and perfect contentment.

It is so, because when this position of Wilayat is obtained, then they have no fear of anyone other than God, nor are they involved in any kind of grief and sorrow.

The soul at rest is safe from fear and grief

If they see that they are not getting success, they are not perturbed. They are not despaired even if their children die or their wealth is gone. They display patience and thankfulness and they say:

“Whoever had bestowed all this, has taken it away. One who had bestowed life, has taken it back. Then why should one be aggrieved? There is always an aspect of good in His will.”

Thus, they do not allow sorrow and despair to trouble them, so that they may not become opponents of His good intention.

Stop chanting the slogan of ‘I’ and my freedom and discretion and say that you are merely a slave and that all your issues are at the discretion of your master. In whose control is my sustenance? Is my wealth and trade, means of my sustenance? If I have this belief, I would become an infidel. Because the one, who created me is same who conveys my sustenance to me.

As long as I am alive, my sustenance will be provided by Him only. When I depart from here, at that time also, I would be needful of only His mercy and favor.

He is the one, who conveys sustenance of this world and after death, in the world of *Barzakh*, it is Him alone who conveys sustenance. He is the one who conveys sustenance depending upon every kind of world; and it is Him who has created me.

(يَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ (١٦٩)

“They are alive (and) are provided sustenance from their Lord;” (Surah Aale Imran 3:169)

The divine saints are not afraid of future tragedies

The divine saints are not afraid of future sorrows. Neither their past worries them; nor are they fearful of the events, which are to befall them in future. They are not worried about whatever is going to befall them in future, because they don't know whether they are going to live till tomorrow or not. Then what is the use of worrying about tomorrow.

No one knows what is going to happen in the future. So we should just say: ‘Come what may’, and conduct with patience.

What type of a misfortune it is that people are anxious of the events, which are to occur the following year, whereas they don't even know what all can occur within a week.

But the person, who enters the circle of the saints of God and reaches the stage of tranquil self (Nafs-e-Mutmainna), he becomes free of worry of future, because he understands that he is having no control on whatever is going to occur and neither does he regard it to be his right.

On the contrary, he has certainty that: O Lord Almighty, my destiny, my life and everything of mine is under Your control. I am Your slave, and You have full authority of whatever You may want to do with me. If some part of my life remains, for that also, it is upon You to provide the means for it. I do not imagine myself as alone, because You are my Wali and guardian.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا

“Allah is the guardian of those who believe.” (Surah Baqarah 2:257)

(ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ۗ ۱۱)

“That is because Allah is the Protector of those who believe, and because the unbelievers shall have no protector for them.” (Surah Muhammad 47:11)

What worry or fear can one, who has a guardian like You, have? Neither grief of deprivation of worldly means nor worry for future; I surrendered to Your will and other than You, neither is there any master nor am I the master of my own self.

The Messenger of Allah (s.a.w.s.) wept on the death of his son, Ibrahim. It is not the habit of divine saints to express grief and distress at the loss of anything they possessed.

If someone asks: What is the justification of grief of Holy Prophet (s.a.w.s.) and the Holy Imams (a.s.)? That is why Holy Prophet (s.a.w.s.) wept on the death of his son, Ibrahim? Also, Imam Husain (a.s.) took his son in his arms, kissed him and then wept. If this is not an expression of grief, what is it?

Its reply is that firstly, the acts of servants of God cannot be compared with acts of our selves. Our expression of joy and grief is under control of our self: that O why has my child died? Why did his death occur?

In that same condition of sorrow, anger seizes us and we begin to object against Almighty Allah. So much so that some ignorant people even lose patience and it seems from their acts that if they can they would even beat up the angel of death for having killed their child? In other words, they leave no deficiency in their ignorance and egotism.

But the conduct of saints of God is completely different. Whenever Almighty Allah issues command of their death, they willingly surrender themselves to it. How nicely has a poet versified this:

“My life was not my property; it was given by Him and He took it back.”

When such is the imagination about one's life, then what sorrow can be there on the death of children and other relatives? It is He alone, who gives death and life.

Seeker of divine mercy and not seeker of carnal

pleasures

The weeping of the Messenger of Allah (s.a.w.s.) upon the passing away of his son was with the aim that divine mercy should descend and not that it should be an expression of objection against selfish desires and divine destiny.

In the same way, on Ashura day, the conduct of Imam Husain (a.s.) was related to seeking of divine mercy. So much so that whoever saw Imam Husain (a.s.) on that day, automatically an emotion of mercy arose in him and the greatest merciful entity is that of the Lord of the worlds.

Thus, the aim was to get divine mercy and not an expression of selfish desire; and a way of fulfilling the command of God without any objection, in which there was no interference of selfish desires.

Truth behind Imam Husain's (a.s.) lamentation in the end

Shaykh Shustari has written under the description of Imam Husain (a.s.) that the Holy Imam (a.s.) wept on six occasions on Ashura day, and on each occasion, he sought divine mercy and in his tears flowed.

He wept the last time when his daughter, Sakina placed her face on his feet and began to weep incessantly. This scene was very sorrowful. Imam Husain (a.s.) took his daughter in his arms and continued to affectionately caress her head and face and then recited a couplet:

“O my daughter, do not inflame the fire of my heart with your tears, as I am yet alive.”

Chapter Six

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ (٢٧) ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً (٢٨) فَادْخُلِي فِي عِبَادِي (٢٩) وَادْخُلِي
(جَنَّتِي) (٣٠)

**“O soul that art at rest! Return to your Lord, well-pleased (with him), well-pleasing (Him). So enter among My servants. And enter into My garden.”
(Surah Fajr 89:27-30)**

“O Allah, (please do) cause my soul to be fully tranquil with Your decrees, satisfied with Your acts, fond of mentioning and praying to You, bearing love for the choicest of Your intimate servants, beloved in Your lands and heavens, steadfast against afflictions of Your tribulations, thankful for Your graceful bounties, always bearing in mind Your incessant gifts...” (Mafatihul Jinaan, Dua Abu Hamza Thumali)

Union with the lofty souls

We mentioned the exegesis of the verse of *Surah Fajr* in considerable detail and tried to clarify that the actual aim of the advent of prophets and revelation of divine scriptures is to show man the way to reach till there, which is the place of contentment of heart and submission to divine will. For any human being, it is having the loftiest rank and position; and when he gains that position, he unites with the lofty souls of Holy Prophet (s.a.w.s.) and his Ahle Bayt (a.s.).

For further clarification in this regard, it is necessary to refer to *Ziyarat Aminullah* so that the true interpretation of tranquil self (*Nafs-e-Mutmainna*) may become clear.

Ziyarat Aminullah is very important as well as comprehensive

First of all you should pray:

“O Allah, (please do) cause my soul to be fully tranquil with Your decrees, satisfied with Your acts...” (Mafatihul Jinaan, Dua Abu Hamza Thumali)

...and even though *Ziyarat Aminullah* is very brief; but the fact is that it is included among the most authentic and comprehensive *Ziyarats*.

A believer asked me: Whether this *Ziyarat*, with its qualities and excellence, is having precedence over all other *Ziyarats*?

My reply was: Although it is brief, it contains many meaningful points; and if someone writes *Ziyarat Aminullah* and supplicates for lofty positions, he would be rewarded with innumerable bounties from the spiritual aspect.

Explanation of Ziyarat Aminullah

If one recognizes the Imam as trustee of Allah, it would be sufficient for him. The condition is that with full certainty and faith, he should address the Imam and say:

“You are the owner of divine treasures. Whatever anyone is given in this world, it is through your medium only. Don’t say this only verbally. You should have full faith in this as well.”

After that the following should be mentioned:

“I testify that you made Jihad in the path of Allah as it deserved. As if you acted according to the Book of Allah and practice (Sunnah) of Holy Prophet (s.a.w.s.).”

In fact my aim is to show the significance of this Ziyarat from the aspect of ecstasy. If only this much is done with presence of mind and right faith, it is sufficient. Although the detail of its merits and meanings is very long.

The first requirement is tranquility of heart

“O Allah, (please do) cause my soul to be fully tranquil with Your decrees, satisfied with Your acts...” (Mafatihul Jinaan, Dua Abu Hamza Thumali)

O God, through Your unending power, bestow contentment to my self. If you seek the loftiest position, it is the position of Salman Muhammadi and Abu Zar Ghiffari, which is in fact the position of the holy selves of Muhammad (s.a.w.s.) and Aale Muhammad (a.s.).

In this verse, the word of self implies soul, because human body is subservient to it only and this mortal body is in fact the means of its authority only and a means of fulfillment of its commands. It is not that in:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ (٢٧)

“O soul that art at rest!” (Surah Fajr 89:27-30)

The soul should imply this human body as we say: I came, I went away. I did that etc. On the contrary, the meaning of self over here is his reality: that is his being and not his body.

Then the meaning of *Mutmainna* is peace and stability, which is the opposite of anxiety and worry. Thus, as long as man is not able to get peace, he continues to remain in distress. But what is the cause of this anxiety?

The real cause of worry is reliance on worldly means

Till man does not have recognition of God and till he does not gain certainty, his heart would only be a prey of anxiety. He would continue to rely on apparent means and would roam about carrying his life on his shoulders like a burden. For example, you must have noticed that some students read and memorize their lessons and put in great efforts to obtain knowledge; to get good marks in exams etc; to earn degrees and doctorates and so on.

But when they get this degree and they are appointed in some organization, they continue to agitate for their rights and there is no escape from restlessness and distress, because according to their view, whatever they got was not in accordance to their degree.

Or look at a money-changer or jeweler; he is all the time worried that a loss would strike him. All the time he is uncertain; whether he should carry out that particular transaction or not. In other words everyone is a prey to this kind of anxiety only. Though the formula of faith is always on their lips and they also recite the Holy Quran; and they utter with tongue that the Almighty Allah is having authority on everything; but in their hearts, they are not having complete faith in Him; that is why they remain involved in difficulties.

The fact is that they have considered the worldly means to be everything. They verbally state that God is the Lord and master; everything is under His control and only He is the controller of destiny; but the fact is that they are mired in disbelief.

They regard their own lives as a burden. They imagine that they can fulfill all the functions through worldly means. They imagine themselves and all human beings to be free in every matter. And when the causes do not support them and they feel themselves without support, they are worried. Because neither the worldly causes are subservient to their will nor everything can happen according to their desires. Sometimes it also happens that they remain in search of their lost means and causes. When they do not get the means, they fall prey to despair.

Reliance on wealth and children is a sign of infidelity

Now, take the example of another man: he is having excess of wealth and riches. All the time he is under the misunderstanding that he will have a life of eternal prosperity. But there is a downfall at one time or another and his wealth has to end at some time or another. But as soon as he reaches this condition, he becomes restless with grief and sorrow.

Now, you see that his same angel-like face is worrisome and it is covered by darkness of infidelity. It is so only because he does not have faith in the unseen and thinks that if wealth is gone, everything is gone.

Another example is that of a person who brought up his son and settled him in life with the hope that when he gets old, his son would prove to be his support. But upon the death of this son, he is absolutely devastated; as he had no divine cognition and did not rely on His power; therefore, he starts lamenting and displays impatience.

Suicide is also an expression of uncertainty and restlessness of soul

Sometimes it so happens that when man looks around, he does not see anything, except despair. Also, all causes disappear and no trace of hope remains. Due to these circumstances, he loses heart and commits suicide.

When a youth does not get livelihood, he suffocates himself to death and in his view that was the only channel of bearing the burden of life and since he was now deprived of it, he loses all hope as well and he kills himself. Despairing of divine mercy, he destroys ones faith and causes restlessness and anxiety and this is clear infidelity.

قَدْ يَيْسُوا مِنَ الْآخِرَةِ كَمَا يَيْسُ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ (١٣)

“Indeed they despair of the hereafter as the unbelievers despair of those in tombs.” (Surah Mumtahina 60:13)

Supplicate for calm and confidence when you reach the tomb of the beloved of Allah (Waliullah)

So, all the examples we mentioned, are of impatience, uncertainty, distress and anxiety that one cannot get spiritual peace without faith as the greatest bounty of Almighty Allah is a perfect faith.

Therefore, that which one should ask from Almighty Allah is this same mental tranquility. That is:

*“O Allah, (please do) cause my soul to be fully tranquil with Your decrees...”
(Mafatihul Jinaan, Dua Abu Hamza Thumali)*

And you should pray in the court of Almighty in the following manner:

“O my Lord, I came to the grave of Your Wali and I seek from You the bounty of tranquility of heart...”

And then he should say:

“O trustee of God; O treasurer of Allah, I seek your mediation!”

Then, till he does not gain mental tranquility, he is in a condition of disbelief only; because man only relies on causes and not on the cause of the causes (Final cause).

When a person starts relying on his Lord; despite the absence of all apparent causes, he does not regard himself as alone, because his master and guardian is Almighty Allah; so no one can take away his mental peace and tranquility.

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ (١١)

“That is because Allah is the Protector of those who believe, and because the unbelievers shall have no protector for them.” (Surah Muhammad 47:11)

Treasure troves of my Lord are overflowing with unlimited wealth

Now, we shall explain the above point through an example. In a certain town lived a rich man. There was a famine in that area; as a result of which, the people fell into extremely hard times.

(May Allah keep us safe from such a famine. How can we forget the hardships that we had to bear during Second World War, which occurred in the near past?)

He reports that people were agitated and there was a complete disorder; but he noticed a slave free of all worries and happily engrossed in his functions.

That person inquired: Why is it that the whole town is in turmoil, but you are carrying out your daily activities absolutely free of worry?

He replied: Why should I worry, when the treasure houses of my master are overflowing with all bounties?

The narrator says: This statement of the slave moved me deeply and I thought to myself: This slave is having so much confidence in the wealth of his worldly master; so that he is completely free of worry and anxiety.

Alas, if I also had trusted my real Lord and Master and was able to say that God is with me. Then what need do I have? Because the treasure houses of my God always remain full. There is no depletion in them. When wealth goes away, I should be able to say: My real wealth is reliance on God. When God is my real strength, what can be the worth of my personal prowess?

Allah is the guardian of your children as well

Sometimes, it so happens that a person gets fed up due to his numerous dependants and says that my life has become punishment. There are ten to feed and the burden of all of them is upon me only! But he forgets that children are

bestowals of God and like Allah is the master of your being, in the same way, He is the master of those children as well; because one, who gave mouth and teeth, He also supplies them with bread.

Then he is also haunted by the worry that what would befall his children after he is dead and how they would be taken care of. But like God is his caretaker and guardian, He is their guardian as well. So, one should not allow such evil thoughts to haunt ones mind and one should not be aggrieved. To repose hope in material causes and to become prey to fear and despair is as deadly a sin as disbelief, because as a result of this, he goes far from the Almighty Allah.

Allah is the nurturer of everyone

So much emphasis has the Holy Quran laid on stating that the Almighty Allah is owner of absolute power and that He is having complete authority on everything that it demands that we continue to pray for the safety of our faith, because He is the real mover behind everything and nothing is under the control of anyone else.

I and you and all human beings were not more than a humble drop of water. Through His mercy, the Almighty Allah bestowed this position to us. As long as we remained suckling infants, He blessed us by providing us with parents to nurture us and to take care of us. When we were in the cradle it was not even possible to stand up on our feet. Now, one is proud to be independent and to have a free will! From where did you get this free will? Although the sustainer is none, but the Almighty Allah. He says:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

***“And there is no animal in the earth but on Allah is the sustenance of it.”
(Surah Hud 11:6)***

Our life is also there as long as His divine intention wants and as long as we are alive He is the one, Who provides us with sustenance.

Yes, it is true that the demands of wisdoms and exigencies were that He should give us the capability to work and earn our livelihood. So, there are some, who till the land (agriculture) and some, who raise animals and such other professions.

Even then your life does not depend on all this. The life is in fact needful of only His mercy and kindness. Therefore, you should not be worried or anxious on scarcity of material resources.

If you remain alive till tomorrow, He is the sustainer tomorrow as well

It is narrated that Muawiyah sent forty gold coins to Abu Zar Ghiffari in order to instigate him to oppose Ali (a.s.). Abu Zar pointed to an earthen vessel and said: “As long as something is there in this vessel, I am needless.”

There were two loaves of bread in that vessel.

He said: One loaf is sufficient for today’s *Iftar* (ending of fast) and the other for *Sahri* (pre-dawn meal) tomorrow.

And if some part of my life still remains and I am alive tomorrow also, Allah would deliver my sustenance. But who knows what will happen tomorrow? I don’t know whether I would be alive or not. Then sorrow for what and worry for what? One Who provided sustenance to me so far, He would continue providing it as long as I am alive. Believe me, I am not in need of anyone other than Allah and I am not in need of anything else.

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ

“O men! you are they who stand in need of Allah.” (Surah Fatir 35:15)

Other than Him, all the creatures, rich and poor, king and pauper – all are needful of Him. He is such a doer that if He wants, he can fulfill your needs even without any means.

There is neither fear nor grief for holy people

Have you heard the story of that saintly man traveling through a wilderness during a dark night, when he suddenly fell into a well? Per chance another traveler passed that way. When he noticed that well, he thought someone may fall into it by mistake, so he placed a huge rock over it, covering its mouth.

But that holy man, who had fallen in that well was hopeful from his real master (God). He was certain that if his life still remained and the time of his death has not come, Almighty Allah would definitely save him from this trouble.

He was thinking this when soil began to fall on his head from the upper end of the well. When he looked up, he saw that something like the tail of some animal was hanging. He grabbed the opportunity and holding the animal's tail, climbed up the well and emerged from there safe and sound.

Since it was the will of God that He should take him out safe and sound from the depths of the well; therefore, in whichever way His exigency wanted, it provided means for him and saved him. But if the will of God had not been there; despite thousands of efforts, he would not have been able to come out from there.

No kind of fear affects the divine saints (*Awliya-ullah*)

The arrangement of this whole workshop of being is under the control of God. Only He is the controller of all affairs and the real doer of everything. Every particle of universe is under His control and discretion.

Here, my aim is to explain that if man fears the lack of worldly causes and deprivation of the means of life, he can definitely not enter the circle of divinely appointed saints (*Awliya-ullah*), because *Awliya-ullah* neither fear the loss of means and nor are they aggrieved if some misfortune befalls them.

(أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٦٢)

“Now, surely the friends of Allah – they shall have no fear nor shall they grieve.” (Surah Yunus 10:62)

The statement of “friends of Allah” is “submission to Your will” that is absolute surrender to the will of Allah. If it is the demand of His exigency that He involves me in some difficulty or trial, there is good for me in that. And if His exigency is not there, no difficulty can befall me.

Therefore, neither am I aggrieved about the events that occurred in the past, nor do I fear the future calamities. If God likes for me that which common people dread; there must be good for me in that only. Then what is the need for me to be worried and aggrieved? Because if He does not want, no calamity can befall me.

Husain and Zainab are perfect examples of the tranquility of heart

Husain knew that as soon as he would depart from Mecca, he would be arrested and that he would have to face great calamities. But his aim was to be accorded the highest stage and it was in this that his well being and divine will lay. So he became determined to bear these trials.

Husain was the personification of tranquil self (*Nafs-e-Mutmainna*), because peace and comfort is from Almighty Allah therefore, being satisfied with divine will, he submitted to divine destiny.

In this difficult journey, Zainab did not worry about her comfort; on the contrary she continued making arrangements for the comfort of ladies and children. Only these were the demands of faith and tranquil self (*Nafs-e-Mutmainna*); thus, all those details are present in account of Zainab; that what all she did not encounter in the markets and lanes of Kufa, in the court of Ibne Ziyad and in the palace of Yazid and what all she had to bear, which did not befit her status.

The Shia are as strong as mountains

Believers are in any case, as strong as mountains. Neither calamities and misfortunes can shake up their determination nor do they get tired. O God, please grant us also the contentment of self and allow us to scale the stage of submission and surrender to divine will; and include us also among the cadre of Ahle Bayt (a.s.).

But you should remember that there is a great difference between us and them. It would be known only during testing times that how important do we consider the apparent and worldly causes; and how much reliance do we have on entities other than Allah.

When the apparent means of the *Awliya-ullah* are no more, it is an occasion of test for them as well. Like in the case of Prophet Ibrahim (a.s.) everyone knows that he came out successful with flying colors in his test and Almighty Allah deemed him to be His friend.

If you wish to scale the position of Salman Farsi and Habib Ibne Mazahir, you must rely on your God and see whether you have achieved the confidence of heart or you still regard yourself as self-authorized and involved in difficulties and also abandoning the One God, you have adopted thousands of masters. You don't regard yourself as a slave that is why you don't accept the decisions of destiny without any objection and on the contrary you object against them.

Actual submission is acceptance of divine will

It is said that true 'surrender and submission' means not allowing objection and doubt to enter ones mind. That you must express patience and thankfulness in whatever condition you may be and whatever may befall you. And you should accept it thinking that this is the exigency of my Lord and in it lies my well being.

With regard to *Ziyarat Aminullah*, we should invoke in the name of all Imams and pray that may Almighty Allah to bestow us contentment of heart and grant us good sense (*Taufeeq*) to surrender ourselves to the decisions of destiny.

“O Allah, (please do) cause my soul to be fully tranquil with Your decrees, satisfied with Your acts...”

Moreover, through the mediation of Ahle Bayt (a.s.), you should invoke for serenity and bounties, specially at the time of death. You must not be aggrieved that you are leaving this world. Your sustainer here also is Almighty Allah; He will bestow sustenance in Barzakh as well and sustainer of Judgment Day will be Him only.

When the bier is carried away, it should be supplicated:

“O Allah, this is your slave and only the son of your slave. And he is now being presented in Your court.”

So much so: that if the deceased also supplicates in similar manner before his death, it would be more effective, provided he is certain that he is getting access to graces and honors of the master of the kingdom and is going under the shade of divine mercy.

Chapter Seven

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ (٢٧) ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً (٢٨) فَادْخُلِي فِي عِبَادِي (٢٩) وَادْخُلِي
(جَنَّتِي) (٣٠)

***“O soul that art at rest! Return to your Lord, well-pleased (with him), well-pleasing (Him). So enter among My servants. And enter into My garden.”
(Surah Fajr 89:27-30)***

Give up your selfish desires and be content on what Allah has blessed you with. The conclusion of the verses of Quran and rational reasonings, which we presented is that Almighty Allah created man only for servitude to Him.

On the contrary, an aspect of servitude is included in the nature of every human being. So much so that Almighty Allah has shown him both paths; he can either become a slave of carnal desires or adopt the servitude of his creator.

The obedience of beasts to their master is a natural act, because they are naturally bound to it; but Almighty Allah bestowed man with free will and intention.

This is the difference between animals and man; that animals have no concern with anything, except fulfillment of their animal desires; but it is under discretion of man to control his desires and beseech from the Master what he wants. As if he is given a choice that he can either become a slave of carnal desires or become a slave of Allah.

There are so many people in the world, who adopt the former path; they surrender themselves to selfish desires, greed and carnalities. The other group adopts the slogan of divine obedience.

Majority of people have Impulsive Self (*Nafs-e-*

Ammara)

In every period of history, the majority of human beings comprised of those, who acted on their selfishness and the yoke of servitude to Satan was on their necks and their main aim in life was nothing, but fulfillment of lusts and pleasures.

Such people are owners of Impulsive Self (*Nafs-e-Ammara*). Greed for wealth and desire for rulership and riches is everything to them. Also, if they happen to glance at a female, their selfish desire and lust awakens; and if they receive information about possibility to gain some wealth, they pursue that only and do not discriminate between lawful and unlawful.

On the contrary, if someone begins a discussion about lawful and unlawful, they make fun of him; this is, in fact evil and transgression.

Good deed is only a drama

Impulsive Self (*Nafs-e-Ammara*) is not only restricted to the disbelievers; many Muslims are also having this. When they worship, they do so in order to show off or to seek fame. Or they take the support of their worship in order fulfill some of their needs.

So much so that they also label their journeys and business objectives as worship. The objective of their Hajj is this only. Thus, the worship carried out with this intention is the worship of Impulsive Self (*Nafs-e-Ammara*); in which there is interference or domination of self (*Nafs*).

When he performs a good deed, he describes it in magnified terms. This in fact, is no good deed; on the contrary, an aspect of evil is present in it. Because there was no good intention in its performance; he had done that good work only for satisfaction of his self.

When one is evil by nature, he is only inclined to evil

When the Impulsive Self (*Nafs-e-Ammara*) is in permanent domination, good deeds also change into evil. What a pity that man performs even good deeds with a bad intention and becomes deprived of its reward. This same satanic act will take him straight to Hell.

(فَأَمَّا مَنْ طَغَىٰ (٣٧) وَآثَرَ الْحَيَاةَ الدُّنْيَا (٣٨) فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ (٣٩))

“Then as for him who is inordinate, and prefers the life of this world, then surely the hell, that is the abode.” (Surah Naziyat 79:37-39)

It is so because this is the result of being dominated by self and by adopting a behavior of injustice and cruelty. Now, I wish to describe the second stage of Nafs – that is Morally conscious Self (*Nafs-e-Lawwama*); so that the reality of the first stage – the Impulsive Self (*Nafs-e-Ammara*) – becomes more clear. If the self becomes aloof from evil after committing sin, it becomes Morally conscious (*Nafs-e-Lawwama*)

The second stage of self is known as Morally conscious Self (*Nafs-e-Lawwama*) and in Holy Quran, Almighty Allah has also sworn by it:

(وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ (٢))

“Nay! I swear by the self-accusing soul.” (Surah Qiyamah 75:2)

The condition of man is such that he remains subservient to the commands of his self and as long as he continues to obey it, he would find himself involved in sins.

It is so, because the Impulsive Self (*Nafs-e-Ammara*) instigates to sin and adopting shamelessness, it is not regretful of it also; because there is no fear of God for it.

Committing sins is of no special consequence for him; although if he wants, he can adopt the servitude of God as well and in the first stage of committing of sin itself, he can dissociate from it and condemn his self. That why he committed

that sin? Or why he abandoned that obligation?

Such act is an expression of faith

The example, which is mentioned for the discerning of infidel and believer – its meaning is that if a sin is committed by a disbeliever, it is like a housefly or mosquito sits on his nose and then flies away; about which he does not at all care; as if nothing has happened.

But the condition of a believer is such that for him the commission was as if he was passing through a valley and suddenly a huge slab of mountain fell upon him. Also, if a believer commits a sin during the day, he would seek divine forgiveness all night long; as if he has spoken ill to his mother and insulted her. Thus, the least part of belief is still remaining in him and since he is a believer, he would continue to condemn himself.

The tranquil self (*Nafs-e-Mutmainna*) does not commit sins

From the aspect of one traditional report, Imam Muhammad Baqir (a.s.) has explained the difference between faith and faithlessness in the following manner:

It is not the sign of a believer that he does not commit any sin at all. Yes. If he gets access till the tranquil self (*Nafs-e-Mutmainna*); then any sort of sin committed by him makes him extremely restless. As opposed to it is *Nafs-e-Ammara*, which commits all sort of sins, without any ado and remains insistent upon it. It is so because there is no faith in his heart.

The last stage of *Nafs-e-Ammara* is Hell as mentioned in the Holy Quran:

Those, who remain firm on disbelief and disobedience; for them is the

punishment of Hell. Because they have no fear at the time of disobeying divine laws. If the life passes in comfort and prosperity they say as per their view that all this are only the fruits of their own labors. And if they lose these bounties, they call out in protest that injustice was done to them and they are prepared to fight the whole world, as if all have become their enemies.

The Morally conscious Self (*Nafs-e-Lawwama*) acts with humility and patience. The condition of Morally conscious Self (*Nafs-e-Lawwama*) is absolutely different; it conducts with humility and sincerity and displays patience and forbearance. And if they get some bounty, they thank God and say that it is a divine blessing; although he was not even deserving of it.

At the time of calamities and tragedies, the Morally conscious Self (*Nafs-e-Lawwama*) displays great patience and forbearance. It does not object or becomes unhappy at the judgments of divine decree and fate (*Qaza wa Qadr*) as there is role of divine power and exigency in every matter.

But these things cannot be learnt through books or studied in schools. It is possible that the Almighty Allah may honor an ordinary person with this rank and it may not be in the fate of a scholar and an educated man, and he may remain deprived of that rank.

I have seen a traditional report in the book of Mustatraf, which I quote below:

An old Bedouin lady displays patience at the death of her son

The following incident regarding a caravan on way to Mecca is very edifying: In the past, the journey to Hijaz was extremely difficult. People were forced to travel on camel backs under the blazing sun.

A member of the caravan narrates that they saw a tent on the way; in which an old woman was present all alone. The people of the caravan asked her for something to eat. She said: You may please be seated comfortably. My son and my servant have taken my camels and goats for grazing. As soon as they return,

I would be able to serve you.

When she spread a carpet for the people of the caravan and came out of the tent, she was able to see from a distance the herd of camels and goats approaching. But she saw that a camel-herd was lamenting. The old lady asked him what the matter was. He said weeping:

We were watering the camels and all had crowded over the water together and in the rush, your son fell into the well accidentally. The wells of that period of were also very deep and if someone fell into them, it was not possible for him to come out. The old lady heard this sorrowful tale with patience and said to the servant with absolute tranquility:

“We have some guests tonight; see that they are not displeased. So you slaughter a goat at the soonest and present it to them.”

When a member of the caravan learnt about this, he said to the old lady:

“We deeply regret that this tragedy befell you. You may not worry about entertaining us now.”

That lady replied with great courage:

“I was not at all aggrieved about it; you reminded me about it and you are expressing regret. Although if you think upon it; my job is only to remain patient, which is advised in Quran. If anyone of you can recite the Holy Quran, please recite some part of it to me.”

A member of the entourage began to recite that portion of the Holy Quran, in which patience is advocated during times of calamities and where the patient are given glad tidings of divine mercy; that only they are guided.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ^ط وَبَشِّرِ الصَّابِرِينَ (١٥٥)
الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (١٥٦) أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ
(وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ١٥٧)

“And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient. Who, when a misfortune befalls them, say: Surely we are Allah’s and to Him we

shall surely return. Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course.” (Surah Baqarah 2:155-157)

After listening this much that lady said:

“This is enough. It is so, because I act on this same patience. God will definitely reward it.”

Then she arose and after performing ablution prayed two units of prayers. After the prayers, she lifted her hands and supplicated:

“O God, if You had willed that someone were to be gifted with immortal life in this temporal world, the most deserving would have been Your prophets and messengers. O God, in Holy Quran You commanded us to be patient. I am an old and a weak woman. But I observe patience in compliance of Your commands. O Lord of majesty, please don’t deprive me of the rewards, which You have promised to the patient.”

After the supplication, she arose and became fully engrossed in serving the guests as if no tragedy has occurred.

Impatience of the Impulsive Self (*Nafs-e-Ammara*)

If that old lady was having Impulsive Self (*Nafs-e-Ammara*), she would have been shattered at divine decree and fate and would have started lamenting in a condition of grief, because Impulsive Self (*Nafs-e-Ammara*) imagines even ordinary difficulties to be unbearable; but the calamity, which had befallen that lady; she regarded it to be from Allah and became submissive to it.

Then, we should become totally aware of the reality of Impulsive Self (*Nafs-e-Ammara*).

Throughout our life, we should never be under the impression that our faith is

steadfast; the fact is that we may not be able to escape the grip of Impulsive Self (*Nafs-e-Ammara*).

Our well being and salvation, therefore, lies in that we should continue to do self-accounting (internal audit). Whereas the Morally conscious Self (*Nafs-e-Lawwama*) does not instigate one for divine disobedience and even if the sin is committed, it still criticizes itself and becomes restless.

The tranquil self (*Nafs-e-Mutmainna*) never forgets its servitude

The third and the last category of self, which is extremely rare, is that of the tranquil self (*Nafs-e-Mutmainna*). It spends all the time as a beggar at the door of Almighty Allah, instead of asking from someone else. It does not mean that he should remain in the Masjid all the time.

On the contrary, his heart is never inclined to rebellion against his Lord. Also, there is neither hesitation nor uncertainty in his faith; that sometimes he has faith in God and sometimes he becomes the slave of his self.

In all circumstances, he has the feeling of his servitude and slavery. If Almighty Allah bestows him with His bounties, even then he regards himself as a slave; and if he loses wealth, he still remains his slave; even though there might be domination of selfish desires and lusts upon him; and even if he is inclined to sins, he is neither prepared to rebellion nor he commits that sin (with audacity). Such a person would be considered among those whom the Holy Quran refers to as the foremost (*Sabiqoon*):

وَالسَّابِقُونَ السَّابِقُونَ (١٠) أُولَئِكَ الْمُقَرَّبُونَ (١١)

“And the foremost are the foremost. These are they who are drawn nigh (to Allah),” (Surah Waqiyah 56:11)

He would neither be from the companions of the left, in which people of Impulsive Self (*Nafs-e-Ammara*) are included; nor would he be included among

companions of the right, which will be the group of those having a Morally conscious Self (*Nafs-e-Lawwama*). While the bearers of the tranquil self (*Nafs-e-Mutmainna*) would be those, who are addressed as:

لِأُولِي الْأَلْبَابِ

“Those who understand.” (Surah Aale Imran 3:190)

That whether they stand, sit or lie down; they are not oblivious of the remembrance of God; and they continue to ponder over the creation of the heavens and the earth.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ

“Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth.” (Surah Aale Imran 3:191)

Arrogance to those under our control

The bearer of the tranquil self (*Nafs-e-Mutmainna*), in every condition, regards himself as a slave of Almighty Allah. Even if he earns livelihood for his dependants, he does not boast of favor and does not claim to be their provider of sustenance.

On the contrary he regards himself as a part of the system designed by Allah and a means of conveying divine sustenance; because the doors of His own sustenance open when he struggles to earn sustenance for his dependants. He is not prepared to rebel against God even in a life of comfort and prosperity; and during times of hardships and calamities, he does not complain and express displeasure at divine will.

On the contrary, in that difficulty also, he does not forget his servitude and slavehood in fulfillment of his religious duties; he prays at the earliest hour and acts with regularity and faithfulness in observing divine commandments; keeps away from prohibited things.

He has faith that all negative and positive things are under control of divine exigency. Then what right does he have to criticize in comfort and distress?

Humility of King Najjashi

His Eminence, Ja'far Tayyar was among those emigrants, who migrated to Abyssinia at the commands of Allah's Messenger (s.a.w.s.) in order to get relief from the atrocities of Meccan idolaters.

He saw Najjashi dressed in tattered garments and seated on the floor. Ja'far his companions also went and sat besides him and after asking about his well being, they asked: Today you have put on an exceptional appearance. Leaving the royal throne. You are seated on a carpet of dust. Has some accident occurred? Emperor Negus replied with confidence:

“We have a report from Jesus Christ that when Almighty Allah bestows a new blessing to you, you should conduct with more humility and lowliness and that blessing, whose glad tidings was given by Jesus Christ, was the prophecy of the advent of His Eminence, Muhammad (s.a.w.s.); that the Almighty Allah would bestow him victory over the polytheists. On receiving this bounty, I wanted to thank Him with humility.”

Persons having a tranquil self (*Nafs-e- Mutmainna*) ask only from Allah
Persons having a tranquil self (*Nafs-e-Mutmainna*), even during happy times, do not think of rebelling against Allah. Like some ignorant people, neither do they regard themselves as deserving of it nor say that my intention was clear; I am myself righteous and my conscience is pure; that is why Allah has been kind to me and has bestowed His bounties to me. Since my acts were liked by Him, that is why Allah has recompensed me.

As opposed to this; one who has a tranquil self (*Nafs-e-Mutmainna*); during calamities and hardships also, he thanks God; on the contrary there is increase in his humility and sincerity; because in all conditions, he regards himself as a slave.

Mental happiness and spiritual Paradise

Thus, the tranquil self (*Nafs-e-Mutmainna*) remains happy upon its position of servitude. Also, during all twenty-four hours, he does not deviate from the path of servitude even in the least; whether they are practical laws of religion or laws of nature.

He regards all of them to be divine exigencies. Whether there is happiness or grief, prosperity or hardship; he remains firm on one condition.

When the soul becomes content; it is as if it has become satisfied with God and the fact is that this is spiritual Paradise, because his heart is rich with joy and even during calamities, he entrusts his fate to God.

He does not allow *Nafs-e-Ammara* to gain domination and does not question divine will.

The grip of Impulsive Self (*Nafs-e-Ammara*) becomes loose; whose greatest quality is that it makes one question divine decrees. That is he is aggrieved on anything that is opposed to his choice and he expresses sorrow and regret.

For example, why is it so hot; why it did not rain, or why did it rain so much? All such questions are posed only by the Impulsive Self (*Nafs-e-Ammara*); and the greatest success of the tranquil self (*Nafs-e-Mutmainna*) is gaining approval of God and divine pleasure. So, he is satisfied in whatever condition he might be.

If the mind is in peace, the Angel of death recites this verse at the time of taking the soul

When he is satisfied with Allah, Allah is also satisfied with Him and he is included among His beloved and favorite servants.

Also, at the time of death, he hears the verse mentioned below. Thus, it is narrated from Imam Ja'far Sadiq (a.s.) that he said: When the angel of death

comes to capture the soul of a believer [those believers having a tranquil self (Nafs-e-Mutmainna) and who is satisfied with divine decree], he cheers him up so that his fear of death is dispelled.

Then he says: I am kind to you for the sake of your father; do not worry. Look up and see above your head. Not with the apparent eyes, but with spiritual eyes, or like you see in dream. Although in dream, even without seeing through material eyes, he tells everyone that I have had so and so dream.

The conclusion is that when the believer looks up, he sees the pure and luminous faces of Ahle Bayt (a.s.). On glancing at them the following call falls on his ear, which he hears with full consciousness, because at this moment, his soul has not yet departed from the body:

(يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ (٢٧) ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً (٢٨)

“O soul that art at rest! Return to your Lord, well-pleased (with him), well-pleasing (Him).” (Surah Fajr 89:27-30)

Join the group of our special servants

He is told: O soul at rest, the table of divine blessings is laid for you. O our steadfast servant, you have like Husain, lived a life of a slave of Allah; so enter the fold of Our servants. You are from those having souls at rest. Thus, those of your masters whom you behold near your head, are My servants; who are personifications of submission and contentment.

Thus, many points are mentioned by hints here, which cannot be explained in words and it is also narrated that the soul of the believer remains wishful to get the glimpse and union of his beloved personalities at the soonest.

The death of the believer also occurs in happiness

The report of Imam Ja'far Sadiq (a.s.) begins as follows:

A man asked Imam (a.s.) whether a believer dies in pain or he remains happy at the time of his death?

Imam (a.s.) replied: The death of a believer occurs in happiness; and explaining it further, he said:

Since comfort cannot be imagined without pain and discomfort, a believer should always be concerned that he is included among the servants of Allah, so that he may also get the bounties, which the good servants of Allah receive.

(عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ٦)

“A fountain from which the servants of Allah shall drink; they make it to flow a (goodly) flowing forth.” (Surah Insan 76:6)

The inheritors of the springs of Paradise and Hauze Kauthar will be only *Ahle Bayt* (a.s.) and only the righteous and good doers will drink from them.

Ahle Bayt (a.s.) are absolutely the servants of God and the righteous mentioned in Surah Dahr are Shia only.

It is easy to achieve a tranquil self (*Nafs-e-Mutmainna*) if one is steadfast on moral consciousness

Thus, O believers, come and struggle continuously – in order to get rid of the Impulsive Self (*Nafs-e-Ammara*). In this way, if we cannot reach upto the tranquil self (*Nafs-e-Mutmainna*), at least we would be able to reach a Morally conscious Self (*Nafs-e-Lawwama*).

We should make night vigil (*Shab Prayer*) a habit. We should ask Almighty Allah for forgiveness and be regretful for our sins. We should express regret before Allah.

This is a condition of a Morally conscious Self (*Nafs-e-Lawwama*); and if one is continuously observing this, one can hope for improvement of his condition, which is finally included in tranquil self (*Nafs-e-Mutmainna*). The secret of every success in this temporal world and the hereafter is concealed in contentment and surrender.

Seeking repentance is the only means of salvation

“Say: I seek forgiveness of one, except whom there is no god, the living and the eternal; and to Him do I turn.”

Come, let us correct our past repentance as well, because saying that I repented at night would not be beneficial, if you forgot about it in the morning. How you will be able to escape sin? The effect of repentance should be that you never commit that sin again.

True repentance is that which acts as a purifier of your self and which reforms your condition.

Imam Zainul Abideen (a.s.) used to supplicate all the time that: “O Allah, give me *Taufeeq* (divine sense) so that my self is purified and it becomes worthy of Your affection.”

Remember another point with regard to repentance (*Taubah*) – a believer should always remain between fear and hope. If he repents, he should not be elated at his repentance and he should not rest in contentment.

Even if he has committed only one sin in his lifetime he should continue to regret it all his life and at the same time hope in divine mercy. He should repent all the time and also not become confident that his sins are forgiveness; as it would be a sign of arrogance and pride.

If Allah wants, He may forgive; and if He does not wish, He may punish us. The duty of man is only to beg forgiveness.

Below we quote a supplication (Dua) from *Sahifa Sajjadiya*, seeking divine forgiveness, which was a regular daily recitation of Imam Sajjad (a.s.):

“I ask Your Pardon for my evil actions. Therefore, admit me into the protection of Your Mercy and Your Grace. Cover me with the covering of Your security, with Your Favor. I repent unto You of everything, which contradicts Your Will or which forfeited Your Love of the thoughts of my heart, glances of my eye and utterances of my tongue with a repentance; whereby every organ may remain safe in itself from Your punishment and be secure from what the transgressors fear of Your painful Wrath.” (*Sahifa Sajjadiya*, One of his prayers imploring repentance)

At the time of seeking repentance, one should remember ones sins and condemn oneself and also think, which of the divine bounties one has thanked for; because all the time we only continue to deny bounties and avoid thanking Him.

ISLAMICMOBILITY.COM
IN THE AGE OF INFORMATION
IGNORANCE IS A CHOICE

*"Wisdom is the lost property of the Believer,
let him claim it wherever he finds it"*

Imam Ali (as)