

by Imam Zafrullah Domun

After reciting the *Tashahhud*, the *Ta'uz* and the first chapter *Al Fatiha* of the Holy Quran, Imam Zafrullah Domun said:

Hazrat Masih Maood (as) came to teach all those who wish to learn the true teachings of Hazrat Mohammad (saw). He was inspired by Allah with a zeal to spread the true teachings of Islam to all Muslims and to defend the teachings of Islam to all those who attacked them. By the Grace of Allah he was quite successful in this purpose. Since the teachings of Islam will be relevant for all Muslims till the end of days, hence the explanations of these teachings by Hazrat Masih Maood (as) also will continue to be as relevant till the end of days. As members of Jamaat Ahmadiyya, it is incumbent upon each one amongst us to study and practice all these teachings as best as we can. Hazrat Masih Maood (as) did his best to make us understand the essence of Islam. He was not content just to make us his followers. He was more concerned we should partake of all the Grace that he had received from Allah and become real recipients of divine blessings so that we might get salvation. With great pain he tried to teach all his followers about what they should know and practice. His books and verbal statements preserved in at least ten volumes of *Malfuzaat* are an eloquent testimony to this fact. My understanding is that each Ahmadi should do his best to imbibe himself with these teachings so that his life might become a success *incha* Allah. So for today we will read and comment if necessary, on some more extracts from his writings.

In the Holy Quran there are many verses which teach us that Allah does not like those who are arrogant. Some relevant verses are as follows: “And walk not on the earth haughtily, for thou canst not thus rend the earth, nor canst thou reach the mountains in height.” (17:38). While Hazrat Luqman was advising his son he said: “And turn not thy cheek away from men in scorn, nor walk the earth haughtily; surely Allah loves not any arrogant boaster” (31:19). From the hadith you will recall the one that we have spoken about several times here where Allah rejected the work of a man who did many good deeds but because of his arrogance Allah ordered that all his deeds should be thrown back to his face and he was cursed. Being well aware of the havoc that arrogance can play in our life Hazrat Masi Maood (as) says:

“I admonish my **Community** to shun arrogance as **arrogance** is hateful in the eyes of **God, the Lord of Glory**. You may not perhaps fully realize what

is arrogance. Then listen to me as I speak under the direction of God. Everyone who looks down upon a brother because he esteems himself **more learned**, or wiser, or more proficient than him is **arrogant**, inasmuch as he does not esteem God as the Fountainhead of all intelligence and knowledge and deems himself as something. Has God not the power to afflict him with lunacy and to bestow upon his brother, whom he accounts small, better intelligence and knowledge and higher proficiency than him? So **also he** who, out of a mistaken conception of his wealth, or status, or dignity, looks down upon his brother, **is arrogant** because he forgets that his wealth, status and dignity were bestowed upon him by God. He is blind and does not realize that God has power to so afflict him that in a moment he might be reduced to the condition of the lowest of the low, and to bestow upon his brother whom he esteems low, greater wealth than him. In the same way, he who takes pride in his physical health, or is conceited of his beauty, good looks, strength, or might and bestows a **scornful designation** on his brother making fun of him and proclaims his physical defects **is arrogant**, for he is unaware of God Who has power to afflict him with such physical defects as to render him worse than his brother and to bless the latter so that his faculties should not suffer decline or be stultified over a long period, for He has power to do all that He wills. Similarly, he who is neglectful of Prayer on account of his dependence upon his faculties **is arrogant** for he has not recognized the Fountainhead of all power and strength and relies upon himself. Therefore, dear ones! keep all these admonitions in mind lest you should be accounted arrogant in the estimation of God Almighty unknowingly. He who out of pride corrects the pronunciation of a word by his brother partakes of arrogance. He who does not listen courteously to his brother and turns away from him **partakes of arrogance**. He who resents a brother sitting next to him partakes of arrogance. He who mocks and laughs at one who is occupied in Prayer partakes of arrogance. He who does not seek to render full obedience to a **Commissioned one and Messenger of God** partakes of arrogance. He who **does not pay full attention** to the directions of such a one and does not study his writings with care also partakes of arrogance. Try, therefore, that you should not partake of arrogance in any respect so that you may escape ruin and you and yours may attain salvation. Lean towards God and love Him to the utmost degree possible and fear Him as much as anyone can be feared in this life. Be pure hearted and pure intentioned and meek and humble and free of all mischief so that you may **receive mercy**. [Nuzul-ul-Masih, Ruhani Khaza'in, vol. 18, pp. 402-403]

Furthermore he says:

“It is easy for a person to discard the principal vices, but **some vices are so subtle and hidden** that one is not normally conscious of them, and even when one becomes conscious of them it is difficult to discard them. For instance, typhoid which is a severe illness and a high fever can be treated immediately with appropriate remedies, but tuberculosis which works its mischief out of sight is very difficult of treatment. Such are these subtle and hidden vices which keep a person from achieving exalted ranks. They are moral vices which cause disruption in social life. Slight differences generate rancour, hatred, jealousy, hypocrisy and arrogance and a brother begins to look down upon a brother. If a person observes *Salat* properly for a few days and people praise him, he falls a victim to showing off, pride and self-esteem and loses that sincerity which is the true purpose of worship. If Allah, the Glorious, bestows wealth, knowledge, high family status or honour on a person he begins to look down upon a brother who does not enjoy those advantages. If through obstinacy or enmity a person’s relations with a brother are embittered he devotes himself day and night to finding fault with his brother or carries tales against him to someone in authority so that by winning the favour of the latter he might replace his brother in some office held by him, while he himself suffers from all those faults. Such are the subtle vices which are difficult to discard. Arrogance is one of them and is manifested in diverse forms. The divines suffer from it in respect of their knowledge. They are occupied all the time in finding fault with each other at the intellectual level so as to humiliate each other and to bring each other into contempt. It is very difficult to get rid of such subtle vices, but they are not tolerable under Divine law. It is not only the common people who are afflicted with them but also those who shun well known vices and are esteemed as divines and scholars and people of high degree. Deliverance from these subtle vices is like undergoing a sort of death. Until a person is delivered from the darkness of such vices he cannot achieve complete purity of soul and cannot become worthy of those bounties and excellence that are bestowed by God Almighty on purification of the soul. Some people deem themselves as having been delivered from such moral vices, but when they are confronted with another person they are greatly roused and are not able to suppress their high notion of self-esteem and their arrogance and exhibit such a low quality of morals of which they themselves had no conception. It is at such times that it is known that they have found no deliverance from such vices and have not yet achieved any good, and that they are still far short of that purification of the soul, which is a characteristic of the righteous and is a sign of true excellence. This shows that **moral purification** is very **difficult** and cannot be achieved without the grace of Allah, the Glorious. Such grace is also attained through the three means that

have just been mentioned, namely, first, **striving and planning**; secondly, **Prayer and supplication**; and thirdly, **keeping company with the righteous**. [Speeches, pp. 17-18]

As a group of people who are determined to follow the way that will *incha* Allah lead us to Allah, we should be very careful not to think too highly of ourselves lest we lose all the benefits of our good deeds. At heart we should be very humble. In fact we should learn to be the humblest of the humble and not be proud of our good deeds but rather feel ashamed of the evil deeds that we might have committed. The door through which we are being called is a narrow path. We should make ourselves thin in order to pass through it. I hope *incha* Allah all members of Jamaat Ahmadiyya Al Mouslemeen and all those who care to follow the teachings of Hazrat Masih Maood (as) will be able to pass through that door.

He says further:

“A slight mistake might destroy all the good achieved over a period of seventy long years. It is written of a holy man who dwelt in a mountain where no rain had fallen over a long period, that one day when rain fell over stones and rocks also, he felt that rain was needed by fields and gardens and that much of it which had fallen on stones and rocks had been wasted. It would have been of much greater benefit if it had fallen over cultivated fields. Thereupon God Almighty deprived him of all holiness. He became very sorrowful and sought help from another holy person and was told in the end that he had offended God because of his criticism. [Malfuzat, vol. VI, p. 57]

Some might think very lightly of this incident. But Hazrat Masih Maood as has thought it necessary to share it with us, there are some important lessons that we should learn from it.

He further says:

“Arrogance is of many types. It sometimes emerges through the eye when a person looks contemptuously upon another deeming himself his superior. Sometimes it emerges through the tongue, or through the head, or through hands and feet. In short, there are many sources of arrogance and a believer should avoid all of them. He should take care that no one of his limbs should smell of arrogance or manifest it in any way.”

My aim in presenting these extracts from the writings of Hazrat Masih Maood (as) is to help our youngsters especially, to think about this vice lest it takes hold of them and they be dubbed arrogant. As Hazrat Masih Maood (as) has rightly said, it is quite difficult to

get rid of this vice. We should always be convinced that Allah is the source of all that is good and He can give to whomsoever He pleases whatever He wishes. So if we have some merit, it is due to His Grace not necessarily in our efforts or our innate capabilities. We should learn to be humble and humiliate ourselves in front of Him and confess our sins to Him so that he might purify us in such a way that we are worthy in His Sight and not in the sight of others and there is no need for us to be important in the sight of others. We should learn to be content with what Allah knows about us. He knows everything whereas all others only know you partially. May Allah grant each one amongst us the wisdom to understand that it is useless to show any type of arrogance and may He forgive us if we have ever shown any. May He teach us to love the path that He has chosen which is the straight path. May we never take the path of those who disobey His commandments. May He open our heart to understand that by following his Commandments we will *incha* Allah get our salvation.