

by Imam Zafrullah Domun

Today I will read you some extracts from the Promised Messiah's conversations that he usually had with his followers especially after the prayers. His words are preserved in the volumes of "Malfoozaat" which are published in Urdu. Part of these has been published now in the form of a book entitled "So said the Promised Messiah". When I was young I used to read these extracts in a magazine that was published in both Urdu and English and which was entitled "Tehrik-e- Jadid". Its editor was a well known missionary whose name was Nasim Saifi. Anyhow now the book can be downloaded and read. The words have a very good effect on the heart. You feel as if the Promised Messiah is talking to you. So speaking about the importance of God-fearingness for an Ahmadi he said:

"The greatest worry for my followers should be for the Fear of God, whether they have it or not. A condition for the Fear of God is that those who have it should live humble lives. This is one aspect of the fear of God through which we have to combat the undue anger. In fact, to avoid anger is the last step on the ladder of those who recognize God well and who are Siddique, The Truthful.

It is the anger that produces pride and at times it is the pride that produces anger, for, the anger is displayed when one feels superior to others. I do not like that my followers should take one another as lower or higher, or that they should show pride by taking others to be inferior. Only God knows who is great or small. This kind of distinction (if made by the people) is a sort of insult which is based on hatred and it is feared that this hatred might germinate like a seed and then ruin the person. They are very courteous when they meet the big people but the fact is that big is he who attends to the poor in humility and consoles him, honours his word and does not utter anything that might offend the man. God says:

La tanabazoo bil-alqabi bi 'salismul-fosooqo ba 'dal-eemani Wa mallam yatub fo-olaika homuzzalimoon

Do not call one another with bad names; it is an evil act. He who offends someone with a bad name, will not pass out of this world, till he finds himself involved in it. Do not take your brothers as inferior; all of you drink from the same fountain. Who knows as to who will be lucky enough to drink more than others. Nobody can be honorable and great by the worldly

principles. Great in the sight of God is he who fears God more (Muttaqi) : *Inna akramakum indallahi atqaakum innallaha Alimun Khabir* (Malfoozat Vol. 1, p. 34)

Speaking about the sincerity of the Holy Prophet(saw) he said:

“Just look at the sincerity and loyalty of the Holy Prophet, sallallahu alaihi wa sallam. He faced every evil movement and underwent all sorts of hardships; but he did not mind. It was this sincerity and loyalty which attracted the grace of God who said: *innallaha wa malaa-e-katahoo yosalloona alannabiyyiya-ayyohallazeena aamanoo sallooalaihi wa sallimoo taslima*. That is, God the Almighty and all His angels send blessings for the Prophet; O ye who believe, you should pray for him for God's blessings on him.”

This verse shows that the actions of the Holy Prophet (saw) were such that God did not use any words for their appreciation. Of course God could do that, but He did not do it. It was because his deeds could not be brought into ordinary limitations. This kind of verse has not been revealed in respect of any other Prophet. So much of sincerity and loyalty were ingrained in his soul and so pleasing were his deeds in the sight of God, that God commanded the people to always (then and in the future) pray for him in gratitude to what he did for the world. If we look into the pages of history-before him as well as after-we cannot find anyone with the same kind of sincerity and loyalty. How much did Jesus Christ influence his followers (very little)? Everybody can understand how difficult it is to reform a single man, of evil ways; it is very hard to pull out the old habits. But the Holy Prophet Mohammad, sallallahu alaihi wa sallam, got thousands of people reformed-these people were worse than the animals; some of them did not make any (distinction between their mothers and sisters, as the animals also make no distinction (for their, sexual lust). They used to usurp the belongings of the orphans, and of the dead people etc. Some of them worshipped the stars, some were atheists, some of them worshipped the matter in different forms. What was the peninsula of Arabia ? It was inhabited by multiple-religions.

Of course the result was that the Holy Quran had to mention teachings on all aspects. Every false belief that is there in the world is disproved through these teachings.

It is the outcome of the great wisdom of God. Since this perfect Book (the Holy Quran) had to effect a complete reformation, it was essential that when it was revealed, there should have existed a complete malady at the place of

its revelation so that it could give prescription for every illness. This island (Arabia) had people with complete sickness who had all sorts of spiritual maladies which could ever be found then or in the future. It is for this reason that the Holy Quran is a perfect Sharia. When the other books were revealed neither there existed necessity nor the books contained complete and perfect teachings. (Malfoozat Vol. 1, p. 36)

Speaking about blindness he said :

“Blindness is of two kinds. One is physical blindness and the other is connected with the heart. As for the physical blindness it has no effect on the faith but the blindness of the heart does affect the faith. That is why it is very essential that one should constantly pray to God with great humility that He may grant him sincere spiritual realization and true insight and save him from the doubts that the Satan causes. There are many doubts that the Satan causes in the hearts. The most dangerous of them and which becomes a source of loss of this world as well as the next world-is connected with the Next world, for, a greater part of virtuous deeds and truthfulness, is linked, along with other factors with the belief in the Next world. When a man takes the Next world no more than stories then there can be no doubt about it that he has become unacceptable and he is lost to both the worlds.
(Malfoozat Vol. 1, p. 51)

He further said:

“Look at the Companions of the Holy Prophet, sallallahu alaihi wa sallam; is it because they were the lovers of luxurious lives that they won a victory against their opponents ? No, it was not so. Even .in the previous scriptures it is mentioned that these people would be the worshippers of God during the night and they would be fasting during the day. They spent their nights in the remembrance of God. The following verse of the Holy Quran describes their life in full details: *wa min ribaatil khaili turhiboona bihee aduwwatlahi wa aduwwakum* and *ya ayyohallazeena amanusbiroo wa saabiroo wa rabitoo*. You should keep your horses on the borders tied and in readiness so that your opponents may be frightened by this preparation of yours. O you who believe, you should be patient and you should be prepared.
The word *Ribaat* is used for the horses which are tied on the borders in readiness (for an attack). God the Almighty commands the believers to keep themselves in readiness to defend themselves against the attack of the enemy and this word *Ribaat* is used by Him to draw their attention that they have to be in perfect readiness.

There were two duties that had been assigned to them: to face the enemy and to struggle for the spiritual upliftment.

The lexicons tell us that Ribaah means one's self as well as the human heart. Here it is interesting to note that only such horses can prove useful as are well trained and well groomed. Nowadays they (the horses) are trained the same way as the children are trained-with great care. If they are not trained they would not prove useful in the least, rather they would become harmful and dangerous. It also indicates that the human beings (ribaah) should also be well educated and their capacities should be such as would follow the commands of God. For, if they are not like this, they would not prove useful on the battlefield-the battlefield where man has to confront the Satan who is his most deadly enemy. This battle is going on all the time.(Malfoozat Vol. 1, p. 52)

Speaking about the use of the pen and not the sword he said:

“You should understand it well that the need of the time is not the wielding of the sword; it is the pen that has to be used. The doubts that our opponents have expressed about Islam and the assaults that different sciences have made, have drawn my attention to the fact that equipped with the weapon of the pen, I should enter the battlefield and show them the miraculous bravery of Islam and its powers. I could never have been capable of entering this field, but it is the grace of God that has helped me and it really is a great Mercy for me that He likes a humble man like me to become a manifestation of the honour of this religion. Once I counted the objections that the opponents have raised against Islam and I think the number was no less than three thousand, and this number must have increased by now.

Let nobody think that Islam is so weak a religion that it can become the target of three thousand objections. It is not so. These objections have been raised by the people who lack understanding and who are ignorant. I should like to tell you that as I counted these objections I also pondered over them and have come to the conclusion that there are unique truths hidden under the cover of these objections these truths could not be sighted by them (the opponents) because of their lack of insight and in fact it does happen in the wisdom of God that wherever an objector stumbles, there lies a great treasure of truths and spiritual secrets. I have been commissioned to uncover these treasures and to wipe away the dirt of objections from the glittering jewels. God is very jealous of it; He wishes that the honour of the Holy Quran must be made pure and sacred by removing -every objection that the dirty minded people have slung on it.

(Malfoozat Vol. 1, p. 57)

Speaking about Science he said:

It is very essential that in order to serve religion you should acquire the knowledge of the worldly sciences as well-the latest ones, for that matter. And you should struggle for this purpose. At the same time, I should like to give a warning-and it is based on my personal experience-those who have striven to acquire one sided knowledge and that they do not have time and mind to spend some time with the spiritual people-nor do they have any light of spirituality in themselves-they have stumbled and gone far away from Islam. Instead of making these sciences subservient to Islam, they have tried in vain to make Islam subservient to these sciences and they have started feeling that they are the people responsible for the fulfilment of the needs of the religion.

But you should remember that the religion can be served only by such people as have divine light in them. The truth is that these sciences are being taught like the life of the Padres and in-the form of a philosophy. The result is that the one who tries to acquire these sciences, remains a devout Muslim for a short while-because of the good impression that he had about this religion-but later on he starts moving away from it. Then a time comes when he abandons all the rituals of Islam and gets himself cut off from it. Some of them who have acquired these sciences have become leaders of the nation but they do not understand the secret of this all important matter. The acquisition of these sciences can be useful only if one is very sincere and wishes to serve religion and has been in the company of somebody who has been granted divine wisdom. (Malfoozat Vol. 1, p. 66)

These words are here to make us reflect. May Allah help each one among us to understand and to put into practice.