

by Imam Zafrullah Domun

Speaking about the servants of Allah, Al Rahman, Allah says in the Holy Quran “ *Allazina yamshouna alal arze hawnaw wa iza khatabahomoul jaahelouna qalou salaama*” meaning “ they are those who walk on earth with humility. When the ignorant ones address them they say “salam”

As followers of the Holy Quran and as true Ahmadi Muslims we should do our best to cultivate humility in us and in our dealings with all those who are around us. Advising us on this matter , Hazrat Masih Maood(as) says:

“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 recognise 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 tanabbazoo bil-alqabi bi 'sa ismul-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 honourable and great by the worldly principles. Great in the sight of God is he who fears God more (*Muttaqi*).”

There are many instances in the life of the Holy Prophet Muhammad (saw) when he showed great humility. One such instance is as follows. The Holy Prophet was ill during his last days on earth. He addressed his companions and said: "If I have hurt anyone of you, even unknowingly, let him take his revenge now." The Companions were stunned and tears started rolling down their cheeks because the Mercy to the world could hurt no one in anyway. But one man stood up and, coming forward, said: "O Prophet of Allah, once I was hit with your elbow in my side and I want my revenge." The Companions were shocked and enraged on hearing these words. But the Holy Prophet, without hesitation, asked the man to take his revenge. He turned on one side and asked the man to hit him as he was hit. The man complained that he was without a shirt when he was hit. So the Holy Prophet asked his shirt to be raised to let the man hit that side with his elbow. The man came up to the Holy Prophet and with tears rolling down his eyes, kissed the bare body of the Holy Prophet." (Bukhari). There are many other incidents but in this one we see his humility and he did not want to meet His Lord in a state of having offended someone. We should also see to it that if we offend someone we should offer reparations.

Now we will read some verses of the Holy Quran about the good news that are promised to the *Muttaqi* according to Hazrat Masih Maood (as).

There is another promise of God made to the *Muttaqi* "*Lahomul Bushra fil-haya-tiddunya wa fil-aakhirati*

That is, those who are *Muttaqi* receive good news in this very world through dreams that come to pass. They even see visions and become the recipient of the revelations from God. They see the Angels, themselves being in the garb of the human beings. God says:

Innalla-zeena qaloo Rabbonallahohummas-taqamoo ta-ta-nazzalo alaihimul-Malaika-to

That is, those who say that Allah is our Lord and then they remain steadfast, the Angels descend on them.

These are the people who prove their steadfastness in the times of trials and therefore they can say that they have fulfilled the pledge they had made.

Trials, it must be remembered, are bound to come, as the following verse points out :

A-hasibannaso anyatrakoo anyaqooloo aamanna wa hum la-yuftanoon

Do the people think that they will be left off because they say that they have believed?

The Commentators say that descending of the angels refers to the time of death but they are very much mistaken in this view of theirs. It actually means that those who purify their hearts and keep themselves away from the dirt that is a barrier between man and God, get closer to the spirit of revelation and begin to receive the Word of God. At another place it is said about the *Muttaqi*:

Ala inna auliya-Allahi la khaufun alaihim wa la hum yahzagoon

That is, those who are the friends of God have nothing to worry about. He whose Guardian is God has no hardship to face: nobody who confronts them can harm them.

Again God says:

Wa abshiroo bil-Jannatillatee Kuntum too-a-doon

Be happy. for the Paradise that has been promised to you.”(Malfoozat Vol. 1, p .14)

The Promised Messiah said further:

“You must always keep this principle in view that the success that is achieved by a Believer makes him shy of it. He praises God for this Grace of His. That makes him move forward in the realm of spirituality and in the face of every trial he remains steadfast.

Apparently, the success of a Believer and that of a Disbeliever are similar to each other. But you should remember that the success of a disbeliever takes him onto the path of error while the success of a Believer opens the door of God's Bliss for him. The reason why the success of the Dis-believer leads him onto the path of error is that he does not turn to God; he makes his struggle, wisdom and capability, his God. On the other hand, the Believer turns to God and gets a closer relationship with Him. Thus every success enables him to

start a new affair with God-an affair of relationship. That begins a process of change in him. *Innallaha maallazeenattaqau* God is with the people who adopt righteousness. It should be remembered that the word *Taqwa* (god fearingness) appears in the Holy Quran many a time. In every place where this word occurs its interpretation and its significance is linked with the word that precedes it. Here the word *Ma-a* precedes it. Thus, it means that whoever gives preference to God is given preference by God and is guarded against every kind of humiliation in this world.

I very strongly believe that if a man wishes to be protected from all sorts of humiliations and hardships, he should adopt righteousness. If he does that, he will not feel short of anything.

In short, the success of a Believer takes him forward; he does not halt there-at one place.” (Malfoozat Vol. I, p. 149)

Speaking about the light of knowledge the Promised Messiah said:

“Just as God wishes that the people should fear Him He also wishes that they should acquire the Light of knowledge and through this Knowledge they should attain to the spiritual heights. The true knowledge does not only produce the right type of fear, it produces the will to worship God. There are some unfortunate people who get themselves busy in the acquisition of knowledge and thus go far away from the understanding of the Law of destiny. There are some others who believe in Destiny in such a way that they withdraw themselves from the acquisition of knowledge. But the Holy Quran has instructed men in both the ways and the instructions given by the Holy Quran are the most perfect. The Quran wishes the people to acquire the true knowledge because it creates the fear of God and the more a man advances in God-realization the more he begins to understand the Grandeur of God and the greater becomes his love for Him. It teaches the people to submit to the law of destiny, for, it produces trust in God and the man becomes fully aware of the significance of the resignation to the will of God which consequently gives him satisfaction and contentment; and that is the real aim and target of salvation. (Malfoozat Vol. I, p. 215)

Speaking about the need to cover the shortcomings of others he said

“One of the attributes of God is *Sattar*-the one who covers up the shortcomings of people; He sees the man committing sins but because of this attribute of His, covers up his sins till he goes beyond the bounds. So far as man is concerned, even when he has not observed the shortcoming of someone, he begins to shout and raises a hue and cry against him. The fact is that man is small hearted whereas God is Forbearing and Benevolent. *The unjust* does wrong to himself. At times he becomes too bold and that is because of his ignorance of God being Forbearing. At this juncture God's attribute of *Zoon-Intiqam* (the one who takes revenge) comes into operation and the man is caught for his boldness.

The Hindus say that God and going to extremes cannot reconcile. In other words God does not like anyone going to the extremes (in evil deeds). But of course, God is Merciful and Benevolent and if a man, even when he has committed a grave sin, asks forgiveness with a sincere heart and fervent prayers, He does show Mercy to him.

That being the case just as God overlooks our shortcomings and does not catch us immediately nor does He humiliate us, we also should not be quick in talking about others in respect of things that might cause them humiliation.” (Malfoozat Vol. 1, p. 298) Although I know that the ability to do good deeds is a gradual process, there is no doubt that unless faith is strong nothing can be done. The stronger the faith, the better are the virtuous deeds; so much so that if this strength of faith gets the opportunity of full development the person would reach the stage of martyrdom, for in that case nothing would stand in his way and he would not mind sacrificing his life.”

Speaking about the coming of prophets he said :

“I have said it many a time and its repetition here would not be out of place that the appearance of the prophets and especially that of the Holy Prophet, *sallallahu alaihi wa sallam*, and the revelation of the Holy Quran have an aim. Whoever says that this act of God is aimless, displays disrespect and impudence, for, it does not behove God to do things without any aim. Let it be known that the aim of God in revealing the Holy Quran and sending the Holy Prophet to the world is that a great Sign of the Mercy should be shown to the world. God says:

Wa ma arsalnaaka illa Rahmatallil-aalamin

We have not sent you but as a Mercy for the worlds. The aim of the revelation of the Holy Quran is stated in the words: *Hudallil-Muttaqeen* (Guidance for the God-fearing people).

These aims are so good that nothing like them can be found anywhere. God has willed it that all the excellences that various prophets had severally, be combined together in the person of the Holy Prophet, *sallallahu alaihi wa sallam*. Likewise all the eternal truths that were to be found in all the scriptures be collected in the Holy Quran. Also the good points that the followers of other prophets had individually should be given collectively to the followers of the Holy Prophet, *sallallahu alaihi wa sallam*. It is the will of God that we should inherit all these excellences. Here, this also should be kept in mind that just as the excellences that He wants us to inherit are great so also He has granted us talents, for, if He had not given us such talents we would not have been able to inculcate these excellences in our persons. (Malfoozat Vol. I, p. 326)

May Allah help each one amongst us to understand better and to do better. Ameen.