

by Imam Zafrullah Domun

Incha Allah, today, as well we will continue reading from the writings of the Promised Messiah, Hazrat Mirza Ghulam Ahmad (as). I do not know how many of our members are making it their routine to read the writings of the Promised Messiah every day or a few times per week. But from my personal experience and those who have been sincere in following the path traced by the Promised Messiah, I can say that his sayings and writings can make a tremendous contribution in anybody's personal improvement plan. May Allah help each one amongst us to recognize the value of what Hazrat Masih Maood (as) has taught us. I will read the first extract about *doah* (supplications). He said:

“Now, for the benefit of the general public, I will briefly set out the facts about the acceptance of prayer. Let it be clear that this subject is part of the larger subject of prayer, and it is a matter of principle that one who is not conversant with the fundamentals of a subject is bound to be mistaken and deceived in understanding its branches..... Prayer, in essence, means a relationship of mutual attraction between a righteous person and his Lord. This means that God's grace first draws a person towards Himself, and then, through the magnetism of the person's sincerity, God draws closer to him. In the state of prayer this relationship reaches a point where it manifests wonderful qualities. When a man in grave difficulty falls down in prayer with perfect certainty, perfect hope, perfect fidelity, and perfect resolve; and when he becomes perfectly alert and advances far into the field of self-annihilation, tearing aside all veils of heedlessness, lo and behold, he finds before him the Divine threshold, and he perceives that God has no associate. His soul then prostrates itself at the Divine threshold and the power of attraction that is invested in him draws the bounties of God Almighty towards him. It is then that the Glorious God attends to the fulfilment of the desired objective, and casts the effect of the prayer on all the preliminary means, which, in turn, produce the means that are essential for the achievement of the objective. For example, if the prayer is for rain and it is accepted, all the natural means which are necessary for causing rain are created as a result of the prayer. If the prayer is for famine, the All-Powerful One creates the opposite means. And this is why the eminent recipients of revelation and men of perfection have proven with their extraordinary experiences that the prayers of a perfect one are endowed with a power of creation. That is to say, under Divine command, prayer influences the lower and higher strata of the world and sways the elements, heavenly bodies, and hearts of men towards the desired objective. There is no shortage of such examples in Divine scriptures. In fact, some kinds of miracles are also the result of the acceptance of prayer. Prayer is the source of the thousands of miracles shown by Prophets as well as the marvels that have been displayed by the saints to this day. And, more often than not, it is through prayers that the supernatural signs of Divine Omnipotence are manifested. Have

you any notion what was the strange event that occurred in the wasteland of Arabia when hundreds of thousands of the dead were revived within a few days, and those who had been misguided through generations exhibited Divine complexion, and those who were blind began to see, and those who had been dumb began to utter words of Divine wisdom, and the world underwent a revolution which no eye had seen before and no ear had heard of. Do you know how all this came about? It was the supplications during dark nights of one who had lost himself in God which caused a revolution in the world and showed such wonders as could never have been expected from that Unlettered and Helpless one [the Holy Prophet(saw)].

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ وَآلِهِ بِعَدَدِ هَمِّهِ وَعَجْمِهِ  
وَ حُزْنِهِ لِهَيْدِهِ الْأُمَّةِ وَأَنْزِلْ عَلَيْهِ أَنْوَارَ رَحْمَتِكَ إِلَى الْأَبَدِ

*Send down Thy blessings and peace, O Allah, on him and his people according to the amount of pain and anguish he felt for his umma and pour down upon him the light of Thy mercy forever. [Blessings of Prayers P28-29]*

Since soliciting Allah for our needs should be a daily feature of our life, I have repeated this extract here so that we may all reflect upon it and try our best to develop within ourselves the habit and the desire to call on Allah as much as we can. May Allah help each one amongst to know the value of soliciting Allah's help through prayers and may we all be amongst those in whom this habit is most prominent insha Allah.

For our prayers to be accepted Hazrat Masih Maood (as) quotes Hazrat Sayyad Abdul Qadir Jilani (ra) as saying:

“That is to say, if you desire to become an accepted one of God, then believe with utmost certainty and understand that your hands, your feet, your tongue, your eyes, and your whole being, and all its organs, are like idols in your way, and all other creation is similarly an idol barring your path. Your children, your wife, the worldly objectives you wish to achieve, worldly riches, worldly honour and prestige, every worldly hope and fear, your reliance or trust in anyone or anything, your fear of being harmed by anyone, all these are idols in your way. So, do not become subservient to any of these idols, and do not lose your way in pursuit of them. That is, have recourse to them within the bounds of the shariah and the way of the righteous. If you succeed in this you will become [precious as] the red brimstone and your status will be raised beyond people's imagination, and God shall make you heir to His Prophets and Messengers (as), which means that all their knowledge, wisdom and blessings, which had disappeared into obscurity and oblivion, will be granted afresh to you, and you will reach the highest level of sainthood, and none after you shall be able to rise higher.

Your prayers, your fortified resolve, and your blessings will relieve people of their anguish; the famine-stricken will be granted rain and crops will grow; the affliction and anguish of every low and high, and even the troubles of kings shall be alleviated through

your attention and prayers; the Hand of Providence shall be with you, whichever direction it takes you will be guided in the same way; the Eternal Voice will beckon you to itself, which means that whatever flows from your tongue will be from God and it will be blessed; and you will be made a successor to all the righteous servants of Allah who were granted knowledge before you; a kind of power of creation will be bestowed on you, i.e., your attention and your prayer will exercise control in the world; if you then wish to turn the existing into non-existing, and vice versa, it will come to pass; extraordinary and miraculous things will take place at your hand; Divine secrets shall be revealed to you and you shall be given understanding of subtle and profound matters of Divine knowledge, of which you are considered to be worthy and deserving.”(**Blessings of Prayer Footnote P37-38**).

Now we will read something about initiation, repentance. The Promised Messiah (as) said:

“One should try to find out what he is going to gain from the *Bai'at* and why it is necessary to enter into its pledge. Unless one knows what the advantage of a certain thing is and the value it possesses, one cannot appreciate it. It is just as there are various kinds of articles in the house: money-big and small coins-and wood etc. Everything is placed where it belongs, that is, everything will be cared for and looked after according to its value. Small coins will not receive the same care as the big ones. As for the pieces of wood, they will be thrown in a corner. In short, whatever will be a cause of bigger loss will be cared for more than other things. '

The most important point in *Bai'at* is *Tauba* (repentance) which means turning back. It indicates that condition in which man is closely connected with sin, and it is as if sins are the homeland and he is living in this habitation. *Tauba* means that he is now leaving this homeland. Turning back (*Raju'*) means to adopt piety (to become pious). Leaving one's homeland is indeed a hard thing to do, and it entails thousands of hardships. When a man leaves his home, he feels it very much, then how much more one must be feeling while leaving one's homeland. He leaves everything, his household belongings, his streets and his neighbors and bazaars and goes to another country. He does not come back to his old homeland. This is *TAUBA*. When a man is a sinner, his friends are different from those who are going to be his friends when he adopts *Taqwa* (fear of God). The mystics have termed this change as 'death'. (Malfoozat Vol. 1, p. 2)

“It is mentioned in the Traditions of the Holy Prophet, *sallallahu alaihi wa sallam*, that if a man asks for the forgiveness of his sins with fervent prayers, he is ultimately told that he has been forgiven and from then on, he might do whatever he likes. Of course, this means that his heart has been changed and he would find an aversion for sin... This man who has been forgiven his sins, will not like to commit sins any more. The Muslims, by nature, hate pork, although there are many other undesirable things that they do quite

freely. In this, we have a lesson that God has given us hatred for evil things as a symbol (so that we can hate the other evils also).

He who is committing sins and thinks that he has gone too far in it, should not desist from praying to God for the forgiveness of his sins. Prayer is like an elixir. If he continues praying, he will find that sin has become undesirable to him (he has started hating sin). The people who commit sins and then do not turn to God for the forgiveness of their sins, ultimately reject the prophets and their spiritual influences.

This is the truth about repentance and it also makes clear why it forms a part of the Initiation. The fact is that man is engrossed in negligence. When he gets himself initiated at the hands of the one whom God has granted a change, he is, as 'if, grafted and thus changes himself altogether. He begins to be blessed and becomes enlightened (he receives the blessings and the enlightenment that is possessed by the one at whose hands he has initiated). Of course, the most important condition is that the link between the two of them should be very sincere; he should not be like a dry branch. He should be like the branch that can germinate grafting. The more man will be sincere the more he will benefit from this link". (*Malfoozat* Vol. 1, p .4)

Hazrat Masih Maood (as) has left us many spiritual treasures. We should do our best to profit by them lest later on we regret how heedlessly we have spent our days in pursuit of only the world and failed to know where the abode of eternity really is. When we read these writings, the Holy Quran and the hadith of the Holy Prophet Mohammad (saw) we are infused with a desire to walk the path that will incha Allah lead us to Allah. May Allah grant to each one amongst us such an opportunity and may we all grab it and make the best of it incha Allah. Ameen.