

by Imam Zafrullah Domun

Today *incha Allah* I will share with you some extracts which might help each one amongst us to think more about our purpose in life and how far are we doing our best to meet that purpose. As we go along, I will briefly comment on these extracts. The straight path is not an easy path to follow. We will never be able to follow it just by the force of our will because despite our good intentions, the flesh will always remain weak. Without prayers beseeching Allah's Help we will not succeed. From Kishti Nuh, the Promised Messiah tells us:

“Do not fear the curses the world might heap on you for they melt in the air like smoke and they cannot turn day into night. What you should be afraid of is the curse that comes from God, which totally uproots from both the worlds those on whom it falls.....”

We have read this extract on several occasions. It helps us understand that what people think of you does not matter at all if deep inside you are convinced that you are good and doing your best to do good. The criterion to use on our own self is what Allah thinks of us; what is our stand in His Eyes. Despite our best intentions and best actions, we will notice that we feel inadequate, we are still far from our ideal behaviour. It is this feeling that motivates us to redouble our efforts and try to be as spotless as we should be so that Allah might be pleased with us. The key to achieve real status in the eyes of Allah is to keep praying “*Iyyaka na'bodo wa iyaka nasta'eene*” (Thee alone do we worship and from thee alone do we seek help) with great fervor and with a feeling of utter helplessness. That is why the Promised Messiah (as) has asked us to keep repeating these words when we are praying alone while feeling the Presence of Allah and knowing full well that He knows our innermost thought and the sincerity of our heart. He says further:

“You cannot save yourselves with hypocrisy and pretense, because the God Who is your Lord can see to the innermost depths of your being. How, then, can you hope to deceive Him? Therefore, straighten yourself and cleanse yourself, to become pure and precious, without a particle of dross anywhere in your being, for if there be any such, it will take away your light.”

Allah knows well how true to His *Deen* we are. He is well aware of how sinful we are and how much do we repent every day. We will never stop saying that

each one amongst us should try to be aware of our faults and sins and strive to get rid of them. To “become pure and precious”, we need to develop the practice of daily engaging in saying *astaghfaar* i.e seeking forgiveness from Allah at least one hundred times a day. We should not say or believe that if we have some faults it does not matter. In fact, it does matter and it is our responsibility to eliminate these faults from our own selves. We can pray in our own words to have these character faults removed or we can use the words of the beloved of Allah who have gone before us. One such prayer is what Hazrat Masih Maood (as) has taught us “ *rabbi azhib annir rijsa wa tahhirni tathira*” which we translate as “O my Lord remove all impurities from me and purify me completely.” These words can easily be committed to memory and repeated in *sajdas* or *Qiyam*. The Promised Messiah (as) continues:

“And if in any corner of your heart there be pride, empty pretense, hypocrisy, vanity, love of self, or laziness of disposition, you do not amount to anything acceptable in the sight of the Lord. Take care on the basis of a thing or two, which you think you have accomplished, you do not fall into the delusion that you have done all that needed to be done; for God desires that your entire life, your whole being, should undergo a deep and thorough revolution. Indeed, He demands from you that you accept a death, after which He would give you another life.”

Examining ourselves daily to find where we might have slipped should be an exercise that we should engage in because it helps us to know where we have done good deeds and where we have done bad ones. If we do a good deed, we should just hope that Allah accepts it from us because we did it only to please Him and for no other reason. However, if we commit a sin, we should regret it and if possible try to repair it and recite *astaaghfaar* with the hope that it will be forgiven. The Promised Messiah (as) says further:

“Immediately compose all your differences and make peace among yourselves: forgive the transgressions of your brothers for indeed he is evil who is not willing to make peace with his brother.”

Here also we see that, as a guide, the Promised Messiah (as) teaches us the essence of how people should live together, especially within a Jamaat. We should not think too much of ourselves and we should always be ready to forgive our brother or sister who might have harmed us through their words or actions. This state of mind should become a part and parcel of who we are if we really want Allah to forgive us and admit us amongst His Sincere Servants.

If we want Allah to forgive our shortcomings, we need to learn to forgive others theirs.

In previous books, we can read quite interesting extracts which depict the relationship that we should cultivate with the life of this world. I have read such an extract which I want to share with you. It says:

“Wahab Ibn Munbih reported that the disciples asked Jesus, son of Mary, upon both of whom be peace: "It is said that God's deputies are not subject to fear nor shall they grieve; tell us something about them, who are they?" Jesus, replied:

"They are those who look deep into the earth when others look at the surface. They observe what is hidden when others are attracted to the passing pleasures, and they focus on the consequences of this world, when others seek its immediate profits. They let die in them what may shame them, and they renounce what will ultimately leave them. They are satisfied with little and the bare necessities from this world, and they do not even waste their time in discussing what is ephemeral. What comes to them as lawful they renounce, and the success that may cross their path they turn down. When their desire for this world dies in their hearts, they do not renew it. They use their determination and will to sustain their true comfort in the abode of the hereafter instead. They have sold the pleasure and comfort of this world for the price of their comfort in the hereafter. They sold what is ephemeral, and for such a meager price, they bought what is eternal, and subsequently, they became the truly happy ones. They look at the people who love this world and see them as dead and toiling in-between one calamity after another. They recall death and renounce the idea of occupying themselves with this life. They truly love Almighty Allah. They love to speak of Him, and to constantly invoke His remembrance. They walk by His light, and they invite and allow others to walk by it as well. In fact, they are a true wonder, and they know the True Wonder. Allah's glorious Book is proclaimed through them, they establish it, and live by it. The magnificent revealed Book speaks through them, and with it they speak. Through them the glorious Book becomes known and they will live by it. They consider their trials as a vehicle for advancement despite the extreme sufferings they may endure. They find no peace except in what they seek, and they fear nothing except what should concern them most.

Such are the true believers, and such are God's deputies (*awliyyaa*). They are protected from looking at this abject world with arrogance, and they observe

the work of their Beloved with contemplation and heedfulness.” (**The beauty of the righteous and the ranks of the elite**)

The next extract which I will read from the abovenamed book is indeed very interesting. Please listen carefully. It says:

“Ibn 'Abbas, God be pleased with him, once said: "When God Almighty commissioned Moses and Aaron to go to Pharaoh, He said to them: 'Be not deceived by the garment with which I dressed him, for I control his destiny, and he cannot utter a word or blink without My will. Be not deceived by the comfort and pleasures of the world he dwells in, for these are the lot of the ornate and the luxury of the opulent ones. If it were My will, I can surely dress you with ornaments from the world, and which Pharaoh will certainly recognize his inability to muster. It is not because you are not worthy of it, rather it is because I have dressed you with your share of honor and exaltedness besides which the world becomes insignificant. I protect My deputies in this world just like a shepherd drives his flock away from dangerous fields. I drive them away from its pleasures just like a shepherd prevents his flock from eating contaminated or poisonous grass. I want thus to illuminate their stations and cleanse their hearts. The countenance of My deputy carries his signs and the reason for his true happiness. You also must know that whosoever persecutes any of my deputies or causes them fear, has indeed declared war on Me, and he shall meet with My ultimate wrath on the Day of Resurrection."

In another extract we read about Allah’s concern for His Friends. It says:

“Wahab bin Munbih narrates that God Almighty also said to Moses and Aaron: "You also must know that My servants cannot wear a garment which has more significance than the garment of asceticism and renouncing the world, for it is the cloak of the pious ones. By it, their peacefulness and piety can be identified. The marks of their prostration show on their faces. Such are My true servants. If you encounter them, lower your wings to them, and speak humbly to them. You also must know that whosoever persecutes any of my deputies or causes them fear, has indeed declared war on Me, and thus, he has invited Me to bring about his destruction, for I hasten first to help My deputies, and I have assigned such responsibility to no one but Me."

The book from which I have taken these extracts is quite well known. This quest for Allah is a sacred tradition in Islam. We should all try our best to know more of Allah and to try to connect with Him. This is what Hazrat Mohammad (saw) has taught us. This is how thousands of Friends of Allah

have lived their life. This is what Hazrat Masih Maood (as) came to teach us. And today, by Allah's Grace, members of Jamaat Ahmadiyya Al Mouslemeen are trying to practice and keep alive the traditions that we have received. May Allah accept our humble efforts and may He never allow the world to deceive us and may we never lose our ultimate objective in view. May everyday that we live be a means to achieving our ultimate objective by His Grace, *Incha Allah*.