

by Imam Zafrullah Domun

Today we will continue talking about the second volume of the Malfuzaat of Hazrat Ahmad (as). Listen carefully to the pearls of wisdom that flowed from the mouth of Hazrat Ahmad (as) on one occasion when he was speaking about the blessings that an Ahmadi Muslim should try to achieve. He starts from the very simple prayer that we all read in our daily prayers “*Iyyaka na'bodo wa iyyaka nasta'ine. Ihdenas siratal moustaqeem siratal lazina an'amta alayhim*” meaning, as you all know “Thee alone do we worship and from Thee alone do we seek help. Guide us on the straight path, the path of those whom you have favoured with your blessings”. He then said:

“Our community ought to pay special attention in this regard, for in establishing this community, the very desire of Allah the Exalted is to prepare a community like the one assembled by the Holy Prophet, peace and blessings of Allah be upon him, so that in the latter days, this community may serve as a testament to the truthfulness and greatness of the Holy Quran and the Holy Prophet, peace and blessings of Allah be upon him.”(p72)

From this small extract, we can understand the real purpose for the creation of Jamaat Ahmadiyya. Members of this Jamaat are expected to lead their life in such a way that they become living proofs of the truthfulness and greatness of the Holy Quran and the Holy Prophet Muhammad (saw). At this point I suggest that each one amongst us should keep wondering how far we are striving for this noble purpose. Of course, it is not a purpose that we can achieve by our own means because we are very weak people. However, this objective is within reach when we rely upon Allah and do our best to follow all his teachings with full sincerity.

The Promised Messiah (as) continues:

“From among the excellences that are conferred upon those who receive the bounty of God, foremost is the excellence of prophethood, which sits at the loftiest of ranks. I regret that I am unable to find the words with which to expound the deeper reality of this excellence. It is a matter of principle that when something grows in rank, words become all the more insufficient to describe it.

And then, prophethood is a station that is the most supreme rank or level that any person can attain. How then can it be described? I can say, only briefly and inadequately, that when a human being abandons his base life, and separates himself from this world just as a snake sloughs off its skin, the state of such a person becomes transformed. Such a one apparently walks about on the same earth, eats and drinks, and is subject to the law of nature, as are others, but despite all this, he is detached from this world; he continues to advance and progress until he finally reaches the point known as prophethood, where he converses with God Almighty. This converse begins when the person in question separates himself from his own inner self and its relations, until ultimately forging a relationship

with Allah the Exalted alone, after which it is with Him alone that the individual converses.”

He continues:

“The state of human beings is such that they can never remain idle or static, and the inner self cannot remain without engaging in some form of speech. If there is no one else with whom to converse, man will begin to speak with his own self or with Satan. On certain occasions, people will observe an individual to be completely silent, but actually they are not quiet—such people will be engaged in a string of conversation with their inner self, and at times this exchange will go on for an extended period of time. This exchange is lengthened due to its satanic and shameless nature. This continuous ‘speech’ as it were, is either in the form of transgression conceptualized in the mind, or in the form of indecent and inappropriate desires. It is impossible for one to free oneself of this until one abandons this base life. Also bear in mind that if an individual does not entertain this stream of desires and fancies for long, and if they arise in the heart as minor thoughts which quickly dissipate, then these will be forgiven. Sin is when an individual allows this chain of ideas to continue for an extended period of time and becomes firm upon them, and it is for this that they will be held accountable. When man repels these fancies, which arise in the heart and does not allow them to continue for long, there is no doubt that they are worthy of being forgiven. However, when a person feels pleasure in their extended continuation and goes on increasing them, a person becomes accountable for these thoughts, because he begins to cling to them firmly. As I have mentioned earlier, bear well in mind that ‘converse with the inner self’ is of two kinds. At times it is satanic and spills over into the realm of imagined transgression and impiety, and spirals into an extended string of desires.

So long as an individual is entangled in these two trains of thought, he cannot be free from satanic influence; he may suffer harm and it is possible that Satan may wound him. Let us take the example of a person who contrives a plan to kill someone because he feels that he is an obstruction in the way of his goal and purpose. Perhaps one may think that since a certain person has disrespected me, I will seek revenge by dishonoring him in return. A person who plots in this manner and remains drowned in such serpentine thoughts is diseased and suffers from a dangerous state. Such a one does not realise how he is harming his own soul, and damaging his own morals and spiritual powers. One should always refrain from such thoughts. Whenever a chain of immoral thoughts begin to arise, endeavour to repel them immediately. Seek forgiveness from God; seek God’s help and support by reciting *la hawl wa la quwwata illa billahil aliyilAzim* which means (*There is no power and no strength except with Allah the High and the Great*) ; engage yourself in reciting the Book of God Almighty and realise that there is no benefit to be had in entertaining immoral thoughts; there is only harm and ruin. Even if an enemy of yours meets his death, so what? And if he remains alive, then what? To cause benefit or harm lies within the power and control of God Almighty. No human being can cause harm to another. Sa’di has written an anecdote in his *Gulistan* that someone brought the good news to Nusherwan that a certain enemy of his had been killed, and that his country and fortress had been taken over by Nusherwan’s forces. Nusherwan gave a marvellous response:

مرا بمرگ عدو جائے شادمانی نیست

کہ زندگانی ما نیز جاودانی نیست

*The death of my enemy brings me no joy;*

*for even our own life is not forever.*

A person ought to reflect, what benefit and happiness can be reaped from such schemes and conspiracies? This train of thought is extremely dangerous and its cure is repentance, seeking forgiveness from God, reciting *la hawla wa la quwwata illa billah* (*There is no power and no strength except with Allah*), and studying the Book of God. When a person is idle and inactive, this immoral mindset prevails for a very long period of time.

The second form of converse with the inner self is to prolong the string of one's yearnings. This train of thought encourages inappropriate desires, and this gives rise to the ailments known as greed, jealousy and selfishness. Therefore, as soon as this way of thinking begins, put an end to it immediately. These two categories of converse with the inner self which I have mentioned ultimately destroy a person. However, a Prophet is pure from this form of discourse." (p75)

I think each one amongst us might have experienced this kind of converse that goes on in our mind. If you think about it you will notice that our mind is never at rest. It is always thinking of something. Try to experience this in order to be convinced of what is being said. Then in our journey to Allah we learn to control it by shifting its focus on Allah or on something good. If we train ourselves to concentrate on each word that we pronounce in our daily prayers we would be going a long way towards this control of our mind. Hazrat Masih Maood (as) teaches us that we should have recourse to the recitation of *la hawla wa la quwwata illa billah* (*There is no power and no strength except with Allah*). We should put this in practice and note what happens and you will notice how powerful these words are in curbing satanic tendencies.

Speaking about the reality of the station of prophethood, the Promised Messiah (as) said:

"What is prophethood? It is a God-given gift. If it were a station that could be earned, everyone would become a Prophet. The very nature of the Prophets is such that they do not fall prey to an inappropriate chain of discourse—they do not engage in this 'converse with the inner self' that I have just mentioned. Other people, however, take on a state where they become so engrossed in these exchanges that they lose sight of God altogether. Prophets, on the other hand, are free from this and they are so lost in God, and so absorbed in discourse and converse with Him, that their hearts and minds do not have the capacity or space to entertain such a series of thoughts. In fact, all that is left within them is the channel for discourse with God. As this is all that remains in them, God converses with them and they often speak to God. In solitude and in a state of inactivity, when a string of ill thoughts arises in an ordinary human being, if a Prophet is observed in a similar state of solitude and apparent inactivity, one may perhaps think out of misjudgment and a lack of knowledge that this individual is probably not engaged in converse with God. However, this is not the case. A Prophet converses with God at all times saying: 'O God! I love You

and seek Your pleasure. Shower me with such grace that I may reach the point and station, which is the station of Your pleasure. Grant me the ability to perform such deeds which are pleasing in Your estimation. Open the eyes of the people so that they recognise You and fall at Your threshold.’ These are the thoughts and yearnings of a Prophet, and he is so absorbed and lost in them that others cannot understand them. A Prophet constantly remains engaged in these thoughts with pleasure and then reaches a state where his heart melts; then his soul begins to flow forth and falls at the threshold of God with full force and vigour and proclaims: “*Anta Rabbi Anta Rabbi*” meaning “You are my Lord! You are my Lord!”

It is then that the grace and mercy of Allah Almighty surges forth, and God addresses him and responds to him with His converse. This is a most exquisite phenomenon which not all people can understand and the pleasure that is derived in this cannot be described in words. Hence, a Prophet knocks at the gate of divine providence (*rububiyyat*) again and again like one who thirsts for water, and it is here that he finds comfort and pleasure. Such a one lives in the world but is not of the world. He does not desire anything of the world, but the world serves him, and God Almighty places the world before his feet.” (P76)

We will stop here for today. Incha Allah we will continue next time. However, we should all bear this well in mind that as members of Jamaat Ahmadiyya we are each expected to embark on the path to know our Lord and it is our bounded duty to do our best to succeed in this endeavour by submitting ourselves completely to Allah. May Allah facilitate this task for each one among us. Ameen.