

by Imam Zafrullah Domun

We will continue today *incha Allah* with the address that Hazrat Masih Maood (as) delivered on 26 December 1903 in Qadian in front of his followers. He said:

“*Salat* [performed by a Muslim] can only be considered to be a true *Salat* when there is a true and pure relationship with God— when one becomes so immersed in the pleasure and obedience of God that one gives precedence to faith over all worldly matters, to the extent of being prepared to sacrifice even one’s life in the path of God. It is only when such a state is inculcated within a person that his *Salat* can be considered to be sincere and true. Until such a truthful state develops within a person and until he manifests [signs of] a true and sincere loyalty, his *Salat* and other deeds are without any effect.

There are many people who are considered to be believers and to be truthful but in the heavens they are considered to be non-believers. A true believer who is truthful in every way is he who is considered to be a truthful person in the heavens even if it is the case that such a person is considered to be a *Kafir* or a non-believer by the world. However, attaining such a state of true belief and complete truthfulness and manifesting signs of total and sincere loyalty to God is a difficult task indeed. It is the case that when a person acquires a deeply sincere and true belief [in God] there are manifested many signs of such a state.

The distinguishing signs of true believers as described in the Holy Qur’an are all to be found in the people who are true believers. Among such distinguishing signs is the great sign of becoming distanced from the material world. Just as a snake comes out of its old skin, so when a person ‘tramples’ the material world under foot and becomes separated from it and ‘comes out’ of the ‘covering’ of his self-importance and selfish desires. Such

a person becomes a believer and there are to be found in him signs of complete faith. Hence, God Almighty states:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

“Verily, Allah is with those who are righteous and those who do good.”
(Ch.16, V.129)

That is, without doubt, God is with those who adopt *Taqwah*, that is, righteousness and with those who do even greater deeds than *Taqwah*, that is they are beneficent [being eager to do good and serve mankind]. The meaning of *Taqwah* is to abstain from wrongdoing in such a manner that even the very fine lines around it are not crossed. Remember, however, that goodness is not that a person should consider himself to be ‘good’ because he has not usurped another’s rights or stolen another person’s property or that he has abstained from adultery. A truly righteous person would find such a description of ‘goodness’ to be laughable because if a person committed any of the above deeds, he would face punishment [by society]. Hence, such acts are not acts of goodness of a kind that would find appreciation by those who have true knowledge of God. On the contrary, a truly good deed is one where a person is of service to mankind and manifests complete loyalty and truthfulness in the path of God, being prepared to give up even his life in this path. That is why it has been stated (in the Holy Qur’an):

Verily, Allah is with those who are righteous and those who do good. (Ch.16, V.129) That is, God is with those who abstain from bad acts and also do good deeds. Remember this point well that the mere abstention from bad deeds is not in itself worthy of being considered an outstanding act unless there are also present good deeds. There are many who have never committed adultery or murder, nor indulged in theft or robbery, but despite all this they do not perform any acts manifesting true loyalty to God nor do they serve mankind in any way. Such people, therefore, have not performed any good deeds at all. It would be an ignorant person indeed who would

present such things and enumerate such people among the righteous because such acts [as theft, murder and adultery are generally accepted to be bad and] constitute evil behaviour. It is the case that merely abstaining from these will not lead a person to enter the fold of those who are the ‘friends of God’. It is the practice of God that those who indulge in evil behaviour, those who steal, who are dishonest and those who take bribes, all such people will meet their punishment in this very world— such a one does not die until he has received his punishment.

Remember, therefore, that the mere abstention from major ills does not constitute goodness. *Taqwah* [righteousness] is a lower stage. Its example is like the container that is cleaned thoroughly in order that the best kind of food may be placed within it. If, however, it were the case that the container is cleaned thoroughly but no food is in fact placed within, would this satisfy one’s hunger? Certainly not! The same applies in the case of *Taqwah*.

What is *Taqwah*? It is merely that which cleanses the vessel that contains *Nafse-Ammarah*, [that is ‘the self that incites to evil’]. There are three types of the self [or soul]: *Nafse - Ammarah*, [that is, the ‘self that incites to evil’, the *Nafse - Lawwama*, [the ‘self-accusing spirit] and *Nafse - Mut mainnah*,’ and the ‘spirit at rest’]. There is yet another type of self and that is *Nafse Zakiyyah* [the ‘naturally pure self’] but this exists in the state of childhood when the concept of sin does not apply. Hence, apart from the *Nafse - Zakiyyah*, there have been mentioned only the three types of the ‘self’ which are applicable in adulthood. *Nafse- Ammarah* is that state when a person is slave to the self and Satan and follows the desires of the self. Whatever the self commands, the person obeys just as a slave is eager to fulfil the commands of its master. If it commands him to commit murder, he murders; if it commands him to commit adultery, he commits adultery; if it commands him to commit theft, he steals and robs. In short, whatever is commanded by the self, he is ready to fulfil. Whatever evil deeds or bad acts he is asked to perform, he performs these. This is the state of *Nafse - Ammarah*, the ‘self that incites to evil’.

After the state of *Nafse - Ammarah* comes the state of *Nafse - Lawwama* or the ‘self-accusing spirit’. This is the condition in which a person is not yet completely free of sin but he blames and accuses himself and is occupied in the effort of trying and finding ways and means of ridding himself of sin. Those who are in this state, that is, in the state of *NafseLawwamma*, are in a state of battle as they are continually fighting a war with Satan and with their own self. Sometimes it happens that they win and sometimes the self [that incites to evil] – at times the self-overpowers and at other times they overpower the self and subdue it. Such people progress further than those in the state of *Nafse-Ammarah*. There is no difference between *Nafse - Ammarah* and other beasts. Just as a dog or a cat falls upon a container if it is without cover, unaware of the fact as to whether they have a right to it or not, so a person who is enslaved by the self that incites to evil indulges in whatever evil he has the opportunity to commit and he is ever ready to do so. If, for example, he finds some coins lying in his path, he will rush to pick them up and will not consider whether he has a right to take them or not. This is not, however, the case with a person under the rule of the self-accusing spirit, or *Nafse Lawwamah* – such a person is in a state of war in which sometimes he is victorious and at other times the self. There is not yet complete victory which is the condition of the third state, *Nafse - Mutmainnah*. In this state there is an end to all battles and there is a complete victory hence the name *NafseMutmainnah* which means the achievement of complete satisfaction and peace. At this stage, a person acquires a true belief in God and he believes in the existence of God with complete certainty. The state of *NafseMutmainnah* brings with it strength of belief that has reached its ultimate limits because complete satisfaction and assurance is only granted when there is a complete belief in God.

Understand this certainty that the real root of all piety and all goodness is the belief in God. The weaker the belief in God, the weaker will be the performance of good deeds – there will be found sluggishness in carrying out acts of goodness. However, when the belief in God is strong and a person

believes with complete certainty in all the perfect attributes of God, a strange kind of change comes over the actions of such a person. The one who truly believes in God cannot be capable of committing sins because this belief severs the sinful capacity of the self and it cuts off the ‘limbs’ of the capacity of sin. Would a person who has lost his eyes be able to cast a lustful glance— would such a person have the capacity to commit sins associated with eyes? Similarly, if the hands of a person were to be severed, how would such a person commit any sins associated with this limb? The person who is in the state of *Nafse-Mutmainnah* finds himself in exactly the same situation [in that he is spiritually rendered incapable of committing sins]. T h e *N a f s e - M u t m a i n n a h* makes him ‘blind’ in such a way that his eyes no longer have the capacity to commit any sins associated with eyes—he sees yet he does not see because he is without the ‘sight of sin’. He possesses ears yet he is ‘deaf’ and he cannot hear that which is sinful. Similarly, a death comes over all the capacities that are capable of committing sin and he becomes like a ‘dead’ person, moving only under the will of God, not taking a single step that may go against God’s will. This is the state when one has a true belief in God and the result is that he is granted a state of complete satisfaction and peace.

This indeed is the state that should be the true objective of a human being and it *is this that our Community needs to achieve*. The attainment of complete satisfaction and peace requires complete and total belief in God. Hence, the first obligation of our Community is to attain a true belief in God Almighty.....”

In this speech, there are some additional explanations concerning the three states of man as explained in the speech-book “The Philosophy of the teachings of Islam”. All of this helps us to understand these matters in a clearer way so that we, Ahmadi Muslims, might know rather clearly what is expected from us. May Allah help each one among us to achieve the purpose for which Allah has put us in this Jamaat incha Allah. Ameen.