

by Imam Zafrullah Domun

These days, we are talking about the steps in the development of the soul as explained by Hazrat Masih Maood (as) in his book Baraheen Ahmadiyya (Volume 5) where he comments on the first verses of Sura Al Moumenoun (ch. 23) of the Holy Quran. Till now, what we have explained is that there is a parallel between the physical development of the human fetus and that of the spiritual development of the soul. In addition, the first stage of spiritual development of the soul is explained thus:

Surely, success does come to the believers

Who are humble in their Prayers (23:2-3)

Last week, we explained some comments of Hazrat Masih Maood (as). Today, we will continue with what follows. He writes:

“Remember that if a person at one time happens to experience true immersion and fervour and pleasure in Prayer and remembrance of Allah, it does not prove that he has a true relationship with God, the رحيم [Rahim—Merciful], just as the sperm may enter the woman’s body and *pleasure may be experienced*, but it does not necessarily mean that the sperm has become linked to the رحم [rihm—womb], for there is a whole separate set of signs and indications that would prove the link. Thus, the passion and fervour one experiences in the remembrance of God Almighty—which is known as the state of humility—is akin to the state of the sperm that enters the woman’s body after being ejaculated. There is no doubt that in the physical realm it is a moment of great pleasure, and yet the entering of the sperm does not entail that it will become linked to the رحم [rihm—womb] and will be drawn towards it.

Similarly, it is not necessary that the spiritual passion and fervour and state of humility will definitely lead the supplicant to establish a relationship with God, the رحيم [Rahim—Merciful] and be drawn towards Him. Instead, the sperm that enters the body of a prostitute as a result of an illicit relationship results in the same sort of pleasure as one experience with one’s wife. Thus, the pathos and fervour of idolaters and creature worshippers is similar to the lust of those who associate with prostitutes. The fervour and passion of the polytheists who remember God merely for the sake of worldly objectives is akin to the sperm that enters the body of a prostitute and results in pleasure.

Nonetheless, just as the sperm has the inherent ability to establish a link, so is the case with the state of humility, and yet this state of humility and pathos and anguish alone

does not prove that the link has indeed been established. This is just like the sperm—which is a physical parallel of the spiritual state—for when a man comes to his wife and his sperm enters her body and he experiences the ultimate pleasure; this pleasure is no guarantee that conception has indeed taken place.

Similarly, no matter what pleasure and ecstasy one experiences in the state of humility and fervour, it is by no means a definitive indication of the existence of a link with God.

At this point, in the footnotes, Hazrat Masih Maood (as) writes: “ **In the initial stages, the state of humility and passion can go hand in hand with all sorts of frivolous activities. For instance, a child is in the habit of crying and becomes fearful and shows humility repeatedly; and yet in childhood one is engrossed in much frivolity, and is more readily drawn towards it. He often likes to indulge in senseless things like jumping about and even incurs injuries. This shows that frivolity is what comes to man first of all in life’s journey and he cannot move on to the next stage without passing through this stage first. And the first step to adulthood is to shun the frivolities of childhood. This goes to show that man by nature initially associates with frivolous things.**

In other words, if a person experiences humility and fervour during Prayer or remembrance of God, it does not necessarily mean that he has a relationship with God.

A person may experience all these states and yet have no connection with God. We commonly see people who cry with elation and raise slogans during sermons and religious discourses, during Prayers and remembrance of God, and express deep emotion with tears running down their cheeks. Indeed, some are prone to weep at the slightest occasion, and yet such people do not detach themselves from frivolous activities, and much that is absurd and frivolous recreation is their constant companion, which goes to show that they have no relationship whatsoever with God and their hearts are devoid of His fear and majesty. This is indeed a strange display—such impure souls together with such states of humility and fervour. This is indeed a matter to learn from, for it shows that mere show of passion and crying that is not attended by the shunning of frivolity is nothing to be proud of, nor is it at all a sign of one’s nearness to God or a link with Him.

I have with my own eyes seen many *faqirs* [Muslim religious ascetics] and other such people who, upon hearing a tragic verse or witnessing a tragic event or hearing a tragic story, at once start shedding tears, just like some clouds that start pouring large drops of rain so suddenly as to not afford those sleeping in the open an opportunity to run indoors without their bedding being drenched in water. But I can testify, based on my personal

observation, that I have found many such people to be very cunning, even more so than worldly people.

Indeed, I have found some of them to be so evil-natured and dishonest and villainous in every aspect that having seen their tears and demonstrations of humility I am loath to express such sentiments in public.

There was, of course, a time when this was specifically the hallmark of righteous people, but nowadays it has become a trait of devious and dishonest people. They put on green mantles, grow long hair, always have a rosary in their hand, tears are ever welling up in their eyes, their lips ever moving as if in remembrance of Allah, and then they also indulge in every innovation. Such are the signs of mendicancy that they exhibit, and yet their leprosy-stricken hearts are devoid of the love of God, with a few exceptions of course. The truly righteous whose actions are spontaneous and heartfelt—and not for ostentation and display—are exempt from these remarks of mine. In any case, what this proves is that crying and supplication is not something that is unique to Godly people; rather, it is a human faculty that comes into play at its proper place or otherwise.

At times a person reads a fictitious story and he knows that it is all fiction, such as a novel, and yet when he comes to a tragic turn of events, he loses control over his heart and is unable to restrain the gush of tears.

The power of such tragic stories is such that at times a person starts to relate it and at one point his eyes well up with tears, and his voice also becomes like that of a weeping person, and suddenly he cannot restrain his emotions. He experiences the kind of satisfaction and pleasure that comes from such crying even though he knows well that the basis upon which he weeps is invalid and is merely fiction. Why is this so? What is the reason that lies behind it? It is because the faculty of crying and pathos that resides within man is not concerned with the truth or untruth of an event. It will come into play whenever such conditions exist, and man takes a kind of pleasure in this state whether he is a believer or a disbeliever. This is why in unholy gatherings that comprise of all kinds of innovations, licentious people, who adorn themselves in the garbs of *faqirs*, upon hearing eulogies and verses, start to dance and get into a state of trance and ecstasy and crying.

They experience their own form of pleasure and think that they have thus become one with God. And yet the pleasure they experience is like the pleasure that a fornicator might experience with a prostitute.

Yet another similarity between the sperm and the state of humility and fervour in Prayer is that just as a man's sperm enters the body of his wife or another woman, at the time of

ejaculation, it flows freely just like the flowing of tears in a state of fervour and anguished supplication.

And just as the sperm ejaculates spontaneously, so do tears flow from the eyes of a person at the height of anguished prayer. And just as the pleasure of ejaculation is at times lawful when experienced with one's wife, and at times unlawful when experienced with a prostitute, the same is the case with the state of anguish and fervour, which at times is only for the sake of the One and Peerless God, with no contamination of idolatry or innovation. This is lawful pleasure. But at times, such pleasure is experienced in the passion and fervour of worship that has the element of innovations, creature worship, and the worship of idols and goddesses, and then it is like the pleasure experienced during intercourse with a prostitute. In short, mere crying, supplicating, fervour, and anguish and the pleasure derived therefrom do not necessarily mean a relationship with God, just like so many sperms that are wasted and the رحم [rihm—womb] does not accept them. Similar is the case with cries and supplications of many people. It only serves to destroy their eyesight, for the Merciful God does not accept such supplications.

Thus, there is a manifestly clear similarity between the state of humility—which is the first stage of the spiritual being—and that of the sperm—which is the first stage of the physical being. I have described [this similarity] in detail. And this similarity is not a trivial matter, for the Eternal Creator—glory be to Him—has created this complete and perfect similarity by His express will; so much so that it is also written in the Book of Allah that both these pleasures will also be experienced in the next world, but in that world the similarity will have grown so much that they will virtually become one. In other words, when in the next world a man makes love to his wife, he will not be able to tell whether he makes love to his wife or is immersed in the boundless sea of the love of Allah. This state is experienced in this very world by those who become one with the Lord of Honour, but it is beyond the comprehension of worldly and the unenlightened people. [Baraheen Ahmadiyya (p. 271-275)]

May Allah help each one among us to be sincere in His Quest and may He accompany us along the journey until its end and may He protect us from anything that may deviate us from this noble path. Ameen.