

# THE SEED OF GOODNESS

Hazrat Mirza Ghulam Ahmad

I wish to say a few words of advice to those who have taken the oath of allegiance at my hand. The initiation itself is like sowing the seed of goodness. If a gardener does not take care of his newly planted trees and seedlings, neither watering them nor protecting them, his plants would go to waste. Similarly, Satan is always there with human beings so that if a person does not take care to protect the good deeds he has performed, they will go to waste.

All people, including Muslims, perform the duties of their religion but many do not make any progress. The reason for this is that they do not think of developing further their sphere of good acts and hence their deeds enter the fold of custom and tradition. Consequently, if a person is born in a Muslim home he begins to recite the *Kalima* and if he is born into a Hindu home he starts to chant the name of Ram.

You should remember that at the time of initiation there is great blessing in making a statement of repentance. If there is also added to this the promise that one will give greater precedence in matters of faith over worldly concerns then there will be progress. However, the fulfilment of the promise of giving precedence to faith is not one that is entirely in your own control. God's help is greatly needed in its achievement. As Allah states in the Holy Qur'an: "*Those who strive hard for Us, We shall certainly guide them in Our ways*" (29:69). That is, those who strive in our path, ultimately attain guidance. Just as a grain of seed that is kept without water and care is devoid of blessing and thus perishes, so will it be the case with you if you do not remind yourselves daily of your promise to give precedence to your faith, and if you do not call upon God with prayers to help you in this task with His blessing. Change is impossible without the help of God. Thieves, adulterers, and other bad people do not stay in the same state all the time. They, too, at times show concern about their inner state. This is the case with every person who carries out an evil deed. What this shows is that there is necessarily in man the concern to do good, but for actually turning such a concern into action, he is in great need of God's help. That is why five times daily there is the injunction to recite *Surah Fatiha*, in which are contained the words, "*Thee do we serve and Thee do we beseech for help*" (1:4). That is, addressing God we say: "It is Thee we worship and it is from Thee that we seek help." This verse points to two things – in carrying out every good deed, one should make full use of one's capacities, one's effort and good planning, as well as prayer. This is hinted at in the word *na'budu* (we worship) because a person who merely utters words of prayer and does not make the accompanying effort cannot succeed, just as the farmer who does not make any effort to take care of the seedlings he has planted cannot, consequently, hope to see the fruit of those plants. Such is the practice of God! If a seed is planted and then only prayers are uttered for its growth, one would be deprived of its fruit. For example, if there are two farmers and one of them works hard on his land and irrigates it well, he will necessarily be more successful. The other farmer who does not work very hard or does very little will see that the development of his plants will be slack, giving such a low yield that he would probably be unable to even pay the government taxes levied on his land and he will always remain poor. Matters of faith are of a similar nature. There are to be found in the sphere of faith people who are hypocrites and people who are useless. There are also to be found within the same realm people who become pious, people who become holy and people who become saints and attain a lofty status in the sight of God.

There are some people who have been offering *salah* for over 40 years and yet it is as if they have progressed no further than the first day and they have not undergone any change whatsoever. Such people do not feel the benefit from 30 days of fasting. There are many who state that they are accomplished righteous people and have been offering *salah* for a long time yet they do not exhibit the signs of the assistance of God. The reason for this is that their worship is customary and traditional. They only follow what others do. They do not think of progressing. They have no inclination towards sin but they do not seek true repentance. Hence they stay at the first step. The state of such people is not far removed from that of animals. The *salah* of such people brings affliction from God. True *salah* is that which brings with it progress. If a patient is being treated by a physician he will notice if his condition is daily getting worse instead of better. After a few days, the patient will get concerned that the prescription is not curing him and that it should be changed. Similarly, to adopt just a customary form of worship is not the right course.

The performance of *salah* involves prayer and *darood* (that is, calling blessings upon the Holy Prophet (*sas*) which are in Arabic but it is not forbidden that you should also pray in your own language). If this is not done, there will be no progress. It is the commandment of God that *salah* should be a state in which there is presence of heart and mind, humility and supplication. It is the people who try to perform *salah* in this manner, whose sins are washed away. There is a verse of the Holy Qur'an in which it is stated, "*Surely good deeds take away evil deeds*" (11:114). That is, *hasanat* (good deeds) remove one's shortcomings. Here, by *hasanat* is meant *salah* and the presence of heart and mind during *salah*. Such presence is achieved by imploring and beseeching God in one's own language. During *salah* you should, therefore, from time to time, pray in your own words. However, the best prayer is *Surah Fatihah*, because it is a complete prayer. When the farmer has learnt the skill of farming, he would then be on the right path of farming and he will be successful. Likewise, you should search for the right path that leads to a union with God and you should pray to Him saying, "O God, I am a sinful servant of Yours and am miserable and worthless. Please guide me." You should present all your needs, be they great or small, before God because He alone is the Provider. He who prays the most, is the most good. If a person were to beg every day at the door of the most mean person, one day he too would give something. Why then would a person not find what he asks at the door of God, Who is the most Generous, without comparison. It is the case that he who asks, does eventually receive.

Another name for *salah* is prayer, as is stated by Allah in the Holy Qur'an: "*And your Lord says: Pray to Me, I will answer you*" (40:60). And again it is stated, "*And when My servants ask thee concerning Me, surely I am nigh. I answer the prayer of the suppliant when he calls on Me, so they should hear My call and believe in Me that they may walk in the right way*" (2:186). Some people doubt the existence of God's Being but you should call Him and ask of Him. He will call you in return and will answer your call and will remember you. However, if it is said that we call upon Him and He does not answer, then you should consider this example. You are standing at a point which is at a great distance from the person you are calling and you also suffer from deficient hearing. It will then be the case that although the other person hears you and responds to you, yet when he calls you from a distance then, because of your own deficient hearing, you will not be able to hear him. However, as the veils that divide are gradually lifted and other impediments are removed, you will certainly hear that voice.

Ever since the world was created, there has been proof that God speaks to His special servants. If this were not the case then gradually the notion that God even exists would have totally disappeared. Hence, a very powerful means of proof of God's existence is that we are able to hear His voice. There is either seeing or hearing as a proof of someone else's existence. These days hearing takes the place of seeing but as long as there is some veil between God and the one who prays, he will be unable to hear. When the intervening veil is lifted then the distant voice will be heard.

Some people say that for the past 1,300 years the system of God's communication with man has been closed. The reality of such utterances is like that of a blind person who thinks everyone is blind as there is no light in his own eyes. If it was the case that Islam did not possess the distinction of enabling man to reach the level where God speaks to man, then Islam would have been nothing and it would have been dead like other religions. You should not, therefore, think like those belonging to dead religions who are "dead" themselves and consider Islam to be dead. On the contrary, Islam, is a religion the practice of which can make a person progress to such a high station that he can shake hands with the angels. If this was not the case then one could legitimately ask why was prayer taught to us.

*"The path of those upon whom Thou hast bestowed favours"* (1:6). This voice not only the desire for material endowment but also for spiritual endowment and blessing. So, if you wish to remain blind, why do you utter this prayer? The prayer of *Surah Fatihah* is a complete prayer and an extraordinary prayer such that the like of it has never been taught before by any other Prophet. So, if it is no more than mere words and God has not approved them, then why is it that God has taught us these words? If the high station is not to be attained by us, why are we enjoined to waste our time five times a day on this prayer? There is no stinginess in God's character, nor do the Prophets come for the purpose of being worshipped themselves. They come in order to teach that those who adopt their path come under their shade, as is stated in the Holy Qur'an: *"If you love Allah, follow me: Allah will love you, and grant you protection from your sins"* (3:30). That is, "In following me, you will become the beloved of God." It was because the Holy Prophet (*sas*) was a beloved of God that there were such blessings showered upon him. Can it then be the case that if someone else were to become God's beloved he would get nothing? If Islam was such a religion, one would be repelled by it. Islam, however, is not such a religion. The Holy Prophet (*sas*) has brought a spiritual "food" that can be attained by whoever wishes to acquire it. He did not bring a worldly treasure nor did he come as a banker. He brought the treasure of God and he himself became the distributor of this treasure. So, if that was the nature of the wealth that he distributed, and it was not a material wealth, did he take the treasury back with him? However, it is true that the blind person who has no light cannot make the claim that he possesses light and distributes it. God states: *"And whoever is blind in this (world) he will be blind in the Hereafter, and further away from the path"* (17:72).

The Prophets themselves possess a very high level of vision. As for those who say that this vision will not be given to anyone else, will they themselves leave this world in a state of blindness? If such people had true faith in the Holy Prophet (*sas*) and they sincerely believed that the Holy Prophet (*sas*) came to distribute heavenly treasure, and that his followers are to be distinguished above all others, then they would not have denied the possibility, in the present age, of communication with God. They accept that the mother of Moses (*as*) received revelation

from God. They should say whether any men among them have received similar revelation. There was a *maulvi* in Lahore with whom I was involved in a discussion over the word *muhaddis*. I said that in the traditions it is stated that a *muhaddis* is one who can communicate with God and this was in relation to Hadhrat Umar (*ra*). The *maulvi* replied that because Islam after the Holy Prophet (*sas*) is not granted the blessing of such communication, that is why Umar (*ra*) did not attain this station. That is to suggest that among the followers of the Holy Prophet (*sas*) there will come only *Dajjals* (that is, anti-Christ)!

The time of the Messiah, in accordance with the prophecies contained in the traditions (of the Holy Prophet), is identified as this very age. In the chapter of the Holy Qur'an entitled *Al-Nur*, and in *Bukhari*, the word *minkum* (from among you) is very clear. All the prophesied signs have appeared. The eclipse of the sun and the moon in the month of Ramadan and the plague – these are very clear and evident signs but people continue to say that such events occur anyway. They do not tire of denying the signs and God does not tire. Ultimately, you know what the result will be: it will be that the Holy God will win.

Despite evident signs, people state that this claimant is one of the 30 *Dajjals*. It is their misfortune that they consider themselves to be fated only to have *Dajjals*. External and internal tribulations have befallen them and still if someone is to come from God, it is a *Dajjal*. According to their defective reasoning, they were dying and what does God do? He treats them in a manner which is akin to killing the dying (by sending a *Dajjal* instead of the Promised Messiah). Does God have some enmity towards the Muslims that He should bring on them hardship upon hardship without end?

Their reasoning is full of human error and you should beware of those errors. God is Most Gracious and Most Merciful. If a person wears a piece of clothing for a week, he begins to be concerned about having it cleaned. What then is the reason that instead of 100 years, 120 years should pass and no plan for the revival of religion should be suggested and instead a *Dajjal* should be sent, making the situation even worse!

At present, nearly three million Muslims have become Christians. This was a nation in which in the past a single conversion to Christianity would have caused an outcry. Now a Hindu sect has raised its head, and is forcing Muslims to become Hindu Aryas. The Muslims, however, are still of the view that there has been sent among them a *Dajjal*. Consequently, it would appear that God, too, has cheated them by sending a *Dajjal* at the head of the century instead of a Messiah so that any ray of hope that may still be remaining should vanish. Following their reasoning, one may wonder whether there exists within them serious evils and sins for which they are being punished in this way!

God Himself, however, has stated: “*Surely We have revealed the Reminder, and surely We are its Guardian*” (15:9). That is, God states, “We have sent down the Qur'an and We shall safeguard it. Whenever there occur errors in its meaning and understanding We will appoint a Reformer for its correction and reform.”

You should, therefore, not think ill of me. You should instead consider the present time which is at the head of the century. Consider also the external attacks and the inner state of your deeds

and judge for yourself whether at such a time there is need for a *Dajjal* or for a Mahdi and a Messiah.