

by Imam Zafrullah Domun

I will not speak again about the events of Karbala because in past years I have spoken quite enough about how these events unfolded. However if there is one thing that we should always remember about those tragic events, it is the courage of a man and his dear ones who refused to bow to the wicked at the cost of their lives. Imam Hussein, son of Hazrat Ali (ra) was a pious man and he refused to recognize Yazid bin Muawiya as the caliph. Last week I quoted an extract from Hazrat Masih Maood (as) where he said that this act of Hazrat Imam Hussein (as) was justified because it concerned his faith and he could not owe allegiance to an evil person, i.e. Yazid who was known as a womanizer and wine drinker. Hazrat Imam Hussein (ra) was ready to lay down his life and that of his close family members but he did not bow to oppressors. By his action Imam Hussein is still well known and well-remembered today whereas Yazid and his clique are known as his grandfather Abu Sufyan was before his acceptance of Islam as the oppressors of the Holy Prophet (saw). The clash between the Husseinis and Yazidis is the struggle between truth and falsehood, between piety and sin, between right and might, between godfearingness and godlessness, between justice and oppression. In every epoch we will see them at work. Even if at times one may see that the righteous fall or are deprived but in the sight of Allah they would always be triumphant and victorious. Hence the need for good Muslims to side with those who are oppressed rather than with the oppressors. The example of Hazrat Imam Hussein will be forever an inspiration for all those who are deprived of their rights and who are subjected to the oppression of the many and ungodly and who claim to defend Islam and to be practicing Islam but who in fact have distorted the teachings of Islam to serve their own ends. That is all that I will say about Imam Hussein and his martyrdom for today. For the rest of the time I will share with you some extracts from Hazrat Masih Maood (as) writings as food for thought.

Most people go through life without thinking about their beliefs. They are content that they have the beliefs of their fathers or even grandparents and they do not care to know any more. But when we read Hazrat Masih Maood (as) we understand that we should go further and strive to establish a really solid relationship with Allah and be fully convinced of His Existence. So he says:

“So it should first be understood that perfect certainty means a true and positive belief whereby no room for doubt is left, and one’s heart is fully convinced of, and satisfied with, the matter that was to be ascertained. Any belief that falls short of this criterion

cannot be called perfect certainty. It can only be called conjecture or, at best, a probable hypothesis.” He continues:

“The reason why the real hope of salvation rests only on perfect certainty is that salvation can be attained only if one gives precedence to his Benevolent God over everything belonging to this world—its pleasures, its comforts, its wealth and riches, its relationships, and even one’s own self. No love should supersede the love of God. But such is the plight of man that, instead of following the path on which his salvation depends, he loves things that necessarily cause his heart to deviate from God. Moreover, he has such an overwhelming love for these things that he believes with certainty that his comfort and well-being depend upon these relationships. Not only does he believe this, but he actually observes and experiences these pleasures with perfect certainty, and has no doubt whatsoever of their existence. So, it is obviously impossible for him to wholeheartedly turn towards God until he has the same degree of certainty about God—and in the pleasure of meeting Him, His reward and punishment and His favours—as he has about the property of his house, the money he has locked away, the orchards he has sown with his own hands, the property he has acquired and inherited, the pleasures he has experienced and tasted, and the enjoyment of the company of his bosom friends. After all, a weak presumption cannot override a powerful conviction.”(Buraheen Ahmadiyya Part 3 page 40)

When we read the Holy Quran we understand that all these good things that Allah has put on this earth are here to test us. We are inclined towards them but they should not become the overriding aim of our existence. Some verses relevant to this matter are as follows:

“Beautified for men is the love of desired things –women and children and stored up heaps of gold and silver and pastured horses and cattle and crop. That is the provision of the present life; but it is with Allah that there is an excellent home.

Say shall I inform you of something better than that ; for those who fear God there are gardens with their Lord beneath which rivers flow ;therein shall they abide ;and pure spouses and Allah’s pleasure. And Allah is mindful of His servants.”(3:15-16)

Hence we should be constantly asking ourselves what we are looking for. Are we looking for the hereafter or are we trying to enjoy life on earth. Once we have enjoyed life on this earth without caring at all for the hereafter we will inevitably come to the conclusion that we have wasted our life and we have nothing to present to Allah. We should rather learn

to take our lot in this life and use all that we get to seek the hereafter with it. Speaking about the need for the preparation for death which is inevitable he says:

“It is also established beyond doubt that when a person who, having greater faith in this world than in the Hereafter, is about to leave this transitory abode—and the critical time that is called the agony of death suddenly descends on him to sever his ties with this world and its known pleasures that he enjoyed therein, and when death separates him from his dear ones whom he saw every day, and when the time comes for him to leave behind all his riches and wealth which he regards as his possessions—at that moment it is impossible for his thoughts to remain focused on God the Exalted. However, he can do so only if he has the same—nay, greater—degree of conviction about the existence of God, of the pleasure of meeting Him, and of His promise of reward and punishment. If, in the last moments of his life, he does not have such certainty as can help him ward off his worldly thoughts, his end is likely to be an undesirable one.....”

We all know that sincere conviction about the existence of Allah does not come all of a sudden on one. We will know more of Allah and be convinced of His existence when we try to walk the path that He has chosen for us and has taught us through His prophet. In this path we should be ready to eschew what is evil and adopt everything that is good and also give prayer utmost importance in our life. This is the path of the righteous of the past and this is the path that we need to take to become fully convinced of the existence of Allah. We should not lead a life like others do. We should try our best to lead a life that is copied on the example of the Holy Prophet (saw). It is difficult but it is not impossible and the reward will be our success in this world and the hereafter as well incha Allah. Speaking on how by copying the example of the Holy Prophet Mohammad (saw) one can exhibit his excellences the Promised Messiah says:

“We should not let a doubt enter our minds how a mere follower can partake of the names, attributes, and praises of that accepted Messenger [peace and blessings of Allah be on him]. It is true that in reality even a Prophet cannot share equally in the holy excellences of the Holy Prophet [peace and blessings of Allah be on him]. Indeed even all the angels cannot claim equality in that respect, let alone that anyone else should share in his excellences. But O seeker after truth, may God guide you aright, listen carefully to this. With the object that the blessings of that accepted Prophet [peace and blessings of Allah be on him] should be displayed forever and that the perfect rays of his light should confound and refute his opponents, God Almighty has made the following arrangement by His wisdom and mercy: some individuals out of the followers of Muhammad [peace and blessings of Allah be on him] who obey him with thorough humility and falling prostrate on the threshold of humbleness are completely lost to their ego, being found by God like a

clear mirror, exhibit the blessings of the Holy Prophet [peace and blessings of Allah be on him] in their humble selves. Whatever praise is bestowed upon them by God and whatever signs and blessings are manifested by them, the true source of all their praise and the perfect fountainhead of all those blessings is the Holy Prophet [peace and blessings of Allah be on him]. In reality and in their perfection, those praises are worthy only of him and he is their perfect exemplar, but as the follower of the way of the Holy Prophet [peace and blessings of Allah be on him] becomes through his perfect obedience like a reflection of the Holy Prophet [peace and blessings of Allah be on him], the divine lights which are focused on and manifested in the holy being of the Holy Prophet are also manifested and reflected in his followers. The appearance in the shadow of the whole form and manner of the reality is a matter that is not hidden from anyone. This shadow is not established in itself and no superiority is in reality present in it. All that appears in it is a picture of the real one which is manifested in the reflection. Do not, therefore, consider it a loss that the inner lights of the Holy Prophet [peace and blessings of Allah be on him] reach those who are perfectly obedient to him out of his followers.....”

Here we see that Hazrat Masih Maood (as) is explaining how the excellences of the Holy Prophet (saw) may be manifested in one of his followers who does his best to follow his path. Since such a person has divested himself of his ego completely, he becomes a reflection of the Holy Prophet (saw). It is because the opponents of Hazrat Masih Maood (as) failed to understand this subtle point in spirituality that they do not stop saying that the Promised Messiah has declared himself a prophet after the Holy Prophet Mohammad (saw). He explains this manifestation of Allah in the following words:

“Two great matters result from this reflection of lights, which, like permanent grace, manifests itself in some members of the following of Muhammad [peace and blessings of Allah be on him]. One is that the extreme perfection of the Holy Prophet [peace and blessings of Allah be on him] is thereby displayed; for a torch from which other torches can be lit and are ever lit, is better than a torch from which no other torch can be lit. Secondly, the perfection of the Muslims and their superiority over the followers of other religions is established by this permanent grace and the proof of the reality of the religion of Islam are furnished afresh and reliance is not had only upon the past. This is the manner in which the lights of the truth of the Holy Qur’an shine forth like the sun, and the proof of Islam is established conclusively as against its opponents, and the disgrace, humiliation and frustration of the enemies of Islam is made manifest. They observe in Islam those blessings and light the like of which they cannot find in the ministers and pundits of their own religion. *Consider this well, O true seeker, May Allah help you in your search...*

How great is the station of the *Khatam-ul-Anbiya*’ [peace and blessings of Allah be on him] and how excellent is the bright effectiveness of this sun of righteousness that

obedience to him makes someone a perfect believer and someone else a recognizer of God and bestows upon a third one the rank of a Sign of Allah and a Proof of Allah and bestows upon him Divine praise.[**Brahin-e-Ahmadiyya, Ruhani Khaza'in Vol. 1, pp. 268-271, sub-footnote 1**]

May Allah help each one amongst us to understand why we are here and what we should do to achieve the object of our existence.