

by Imam Zafrullah Domun

Recently the Ahmadiyya Mainstream Jamaat has uploaded the fourth volume of the English translation of the book of the Promised Messiah, Hazrat Mirza Ghulam Ahmad, Buraheen Ahmadiyya Volume 4 on their website. This is an achievement that is quite praiseworthy. Almost 132 years after it was first published this important volume is now available for English speaking people around the world. I have glanced through it and have noticed that the English is quite good and easy to understand. Anyone who is interested to read logical arguments proving that the Holy Prophet Mohammad (saw) and the Holy Quran are from Allah should read it. I have chosen to read some extracts from it today and I hope that our friends will find the time to read the whole volume as soon as they can incha Allah. The following extract follows the Promised Messiah's discussion of the inherent blessings found in the Holy Quran. He says:

“These effects of the Holy Quran have been demonstrated continuously. Ever since the Sun of Truth appeared in the world in the blessed person of the Holy Prophet (may peace and blessings of Allah be upon him), thousands of people who possessed the capacity and ability have attained—and continue to attain—the lofty stages mentioned above by following the Word of God and the beloved Prophet. God Almighty bestows such favours and excellences on them repeatedly and continuously, and manifests such support and favours for them that those with clear insight are convinced that they are accepted in the eyes of the One True God, are under a grand shadow of divine kindness, and are embellished by a majestic divine grace. Observers can clearly see that they are honoured with extraordinary bounties, distinguished with wonderful and extraordinary miracles, scented with the perfume of [God's] love, and invested with the honour of being the accepted ones of God. The light of the All-Powerful so fills their company, their attention, their resolve, their prayer, their insight, their moral qualities, their way of living, their pleasure and retribution, their liking and disliking, their movement and stillness, their speech and silence, and their exterior and interior just as a precious perfume fills a bottle of clear and transparent glass. The grace of their companionship, attention, and love provides things which cannot be acquired through austere discipline. The condition of faith is entirely transformed through entertaining goodwill and faithfulness towards them, and the strength to display good moral qualities is

attained, the confused thinking and evil inclination of the ego begins to decline, and a satisfaction and sweetness begin to appear. According to one's capacity and as appropriate, a zest for faith surges up, affection and fondness are manifested, and delight in the remembrance of Allah increases. By keeping their company over an extended period, one is necessarily brought to confess that—in their strength of faith, moral state, renunciation of the world, inclination towards Allah, love for Allah and kindness towards His creatures, and their fidelity, contentment, and steadfastness—they occupy such an exalted place, the like of which has not been seen in the world. Sane reason immediately recognizes that the shackles and chains that bind other people have been removed from their feet, and their bosoms have been cleansed of the narrowness and constriction through which the bosoms of other people are constrained and fatigued. Moreover, such people are honoured by the abundance of converse and discourse with the One True God, and are considered worthy of being addressed repeatedly and continuously. They are considered an intermediary between God, the Glorious and High, and His eager servants for direction and guidance. Their light illumines other hearts. As at the advent of spring there is an upsurge in the flourishing of vegetation, in the same way, at their advent, natural light increases in sound natures, and the heart of every fortunate one naturally desires to exert his utmost effort to bring into manifestation its capacities for good fortune, to be freed from the veils of heedlessness, and to be rescued from the stains of sin, disobedience, vice, and the darkness of ignorance and unawareness. Their blessed era possesses such a characteristic and there is such spread of light that every believer and seeker after truth, in proportion to his degree of faith, discovers an expansion and fondness within his soul for constancy in religion without any apparent cause and perceives an increase and strengthening of resolve. In short, every sincere person partakes of the delight from the delicate perfume which he acquires through the blessing of perfect obedience, proportionate to the degree of his sincerity. It is true, however, that those who are eternally unfortunate, partake none of it, but advance further in rancor, envy, and ill fortune, and thus fall into the nethermost hell. This is what is referred to when Allah the Almighty says: Allah has set a seal on their hearts (Surah al-Baqarah, 2:8). I reiterate this very discourse in other words to make it fully understood. Although the bounties that are received by the followers of the Holy Quran and the special gifts that are bestowed upon them are beyond the scope of any written or oral statement, some of these bounties are such magnificent blessings that, by way of illustration, it would be appropriate to mention them in detail for the guidance of seekers. Accordingly, they are given below. Of these

are the knowledge and divine insights which are bestowed upon the perfect followers by the banquet of the graciousness of the *Furqan* [Holy Quran]. When a person adopts true obedience to the Glorious *Furqan*, commits himself wholly to its commandments and prohibitions, and ponders upon its guidance with perfect love and sincerity, and no overt or covert aversion remains, then his observation and reflection are bestowed a light by the Perfectly Bounteous Lord, and he is granted an exquisite intellect whereby wonderful beauties and points of divine knowledge—which are hidden in the Divine Word—are disclosed to him, and subtle divine insights descend upon his heart like spring showers. These are the very subtle divine insights which are named hikmat [wisdom] in the Glorious *Furqan*, as He says: “*You’til hikmata man yashaa wa man you’til hikmata faqad outeya khayran kasira*” meaning that, God grants wisdom to whomsoever He pleases, and whoever is granted wisdom has been granted abundant good.” That is, wisdom comprises abundant good, and he who is granted wisdom, attains abundant good. Such knowledge and divine insights, which, in other words, are called ‘wisdom’, being comprehensive of abundant good, are, like a circumambient ocean which is bestowed upon the followers of the Divine Word. Their reflection and observation are so blessed that true verities of sublime order are continuously reflected in their souls, which have the characteristics of a mirror, and perfect truths continue to be disclosed to them. And divine support furnishes them with such means at the time of every investigation and scrutiny that what they set forth does not remain incomplete or defective, nor does it contain any error. So the knowledge, divine insights, subtle verities, fine points, arguments, and proofs that occur to them are at such an extraordinary stage of perfection both quantitatively and qualitatively that it is impossible for other people to match them or compete with them. This is so because they are not alone; rather, they are guided by an understanding from the unseen and the support of the All-Sustaining God. It is through the strength of that very understanding that they discover the mysteries and light of the Quran, which cannot be acquired by the smoky light of reason alone. This knowledge and these divine insights which are bestowed upon them—through which they are made aware of the fine and subtle points and very deep insights relating to the Being and attributes of the Divine, and to the realm of the Hereafter—are spiritual wonders which, in the estimation of people with mature insight, are higher and finer than material wonders. Rather, a careful consideration will reveal that, in the estimation of the wise, the value and rank of those with divine cognition and men of God are determined by these same miracles. These very miracles are the ornaments and embellishments of their high rank and are the

adornment and beauty of their virtuous countenance, since it is part of human nature that the awe of knowledge and true insights affects it most, and that truth and divine insight is dearer to it than everything else.

Another [of these bounties] is 'ismat [innocence], which is also termed as 'divine protection'. Such innocence is also bestowed on the perfect followers of the Glorious Furqan in an extraordinary manner. By 'innocence', I mean here that they are safeguarded against unworthy and undesirable habits, thoughts, morals, and actions with which other people are seen to be defiled and polluted day and night. If they happen to make a slip, divine mercy soon makes reparation for them. It is obvious that the station of innocence is highly refined and lies far away from the demands of nafs-e-ammaraah [the self that incites to evil], and its attainment is impossible without special divine attention. For instance, if someone is admonished to refrain simply from the habit of lying and misrepresentation in all of his affairs, statements, occupations, and professions, it becomes difficult and even impossible for him. Even if he strives and struggles to achieve this objective, he encounters so many obstacles and impediments that ultimately he comes to believe that it is impossible to avoid lying in the affairs of the world. But for those fortunate ones, who seek to follow the guidance of the Holy Quran with true love and eager determination, not only is it made easy to avoid the abominable habit of telling lies, but they are also granted by the Omnipotent God the strength to give up every undesirable action or speech. God Almighty, by His perfect mercy, safeguards them from all abominable occasions that would lead them to the whirlpool of ruin; for, they are the light of the world—in their security lays the security of the world, and in their ruin lays the ruin of the world. For this reason, they are safeguarded in respect of every thought, knowledge and understanding, wrath and passion, fear and greed, constriction and prosperity, joy and sorrow, and hardship and ease, from all unworthy actions, corrupt thoughts, erroneous knowledge, improper conduct, misguided comprehension and every omission and commission of their ego. They do not hold on to anything mean, for God Almighty makes Himself responsible for their training and whichever branch He observes to be dry in their pure tree, He immediately cuts it off with His patronizing hand, and divine support watches over them in every moment and every breath. This bounty of protection which is bestowed upon them is not without proof, and an intelligent person can satisfy himself in respect of it after keeping company with them for a short while.”

*Incha* Allah in the coming sermons also we will try to read more from this great book. May Allah help each one amongst us whether young or old to understand that there is nothing greater by any measure than having faith in Allah and in believing as is expected in the Holy Prophet (saw) and the Holy Quran. We will not get better guidance from anywhere else.