

by Imam Zafrullah Domun

These days, as you are all aware, Jamaat Ahmadiyya mainstream wants its members and the world to believe that revelation is the preserve of the Promised Messiah and eventually of the caliphs only. We do not believe that mainstream Ahmadiyya understands the Promised Messiah's concept of revelation as he presented it. In his time Hazrat Masih Maood (as) was writing in defense of the teachings of the Holy Quran and against the current thoughts of his day. Particularly he was addressing the Bramo Samaj who did not believe in the possibility of revelation. From his Book Buraheen Ahmadiyya part 3, Hazrat Masih Maood (as) has this to say:

“So, my brothers of the Brahmü Samäj!! When God has blessed you with eyes to observe and behold, use them to see whether there is any need for revelation or not. You can read more about this at its appropriate place where a further elaboration is given upon this subject in the context of rational arguments in support of the Holy Quran. (He means that in this paragraph he is barely touching on this subject and later in the book he will explain in detail about this subject of revelation). If then you fear God, opt for the right path, and let the station of guidance be the prerogative of God alone, this will be a sign of your great fortune. (Here again Hazrat Masih Maood (as) is making a fundamental point, that is that Allah is the Guide and He guides whomsoever He pleases. He does not need permission from anyone to talk to any of His creatures. This is why the Promised Messiah is saying that the prerogative of guidance should be left to Allah alone.) Otherwise, if at all you can, do try to counter these arguments logically, but do not act like madmen who merely keep babbling and do not listen. (Here again the Promised Messiah wants to lay stress on the point that in any controversial matter one has to listen to one's opponent's arguments and counter them with solid arguments and not just keep babbling like madmen.)

I wonder about the countless veils that cover your hearts, which refuse to be lifted even though you are being continuously cut down in all your arguments and at every step you are stopped in your tracks. What sort of hearts are these that do not understand. In what niche, have you placed the yardstick of reason, and then forgotten about it, so that you regard right to be wrong and wrong to be right. Anyone can indulge in conjectures; why pride yourself in this 'gift'. I am at a loss to understand why the doors of your hearts refuse to open, and your eyes are unable to see. Look at how reason has betrayed you, its worshippers, and fled away from you.

(Here he wants the people to understand that relying on Reason alone one cannot find God.)

Gentlemen!! Think hard and you will realize that to arrive at complete certainty without revelation is not possible. Nor is it possible to escape error, or to base oneself truly on *Tauhid*, or to overcome one's passions. It is revelation through which we are able to affirm that God 'is', and the whole world is proclaiming that 'He is, He is'. It is revelation which, from the very beginning, has inspired the hearts with the assurance that God 'is'. It is through revelation that worshippers find delight in worship and the faithful are satisfied regarding the existence of God and life after death. It is revelation which enabled millions of righteous people to leave this transient world with great steadfastness and with the passionate love of Allah. It is indeed revelation whose truth has been attested to by the seal of the blood of thousands of martyrs. Indeed, it was the magnetic pull of revelation that led kings to wear the garb of beggars and motivated many a wealthy person to adopt the life of a hermit. Through its blessings, countless unlettered, illiterate and old women left this world with the intense zeal of faith. This is the sole ark that carried many over the troubled waters of creature-worship and skepticism, and landed them upon the safe shores of *Tauhid* and perfect certainty. It alone is the friend of one's last moments, and is the helper in times of crises. However, the harm done to the world by the veil of reason alone is not hidden from anyone. Tell me what was it that made Plato(a Greek philosopher who lived more than two thousand years ago, who was the student of Socrates , the father of Philosophy) and his followers deny that God is the Creator? What made Galen(a physician in ancient times) doubt the survival of souls after death, and reward and punishment in the Hereafter? What made philosophers deny that God has knowledge of everything down to the last detail? What made great philosophers worship idols? What led to the sacrifice of roosters and other animals before idols? Was this not due to reason unaccompanied by revelation?"

Speaking about a people who was properly guided by revelation and later lost their ways Hazrat Masih Maood (as) says:

“It is incorrect to state that there were many people who followed revelation and yet they became pagans and fashioned new gods for themselves. This was not the fault of true revelation. Rather, it was the fault of those who mixed falsehood with truth and preferred the worship of their own evil desires to the worship of God. Yet, divine revelation has not remained indifferent to redressing their errors and has not ignored them. In fact, it was fresh revelation that reformed the matters which had led them astray.” (p 53)

Speaking about the light that enlightens Reason he says :

“Your reason always keeps you a captive of arrogance,

Discover the reason which will free you from egoism.

It is much better that we learn divine knowledge from God Himself,

For whatever knowledge we have, is full of hundreds of errors.

If God remains silent, who would tell you things better than God would have told you,

If He leaves you, who would come to your help.

Go and make a just estimate of Him and stop arguing and being stubborn,

For the views you express, will cause you only trouble.”

This light that comes from Allah in the form of revelation and helps an individual to withstand trial and to face all the challenges of life is granted to someone who develops true piety in himself. Allah guides to His ways those who strive in His way. We deepen this relationship with Allah through sincere repentance and through sincere prayers and with a sincere desire to do good and avoid all types of evil. May we all partake of these blessings.

Each one of us should pray daily with full confidence that Allah is All Powerful and He can do whatever He likes. We should pray to be well guided and for the improvement of our morals. Moreover, we should present all our needs to Allah and not just imagine that since He is all aware He knows about it. Spending time making supplications to Allah should be one of our qualities. If we do not make requests/solicitations to Allah we will not be worth much in His sight. That is why I say that we should spend more time in *sajda* and make our requests to Allah. We should learn to express our complete need for Allah's Help in full humility. There is an interesting saying of the Holy Prophet (saw) where he said “ *Iza tawaza'al abdo rafa'ahoullaho ilas samaa'is saabe'ate*” meaning “ when the servant humbles himself Allah elevates him to the seventh heaven”. We should learn and be concerned with ridding ourselves of our egotism and confess our weaknesses to Allah and ask him to attract us towards Him. This is not an easy path at all. However, we should all help one another and pray for one another so that as a Jamaat we distinguish ourselves in being virtuous in the sight of Allah. We should pray to Allah constantly and even when we fail that He helps us to get rid of all evils that may be found in us. Towards this end we should be constantly supplicating in the Quranic words “ *Rabbe a'ouzobeka min hamazaatish shaytan wa aouzobeka*

*rabbe anyyahzoroune*” which we translate as “ O our Lord we seek protection in You from the promptings of Satan and lest they come near to us.” And there is this prayer that was revealed to Hazrat Masih Maood (as) which is as follows: “*Rabbi azhib annir rijsa wa tahhirni tathira*” meaning “O my Lord remove all impurities from me and purify me thoroughly”. These are very powerful prayers and I hope you will use them for your own benefit.

Now I will read you an extract from the Promised Messiah’s Malfoozaat. If his books were addressed to the scholars, his malfoozaat were directed mostly towards the ordinary people and they are quite an interesting read. He says:

The verse:

*Qul In kuntum tohibbonallaha fat-tabioonee yohbib- komullaho wa yaghfir lakum zonoobakum* clearly shows that nobody can become the beloved of God nor can he deserve to attain to His nearness through the ways and means of worship chalked out by himself. The Lights and the Blessings of God cannot descend upon any one unless he is totally lost in the obedience to the Holy Prophet, *sallallaho alaihi wa sallam*. He who gets completely lost in the love of the Holy Prophet, *sallallaho alaihi wa sallam*, and it is, as if, he causes a death to himself in loyalty and obedience to the Holy Prophet, becomes the recipient of the Light of Faith and Love which grants him freedom from all others than God; it also grants him salvation from sin... In this very world he attains to a life of piety and is brought out of the dark, narrow graves of passions. The Hadees ' *Anal hasheroul lazi youhsheran naaso ala qadamee* ’’ points to this fact.

It says: I am that one who gives life to the dead on whose footsteps they are raised. What it really means is that whatever is the basis of salvation, it cannot be had without the life which is granted to a man through the Holy Spirit. The verse of the Holy Quran quoted above, pointedly draws our attention to the fact that the spiritual life cannot be had without giving full obedience to the Holy Prophet, *sallallaho alaihi wa sallam*. All those who are rebellious and do not obey the Holy Prophet (saw) because of some enmity that they have against him, are under the shadow of the Satan; they do not have anything of the spirit of the pious life. They are apparently alive but they are dead. The Satan rides over their hearts. It is a pity, such people do not remember that they have to pass away from this world, one day. And how far is death from them? He who is fifty years may live a few years more—two to four, or at the most ten years. After all, he has to pass away from this world. Death is sure like anything and there is no escape from it for anybody whosoever he might be. I could see that people keep themselves engrossed in the material affairs—counting of money—but they never make any calculations about their life.

Unfortunate is the person who never thinks of his life (that its span is short). The most important thing for which an account should be kept is nothing but life. It should never be that at the time of death (which he might deem sudden) he should be full of regrets. The Holy Quran tells us that just as the heavenly life starts from this very world, so also is the case with the life of the Hell. When a man dies with regrets, it is, as if, he has been thrown into the Hell. (Malfoozat vol. 11, p. 183)

May Allah help each one amongst us to be a true Ahmadi Muslim in His eyes.