

by Imam Zafrullah Domun

Most people go through life without taking the time to, at least try to understand the purpose of their existence. We live in a materialistic world and most people do not care at all to enquire whether life has any other meaning than this “here and now”. As Muslims, we are expected to be quite different from others. We understand that there is an afterlife and that we should prepare for it in this life. Allah has been quite Gracious to us that He has sent us the Promised Messiah and Mahdi to teach us how we should live our lives. This does not mean at all that prior to him nobody explained the teachings of Islam as expounded by Allah in the Holy Quran and by the Holy Prophet Muhammad (saw) through his Sunnah. But with the arrival of Hazrat Masih Maood(as) the world has entered such a period of progress that his words could easily reach the corners of the world in a very short time. And in our time, today, 109 years after his death the writings and words of the Promised Messiah can reach the world without any delay at all through television and YouTube. His teachings about Islam are such that he has proved all objections against the Holy Quran or the Holy Prophet Muhammad (saw) as baseless. As his true followers, each one among us should make it a duty to try to understand these teachings and to put them in practice in our life. Unfortunately not everyone is doing his best in trying to inculcate these teachings that is the reason why in our Jummah sermon we try to quote from his writings as much as we can so that members might derive the maximum benefits from what he has said and this might reflect upon it.

In very eloquent words he has explained to us what we can get when we follow the teachings of the Holy Quran. He says:

“The bounties that are bestowed upon the followers of the Holy Quran and the special gifts that they receive are not capable of being expressed in words, but some of them are of such great magnitude that it would be proper to mention them in some detail for the guidance of seekers.

Of these are the knowledge and insights which are bestowed on perfect followers. When a person adopts true obedience to the Holy Quran, and commits himself wholly to its commandments, and reflects upon its guidance with perfect love and sincerity, and does not hold back in any respect, then his observation and reflection are bestowed a light, and he is equipped with a delicate sense of reason whereby he is informed of wonderful fine points of Divine knowledge, which are hidden in the word of God, and fine insights descend upon his heart like heavy rain. These fine insights are given the name of wisdom in the Holy Quran as is said:

‘He grants wisdom to whom He pleases, and whoever is granted wisdom has indeed been granted abundant good.’ (2:270)

This knowledge and understanding, which are called wisdom, being comprehensive of abundant good, are like a vast ocean which is bestowed upon the followers of the Divine Word. Their observation and reflection are so blessed that high verities are reflected in their souls, as in a mirror, and perfect truths are disclosed to them. Divine support furnishes them with such means at the time of every research that what they set forth does not remain incomplete or defective

and contains no error. So, the knowledge and insights and verities and fine points and arguments and proofs that occur to them are so perfect and complete that it is a matter above the ordinary and other people cannot compete with them. They do not arise of themselves in their minds, but they are guided to them by a hidden understanding and Divine support, and it is through the strength of that understanding that they alight upon the mysteries and lights of the Quran', which cannot be acquired in the smoky light of reason alone. This knowledge and these insights that are bestowed upon them, and the fine points and deep insights relating to the Being and attributes of the Divine and to the life after death which are disclosed to them, are in their nature spiritual which in the estimation of the wise are higher and finer than material wonders. In the estimation of the wise the value and rank of the man of God are determined by these extraordinary gifts. These are the ornaments of their high rank and are the beauty of their countenance. It is a part of human nature that the awe of knowledge and true insights affect it most, and truth and understanding are dearer to it than everything else. If it were supposed that a pious person is granted visions and is given knowledge of hidden matters, and subjects himself to severe disciplines, and many extraordinary things are manifested by him, but that he is ignorant of the knowledge of the Divine so much so that he cannot distinguish between truth and falsehood, and is caught in wrong thinking and incorrect doctrine, and is weak and liable to error in every matter, he would appear as base and contemptible in the estimation of every sane person. A person who smacks of ignorance in the estimation of a wise one, and is disliked by those who hear him utter, stupid things, cannot be respected by a wise one and appears contemptible, however pious and-devoted he might be. This shows that spiritual wonders, that is to say, knowledge of the Divine and insights, are a necessary characteristic of

the man of God and are special conditions for the recognition of the great wonders of the faith. These conditions are bestowed in a complete and perfect manner upon those who follow the Holy Quran to the full. Despite the fact that many of them are not learned and are not well versed in current subjects, they are so much in advance of their contemporaries in fine points and knowledge of the Divine that very often their opponents are surprised on hearing their speeches, or on reading their writings, and are forced to confess that their knowledge and insights belong to another world and 'bear the colour of Divine support.

One proof of this is that if anyone, who is opposed to them, seeks to compare their speeches on subjects relating to the Divine with anyone else's speech, he is forced to confess, provided he is just and honest, that truth resided in their speeches. As the discussion proceeds and becomes deeper many fine arguments emerge which would establish their being in the right, like a bright day. We are ready ourselves to furnish proof of this to every seeker after truth.”

Speaking about another gift that they receive from Allah the Promised Messiah says:

“Another of these bounties, is sinlessness, which is also termed Divine protection. This is also bestowed on the perfect followers of the Holy Quran as an extraordinary gift. By sinlessness we mean that they are safeguarded against undesirable habits and thoughts and morals and actions in which other people are involved day and night. If they happen to make a slip Divine mercy soon sets them right. It is obvious that the station of sinlessness is very delicate and is altogether at a distance from the demands of the self that incites to evil, and that its acquisition is not possible without special Divine attention. For instance, if an average person is asked that he should absolutely avoid telling a lie in every one

of his affairs and statements and professions and occupations, it becomes difficult and impossible for him. Even if he makes every effort towards this he is met with so many obstructions, that in the end it becomes his principle that in the affairs of the world it is impossible to avoid falsehood. 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 that they should avoid telling lies, but they are granted strength to give up everything undesirable, and God Almighty by His perfect mercy, safeguards them on all ill occasions that would lead them to ruin, for they are the light of the world and in their security, lies the security of the world, and their ruin means the ruin of the world. For this reason, they are safeguarded in respect of every thought and knowledge and understanding, and wrath and passion and fear, and greed and constriction and prosperity, and joy and sorrow and hardship and ease, from all unworthy actions, and corrupt thoughts, and wrong knowledge, and improper conduct, and misguided reflections and every excess of their ego. They do not take their stand on anything undesirable, for God Almighty makes Himself responsible for their training and whenever He observes a dry branch in their pure tree, He cuts it off with His benevolent hand. Divine support watches over them every moment. This bounty' of protection which is bestowed upon them is also not without proof. An intelligent person can satisfy himself in respect of it after keeping company with them for a short while on which they are firmly established. This pure spring is not available to anyone besides them, but is made pleasant and agreeable for them. The light of understanding lends them such support that very often without there being any resources and finding themselves far away from normal means, they lead such cheerful lives and pass their days in such prosperity as if they possessed thousands of treasures. Their countenances

display the freshness of wealth and the steadfastness of the rich. They have perfect trust in their Lord in times of hardship, with cheerful heart and complete certainty. They are given to sacrifice and the service of people is their habit. Even if the whole world were to become members of their family, they would feel no constraint. They are grateful to God Almighty Who covers up their shortcomings on every occasion. They are taken into the protection of the Divine before an unbearable calamity descends upon them, for God is their Guardian in all circumstances, as He has said: He safeguards the righteous. (7:197). Others are left to worldly trials and the extraordinary treatment that is accorded to these people is not accorded to anyone else. This characteristic of theirs can also be proved very soon by keeping company with them.”

And lastly, today we will speak how these followers are characterized by the love of Allah. The Promised Messiah says:

“Another bounty is the personal love of God on which the perfect followers of the Holy Quran are established. Love of God so saturates their whole being that it becomes their very life. A wonderful love of the Divine surges up in their hearts and an extraordinary affection and eagerness take possession of them, which cut them off altogether from all others and the fire of Divine love is so lit up in them that on special occasions it becomes palpably perceptible to those who keep company with them. It becomes impossible for them to keep it hidden as it is impossible even for a worldly lover to hide his love for his beloved from his companions and associates. The love that penetrates their talk, and their looks, and their eyes, and their appearance, and their nature, and is manifested in their very hair, cannot be kept secret. Whatever they might do, some sign of it is betrayed. The greatest sign of their sincerity is that they prefer their Beloved to

everything else, and if they experience any hardships they view them as bounties on account of their excess of love, and torment becomes for them a sweet drink. No sharp sword can bring about separation between them and their Beloved and no great calamity can restrain them from His remembrance. They regard it as their very life, and find all their joy in it, and deem its existence as their own existence and consider it as the purpose of their lives. They are fond only of Him and find comfort only in Him. They have only Him in the world and become wholly His. They live for Him and die for Him. They are in the-world but are outside the world, and possessing self they are selfless. They have no concern with honour, or name, or life, or comfort. They lose everything for the sake of the One and give up everything to find Him. They are consumed by an unperceived fire and cannot explain why they are consumed. They are deaf and dumb to every admonition, and are ready to endure every hardship and disgrace, and find their delight therein.” (*Buraheen Ahmadiyya*)

May Allah incline our heart to Him and may we all enjoy these great gifts in this very life *incha* Allah.