

by Imam Zafrullah Domun

Today, I will *incha Allah* read you some interesting extracts from the writings of Hazrat Masih Maood (as). As usual we hope that members will listen, read and imbibe these teachings in their daily lives. He says:

“It is obvious that the primary task and important step we have to undertake is to recognize God. If our recognition of God is defective, doubtful and befogged, our faith cannot be bright and shining. So long as we have no true experience of the recognition of God, through His attribute of *Rahimiyyat*, we cannot drink the fresh water of the spring of true comprehension. If we do not deliberately deceive ourselves, we will have to confess that we need our doubts and hesitations to be removed through the Divine attribute of *Rahimiyyat*, and we need our hearts to be so powerfully affected by the experience of Divine mercy, grace and power, as to rescue us from the passions that overpower us on account of the weakness of our faith, and turn us to the opposite direction. Is it not true that on arriving in this fleeting world, man becomes involved in a dangerous darkness because his heart is not illumined by the powerful rays of Divine recognition? He is not inspired by the search for the joys of the hereafter and of true prosperity as much as he is attracted to the world and its appendages: wealth, powers, and governance. If he were to find some prescription that would enable him to abide in this world forever, he would be ready to affirm that he has no desire for heaven and for the bounties of the hereafter. What is the reason for this? Is it not that there is no true faith in the existence of God Almighty, His power, His mercy and His promises?

Thus it is necessary for a seeker after truth to continuously occupy himself with the search for true faith and not to deceive himself by thinking that he is a Muslim who believes in God and His Messenger, and reads the Holy Qur’an, and shuns associating anything with God, and observes prayer and avoids evils and improprieties.

In the hereafter, only that person will achieve perfect salvation, true prosperity and real happiness who has gained in this life that living and true light which turns a person, together with all his faculties and capacities and designs, towards God Almighty and whereby his lower life dies altogether, and his soul

undergoes a righteous change. What is that living and true light? It is the Divinely bestowed capacity, which is designated certainty or perfect comprehension. This is the power that pulls a person with its strong hand out of a dark and fearful pit and places him against a bright and peaceful background. Before this light is acquired, all righteous actions are by way of habit, and a person is likely to stumble when confronted with the least trial. Without perfect certainty, no one's relationship with God is duly adjusted. He who is granted certainty flows like water and rushes like the wind towards God. He consumes everything else like fire and, in trials and misfortunes, displays a firmness like that of the earth. Recognition of God renders a person insane in the eyes of the world, but sane and wise in the estimation of God. This drink possesses a sweetness which renders the whole body sweet; it is a delicious milk, which relieves him who drinks it of all desire for other bounties. It can be achieved only through such prayers as are offered at the risk of one's life. It is not acquired through the sacrifice of another's blood but through true sacrifice of the ego. How difficult is this task. Ah! How difficult! [Ayyam-us-Sulh, Ruhani Khaza'in, vol. 14, pp. 244-246]

“Those who truly seek God know well that comprehension of God can be achieved only through God Himself, and God alone can bestow full recognition of Himself.

This is not a matter of man's own choice. By no contrivance can man discard sin and achieve nearness to God unless he is granted full comprehension. No atonement can be of help, nor is there any way of being purified from sin, except through that perfect comprehension which generates perfect love and perfect fear. These two alone provide a barrier against sin. When the fire of the love and fear of Allah is set ablaze, it reduces all causes of sin to ashes. This holy fire and the foul fires of sin can never coexist. Man cannot desist from evil, nor can he advance in love, until he is blessed with full comprehension, and that does not happen until God Almighty sends down living blessings and miracles. [Brahin-e-Ahmadiyyah, part V, Ruhani Khaza'in, vol. 21, p.7]

“Humbleness is like a seed for faith. By discarding all that is vain, faith begins to sprout. When one spends one's wealth in the cause of Allah, the plant of faith brings forth shoots which strengthen it to a degree. By exercising control over carnal passions, these branches acquire strength and firmness. By safeguarding all branches of one's trusts and covenants, the tree of faith is

enabled to stand firm on its trunk. Then, at the time of bringing forth fruit, the grace of a new capacity is bestowed on it, without which it can bring forth neither fruit nor flowers. [**Brahin-e-Ahmadiyyah, part V, Ruhani Khaza'in, vol. 21, p. 209, footnote**]

“Remember, it is never possible to get rid of sin without the certainty of faith. Without certainty, it is not possible to live the life of angels; without it, it is not possible to discard debauchery; without it, it is not possible to undergo a holy change and to be drawn towards God in an extraordinary manner; without it, it is not possible to leave the earth and climb to heaven; without it, it is not possible to have perfect fear of God; without it, it is not possible to tread along the delicate paths of righteousness and to purify one's conduct of all traces of ostentations. Similarly, it is not possible without this certainty to reject worldly riches and honour, and be heedless of the favour of kings and to believe in God alone as one's treasure. [*Nuzul-ul-Masih, Ruhani Khaza'in, vol. 18, pp.469-470*]

Those who submit to God are, in fact, of three types. First, those who, on account of the obstruction of worldly means, are not able to see God's beneficence clearly, and are not inspired by that eagerness which is generated by an appreciation of the grandeur of Divine beneficence; nor are they moved by the love which is inspired by a concept of the greatness of the Benefactor's favours. They casually acknowledge God Almighty as the Creator, but do not contemplate the details of Divine beneficence which would impress a true concept of the Divine Benefactor upon their minds, inasmuch as the dust of exaggerated regard for material means creates a veil which prevents them from observing the full countenance of the Creator of the means. They are thus unable to appreciate the full beauty of the Bountiful. Their defective comprehension is confused by their regard for the means, and, as they are not able to estimate duly the bounties of God, they do not pay as much attention to Him as would be generated in their minds by a proper appreciation of His favours. Thus, their comprehension is somewhat misty because they put their trust in their own efforts and in the means that are available to them. They also acknowledge formally their obligation towards God on account of His being the Creator and the Provider. As God Almighty does not require of anyone that which is beyond the limits of his intellectual capacity, He only requires of them

an expression of gratitude for His favours. In the verse: *Innallaha yamoro bil adl* ‘justice’ implies only this kind of obedience.

But above this there is another grade of comprehension which is reached when a person, disregarding the means, clearly observes God’s gracious and beneficent hand and emerges completely out of the veils of material means. At that stage, he realizes the futility and falsity of expressions like: ‘I obtained this success through proper irrigation of my fields;’ or ‘I obtained this success through my own efforts;’ or ‘I achieved my purpose through the favour of X;’ or ‘I was saved from ruin by the care of Y.’ Rather, he beholds only one Being and one Power and one Benefactor and one Hand. Then he views the favours of God Almighty clearly without the least obstruction resulting from associating means with the Benefactor. This view is so clear and certain that in his worship of the true Benefactor he does not contemplate Him as being absent but conceives Him as being present. Such worship is designated by the Holy Qur’an as *Ihsan*. The Holy Prophet (peace and blessings of Allah be upon him) has himself attributed this meaning to *Ihsan*, as reported in *Bukhari* and *Muslim*.

There is yet another grade above this, which is: *Itaa’I zil qurba* (‘Giving like to the next of kin.’—Al-Nahl, 16:91)

It means that when a person continues to view Divine favours, without the association of material means, and worships God conceiving Him to be present and to be the direct Benefactor, he begins to have personal love for God. The continuous contemplation of beneficence necessarily generates in the heart of the beneficiary love for the Benefactor, whose unlimited favours surround him on all sides. In such a situation, he does not worship the Benefactor merely out of an appreciation of His bounties, but out of personal love for Him like the love of an infant for its mother. At this stage he not only views God at the time of his worship but is also filled with delight like a true lover. This is the grade which God Almighty has designated to be like beneficence between kindred, and this is the grade which is indicated in the verse:

فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا

meaning “celebrate the praise of Allah as you celebrate the praise of your fathers or even greater than that.” (2:201) which throws light on the verse:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ

Here God Almighty sets out the three grades of comprehension of the Divine. The third grade is that of personal love, at which all personal desires are consumed, and the heart becomes so filled with love as a crystal vial is filled with perfume. This grade is also referred to in the verse:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ

This means that: ‘Of the believers there are some who sell their lives in return for the pleasure of Allah. These are the ones upon whom Allah is Most Compassionate.’

Again it is said:

بَلْ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ⁴⁹

That is: ‘The truly delivered are those who commit themselves wholly to God and, recalling His favours, worship Him as if they behold Him. Such have their reward with God and they have no fear, nor do they grieve.’ That is to say, God and His love become their whole purpose, and their reward is Divine favours. At another place it is said:

يُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِمْ شُرَكَائِنَا وَاَتَيْنَاهُم مَّا هُمْ فِيهَا كَاثِرُونَ

That is: ‘Believers are those who, out of their love for God, feed the needy, the orphans and the captives saying: We feed you in order to win the pleasure of Allah; we do not desire anything in return or any expression of gratitude from you.’

These verses show clearly that the Holy Qur’an has described the highest grade of Divine worship and righteous action as that which is inspired by true love of God and sincere seeking of His pleasure. This excellent teaching, which is set out so clearly in the Holy Qur’an, is not explained with such clarity and detail in the Gospels.

God Almighty has designated this religion as Islam, so as to indicate that man should worship God not out of selfish motives, but out of spontaneous eagerness. Islam means discarding all desires and submitting to Divine will. In this world, no religion other than Islam lays down such objectives. There is no doubt that for the demonstration of His mercy God has promised the believers diverse types of bounties; but He has instructed those believers who are eager to achieve the highest grade that they should worship Him out of spontaneous personal love. **[Nur-ul-Qur'an, No. II, Ruhani Khaza'in, vol. 9, pp. 437-441]**

May Allah help each one amongst us to understand these words of wisdom and may we mold our lives according to them, *incha Allah*.