

by Imam Zafrullah Domun

We are doing our best to make our members aware of the writings of Hazrat Masih Maood (as). From him we have received an insight into the teachings of Islam that is almost unique. If one is somewhat familiar with Sufi literature, one can easily understand that Hazrat Masih Maood (as) was quite familiar with the writings of the great Sufi masters like Hazrat Abdul Qadir Jilani (ra), Maulana Rumi (ra), Sheikh Akbar Ibn Arabi (ra), Fariduddin Attar (ra) and many other well-known Friends of Allah like Mujaddid *alfe sani*. He used their writings to prove that he was not an innovator in Islam. Rather his understanding and that of many friends of Allah in Islam who lived before were the same. It is unfortunate that his opponents failed to understand this and that is why they opposed him.

Hazrat Masih Maood (as) has come to help Islam, to help Muslims to better understand Islam and to live their lives according to its teachings. He has created Jamaat Ahmadiyya for this purpose. The ten conditions of Bait are but a summary of the main teachings of Islam. In a structured way, Hazrat Masih Maood (as) has spelled out for any aspiring Ahmadi Muslim what they should hold dear to their heart in order to fulfill the purpose for which they have been created. When we read him, we come to understand that self-purification is of paramount importance if we want to achieve the purpose of our life as Allah expects us to. That is why I continue to share with our friends extracts from his writings almost every week so that we might be aware of them and choose to lead our life according to what he has spelled out for us. Here is what I have chosen to read for today. He said:

“It should be remembered that the perfection of faith does not dispense with the need of safeguarding it. For instance, if a person builds a house, sets all its rooms in order and fills all the needs relating to its structure, and, after a long time, dust settles on it because of rains and dust storms, and its beauty is covered up; if, at such a time, a person who inherits this house wishes to undertake its cleaning and whitewashing, would this not be the height of folly to stop him from doing so for the reason that the house had been completed long ago? These people do not reflect that the completion of a structure is one thing and its seasonal cleaning is quite another. It should be remembered that reformers do not add anything to or subtract anything from faith. They restore to hearts that which had been lost. To assert that it is not necessary to believe in reformers is disobedience of a Divine command. He has directed: “*Wa man kafara ba'da zalika fa oulaaeka homoul fasiqoune*”

‘Whoever rejects the Khulafa’, after they have been sent, is indeed from amongst the sinners.’

To summarise, it was necessary that after the death of the Holy Prophet (peace and blessings of Allah be upon him), reformers appear among Muslims at times of disorder and trials, and be entrusted with one of the functions of Prophets, namely call men to true faith and remove all innovations and exhibit the truth of faith from every point of view with the help of heavenly light and invite people to truth, love and piety by the force of their example.

The reasons for this are:

Firstly, reason affirms that matters relating to God and the hereafter are very fine and imperceptible. One has to believe in the unseen and the supernatural. No one has ever seen God Almighty or observed heaven and hell, or met the angels. What is more, Divine commandments are opposed to the desires of

the ego and restrain from that in which the ego delights. Therefore, it is necessary that either the Prophets of God, who bring the law and the Book and possess spiritual power, live long and continue to bless their followers in each century with their company, and train them under their own graceful supervision and convey to them the blessing, light and spiritual comprehension which they did in the early part of their ministry. Or, if that should not be possible, then their spiritual heirs, who are equipped with their high qualities and can set forth the verities and insights comprised in the Divine Book under the guidance of revelation, and can illustrate in practice that which is related to the past and can lead a seeker after truth to certainty, must continue to appear in times of trouble and trials so that man who is afflicted with doubt and forgetfulness should not be deprived of the true grace of the Prophets. It is obvious that when the time of a Prophet comes to an end, and those who have witnessed his blessings pass away, their experiences become tales in the eyes of the people of the next generation. The moral qualities of the Prophet, his worship, his steadfastness, his devotion, Divine support, extraordinary events, and miracles which testified to his Prophethood and the truth of his claim becomes fictional in the estimation of subsequent generations. Therefore, the freshness of the faith and the eagerness of obedience that are the characteristics of those who are favored with the company of the Prophet are not found in those who come after them. It is clear that the kind of sincerity and devotion with which the companions of the Holy Prophet (peace and blessings of Allah be upon him) sacrificed their wealth, lives, and honor in the cause of Islam were not to be found even among the second century Muslims, let alone Muslims of subsequent centuries. Why was this so? It was because the companions, may Allah be pleased with them, had beheld the countenance of the true one, whose love for Allah was so spontaneously testified even by the disbelieving Quraish.

These people, observing his daily supplications, his loving prostrations, his condition of complete obedience, the bright signs of perfect love and devotion on his countenance, and the rain of Divine light on his face, were compelled to affirm: *asheqa mohammadoune ala rabbehi* meaning 'Muhammad has fallen in love with his Lord.'

The companions not only observed the devotion, love and sincerity which surged up in the heart of our lord and master Muhammad (peace and blessings of Allah be upon him) like a raging ocean, they also observed God Almighty's love for him, in the guise of extraordinary support and help. Then they realized that God exists and their hearts testified that He stood by the Holy Prophet (peace and blessings of Allah be upon him.) They had witnessed so many Divine wonders and so many heavenly signs that they were left in no doubt about the existence of a Supreme Being Who is God, Who controls everything and for Whom nothing is impossible. That is why they exhibited such devotion and made such sacrifices as are not possible for anyone until all his doubts have been resolved. They realized that to win His pleasure it was necessary to accept Islam and to obey the Holy Prophet (saw) with complete sincerity. After this absolute certainty, the kind of obedience they exhibited and the feats they performed and the manner in which they laid down their lives at the feet of their Holy Preceptor, were matters which were not possible for anyone who had not witnessed what the companions had witnessed.

Without such means, these high qualities cannot be developed and salvation cannot be truly achieved. It is, therefore, necessary that the Beneficent God Who has invited everyone to salvation should make a similar arrangement in every century so that His creatures should not fail in any age to attain the stage of absolute certainty.

The affirmation that the Holy Qur'an and the Ahadith alone suffice us and that we do not need the company of the righteous is opposed to the teachings of the Holy Qur'an, as Allah the Exalted has said: “ *Kounou ma'as swadeqeen*” meaning “ be with the truthful”(9:119)

The truthful are those who have recognized the truth through their spiritual insight and are devoted to it. This high grade of spiritual insight cannot be achieved unless heavenly guidance conveys a seeker to the stage of certainty by experience. In this sense the truly righteous are the Prophets, the Messengers, the Muhaddathin and the perfect Auliya' who are guided by heavenly light and who behold God Almighty with the sight of certainty in this very world. The verse that we have just quoted indicates that the world is never left without the truthful, as the commandment“ *kounou ma'as swadeqeen*” necessitates the presence of the truthful at all times.

Besides, observation confirms that the learning and knowledge of those who do not seek the company of the righteous does not help to rid them of their physical passions, and that they do not achieve even that minimum status in Islam which generates the certainty of belief that God does indeed exist. They do not believe in the existence of God with the same certainty as they feel with regard to their wealth, which is locked in their boxes, or about the houses which they own. They dread swallowing arsenic, as they are certain that it is a fatal poison, but they do not dread the poison of sin, though they read in the Holy Qur'an: “*Innahou man yate rabbahou moujreman fa inna lahou jahannama laa yamouto fiha wa laa yahya* (20:75)

The truth is that he who does not recognize God Almighty cannot recognize the Holy Qur'an. It is true that the Holy Qur'an has been revealed for guidance, but the guidance of the Qur'an is bound up with the personality of the one to whom it was revealed or of one who is appointed his substitute by

God. Had the Qur'an alone been enough, God Almighty had the power to have the Qur'an inscribed on the leaves of trees or could have made it descend from heaven in the form of a book, but this was not what He did. He did not send the Qur'an into the world till the teacher of the Qur'an had been sent. You will find that at several places the Holy Qur'an affirms "*yo'allehomoul kitaaba wal hikmata*" (62:3) That is: 'The Holy Prophet (peace and blessings of Allah be upon him) teaches the Qur'an and its wisdom to the people.' At one place, it is said: "*Laa yamassahou illal motahharoon*" (56:80)

This means that: 'The verities and the insights of the Qur'an are revealed only to the purified.'

After citing several verses of the Holy Qur'an, The Promised Messiah said:

"If a person reflects upon these verses he will realize that God Almighty has clearly promised the Muslims a permanent Khilafat. Were this Khilafat not permanent, there would have been no sense in describing it as resembling the Khilafat of the Mosaic dispensation....

A Khalifa is a reflection of a Prophet. As man is mortal, God Almighty designed that Prophets, who are more exalted and honored than all other beings, should be reflectively preserved forever. For this purpose, God instituted Khilafat so that the world should at no time be deprived of the blessings of Prophethood. He who limits it to thirty years, foolishly overlooks the true purpose of Khilafat, and does not realize that God did not design the blessings of Khilafat to be limited to thirty years after the death of the Holy Prophet (peace and blessings of Allah be upon him) and that, thereafter, the world may go to ruin....

There are many other verses in the Holy Qur'an, which give tidings of a permanent Khilafat among the Muslims, and there are also several Ahadith to the same effect. But what I have said already should suffice for those who accept established verities as great wealth.

There is no worse concept concerning Islam than to say that it is a dead religion whose blessings were confined only to its beginning. Can the Book that opens the door of perpetual good fortune inculcate so discouraging a doctrine that there is no blessing or Khilafat in the future and that everything has been confined to the past? True, there will be no independent Prophets among the Muslims.

But if there were also to be no Khulafa' to demonstrate the proofs of spiritual life from time to time, that would spell the end of spirituality in Islam....It causes one's heart to tremble to imagine that Islam has now died and that no such people would arise in it, whose spiritual manifestations would be a substitute for miracles and whose inspiration a substitute for revelation, let alone that a Muslim should believe in any such possibility as a doctrine. May God Almighty guide those who are involved in such misguided thinking.
[Shahadat-ul-Qur'an, Ruhani Khaza'in, vol. 6, pp.352-356]

May Allah help each one amongst us to better understand these teachings, to uphold them and to practice them in our daily lives.