

by Imam Zafrullah Domun

We will *incha* Allah today also share with our friends the wisdom that Hazrat Masih Maood (as) has left for us. It is our hope and prayer that all will profit by these teachings as much, if not more than we have profited. In truth Hazrat Masih Maood (as) has explained the teachings of Islam and has shown its superiority to all other teachings like no one has done in recent Islamic History. If we do not profit from these teachings whilst we claim that we are his disciples, then we will indeed be really stupid. We should not only absorb his teachings but also learn to prove wrong those who present them to be otherwise. Both Ahmadi and non Ahmadi Muslims have a lot to learn from what he wrote and said. So each one amongst us should do their best to read, inculcate and share these words of wisdom that he pronounced. Here are some extracts that I have chosen for today. He said:

“This shows clearly that for the true understanding of the Holy Qur’an a teacher is needed who is purified by God Almighty Himself. Had a teacher of the Qur’an not been needed, there would have been no such need from the beginning of time. It is idle to assert that in the beginning a teacher was needed for the exposition of the difficult parts of the Qur’an, and that exposition having been made, a teacher is no longer needed. Fresh exposition is needed from time to time. The Muslims are confronted with new difficulties in every age. It is true that the Qur’an comprises all knowledge but not all its knowledge is disclosed at one time. It is revealed as difficulties and problems are encountered. Spiritual teachers, who are the heirs of the Prophets and are reflectively invested with their qualities, are sent to resolve the difficulties that arise in every age. The reformer whose functions closely resemble the

functions of a Messenger bears the name of that Messenger in the estimation of Allah.

Teachers are also needed, because some portions of the teaching of the Holy Qur'an are matters of *hal* as opposed to *qal*. (*Hal* here means the practical demonstration of faith, as opposed to *qal*, which connotes only verbal acceptance.)

The Holy Prophet (peace and blessings of Allah be upon him), who was the first teacher of the Holy Qur'an and the true heir of its teaching, demonstrated its teachings to his companions by his own practice and example. For instance, the Divine affirmation that He knows the unseen, accepts prayer, has power to do all that He wills, leads His seekers to the true light, sends His revelation to His sincere servants, and causes His spirit to descend upon whomsoever He wills out of His creatures, are all matters that can be understood only through the example of the teacher himself. It is obvious that the superficial clerics, who are themselves blind, cannot illustrate these teachings. On the contrary, they teach that all these matters have been left behind and can no longer be experienced. Thus they create doubts in the minds of their disciples concerning the greatness of Islam. They teach that Islam is no longer a living faith and there is no way now to discover its true meaning. It is obvious, however, that if God Almighty designs that His creatures should always drink from the spring of the Holy Qur'an, He would have made provisions for it as He has always done. Had the teachings of the Holy Qur'an been limited, as the teaching of an experienced and right thinking philosopher is limited, and did it not comprise the heavenly teaching which can only be demonstrated by practice, then, God forbid, the revelation of the Qur'an was needless. But I know that if one were to reflect upon the distinction between the teaching of

the Prophets and the teaching of the philosophers, assuming both to be true, the only distinction that would be discovered is that a great portion of the teaching of the Prophets is metaphysical and can only be understood and appreciated through practical demonstration, and can be illustrated only by those who have the personal experience of it....

If Allah the Glorious has so willed that this portion of the teaching of His Book should not be confined to the early ages, then He must have arranged for the teachers of that portion to be available at all times, since the portion of the teaching which relates to personal experience cannot be comprehended except through teachers who have experienced it. Therefore, if after the Holy Prophet (peace and blessings of Allah be upon him) teachers who were guided by the reflection of the light of Prophethood had not been available, it would mean that God Almighty, having removed from the world at an early stage those who understood the Holy Qur'an truly and correctly, deliberately let the Qur'an become useless. But this would be contrary to His promise: “ *Inna Nahnon nazzalnaz zikra wa inna lahou lahafezoune*”(15:10) That is: ‘It is We Who have sent down the Qur'an and We shall continue to safeguard it.’

He continues:

“I am unable to understand that if those with complete understanding of the Qur'an and belief in its certainty through personal experience have all passed away, then how has the Qur'an been safeguarded? Does safeguarding it mean that the Qur'an, beautifully inscribed, would be preserved forever locked in safes like treasures that lie buried under the earth and are of no use to anyone? Can anyone imagine that this is the true meaning of this verse? If so, there is nothing extraordinary about it. Rather, such a claim is laughable and amounts to inviting ridicule from the enemies of Islam. Of what use is the safeguarding

which does not serve the true purpose? It is quite possible that a copy of the Torah or the Gospel may be found which has been similarly safeguarded. There are thousands of books, which have continued to exist entirely unaltered and which are for certain the writings of a particular person. There is no particular merit in such preservation, and such safeguarding of the Qur'an would be of no benefit to the Muslims. It is true that the safeguarding of the text of the Holy Qur'an is greater than that of all other books and is in itself extraordinary, but we cannot imagine that God Almighty, Who always has a spiritual purpose, meant only the safeguarding of the text of the Holy Qur'an. The very word *dhikr* [remembrance] clearly indicates that the Holy Qur'an will be preserved forever as a remembrance, and its true *dhakirin* (Those who learn the Qur'an, act according to it, and recite it to others.) will always be present. This is confirmed by another verse, which says: “ *Bal howa aayaatoune bayyenatoune fi sodourillazina outoul ilme*” (‘The Holy Qur'an is composed of clear signs in the bosoms of those who have been bestowed knowledge.’)

This verse clearly means that believers have been bestowed knowledge of the Holy Qur'an and they act upon it. As the Qur'an is preserved in the bosoms of the believers, the verse: “*Inna Nahnon nazzalnaz zikra wa inna lahou lahaafezoune*” means that it would not cease to dwell therein....

Secondly, reason demands that for the teaching and understanding of Divine books, it is necessary that, like the advent of the Prophets, recipients of revelation and persons equipped with spiritual knowledge should also continue to appear from time to time. Similarly, when we study the Qur'an and deliberate upon it we discover that the availability of spiritual teachers is part of the Divine design. For instance God has said: “*Wa amma maa*

yanfaounnaasa fa yamkoso fil arze” ‘That which benefits people endures in the earth.’

The Prophets who strengthen people’s faith through miracles, prophecies, verities, insights and the example of their own righteousness, and benefit the seekers after truth, are obviously the greatest benefactors of mankind.

And it is also obvious that they do not remain upon the earth for a long time and pass away after a short existence. Yet the purport of this verse cannot be contradictory to this reality. Therefore, with reference to the Prophets, this verse means that they continue their beneficence by way of reflection. God Almighty at the times of need raises a servant of His who becomes their example reflectively and thus continues their spiritual life. It is for this purpose that God has taught the prayer: “*ihdenas siratal moustaqeem siratallazina an’amta alayhim*” ‘O Allah, guide us along the straight path, the path of those servants upon whom Thou has bestowed Thy favours....’

Not only has He taught this prayer, but has also promised in another verse: ‘Those who strive in Our path—which is the right path— We will surely guide them along Our ways. It is clear that the ways of God Almighty are those that have been disclosed to the Prophets. **[Shahadat-ul-Qur’an, Ruhani Khaza’in, vol. 6, pp.339-352]**

There are other verses which also indicate that it is God’s design that spiritual teachers, who are the heirs of the Prophets, should always continue to be available. For instance:

‘O True believers among the followers of Muhammad (peace and blessings of Allah be upon him), Allah has promised those among you who believe and act righteously, that He will surely make them successors in the earth, as He made successors among those who were before them.’

‘Those who disbelieve will continue to be afflicted with a calamity, physical or spiritual, or would descend close to their dwellings till the Divine promise is fulfilled. Surely Allah does not act contrary to His promise.’ ‘And We send not a punishment till after We have raised a Messenger.

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

These extracts are from the Promised Messiah’s book “*Shahaadatoul Quran*”. The complete translation of the book is available on the net. Members should try to read it and they will come to know that the khilafat that the Promised Messiah speaks about is quite different from the khilafat that mainstream Jamaat Ahmadiyya wants us to believe in.

Hazrat Masih continues:

“God Almighty has promised in the Holy Qur’an four types of heavenly support for perfect believers and those who are perfectly righteous, on the basis of which they can be recognized.

1. A perfect believer is frequently given glad tidings by God Almighty of the acceptance of his supplications relating to him or his friends.
2. A perfect believer is often given advance knowledge, not only of events concerning him and his associates, but also of the decrees of God about to unfold in the world at large, or the changes about to affect some of the well known personalities.

3. Most of the prayers of the perfect believer are accepted. He is often given prior knowledge of their acceptance.

4. The perfect believer is the greatest recipient of the deeper meanings, new points of wisdom, subtleties and singular qualities of the Holy Qur'an.

In respect of these four qualities, the perfect believer will always surpass others. It is not an unchanging rule that a perfect believer will receive glad tidings from God Almighty continuously and all the times, or that every one of his supplications will be granted, or that he will be warned in advance of all great events, or that knowledge of Qur'anic insights will be continuously bestowed upon him, but, at a time of comparison with an opponent, all these four signs overwhelmingly favour the believer. It is possible that a less perfect believer may also, on occasion, be bestowed a small portion of these bounties, but it is the perfect believer alone who is their true heir. Unless seen in comparison, the perfect station of the believer cannot be clearly understood by every unclean, dull and short-sighted person. Hence, the most clear and easy method for recognizing a perfect believer is by comparison alone. Though all these signs proceed naturally from a perfect believer, yet there are occasional difficulties in the way of their unilateral manifestation. For instance, it often happens that some persons approach a perfect believer and beseech his supplication in respect of matters that have been absolutely decreed against them.... On account of their frustration, they are not able to witness this sign; rather, they increase in their doubts and are not able to appreciate truly the perfect qualities of the true believer.”

We will stop here today with the hope and prayer that Allah perfects our understanding in these subtle matters, incha Allah.