

by Imam Zafrullah Domun

We will, incha Allah, continue to inspire ourselves with words of wisdom that we have received from Hazrat Masih Maood (as). He did his best to give to posterity teachings that would help them distinguish right from wrong, truth from falsehood, wisdom from ignorance. Should any Ahmadi Muslim care to be inspired or motivated by his words or his writings, they will be led onto the right path by Allah's Grace. We have learned much from him and that is why we try our best to spread these teachings around. We believe that what Allah says in the Holy Quran to be true and we sincerely believe in the verse "*Inna haazal Qura'aana yahdi lillati heya aqwamo*" meaning "this Quran leads to what is best". Hence there is no other teaching or philosophy which can rival its potential to transform humans from a stage of animal-like behavior to spiritual beings. However we also agree that some people may vitiate its teachings. We also believe that Hazrat Mirza Ghulam Ahmad (as) is the one who has been bestowed the best understanding of the teachings of the Holy Quran in recent history. That is why we revere what he has said and we try to spread it around. So as usual we will read some more extracts from his teachings. He said:

"I would like to assure you that obedient and truthful people are the recipients of the Mercy of God. These are the people who go into the presence of God with a present of purity and they stay away from mischief and evil deeds because they know that these things keep the man away from God and become the cause of deprivation.

These are the people who are washed with the water of a pure spring, and such as are washed at this spring never become unclean and impure and they are made to drink a beverage with the consequence that such people do not feel thirsty any more. They are granted a life which is never interrupted by death. They are given a paradise from which they are never turned out. Contrary to this, the people who do not drink from this spring and who are not touched by the Hand of God, they fall away from God and go nearer to the Satan. They abandon going towards God and that is the reason why they have no consolation, nor do they have any arguments or impressions".

*(Malfoozat Vol. III, P-18)*

Speaking of the necessity of companionship on the path to Allah he said:

“I can assure those who would stay with me for a considerable period of time that if they come here with a sincere heart and good intention and pure determination and sincere thoughts for search, God will remove their inner darkness with His Bright manifestation and He will grant them a fresh God-realization and intense certainty on His existence. And mind you, these are the very things that protect a man against the poison of sin and become an elixir for him. This is the very service that has been assigned to me and this is the very need that I should like to fulfill. He who wishes to get rid of those chains of sin should know that this is the only way he can do so”.

(*Malfoozat vol 111, P-20*)

Speaking about repentance he said:

“Just as when somebody shuts the doors of his house he is deprived of light as well as life-giving air, or if he takes poison, his life comes to an end, when a man cuts himself off from God and commits sin, he is covered by a darkness and thus gets himself involved in the punishment. *Gunah* (sin) was really *Junah* which means to get away from the pivotal point (the centre). When man gets away from God and does not stand in front of the light of God- the light which comes from God and descends on the hearts of the people, he gets himself engrossed in darkness which ultimately becomes a chastisement for him. Whatever the type of evasion, same is the type of the punishment. But if the man wants to come back to the same Central point and takes himself to the place where that light is, he will find the lost light. It is just as we can get the light in the room when we open its windows. In the spiritual realm as well, it is coming back to the light that can provide real comfort and guards against the painful experience of drifting away from the Centre. This is what is called *Taubah* (repentance) and this very darkness that is produced in this process is called the darkness of the Hell. Coming back to the original centre gives the comfort which is interpreted to mean paradise”.

(*Malfoozat Vol. III, p. 26*)

Speaking about the need to understand God he said:

“It is necessary for *Marifat* (God realization) that first of all one should

understand God and one cannot do so until one stays in the company of somebody whose personality is a God showing personality— he should stay with him with a good intention and sincerity, and should be with him for a considerable period of time. After this it will become very easy for him to understand the whole system of rewards and punishment, this world and the next world. Pondering over this statement, one comes to the conclusion that the philosophy of hell and paradise that the Holy Quran has presented is unique and no other scripture has explained it thus.

*(Malfoozat Vol. III, p. 30)*

Speaking about how the Holy Quran is a perfect living miracle he said:

“The Holy Quran is a perfect living miracle and the miracle of the language is such that it never becomes old, nor never does it die out. If somebody wants to see any sign (remnant) of the miracles Moses, where can he find them? Do the Jews have the staff (of Moses) and does it even now possess the power of transformation into a serpent? And so forth and so on. In short, all the miracles that the prophets have shown in the past came to an end with the end of their own life. But so far as the miracles of our Holy Prophet, *sallallahualayhiwasallam*, are concerned they are fresh and living at all times and in all the Ages. That these miracles are living miracles and death has not been able to stretch its hands towards them is a clear proof of the fact that the living prophet is none other than the Holy prophet Muhammad (saw).

The real life is the one granted to the Holy Prophet (saw), no one else has got it. His teaching is a living teaching because its fruits and its blessings are still here: they are the same fruits and blessings as those from thirteen centuries ago. There is no other teaching about which anyone can claim that by following it one has become the recipient of the fruits and the blessings and has become a Sign (or a manifestation) of God. We find that with the grace of God the fruits and blessings of the teachings of the Holy Quran are still there and we do receive the Blessings that one can get by sincere following of the Holy Prophet (saw).

God has established this dispensation to give a living testimony of the truth of Islam and to show that the blessings of the Holy Prophet (saw) are today as present as they were thirteen centuries ago. That is why hundreds of signs have been shown by now and I have invited the leaders of all the

religions that they should try to compete with me in this matter. None has come forward to display and prove the truth of his dispensation”.

(*Malfoozat Vol III*)

Speaking about the Holy prophet's name *Muhammad* the Promised Messiah said :

“His name is Mohammad because this word means the one who is very greatly praised. Mohammad is the person who is praised in the land and in the skies. There are a lot of people who were very much looked down upon by the worldly people and they were considered to be lowly and dealt with, like lowly people but they were greatly honoured and praised on the skies. They were truthful in the eyes of God. There are others who are praised by the worldly people - they receive appreciation from all the sides - but who were cursed by the heavens and God, His Angels and His near ones : they do not praise them.

So far as the Holy Prophet (*saw*) is concerned, he has been praised both on the earth and in the heavens. This honour and distinction has been given to none but the Holy Prophet, (*saw*). The large number of pure people who were with the Holy Prophet (*saw*), was not given to anyone else.

Of course Moses, peace be on him, had a nation of millions but they were not as steadfast, or virtuous and courageous as were the companions of the Holy Prophet, may God be pleased with them. So far as the people of Moses are concerned their condition was such that they were believers at night and renegades during the day.

Comparing the companions of the Holy Prophet with the people of Moses is tantamount to their comparison with the whole world. The people who joined the Holy Prophet were so righteous and Godly and sincere that the likes of them cannot be met with anywhere in the world. Great appreciation for them is mentioned in the books of Hadiths. So much so that the Holy Prophet (*saw*), says “*AllahoAllaho fi ashaabi*” (i.e. you can find the manifestation of God in the lives of my companions). The Holy Quran also praises them in the words: *Yabitouna le rabbehim sujjadaw wa qiyaama* i.e. they spend their nights prostrating and standing in prayers for the Lord”.

Advising his followers against being negligent, he said:

“All of you should listen very attentively and ponder over it seriously, for, this is a matter of faith. To be negligent or become slack or to be inattentive can produce very bad results. Those who are negligent in the matter of faith, and when they are addressed they do not listen to it attentively, do not gain anything from what is said to them, even though what is said may be a very good thing of high standard.

It is this type of and very effective people about whom it is said that they have ears but do not hear, they have hearts but do not understand. You should remember that you should listen very attentively to whatever is said to you for, he who does not do so, however long may be the period for which he stays with the beneficial person he cannot gain anything, whatsoever.

When God raises prophets in the world, they are met with by two types of people. One, those who listen to them attentively and these are the people who benefit from the person of the prophets and are the recipients of true virtue and its blessings and fruits. Two, those who not only do not listen to what the prophets say even go to the extent of mocking at them and are always scheming and trying to harm them”.

*(Malfoozat vol. ill, P, 142)*

For today we will stop here and hope and pray that all our friends will do their best in understanding the teachings of Islam and put them into practice so that we may strengthen our certainty of Allah. May Allah grant each one amongst us such opportunities. Ameen.