

by Imam Zafrullah Domun

As I said in my Eidul Adha sermon of the day before yesterday, I chose some more extracts from the writings of the Promised Messiah (as) to share with you about “*Haqiqate Islam*”, the reality of Islam. So, let us hope that today I will be able to share those extracts with you, incha Allah. If one reads the last part of the extract that I read on Wednesday carefully, one will understand that if we still allow ourselves to be affected by what mainstream Jamaat does against us we have still not yet understood what Allah expected us to understand. So, I suggest that each one amongst us should reread this extract and do our best to absorb its meanings so that we may live in peace with what Allah has given us without feeling the necessity for what others may claim to have. Whatever Allah has given us is best and we should be content with it. We do not feel the need for any other type of Khilafat, especially not the mainstream Ahmadiyya type.

So, let us read what the Promised Messiah has told us. He said:

“It is evident that true knowledge is the basis of all fear and love and it is only after one has gained knowledge and recognition of a thing that love, desire, fear or aversion for that particular thing takes root in one’s heart. It is of course true that one cannot attain true knowledge until God grants it, and it cannot benefit anyone except through God’s grace. This knowledge then opens the door of seeking and recognizing the truth. It is only through repeated acts of Divine grace that this door remains open and is not shut thereafter. Spiritual knowledge, in short, can only be attained through Divine grace, and through it alone can it survive. Divine grace purifies and illuminates knowledge, removes the intervening veils and cleanses the *Nafs-e-Ammarah* of all its impurities. It bestows strength and life upon the soul and releases the baser self from the prison of sin and purges it of its evil passions. Also, this grace salvages one from the flood of carnal passions and a kind of transformation takes place in man and he develops a natural aversion for sin. Thereafter, the very first urge felt by the soul, through God’s grace, is called *du‘a* [supplication]. Do not think that we already pray everyday, and that the *Salat* we offer is also prayer; for the prayer which follows true knowledge and is born of Divine grace is of an altogether different colour and complexion. Such prayer is a thing that consumes, it is a fire that melts, it is a magnetic force that draws Divine mercy, it is a death but ultimately gives life,

it is a raging flood but finally turns into a boat. Through it, every wrong is redressed and every poison finally becomes an antidote.

Blessed are the prisoners who never tire of supplication, for they shall one day be freed. Blessed are the blind who are not listless in their prayers, for they shall one day see. Blessed are those lying in graves who supplicate to God for help and succour, for one day they shall be taken out of their graves. Blessed are you who never tire of supplication, your soul melts in prayer, your eyes shed tears, and a fire kindles in your breast which takes you to dark closets and wildernesses so that you may taste solitude and drives you to restlessness and near madness, for you shall finally receive Divine bounties. The God to Whom I invite is very Gracious, Merciful, Modest, True, and Faithful. He bestows His mercy on the humble ones. You too should be faithful and pray with all sincerity and faith so that He may bestow His mercy on you.”

So, we should take heed and try to get our share of this special Mercy of Allah. If Allah is with you, you should be afraid of no one. You become fearless. You might appear to be alone, but the mighty Lord will be ever there to pounce on anyone who tries to frighten or harm you. So, rely on your Lord, put your trust in Him, fight your egos to purify your soul and watch how Allah will deal with those who claim to be defenders of khilafat but who inwardly are ignoramuses who do not understand even a wee bit about the essence of Islam. One may proclaim to understand Islam but it's only through actions that we come to know if one truly understands Islam.

Hazrat Masih Maood (as) says:

“A person can be called a Muslim when the whole of his being together with all his faculties, physical and spiritual, are devoted to God Almighty, and the trusts that are committed to him by God Almighty are rendered back to the True Giver. He should demonstrate his being a Muslim not only doctrinally but also in practice. In other words, a person claiming to be a Muslim should prove that his hands and feet, heart and mind, reason and understanding, anger and compassion, meekness and knowledge, all his physical and spiritual faculties, honour and property, comfort and delight, and whatever pertains to him from the top of his head to the soles of his feet together with his motives, fears and passions, have all been subordinated to Almighty God as a person's limbs are subordinated to him. It should be proved that his sincerity has reached a stage in which whatever is his does not belong to him

but to God Almighty, and that all his limbs and faculties have become so devoted to the service of God as if they had become the **limbs of the Divine**.

Reflection on the verse “Nay, whoever submits himself to Allah and is a doer of good shall have his reward with His Lord. No fear shall come upon such nor shall they grieve” shows clearly that devoting one's life to the cause of God Almighty, which is the essence of Islam, has two aspects.

First, that God Almighty should become one's object of worship and true goal and love, and that worship, love, fear and hope should be for God alone, to the exclusion of all others. All the commandments related to His holiness, glory and worship, all the limits set by Him, and all heavenly decrees should be totally and sincerely accepted.

All these commandments, limits, laws and decrees should be accepted in great humility. All the truths and understandings, which are the means of appreciating His vast powers and of finding out the greatness of His kingdom and His sovereignty and are a guide for the recognition of His favours and bounties, should be fully ascertained.

The second aspect of devoting one's life to the cause of God Almighty is that one's life should be devoted to the service of His creatures and to sympathize with them and to sharing their burdens and sorrows. One should suffer pain to bring them comfort, and one should experience grief to bring them consolation.

This shows that **the reality of Islam is a very superior thing** and that no one can truly deserve the title of Muslim till he surrenders the whole of his being to God, together with all his faculties, desires, and designs and till he begins to tread along His path withdrawing altogether from his ego and all its attendant qualities. A person will be truly called a Muslim only when his heedless life undergoes a **total revolution** and his evil-directing self, together with all its passions, is wiped out altogether and he is invested with a new life which is characterized by his carrying out all his obligations to Allah and which should comprise nothing except obedience to the Creator and sympathy for His creatures.

Obedience to the Creator means that in order to make manifest His Honour, Glory and Unity, one should be ready to endure every dishonor and humiliation, and one should be eager to undergo a thousand deaths in order to uphold His Unity. One hand should be ready to cut off the other with pleasure in obedience to Him, and the love of the grandeur of His commandments and

the thirst for seeking His pleasure should make sin so hateful as if it were a consuming fire, or a fatal poison, or an obliterating lightning, from which one must run away with all one's power. For seeking His pleasure, one must surrender all the desires of one's ego; and to establish a relationship with Him one should be ready to endure all kinds of injuries; and to prove such relationship one must break off all other relationships.

The service of one's fellow-beings means to strive for their benefit purely for the sake of God in all their needs, and in all the relationships of mutual dependence which God has established out of true and selfless sympathy for them. All in need of help should be helped out of one's God-given capacity and one must do his best for their betterment both in this world and in the hereafter. **[A'ina-e-Kamalat-e-Islam, Ruhani Khaza'in, Vol. 5, pp. 59- 62]**

To end I will give you an extract where Hazrat Masih Maood (as) gives us a summary of his teachings. He says:

“The purport of my teaching is: Believe in God as One without associate and have sympathy with God's creatures and be of good conduct and think no ill. Be such that no disorderliness or mischief should approach your heart. Utter no falsehood, invent no lies and cause no hurt to anyone whether by your tongue or your hands.

Avoid all manner of sin and restrain your passions. Try to become pure hearted, without vice. It should be your principle to have sympathy for all human beings. Safeguard your hands, your tongues and your thoughts against all impure objects and disorderly ways and all kinds of deceit. Fear God and worship Him with pure hearts. Refrain from committing wrong, trespass, embezzlement, taking bribes or unfair partisanship and keep away from evil companions. Safeguard your eyes against treachery and your ears against listening to backbiting.

Entertain no ill designs against the members of any religion or any tribe or group. Be sincere counsellors for everyone. Let no mischief-maker or one given to bad behaviour ever be of your company. Shun every vice and try to acquire every virtue. Your hearts should be free from deceit, your hands should be innocent of wrong and your eyes should be free from impurity. Take no part in any evil or transgression. Put forth your utmost efforts to recognize God, finding Whom is salvation and meeting Whom is deliverance. He manifests Himself to him who seeks Him with love and sincerity

of heart, and He reveals Himself to him who becomes truly His. Pure hearts are His thrones, and tongues that are free from falsehood, abuse and vain talk are the places of His revelation. He who loses himself in seeking His pleasure becomes a manifestation of His miraculous power. [Kashf-ul-Ghita', Ruhani Khaza'in, Vol. 14, pp. 187-188]

May Allah help each one amongst us to better understand and to better practice the teachings of the Promised Messiah (as), incha Allah.