

by Imam Zafrullah Domun

Since Eidul Adha, we have been sharing with our brothers and sisters some extracts from the writings of the Promised Messiah (as) concerning the religion of Islam as he understood it. If we read these extracts carefully, we can appreciate the deep insight which the Promised Messiah (as) had on Islam. So, I hope that you will listen carefully and reread these extracts in your own free time so that each one amongst us may be enlightened by these noble words incha Allah. They have the power to transform people to seek a better life. Let us hope and pray that this better life be our lot and others may profit as well if they care to be inspired by what these writings convey. I will read these extracts one by one. The Promised Messiah said:

“I would now wish to enlarge upon the fruits of Islam. Let it be clear that when a true seeker lives Islam in full, and each one of his faculties, without any affectation or pretence, spontaneously begins to tread the path of God Almighty, the result of his efforts is that the higher manifestations of Divine guidance, freed from all intervening veils, hasten towards him. Diverse types of blessings descend upon him. The commandments and doctrines, which were accepted on faith and as hearsay, are now experienced by him as realities and certainties through true visions, and definite and unambiguous revelation. The mysteries of the faith and the law are revealed to him and he is afforded a view of the Divine kingdom so that he should arrive at the stage of perfect certainty and understanding.

A blessing characterizes his tongue and his words and all his actions and his movements. He is bestowed extraordinary courage and steadfastness and his understanding is expanded at a high level. The characteristic failing of humankind, meanness, miserliness, the tendency towards frequent stumbling, short-sightedness, proneness towards passion, lowliness of behaviour and every darkness of his ego are totally removed from him and he is filled with the light of Divine attributes. Thereupon, he undergoes an entire change and puts on the garment of a new birth. He hears through God Almighty, sees through Him, moves with Him and stops with Him. His anger becomes the wrath of God Almighty, and his compassion becomes the compassion of God Almighty. When he arrives at that stage, his prayers are heard as a mark of

his having been chosen, and not merely as a trial; and he becomes the proof of God on earth and personifies security from God. There is joy in heaven on his account and the highest gift that is bestowed upon him is the word of God which descends upon his heart free from any doubt, like the light of the moon shining through without any mistiness. It carries an effective sense of delight with it and bestows satisfaction, comfort and security. The difference between this converse with God and revelation is that revelation is like a perennial spring that flows continuously to the chosen ones of God. They speak, see and hear with the Holy Spirit and all other intentions are born of the breath of the Holy Spirit.

The truth of the matter is that they become the reflection and embodiment of the Qur'anic verse: *Wa maa yanteko anil hawa in howa illa wahyoun youha* which is translated as 'Nor does he speak out of his own desire. It is nothing but pure revelation that has been revealed by God.' (53:4-5)

But converse with God is different. It means that the word of God descends upon them in the form of verbal revelation. They hear the response to their questions from God such as a friend receives from a friend. We can only define it by saying that it is a special manifestation of God the Glorious, which is conveyed through a favourite angel. Its purpose is to give intimation of the acceptance of prayer, or to communicate a new or secret matter, or to make aware of something that is to happen in the future, or to convey God's pleasure or lack of it concerning any matter, or to create certainty and understanding concerning some matter. It is a Divine voice that manifests itself in the form of converse in order to create understanding and satisfaction. It is not possible to define it any more than to say that it is a voice which proceeds from God and is experienced in delicious words full of blessings, which is not induced by any thinking or reflection or any intrusion of self and is blessed with a Divine manifestation and Divine majesty. **[A'ina-e-Kamalat-e-Islam, Ruhani Khaza'in, Vol. 5, pp. 226-233]**

“God be thanked a thousand times, Who has bestowed upon us a religion, which is such a means of attaining to the knowledge of God and to the fear of God, as has had no equal in any age. Thousands of blessings be upon the immaculate Prophet (saw) through whom we have entered this faith and thousands of Divine mercies be bestowed upon his companions who irrigated this garden with their blood.

**Islam** is such a blessed and God-indicating religion that if a person follows it truly and acts upon the teachings, guidance and admonitions contained in the Holy Word of God Almighty, the Holy Qur'an, he would behold God in this very life. For the recognition of God, Who is hidden from the sight of the world behind thousands of screens, there is no other means except the teachings of the Qur'an. The Holy Qur'an guides towards God Almighty through reason and heavenly signs in a very easy manner. It comprehends a blessing and a magnetic power, which draws a seeker of God every moment towards God and bestows light, comfort and satisfaction. A true believer in the Holy Qur'an does not merely contemplate like philosophers that there ought to be a Creator of this wonderful universe; he acquires a personal insight and, being honoured with a holy vision, he sees with the eye of certainty that that Creator in fact exists. He who is bestowed the light of this Holy Word does not merely guess like those who rely upon reason alone that God is One, without associate. But through hundreds of shining signs which take him by the hand and lead him out of the darkness, such a person learns for himself that God has no associate in His Being or in His attributes. He is able to demonstrate to the world that he believes God to be such a Unity. The majesty of the Unity of God so fills his heart that in comparison with the Divine will, he regards the whole world as no more than a dead insect and indeed as nothing at all. [**Brahin-e-Ahmadiyya Part V, Ruhani Khaza'in, Vol. 21, pp. 25-26**]

**“The God of a true religion** should be so much in accord with reason and the light of nature that His existence should be a matter of proof for people who possess reason but who have no heavenly book in which they believe. He should be such as does not savour of coercion or artificiality. Such perfection is characteristic of the God Who is presented by the Holy Qur'an. The followers of other religions have either abandoned the True God, as have the Christians, or have attributed improper and low attributes to Him, as have the Jews, or have deprived Him of His attributes, as have the pagans and the Aryas. **The God of Islam is the same True God Who is seen through the mirror of the law of nature and is visible in the book of nature.** Islam has not presented a new God but has presented the same God Who is presented by the light of man's heart and by man's conscience and **by heavens and earth.**

Another quality of a true religion is that it **should not be a dead creed**. The blessings and greatness which were cultivated in it in the beginning should persist in it till the end of the world for the promotion of the welfare of mankind, so that ever fresh signs should confirm its past signs and should not permit the light of its truth to become an old tale. I have been writing over a long period that the Prophethood which was claimed by our lord and master Muhammad, **the chosen one** [peace and blessings of Allah be on him] and the **heavenly proofs** in the form of signs which he had set forth, **still continue in Islam** and are bestowed upon his followers so that they should arrive at the state of complete understanding and should **witness the Living God** directly.

The signs which are attributed to **Jesus** are mere stories, and are nowhere to be seen, and therefore this religion, which teaches the worship of the dead, is itself dead like its god. A verity cannot be confined to old tales. Every people have a store of tales setting forth alleged miracles and wonders. It is a characteristic only of **Islam** that it does not present merely the defective and imperfect comfort of tales and stories but **satisfies** the seekers with living signs.

A seeker after truth should not be satisfied with senseless worship of the dead and should not be put off with sorry tales. We have come into the market of the world to purchase the best. We should not waste our faith by exchanging it with false things. A living faith is that through which we can find **the Living God. The Living God is He Who can inspire us** directly or could at least bring us in contact with one who is directly inspired. I convey this **good news** to the whole world that the **God of Islam is such a Living God**. Those with whom no one can now speak are dead and are not God. No one can see their signs today. He whose god is dead would be put to shame in every field and would be humiliated and would not be helped in any way.

My purpose in making this **announcement** is that a religion which is true does not change. As it was in the beginning, so it would be at the end. A true religion would never become a dry tale. **Islam is a true religion** and I call everyone—Christians, Aryas, Jews and Brahmus—to show them the truth of Islam. Is there anyone of them who seeks the Living God? We do not worship the dead. Our God is Living. He helps us through His inspiration and revelation and through heavenly signs. If there is a single **Christian who is truly a seeker after truth, let him make a comparison between our**

**Living God and his dead god. For such a trial, a period of forty days would suffice. [*Majmu'a Ishtiharat*, Vol. 2, pp. 310-312]**

May Allah help each one amongst us to practice Islam in such a way that we embody all the teachings that the Promised Messiah (as) has given us as best as we can incha Allah.

Before ending, I would like to say a few words about the two marriages that have recently been celebrated within Jamaat Ahmadiyya Al Mouslemeen. As you are well aware, these marriages were between two nephews and my daughter and one of my nieces. By Allah's Grace, we were able to organize these marriages with great ease. Despite a clear-cut boycott-campaign from the leadership of mainstream Jamaat Ahmadiyya in Mauritius, more than 100 mainstream Ahmadiyya members attended the functions. At least some people have come to realize that they have to value the teachings of Islam and give it its place of eminence over the words of a five-men clique within mainstream Ahmadiyya Jamaat Mauritius who are biased, bigoted and completely ignorant of true Islamic teachings but who unfortunately hold a semblance of power within the Jamaat. At the head of the Jamaat these days, there are groups clashing with one another. Soon we will come to know who has the upper hand. Allah in his wisdom has already made provisions for the safeguard of the Jamaat. Now it is to the people to understand who has been speaking the truth and who has been telling lies and acted against the superior interests of the Jamaat Ahmadiyya during the past twenty years. We pray that Allah removes those people who do not care for the interests of Jamaat Ahmadiyya but who care about how long they can maintain their positions within the Jamaat Ahmadiyya mainstream in Mauritius.