

by Imam Zafrullah Domun

Last week I read some extracts from the newly published English translation of Burahin Ahmadiyya Volume 5 which is available on www.alislam.org.

I will continue from where I left.

Hazrat Masih Maood (as) says that many people consider their evil passions to be their religion and in so doing they have no desire to understand truth nor to know Allah. Since they do not try to reform themselves, their heart is never cleansed of all evils.

He then says:

“There is much babble on their tongues but their hearts are far removed from God; they are totally immersed in the vices of the world, yet they claim to be the reformers of the nation. But as is said: [How can a sleeping man awaken a sleeping man!] (Meaning that such people are sleeping and they cannot wake others). Such people can neither listen to anyone with God-fearing hearts, nor answer them with civility. They believe that there is nothing good in Islam and that all of it is objectionable. Strangely enough, they are quite content with this condition of theirs. Moreover, having inflicted harm upon someone of a different faith, they think they have accomplished an act worthy of great reward or demonstrated great courage and manliness. But sadly, it is this bigotry that most people in this age identify as religion. I do not even consider ordinary Muslims to be free from this evil habit.....”

Here I may add not even some present-day Ahmadis as well. We have seen how some Ahmadis in Mauritius and in some other places around the world have behaved with those who have a different view from theirs. They have displayed the same animosity and ferociousness that the Promised Messiah (as) came to reform.

Hence there have been no reforms as was expected.

He says further:

“Indeed, they are worthier of punishment in the eyes of God, for He has given them that religion whose name is Islam, the meaning of which God has Himself revealed in the Holy Quran as He says:

مُحْسِنٌ هُوَ وَ لِلّٰهِ وَجْهَهُ اسَلَّمَ مَنْ بَلَى

Translation: Nay, whoever submits himself completely to Allah, and is the doer of good (2:113).

This means that Islam has two parts: (i) To lose one’s self in the pleasure of God in such a way as to renounce all one’s desires and to lie prostrate at His threshold to seek His pleasure; and (ii) To do good to all of mankind in general. Look at the beauty of this faith and the virtuous and holy principles on which it is based, but—alas! —they have strayed very far away from it. This corruption emerged at the time when they deviated from the teachings of the Holy Quran either deliberately or by mistake, since deviation—be it doctrinal or practical—deprives one of divine grace. What I mean here by ‘doctrinal deviation’ is that a person should be in absolute denial of the Word of God, and ‘practical deviation’ means that though he may not be in apparent denial, he is so overwhelmed by customs, habits, selfish desires, and the precepts of others that he has no regard whatsoever for the Word of Almighty God.”

In the last paragraph, Hazrat Masih Maood (as) is speaking about Muslims. But today these same words suit well the situation of Muslim Ahmadis.

They have given more importance to their “habits, selfish desires, and the precepts of others and have **“no regard whatsoever for the Word of Almighty God”**”.

Allah tells us to have sympathy with all mankind. But some Ahmadis pick and choose and they display their hatred to some people because these people do not believe what they believe. They persecute them through an unislamic social boycott which is completely against the teachings of Allah but which they justify by saying that their caliph knows better.

If a hundred years ago the Promised Messiah (as) was accusing some Muslims of behaving thus towards him, today unfortunately this same

accusation can be levelled at those Ahmadis who have flouted and ignored his teachings.

The Promised Messiah continues:

“In short, these are two evil diseases. It is necessary to follow the True Faith in order to be safeguarded from them. The first disease is to deny that God is One without partner and Possessor of all the perfect attributes and powers, and thus turn away from one’s obligations to Him, and to deny—like an ingrate—His bounties that permeate each and every particle of our bodies and souls. The second [disease] is to be negligent in fulfilling one’s obligations to mankind, or to become like a poisonous serpent for hurting anyone who is of a different race or religion or is opposed to his [race or religion], and to disregard human rights altogether. Such people are in fact dead and are unaware of the Living God.

To have living faith is definitely impossible so long as a person is not bestowed the magnificent Signs and manifestations of the Living God.

Although all people—barring the atheists—believe in the existence of God in one form or the other, their belief is reducible to certain self-coined notions, and is not the result of the personal manifestation of the Living God. This is the reason that a living faith cannot be attained through such self-conceived notions. So long as one does not hear from God Almighty, in miraculous and extraordinary ways and with mighty powers, the emphatic proclamation اَلْمَوْجُود اَنَا [‘I am present’], and unless this is accompanied with the actual manifestation of powerful Signs, it is impossible to have faith in that Living God. Such people give the name ‘God’ or Parmeshwar to something which they have learnt only through hearsay. They merely repeat what has been passed on to them, uttering empty boasts with no knowledge of what they are saying.

True knowledge about God depends entirely upon reaching the Living God who articulates with the utmost clarity to those who are close to Him and bestows satisfaction and contentment upon them with His majestic and pleasant speech. He speaks to them as one man speaks to another and converses with them as a certainty that is beyond doubt or suspicion. He listens to them and responds to them. He hears their supplications and

informs them of their acceptance. He proves to them that He is indeed God, on the one side through His majestic and pleasant words, while on the other side through His miraculous works and His powerful and mighty Signs. To begin with, He promises them His support, help, and special guidance by way of prophecy, and then—on the other side—in order to amplify the grandeur of His promises, He causes a multitude of people to oppose them. Those people employ all their power, every deceit, and every single kind of device to frustrate those promises of God regarding the support, help, and supremacy of His chosen ones, but God brings all their efforts to naught. They sow mischief but God uproots it. They kindle a fire but God extinguishes it. They exert themselves down to their fingernails but ultimately God causes their designs to recoil upon themselves. The sincere and chosen ones of God are simple and straightforward and, in the presence of God Almighty, they are like children in the lap of their mother. The world opposes them because they are not of this world. All sorts of plans and devices are employed to destroy them. Nations unite to cause them distress, all unworthy ones shoot arrows at them from the same bow, and all manner of calumnies and charges are fabricated against them so that somehow, they might be destroyed and not a trace of them would remain, but ultimately God Almighty manifests the fulfilment of His words.

In this way these matters continue throughout their lives. On the one hand, they are honoured with God's true word which is clear and conclusive and they are given knowledge of hidden matters—which is beyond the ability of man—through the clear word of God, the Mighty and Powerful. On the other hand, through miraculous events which establish the truth of that which they had been told, their faith is strengthened and is further illumined as light upon light. To the extent that the human mind demands a certain degree of understanding to recognize God with complete conviction, that is satisfied with divine manifestations of word and deed so much so that not even an atom's weight of obscurity remains in the way. This is God, through whose manifestations of word and deed—which contain within themselves thousands of blessings and forcefully impact the heart—a person has the good fortune of obtaining a true and living faith and—having developed a sincere and holy bond with God—of eradicating the

filth of the carnal self. All weaknesses having been removed, the piercing rays of heavenly light dispel one's inner darkness and a wonderful transformation comes into being.

Therefore, the religion which does not present this God who is proven to possess these attributes and which confines faith merely to ancient tales and fables and such accounts as are not seen or heard is certainly not a true religion. To follow such a fictitious god is like expecting a corpse to function like the living. The existence or non-existence of such a 'God' who does not himself prove his own existence afresh at all times is the same, as if he is an idol that does not speak, does not hear, and does not reply to a question, nor can he manifest his almighty power in such a manner that even a resolute atheist cannot doubt it... ..”

From these and other extracts, the Promised Messiah has told us that each one among us who declares himself or herself to be among his followers should develop in his own lifetime such a living relationship with Allah that we have full conviction of His Existence.

This is possible only when we understand that there are many veils that do exist between Him and us and all these veils can be removed only if we obey Him and fulfill all the obligations that He has imposed upon us.

So, if we want to know such a God, it is incumbent upon us that we pray regularly and we pray with great fervour and we repent regularly by remembering all His Favours upon us and that He has not yet punished us for all our lapses in words or in conduct that we constantly commit.

This is not an easy task. But if we remain open to correction or to feedback and we are humble we might be helped by all our close ones. Thus, we might all embark on this journey of seeking Truth and establishing a good and permanent relationship with Allah and of doing good to all those who are in need.

May Allah help each one amongst us to do what is in our power to strive to know Allah in the best possible way and may this quest be the best thing that we can bequest to our children and their children, incha Allah. We will speak more incha Allah next time.