

by Imam Zafrullah Domun

Incha Allah today we will finish reading the poem “*Nusratoul Haqq*” from Buraheen Ahmadiyya volume 5. As you are aware we have been reading this poem in the past two sermons because it is quite long. But today we will finish reading it and then we will start reading the introductory pages of the book itself. Hazrat Masih Maood (as) continues to speak about how Allah helped him and made him triumph over his enemies. He says:

“In short, they spared no effort whatsoever;

There was trickery on one side, while prayer and prostration on the other.

In the end, God delivered me from that fire;

However many enemies there were—He cared not one bit for them.

What is this [strange] kind of ‘grace’ visibly apparent from Him

That He has [now] become the Helper of an ‘impostor’!

It was His obligation that—remembering His promise—

He would Himself smite the neck of the ‘wicked liar’.

If He had fallen short of displaying His own hand,

Then at least He could have easily lent you a hand.

What happened that He remained aloof from you?

He granted you no help at all, nor heard any of your supplications.

He exonerated the one who was the ‘impostor’,

But laid to waste every endeavour of ‘His people’!

All their effort and exertion went in vain—

Whatever effort they made, was ruined.

Is not the ‘triumph of truth’ the promise of God?

Just open and see the Holy Word of the Mighty One!

Why, then, was this [promise] reversed only in my case?

Or was it that your own mantle of taqwa [righteousness] was rent asunder?

Is it not strange that despite you being [His] ‘friends’,

Everything transpires in my favour?

Again, it is not only this single instance;

At every step I am blessed with the favours of God.
Look at the man from Bheen, whose name is Karam Din—
Who even lost sleep in his fight with me—
For whose help there was great passion among the people,
Whose faults were glossed over by every enemy of truthfulness,
Who was supported by all unjust and erring people,
For whose help maulawis had come forward—
Among whom there were such who would come rushing forth,
And would display great cunning in presenting their testimonies.
The plaintiff, too, was displaying cleverness,
Fabricating hundreds of statements contrary to the facts.
He received the punishment in consequence of his evil deeds
Along with which, he was also labelled a liar.
‘Great Liar’ remained his title in the official records;
The conceited cleverness that he boasted came to naught.
O people of sense and reason! Beware!
Cleverness is useless; taqwa accomplishes the tasks.
God Himself is the Helper of the one who is righteous;
The end of the transgressors is the punishment of Hell-fire.
Piety is the root of all virtue and good fortune;
In whomsoever this root remains intact—all his deeds remain intact.
It is indeed the believers who ultimately triumph;
Exactly thus will you find in the Word of the Omnipotent One.
Now, show us any impostor in the world
Upon whom is bestowed this grace, this favour, this bounty!
The punishment of this evil deed is death, not love!
So how could God come to like this behaviour?
Was this treatment the reward for imposture?
Was this the promise given regarding an impostor’?
Why is He such a friend of an ‘impostor’?
Or is He unaware of the fault and has been deceived!

*After all, there must be something which earned His friendship,
 For no one loves an evildoer.
 Having accused me of evil; even then you were seized.
 These, too, are Signs that have been manifested.
 Nevertheless, there are other Signs we possess,
 Which we now set forth fearlessly with God's favour.
 The heart in which His name is saturated with love
 Is itself a Sign; moreover, all its works are Signs.
 What insults have I not endured from this generation—
 From men as well as from the uninformed womenfolk?
 In their estimation, I have become evil and wretched,
 In their eyes I have become a kafir [disbeliever] and a dajjal [deceiver].
 I even became an impostor in their sight;
 Became faithless, corrupting the path of truth!
 But may my life be sacrificed for such 'kufr' [disbelief],
 From which is attained God—Creator of the world and mankind.
 Accursed be such a faith that is less than this 'kufr'—
 A hundred thanks that I have become the beloved of the Supreme[God].
 Through this very path the Omnipotent God takes one by the hand;
 How could those captivated by anecdotes know of its value?
 God's revelation is indeed obtained through this luminous path;
 Through this very path is revealed the Beloved's pristine beauty.
 O accuser! The Omnipotent God is not with you;
 This 'kufr' [of mine] is a thousand times better than your 'faith'.*

The poem ends here. It is quite an interesting one and Hazrat Masih Maood (as) gave us plenty of advice in it. We should read them and we should be guided by them accordingly. May Allah help each one amongst us to do so. Ameen.

Now we will start reading extracts from the book itself. Hazrat Masih Maood (as) says:

“Thousands upon thousands of thanks be to that Benevolent Lord, who has bestowed upon us a religion which is such a means of attaining the knowledge of God and the fear of God, the like of which has never been found in any age; and thousands of blessings be upon that immaculate Prophet through whom we entered this holy religion; and thousands

of mercies be bestowed upon the Companions of the Noble Prophet who irrigated this garden with their blood. Islam is such a blessed and God-revealing religion that if any person chooses to follow it truly and acts upon the teachings, guidance, and admonitions contained in the Holy Word of God Almighty—the Holy Quran—he would behold God in this very life. For the recognition of that God, who is hidden from the sight of the world behind thousands of veils, there is no other means except the teaching of the Quran. The Holy Quran guides towards God Almighty through reason and heavenly Signs in a very easy and simple manner. It possesses a blessing and magnetic power which perpetually attracts a seeker of God towards God, bestowing light, peacefulness, and satisfaction. And a true believer in the Holy Quran does not—like the philosophers—merely hold on to the conjecture that there ‘ought to be’ a Creator for this most ingenious universe; rather, acquiring a personal insight and being honoured with a holy vision, he sees with the eye of certainty that that Creator ‘actually exists.’

He who is bestowed the light of this Holy Word does not merely guess like those who rely upon dry reason alone that God is One without partner, but through hundreds of brilliant Signs which grasp him by the hand and pull him out of the darkness, such a person actually witnesses for himself that—in reality—God has no associate in His Being or in His attributes. And not only this; such a one is able to practically demonstrate to the world that he believes God to actually be such, and the majesty of the Oneness of God so fills his heart that in his estimation—when placed in contrast to the will of Allah—the whole world amounts to no more than a dead insect and indeed to nothing at all.

Human nature is like a tree, the branches of a part of which are immersed in a pit full of filth and urine, while the branches of the other part lie in a pool that is full of fine fragrances like that of *keorha*¹ and roses and the like. [*Keorna* is a plant (*Pandanus odoratissimus*) with a strong-scented flower that is native to South and South East Asia] When a wind blows from either side, it causes either the scent or the stench to spread as the case may be. Similarly, the wind of carnal passions spreads the stench, while the breeze of divine grace gives form and manifestation to the hidden fragrance. Thus, if the divine breeze—which descends from heaven—is obstructed, being battered from all directions by the fierce and forceful winds of human carnal passions, man becomes buried under their stench, and thus, turns his back on God Almighty, becoming the very embodiment of Satan, and is cast among the lowest of the low. No virtue remains in him and he ultimately perishes due to the poisons of infidelity, disobedience, transgression, sinfulness, and all kinds of corruption. The life of such a one is hellish and, at last, he plunges into Hell after death. But if the grace of God Almighty comes to one’s aid and the divine breeze blows from heaven to purify and perfume him and—through special guidance—constantly grant light, vitality, and holy capacities to one’s spirit, that person is drawn to such lofty heights by the power granted to him from on High, that he surpasses even the status of angels. This proves that man has the propensity to both fall down as well as to rise up. In this regard someone has truly said:

Human capacities encompass a union of two extremes—

He may choose to be a messiah or a donkey!

However, the difficulty here is that it is easier and seemingly quite natural for man to descend, just as you observe that a stone goes up with great difficulty, requiring the effort of someone else, but when coming down it falls naturally, requiring no effort from anyone. Then, surely man stands in need of a powerful hand if he is to ascend. This very requirement proves the need for the succession of Prophets and the [revelation of the] Word of God. Although worldly people have involved themselves in thousands of intricate debates in the process of evaluating the truth of a religion, they still have not reached any satisfactory conclusion. However, the fact of the matter is that the true religion is, indeed, that religion which succeeds in curing man's spiritual blindness and bestowing upon him heavenly blessings to such a degree that the evidence of their affirmation of the existence of God and sympathy for mankind is prominent in their practical lives. That alone is the true religion and that alone can carry its sincere devotee to the desired goal, the thirst for which has been ingrained in his soul. Most people merely believe in the kind of imaginary 'God' whose powers did not march forward, but were left behind, and whose capability and power are only spoken of in the form of tales and fables. So, that is the very reason why such a fictitious 'God' cannot restrain them from sin; rather, by following such a religion their audacity and brazenness in sin and iniquity continue to increase as their prejudice continues to build up. Their carnal passions surge like a river that breaks its embankment and floods the surrounding area, destroying many houses and fields of farmland. The Living God who possesses the light of His Powerful Signs and continues to prove His existence through fresh and rejuvenating miracles and powers—it is He alone— finding and discovering whom restrains one from sin; bestows true peace, contentment, and satisfaction; and grants steadfastness and true courage. He becomes the Fire that burns sin and the Water that washes away worldly desires. This is exactly what is called 'religion'—to search for Him and experience heavenly ecstasy in that quest.” (37-46).

We will stop here today with the hope that we will all do our best to imbibe these teachings and to pass them on to our descendants. May Allah help us and be with us always. Ameen.