

by Imam Zafrullah Domun

We are continuing our reading of the book of Hazrat Masih Maood (as), Buraheen Ahmadiyya Volume 5 . He is speaking about how Allah helps his true servants. He says:

“As such, anyone may claim to possess these qualities, but God’s true worshippers have the distinction that they are blessed on account of their pure love for God and are attended by His manifestations of word and deed. That is to say, they become those who converse with God Almighty and His miraculous acts are manifested in them. And God Almighty manifests many such revelations upon them in which He gives them advance tidings of His help, and then comes the time when that help materializes. Thus, do they recognize their God and stand distinguished from others through special Signs. They are granted a charismatic quality that attracts people towards them, and the love of God rains down upon their countenances. Without such a distinction, even a scoundrel, who is secretly an adulterer, sinner, and a drunkard, may be called virtuous; what, then, would be the difference between a truly righteous person and a pretender? It is in order to preserve this distinction that God eternally bestows a miraculous life upon the righteous, and His help always accompanies them in a way that is altogether miraculous.

Bear in mind that the miraculous life of one righteous person evidences greater proof of the existence of God Almighty than the [entire] heavens and the earth insofar as no one has ever seen God creating the heavens and the earth with His own hand. By only observing the exceedingly intelligent design of this universe and the culmination of its structure into the highest perfection and stability, sound reason can comprehend the necessity of the fact that there ought to be some Creator of these incomparable creations. However, reason by itself cannot reach the point that that Creator actually exists because it has not seen this Creator creating. Further, the entire basis for rationally recognizing God is simply the need for a Creator, not that His existence is personally experienced; whereas, the miraculous life of a righteous one demonstrates the existence of God Almighty in the manner of practical experience and through the adornment of personal witness since the initial condition of a righteous one is like an insignificant particle or like a mustard seed sown by a farmer, lying

destitute in the most despicable circumstances. Thereupon God declares to the world through revelation:

‘Behold! I will create him. I will make him shine like the stars and I will exalt him like the heavens, and I will make a mountain out of this mote.’ Thereafter, despite the fact that all of the world’s evildoers wish that divine plan to remain a suspended event and fight down to their fingernails to prevent that command from coming to fruition, it cannot be hindered until it is fulfilled and the hand of God—removing all obstacles—brings it to completion. He transforms a solitary unknown man into an enormous *jama‘at* [community] in accordance with His own prophecy. He draws all worthy people towards him. He grants that unknown man the kind of renown that his forefathers never had the good fortune to enjoy. He takes hold of his hand in every field of battle and bestows victory upon him in every single conflict, and subjugates a whole world to his service, causing hundreds of thousands to gravitate towards him and his teaching to be entrenched in their hearts. Moreover, He helps them through the Holy Spirit. He becomes the Enemy of his enemies and the Friend of his friends, and He Himself fights his enemy. This is why I say that the miraculous life of a righteous person is greater proof of the existence of God than the heaven and earth insofar as people have not seen the heaven and earth being built by the hand of God with their own eyes, but they do see with their own eyes that God builds the edifice of prestige for a righteous person with His own hand. He informs the world well in advance: ‘I will do so, and I will make him as such.’ Then, despite formidable obstacles and fierce resistance arising from evil people, He manifests it to transpire exactly as He had promised.

Assuredly, this is the Sign that advances a seeker of truth to the level of *Haqqul-Yaqin* [True Certainty] and serves as categorical proof for the existence of God, but it is only for those who seek God, who are not arrogant, and who—having found the truth—accept it with the utmost humility. In this age, too, God has brought together many such Signs. Alas! Would that people reflect over them and—enlightening themselves with the lamp of certainty and knowledge—become worthy of salvation. However, it does not fall upon the lot of the evil people to attain guidance through the Signs of God, for they shut their eyes upon seeing the light lest it illuminate their eyes and show them the way. An evil man witnesses a thousand Signs but turns away and persists in harping upon the one topic which he fails to understand out of his very own folly. The person who comes from God Almighty is not obligated to show such Signs whereby stars fall upon the earth, the sun rises from the west, or

goats are turned into men; he does not ascend to heaven before people's eyes to bring back a written book which they can hold in their hands and read or convert all his dwellings into gold. Nor does he cause people's deceased ancestors to come to life out of their graves speaking, screaming, and cursing their sons with abhorrence for having furiously rejected this true Messenger of God, and telling them that they have seen for themselves that his follower goes directly to Paradise, while whoever rejects him is cast into Hell in the utmost disgrace; and so that they organize gatherings in the town and invite all deniers to these events and say to their progeny, 'You know that we are your fathers and grandfathers, and you know how much we opposed this man, but when we died we were thrown into Hell on account of our hostility to him. Look how our bodies have been burnt and blackened by the Fire. We have come forth out of the graves before your very eyes so that we may bear witness that this man is from God and is a true Prophet.' Remember, no dead people ever came out of their graves to deliver such lectures and never, in any age, did such gatherings take place. It has never happened that some people's ancestors came out alive from their graves and then a place was appointed for a gathering to which all the people of the town were invited and the newly returned from the dead addressed thousands of people loudly in these words: 'O people! We are grateful that you have come to listen to our lecture. All of you know and recognize us well. We lived in such and such locality; we were the fathers or grandfathers of so and so; we died some years ago from the plague or cholera, or some other disease and you took part in our funerals. You were indeed the ones who buried or cremated us. Thereafter, with extreme contempt, you rejected this noble Prophet who presides over this gathering and labelled him a liar and demanded that he shows a miracle whereby the dead come back to life. So, through his prayer, we were brought back to life and are standing before you now. Gentlemen, open your eyes and look carefully: We are those very ones. You can ask us what our stories are. Having come back to life, we can bear witness that this man is true and that we burned in Hell for having rejected him. Accept, therefore, our eyewitness testimony so that you may be saved from Hell.' Can anyone in his right mind and conscience, possessing an enlightened heart, accept that someone ever returned from the dead and delivered such a lecture and yet people did not believe him?

Anyone who still does not understand to what extent Signs are shown is himself a dead man. If Signs required such speeches by the dead, faith would have no meaning because faith is called faith at the point that something is

perceived manifest in one way while simultaneously perceived hidden in another way; meaning that, its proof can be discovered through fine observation, but if it is not looked at with fine observation, the truth can remain concealed upon cursory observation.

However, when the entire veil [of concealment] has been lifted, then who would not accept something so openly obvious? So, by ‘miracles’ is meant the supernatural phenomena that are proven through deep and judicious perception, and which none but those supported by God are capable of showing; it is for this reason that they are called supernatural phenomena. The eternally unfortunate, however, cannot benefit from such miracles. The Jews, for instance, witnessed many miracles at the hands of the Messiah, may peace be upon him, but failed to benefit from them. Instead they objected that some of his prophecies had not been fulfilled...”

After this the Promised Messiah speaks about the nature of miracles and signs and then he says:

“A Sign or a miracle, therefore, is not a self-evident phenomenon for men of every disposition so that it should be accepted as soon as it is witnessed; rather, the fact is that only the wise, just, righteous, and truthful people derive benefit from Signs. They are the ones who, on account of their intuition, far-sightedness, keen observation, fair-mindedness, fear of God, and righteous conduct, come to realize that these phenomena are not the ordinary phenomena of this world, and that an impostor has no ability to show them. They know that such things are well beyond human fabrication and transcend the reach of mortals, and within them exist such uniqueness and distinctive characteristics, against which the ordinary abilities of man and his elaborately planned schemes are powerless. And these people, by virtue of their profound wisdom and light of intuition, understand that these phenomena possess a certain light and fragrance emanating from the hand of God, which cannot be mistaken for any cunning, deceit, or trickery. Thus, just as sunlight alone is insufficient for one to believe in the light of the sun—rather, it is equally vital to possess the eyesight with which to see the light—similarly, in order to believe in the light of a miracle, the miracle itself is insufficient and the light of intuition is equally necessary. Unless he who witnesses the miracle is naturally endowed with true insight and the light of sound reason, it is impossible for him to believe in it. But the wretched one bereft of the light of intuition finds no satisfaction in miracles that are only meant for making a distinction; and persists in his demand that he will not accept any miracle

except that which is as clear as Doomsday. He demands, for instance, that someone should go to heaven and return before his very eyes holding a book in his hand. Not only that, he also says that he will not believe unless he himself takes the book in his own hand and reads from it. Or, for instance, that the one who descends should bring with him a piece of the moon or the sun to illuminate the earth. Or, better still, he should descend from heaven accompanied by angels, performing supernormal acts as angels do. Or that ten or twenty dead people should be resurrected through his prayer, and they should be recognized as fathers or grandfathers of so and so, who had died at such and such a time.....” (Buraheen Ahmadiyya p.56-63)

May Allah help us all to better understand these matters and may we all profit enormously by them incha Allah. Ameen.