

by Imam Zafrullah Domun

Today, incha Allah I will share with my brothers and sisters what Hazrat Masih Maood (as) has written about what it means to be a Muslim. As far as I know he spoke about *haqiqate-Islam* in such details in his book *Aina Kamalaate Islam* which he wrote in 1891. Unfortunately, up till now only some extracts from this book have been translated into English and I will try to share these with you today. This is one of the most important piece of writings that I have ever read of the Promised Messiah (as) and the first time I read it, it had a life-changing effect on me. I hope and pray it will have an even better effect on you all who might not have read or heard about it up till now, incha Allah.

The Promised Messiah (as) said:

“First of all, it is necessary to set out what is **the reality of Islam**, what are the means of arriving at that reality and what are the fruits of following that reality; for this knowledge is essential for the purpose of understanding many mysteries. It would be of great benefit for our opponents from among the Muslims that they should study these matters with attention, for many of the doubts which assail their minds are the result of their failure to reflect upon the complete and **perfect reality of Islam**, its sources and its fruits. The opponents of religion also would benefit greatly by this study. They would understand what **religion** is and what are the signs of its truth.

In the idiom of Arabic, **Islam** means money paid as earnest to conclude a bargain, or to commit some affair to someone, or to seek peace, or to surrender a claim or point.

The technical meaning of **Islam** is set out in the verse:

بَلَىٰ مَنْ أَلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Translation: Nay, whoever submits himself completely to Allah, and is the doer of good, shall have his reward with his Lord. No fear shall come upon such, neither shall they grieve. (2:113)

This means that a Muslim is one who commits himself wholly to the cause of God Almighty; that is to say, one who devotes himself to God Almighty, to following His designs and to winning His pleasure, and then becomes steadfast in doing good for the sake of God Almighty and devotes all his faculties to that

cause. In other words, he belongs entirely to God Almighty both doctrinally and in practice.

Doctrinal belonging means that one should esteem one's being as something which has been created for the recognition of God Almighty and His obedience and the seeking of His love and pleasure. *[In other words, what we learn from this is that our body with all its faculties including the soul has been created by Allah to help us to recognize Him. Human beings erroneously think that they possess their body and that they can do whatever they like with it. In fact, from an Islamic point of view and from those who have an esoteric view of life, the body has been lent to us. We are not its proprietor but rather its administrator. And we are responsible for it and we will have to answer for how we behaved with it.]*

Practical belonging means to do all the good that is related to every one of one's faculties with such eagerness and attention as if one beholds the countenance of the True Beloved in the mirror of one's obedience. **[A'ina-e-Kamalat-e-Islam, Ruhani Khaza'in, Vol. 5, pp. 57-58]**

He says further:

“A person can be held to be a Muslim when the whole of his being together with all his faculties, physical and spiritual, is 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 these verses 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 sympathy 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 dishonour 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]

In another speech, the Promised Messiah said:

“The reality of **Islam** is to present one's neck to God like the sacrificial lamb; to give up one's own designs and to be devoted to the designs of God and His pleasure; to lose oneself in God and to impose a type of death upon oneself; to be dyed in the personal love of God and to obey Him entirely for the sake of that love; to obtain eyes that see only through Him, and to obtain ears that hear only through Him, and to develop a heart that should be wholly devoted to Him, and to obtain a tongue which would speak only at His command. This is a stage where all search ends; human faculties complete their functions and man's ego dies completely. Thereupon Divine mercy confers a new life upon the seeker through His living words and His shining light. He is honoured with the delightful converse of God. A fine light, which is not discoverable by reason and is not recognizable by the eyes, approaches close to his heart, as is said by God:

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

Translation: We are nearer to him than even his jugular vein. (50:17)

In this manner, God honours mortal man with His nearness.

Then the time comes when blindness is removed and eyes are given insight and man beholds God with his new eyes, hears His voice and finds himself wrapped in the mantle of His light. Thus, the purpose of religion is fulfilled and having beheld God, man casts aside the dirty garment of his lower life and puts on a garment of light. He waits for a sight of God and of heaven not merely as a promise to be fulfilled in the hereafter, but in this very life. He achieves the bounties of sight and converse and heaven. As Allah the Exalted has stated:

إِنَّ الَّذِينَ قَالُوا ۖ إِنَّا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ
أَلَّا تَخَافُوا وَلَا تَحْزَنُوا ۖ وَٱشْرُوبُوا ۚ الْجَنَّةُ الَّتَى كُنتُمْ تُوعَدُونَ

This means that: Angels descend upon those who affirm that their God is the One Who possesses all perfect attributes and Who has no associate in His Being or His attributes, and after their affirmation, they are steadfast and no earthquake and calamity and no confrontation of death can shake their faith. God speaks to them and reassures them not to be afraid of calamities or of enemies and not to be sorrowful over past misfortunes. He reassures them that He is with them and that He has bestowed upon them in this very world the paradise that was promised to them in which they should rejoice. These are not

statements without testimony, nor are they promises that have not been fulfilled. Thousands of the faithful in Islam have tasted of the spiritual paradise that is promised in this verse. The true followers of Islam have been made heirs by Almighty God to all the previous righteous ones, and bounties that were bestowed upon them have been bestowed upon the Muslims. [**Lecture Lahore, Ruhani Khaza'in, Vol. 20, pp. 160-161**]

We do not have enough time to speak in detail on what the Promised Messiah has said. But we hope that we all will reflect on these extracts and wonder how far each one amongst us is really devoted to Allah and doing what is expected of us. If we find ourselves deficient in this matter, we should make *istighfaar* and continue to seek help to become a better Muslim day by day. May Allah help each one among us in this noble task. Ameen.