

by Imam Zafrullah Domun

Today insha Allah we will share with our friends some extracts from Volume 2 of the Malfuzaat of Hazrat Masih Maood (as). As I said previously we have in these Malfuzaat glimpses of the life and times of the Promised Messiah (as) as it has been told by some of his companions. On one occasion a companion wrote:

“....a friend who was truly absorbed in love for the Promised Messiah (as), submitted to him: “Why should we not consider you to be greater in status than the *Shaykhayn* (the Two Chiefs i.e Hazrat Abu Bakr Siddique and Hazrat Umar (ra) and closer in rank to the Noble Messenger, peace and blessings of Allah be upon him?” Goodness gracious! On hearing this, His Holiness became pale and an inexplicable anxiety and restlessness overtook him from head to toe. I swear in the name of God, who is Jealous and Holy, that this particular instance increased my faith in the Promised Messiah as even more. The Promised Messiah (as) delivered an all-encompassing address continuously for six hours. When he began speaking, I looked at my watch, and when he finished, I looked at my watch again. He spoke for six hours. Not a minute less.

To speak on a subject for so long, without rest, was an extraordinary occurrence. In his entire discourse, the Promised Messiah (as) spoke of the virtues and qualities of the Noble Messenger, may the choicest blessings and salutations be upon him, and about his own servitude and subservience to him. He also spoke of the excellences of the honourable *Shaykhayn*, may peace be on both of them. The Promised Messiah (as) said: “It is sufficient for me that I am an admirer of these men and the dust beneath their feet. The partial superiority which God Almighty has conferred upon them can never be attained by anyone until the Day of Resurrection. When will Muhammad, the Messenger of Allah, peace and blessings of Allah be upon him, ever be born again on earth so that one may receive the opportunity to render such service as the honourable *Shaykhayn*, peace be on both of them.”

Here we may appreciate the humility of Hazrat Masih Maood (as) vis-à-vis the Holy Prophet Muhammad (saw) and his two great companions (ra).

An extract from an article in the Jamaat’s newspaper of that time, namely Al Hakam, was included in the Volume 2 of the Malfuzaat. Through it we can appreciate the conviction that Hazrat Masih Maood (as) had about his own claims. The extract is as follows:

“A few days ago, someone wrote to the Promised Messiah (as) from Bereli (a village in India) inquiring:

“Are you the same Promised Messiah foretold in the various Hadith of God’s Messenger, peace and blessings of Allah be upon him? Respond by taking an oath on God Almighty.” As was the custom, I responded to the person with a few lines from *Tiryaq-ul-Qulub*, a book of the Promised Messiah (as), which could have been a sufficient

response. The individual was not satisfied. He wrote to me again and addressed me saying: "I would like Hazrat Mirza Sahib to write on oath, with his own hand, as to whether he is the same Promised Messiah who has been mentioned in the Hadith and the Holy Quran." After the evening Prayer, I placed an inkpot, pen and paper before the Promised Messiah (as) and submitted that a certain individual had written such and such request. His Holiness took the paper at once and wrote the following lines:

'Previously, I have already written the following declaration clearly in my books as an oath before the people, but once again, on this document, I swear by God Almighty, in Whose hand is my life, and write that I am the same Promised Messiah who has been foretold by the Messenger of Allah, peace and blessings of Allah be upon him, and who has been mentioned in the authentic Hadith recorded in *Sahih Bukhari*, *Sahih Muslim*, and other books from among the six authentic books of Hadith.

Wa kafa billahe shahida

(And Allah is sufficient as a witness).

The writer,

Mirza Ghulam Ahmad

May Allah forgive him and support him

17 August 1899

The companion continues: "In relating this account, I have two objectives in mind. Firstly, so that the faith of our own community may be increased and so that they too can experience the same joy and pleasure that the fortunate ones present here at the time felt. Those of us present here at the time must wholeheartedly profess that our faith was revived. Secondly, those who reject the Promised Messiah (as) and think ill of him, ought to reflect with a calm heart and contemplate on whether a committed liar and a self-made deceiver can possess the grace and courage to swear in this manner by God, the Possessor of Glory, in such a gathering? Allah is the greatest! Allah is the greatest! Indeed, Allah is the greatest!"

It was in October 1899 when a Hindu came to visit the Promised Messiah (as). He was very fond of visiting holy men and it was due to this very desire that he had come to visit the Promised Messiah (as).

His Holiness said: "There is no doubt that if you did not possess a love for those filled with goodwill, why would you come to visit me? For why would a worldly man bother to visit someone who sits secluded in a corner away from the rest of the world? This requires an affinity of natures.

The fact of the matter is that when man is a mortal being, when there is no telling when death will arrive, and when life is transitory, how crucial it is for him to become constantly engaged in seeking his own reformation and prosperity. However, I observe that the people of the world are so obsessed in their own preoccupations, that they are not the least concerned or worried for the hereafter.

They are becoming so indifferent towards God Almighty, that it is as if He did not exist at all. In these circumstances, when the state of the world is becoming so weak in faith, Allah the Exalted has appointed me and sent me so that I may show them the path which leads to a living belief in the Living God.

As is the general law of God, many people who are deprived of good nature and guidance, who do not fear God and are bereft of a sense of justice, have declared me to be false and have named me a liar. They left no stone unturned in causing me grief and strove to harm me. They issued edicts of disbelief against me so that the Muslims would think ill of me and submitted false reports about me to the government to incite the authorities against me. They brought forth false lawsuits against me, cursed me and conspired to kill me. In short, what did they not do?

But my God stands by my side at all times. He informed me in advance of their every scheme and revealed to me the final end of each. Ultimately, everything transpired exactly as God had informed me long ago.

However, there are those who have been blessed with a good nature, fear of God and the light of faith; those who recognized me and who flocked around me to partake of that light, which God has conferred upon me in the form of enlightenment and divine insight. These people include distinguished scholars, graduates, lawyers, doctors, honourable government officials, merchants, landlords and common people as well.

It is unfortunate that our unworthy opponents cannot even bring themselves to at least listen calmly to the truth that I present. For they are empty of such lofty morals. Otherwise, devotion to the truth demands the following:

*A man ought to put into his ear
a piece of advice, even if written on a wall."*

Then he went on to explain more about the Islamic concept of Tauheed which we are not talking about for now.

Speaking about the Ulemas who have the fear of Allah in their heart, the Promised Messiah (as) said:

"A godly scholar is not one who is unmatched in Arabic morphology, syntax and logic. In fact, a godly scholar is one who constantly remains in fear of Allah the Exalted and whose tongue does not engage in vain speech. However, today we are passing through an era when even those whose profession it is to wash corpses before burial call themselves scholars and have taken this title for themselves. Therefore, this word has lost its value immensely and has now taken on a meaning that is against the will and desire of God Almighty. On the contrary, the Holy Quran describes true scholars in the following words:

الَّذِينَ يَخْشَوْنَ اللَّهَ ۖ إِنَّ عِبَادَهُ الْغُلَامُ (35:29)

Meaning, the scholars from among the servants of Allah Almighty are those who fear Him. Now, it is crucial to take note that those people who do not possess this quality of

fear of God, and being in awe of Him, and who are not righteous, can never, in any way whatsoever, be worthy of this title.

The fact of the matter is that ‘scholars’ are referred to as *ulama* in the Arabic language. And this is the plural form of *alim*, and in Arabic, *ilm* or ‘knowledge’ refers to a thing which is certain and categorical; and true knowledge is derived from the Holy Quran. True knowledge can neither be derived from Greek philosophy, nor from the philosophy currently prevalent in England, rather it is attained from the true philosophy of faith. The apex and pinnacle of a believer is that they reach the rank of the *ulama* or scholars, and attain to a station of true certainty, which is the highest level of *ilm* or knowledge.

An individual who is bereft of true and certain knowledge, and who is oblivious to the paths of divine understanding and insight may refer to themselves as scholars all they like, but they are devoid of the merits and qualities of knowledge, and they do not possess the radiance and light that is received from true knowledge. In fact, such people are in a state of utter loss and deprivation; they fill their afterlife with smoke and darkness. It is about these very people that Allah the Exalted states:

□ نْ كَلَا فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى

In other words, “he who is blind in this life shall be raised blind in the hereafter.” (17:73)

What knowledge can an individual receive in the next world when he is deprived of knowledge, insight and divine understanding in this world? A person must take with them the eye that perceives Allah the Exalted from this very world. An individual who does not develop such an eye in this world should not expect to behold Allah Almighty in the life to come. As for those, however, who are bestowed with true divine knowledge and insight, and who receive that knowledge, which is the result of fear of Allah, they are the ones who have been likened to the Israelite Prophets in this Hadith.”

If we examine all these extracts, we can appreciate the Promised Messiah’s conviction about his mission and the insight that he possessed about the true teachings of Islam. As his followers, it is our duty to carefully study what he has taught us in his books and do our best to follow his advice. May Allah grant each one amongst us such a noble opportunity. Ameen.