

by Imam Zafrullah Domun

Since today is a public holiday and we have more brothers in the mosque, I would like to reread some extracts that I read before from the second Volume of the Mafuzaat of Hazrat Masih Maood (as). As I have said before the Mafuzaat of Hazrat Masih Maood (as) are full with words of wisdom. Anyone who reads and tries to digest these words will indeed partake of great wisdom. As you might know, in the Holy Quran Allah says:

“He grants wisdom to whom He pleases, and whoever is granted wisdom has indeed been granted abundant good; and none would be reminded except those endowed with understanding.” (2:270)

So, as good Ahmadi Muslims we should do our best to strive to get a good share of wisdom because it will help us to navigate through our life and be not worried about the trials of life. If our members are not doing their best to absorb the teachings of the Holy Quran then they have to wake up and be convinced that fortunately we have Hazrat Masih Maood (as) teachings available to us and this has been a favour of Allah upon us and we should be grateful for it. So, we will remind ourselves of some important words that he has taught us. He says:

“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:

‘innamā yakhshā llāha min ‘ibādihi l-‘ulamā’u

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:

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ

In other words, he who is blind in this life shall be raised blind in the hereafter. 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.

This is so because Allah the Exalted has blessed this community with the Holy Quran, which is the source and fountainhead of true knowledge. An individual who finds the divine verities and insights that are expounded in the Holy Quran—which are attained by true righteousness and fear of Allah—is thereby given such knowledge that makes them the likeness of the Israelite Prophets.

It is perfectly obvious that if a person does not make use of the weapon that is provided to them, this is the person’s own fault and not the fault of the

weapon itself. This is precisely the state of the world at present. Even though the Muslims were given a matchless blessing in the Holy Quran, which could have saved them from every form of misguidance and could have pulled them out of every form of darkness, they abandoned the Holy Quran and showed no regard for its pure teachings. As a result, they became so utterly distanced from Islam that if now, true Islam is presented before them—as they are utterly ignorant and oblivious to it—they will refer to a true believer as being a disbeliever.

There are many people who lead a licentious and dissolute life and they seek the renown, honour, property and wealth of this world. They exhaust their entire life making plans and devising strategies to fulfil such longings and desires. Their yearnings have yet to reach their end when death comes knocking. Now, even people of this nature were given various faculties. If they had made use of these very faculties, they could have attained to the truth. Allah the Exalted was not miserly, but these people failed to employ their own faculties. This is their own misfortune. Fortunate and blessed is the one who employs his faculties.

There are many who, when told to fear God Almighty and to act upon His commandments while abstaining from God's prohibitions, will respond by saying, 'Are we out to become saints?' Such statements constitute disbelief in my view. This is to think ill of God Almighty. Is God Almighty faced with a shortage? After all, these are not limited government jobs which will finish once they are filled. On the contrary, anyone who develops a sincere relationship with God Almighty will benefit from the bounties that were granted to the pious individuals of the past.

No task is difficult for the valiant.

Allah the Exalted refers to His beloved as saints. Now is it difficult for someone to become a saint in the sight of God Almighty? It is extremely easy. Of course, it is necessary for a person to stand firm in virtue, and tread on the path of God with patience, determination and loyalty, and to not waver in the face of any grief, pain or misfortune. When an individual develops a true relationship with God Almighty and distances themselves from those things which cause His displeasure, and in fact, adopts purity and piety, abstaining from that which is foul, God Almighty also forges a relationship with such a person and grants them His nearness.

However, if someone continues to move away from God Almighty and does not make an effort to pull themselves out of impurity, then God Almighty also does not care for such a person, just as He states:

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ

So when they deviated from the right course, Allah caused their hearts to deviate.

Our community should not lose hope. The things just mentioned are not severe hardships. I truthfully say that God Almighty has eased our difficulties, because the pathways of our spiritual quest are different from those of others. The state of our spiritual quest does not arch our backs, or require us to lengthen our nails, or stand in water or sit in seclusion for extended periods of time, or freeze our hands in a certain position until they become lifeless, or ruin our physical appearances. By adopting such practices, in their own fancy, there are some who seek to become godly. But I observe that let alone finding God, these people even cease to remain human beings. However, this is not the manner of our spiritual quest. In fact, Islam has prescribed a very easy way and it is the wide and spacious path that is described by Allah the Exalted as follows:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us in the right path.

Now when Allah the Exalted has taught us this supplication, He has not done so without providing us with the relevant means. Instead, on the one hand, where He has taught us this prayer, on the other hand He has also provided the means for its acceptance as well. As such, in the following chapter, He alludes to this acceptance where He states:

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is a perfect Book; there is no doubt in it.

This is a spiritual feast, as it were, with all the necessary arrangements made in advance.

Therefore, if a person makes use of the faculties with which they have been endowed, they can most definitely become a saint. I declare with certainty that many people are born in this community who possess immense power and who are replete with light, devotion and loyalty. No one should consider themselves deprived. Has God Almighty published some list of saints, so

that one should think that they cannot be among them? God Almighty is remarkably generous.

His generosity is a very deep ocean that can never be exhausted. No seeker or searcher has been left deprived. Therefore, you ought to wake during the night and offer supplications and seek God's grace. There are numerous opportunities to offer supplications in the Prayer—the bowing position, while standing and sitting, and in prostration, etc. There are five Prayers that are to be offered in twenty-four hours: *Fajr*, *Zuhr*, *Asr*, *Maghrib* and *Isha*. Above and beyond these there is the *Ishraq* Prayer and *Tahajjud*. All of these are opportunities for supplication.

The actual purpose and essence of the Prayer is supplication and supplication is a phenomenon that accords with the law of nature established by God Almighty. You may commonly observe that when a child weeps and cries, and expresses anxiousness, a mother becomes extremely restless as well and gives the child milk.

The relationship between divinity (*uluhiyyat*) and servitude (*ubudiyyat*) is similar in nature and cannot be understood by everyone. When a person falls at the gate of God Almighty with extreme humility, lowliness and meekness, and presents his circumstances before God, and requests his needs from Him, the grace that is inherent in divinity surges forth and shows mercy to such a person.

The milk of God's bounty and grace also requires tears. Hence, one ought to present tearful eyes before Him. Those who suggest that there is no use in crying and weeping before God Almighty are false and incorrect in their view. Such people do not believe in the Being of Allah Almighty, and in His attributes of power and control. If they developed true faith, they would never say such a thing. Whenever anyone has come in the presence of God, and has turned to Him with sincere repentance, Allah the Exalted has showered His grace on such a one. The man who has said the following verse is true indeed:

*What sort of a lover is he whose state does not
draw in the attention of the beloved;
Honourable sir! The pain simply does not exist,
for the physician is at hand.*

God Almighty has always desired that you come to Him with a pure heart. The only condition is for you to make yourselves accord with Him and bring about within yourselves that true transformation which makes a person worthy of being presented before God Almighty. God Almighty possesses the most remarkable and wondrous of powers, and He possesses boundless grace and blessings. But develop the eye of love so that you can see them and receive them. If a person possesses true love, God Almighty listens to prayers in abundance and bestows His support. However, the condition is that one must love and show sincerity towards God Almighty.”

We will stop here for today with the hope that we will all do our best to understand our teachings and do our best to put them into practice, incha Allah. Ameen.