

by Imam Zafrullah Domun

Every week, we share with our brothers and sisters and friends extracts from the writings of Hazrat Masih Maood (as) with a view that we all together understand his teachings and do our best to try and practice them in our daily life. How far each one among us is doing his or her best to do so is known only to Allah. But each individual knows within themselves how far they are progressing on their path to have a better knowledge of Allah and make HIM the centre of our life. As you are all well aware, the Promised Messiah (as) told us:

“Our God is a very loyal God, and for those who remain loyal to Him He shows wonderful works. The world wishes to tear them to pieces and to eat them up; and every enemy grinds his teeth on them; but He Who is their friend saves them from every danger, and brings them out triumphant on every field. How fortunate, then, is he who does not let go his hold of such a God? To Him we render our faith, and Him we have recognized. Of all the world He alone is the God Who has sent down His revelation on me; Who, for me, has shown powerful signs; Who has sent me down as the Promised Messiah for this age. There is no God whatsoever except He, in heaven, nor on earth. Whosoever does not yield faith to Him, he remains deprived of the good, deprived of blessings, and deprived of succour. From our God we have received Revelation that shines like the sun. We have seen that He alone is the God of the whole world, and there is no other God. How powerful indeed is the God we have found, and how sustaining! And how great, how wonderful are the qualities of the God we have seen! The truth is that for Him there is nothing impossible, except what runs counter to His own Book and His own Promise. Therefore, when you pray to Him, you should not be like those ignorant naturalists who have formed a natural law of their own which does not bear the stamp of God, for they are the rejected ones whose prayers will never be accepted. They are blind, not gifted with vision; they are dead, not alive. They put before God a law shaped by themselves, and they put limitations of their own on His powers, holding Him weak and helpless beyond those limitations. Naturally, they would be dealt with in the light of their own condition. But when thou standest up for prayer, it is incumbent on thee to hold that thy God has power over all things. Only then shall thy prayer be accepted, and thou shalt witness those marvels of the power of thy God which we have witnessed. And remember, our witness is not on the basis of hearsay; it is on the basis of things we have seen ourselves. How can the prayers of one be accepted who does not hold that God has power over all things? And how can such a person in himself have the courage to pray to God over matter where the

desired remedy or change would involve an infringement of the laws of nature as he understands them. But O thou good person, thy God is He, Who, without any pillars underneath, has hung up the countless stars in space; and Who created the earth and the heavens absolutely from naught. Do you hold that in regard to your need He will prove to be helpless? The fact is that thy own misconception will keep thee deprived of blessing. There are innumerable wonderful things in Our God, but these are witnessed only by those who become His in all sincerity and faithfulness. He does not reveal those wonders to those who do not have faith in His powers, and who are not faithful and true. How unfortunate, indeed, is the man who does not even know that he has a God with power over all things! Our Paradise, indeed, is our God: our highest enjoyment is in God, for we have seen Him and all beauty found in Him. This treasure is worth having, even if at the cost of one's life; and this is a jewel which should be purchased even if obtainable only by sacrificing one's entire being. O ye that are devoid, run to this spring, for it will slacken your thirst. It is the spring of life that shall save ye. What am I to do, and how am I to impress this glad tidings upon your mind, with what drum should I go crying through the streets that This is your God, so that all should hear! And with what unguent am I to treat the people so that their ears open to hear! If you really become God's, then rest assured that God is your very own. Whilst you will sleep, He will keep watch over you; while you neglect your vigil against the enemy, He will keep an eye on him and disrupt his plans. Even now you have no idea what wondrous powers your God has. If you had known, then no day could have dawned on you for you to grieve over for lack of things of this world. A man who has a treasure in his possession, does he weep and cry over the loss of a penny, as though he were about to perish? Had you been aware of this treasure that God would suffice for all your needs, what reason was there for you to be so wholly absorbed in things of this world? God is a most precious treasure; realise its proper value. Without Him you are nothing; neither you nor your material means and plans. Do not follow in the footsteps of other nations which have come to depend wholly on material means. As a snake eats earth, they subsist on the basis of the lower and inferior material means. Like vultures and dogs eating carrion, they too have sunk their teeth in a carcass. Indeed, they have drifted very far from God, having taken to the worship of human beings, the eating of swine's flesh, and the tree use of wine as if it was harmless like water. Since they depend too much on material means, and seek no help from God they are dead; and the heavenly spirit has flown out of them as a dove flies away from its nest. The leprosy of the worship of Mammon has taken a hold on the inside of their hearts and cut to pieces the organs of their inner spiritual life. Beware ye of this leprosy. I do not forbid you to think of material means within proper limits: what I forbid is that like other nations you become wholly the slaves of material means, altogether forgetting God Who controls material means as well. Only if you had the eyes to see, you would find there is only God and God alone, everything else being worthless. You can neither stretch out your arm nor fold it

except with His permission. A person spiritually dead would laugh at this; but it would be better for him if he died before he indulged in this laughter.” (Noa’s Ark)

We should do our best to meditate on these words often. Its only then that we will remember them. The next extract is from the book “*Chasma’I marifat*” which may be translated as the “The source of true knowledge”. Hazrat Masih Maood (as) says:

“It is not within the power of man to comprehend all the activities of the Divine, as they are above reason, intellect and imagination. A man should not be proud of his pittance of knowledge that he has to some degree comprehended the system of cause and effect, inasmuch as that knowledge of his is very limited, as if it were a millionth part of one drop out of the ocean. The truth is that as God Almighty Himself is unbounded His activities are unbounded also. It is beyond and above human power to reach the reality of every activity of God.

Contemplating His eternal attributes we can, however, affirm that as Divine attributes have never fallen into disuse, therefore, in God's creation, some species have always existed in one form or the other; but any eternal personal coexistence (with God—Ed.) is false. It is to be remembered that, like His attribute of creation, His attribute of destruction has always been in operation all the time and that also has never fallen into disuse. The philosophers have put forth every effort to bring the creation of heavenly and earthly bodies within the purview of their physical laws and to establish the source of all creation, but they have utterly failed to do so. Whatever they have gathered together as the result of their physical research is quite incomplete and defective. That is why they have not been able to adhere to their theories throughout and have always changed them about. As their research is confined entirely to their reason and speculation and they receive no help from God, they cannot emerge out of their darkness. No one can truly recognize God till he understands that there are numberless activities of the Divine which are far beyond and above human power, reason, and speculation. Before reaching this stage of understanding, a person is either an atheist and has no faith in God, or if he does believe in God, that god is the result of his own reasoning and is not the God Who manifests His Own Being and the mysteries of Whose powers are so numerous that human reason cannot encompass them. Since God has bestowed upon me the knowledge that His powers are wonderful, that they have depth upon depth and are beyond of beyond, and are outside comprehension, I have always considered the philosophers to be rank disbelievers and secret atheists.

It is my personal observation, and I have had experience of such wonderful Divine powers, that we can only describe them as something coming into existence out of non-

existence. I have described some instances of these signs at some other places. He who has not observed this wonder of Divine power has observed nothing. We do not believe in a god whose powers are limited by our reason and speculation and there is nothing beyond. We believe in the God Whose powers, like His Being, are unlimited, unconfined, and unending. [*Chashma-e-Ma'rifat, Ruhani Khaza'in*, Vol. 23, pp. 280-282]

We Ahmadi Muslims believe in such a God. We should all try to establish and consolidate our understanding and obedience to such a God. Our life should revolve around Him and what He expects from us. There are plenty of attractive things in this world which can lure us away from him. But we should be firm and be convinced that we owe him everything. We are not master of anything. We are weak and helpless. But if we have a relationship with Him, He will always be there for us. So, we should make it a daily routine to consciously devote time to His worship everyday and we should pray for forgiveness and mercy. May Allah help each one among us so that we may cope with any sort of problem that we might face. Ameen.