

by Imam Zafrullah Domun

First of all, I would like to say a few words about the new mutated Covid 19 virus that has made its appearance in England in the past few days. As a result of this new development, many countries have banned all flights to and from the UK. At a time when people around the world were hoping to start the Christmas and the New Year festivities, here is another concern which puts a brake on this enthusiasm.

According to some experts the Covid 19 virus will still be here even by mid-2021. Many thought that a vaccine will be a way out but that does not seem to be the case. By Allah's Grace, here in Mauritius we are more or less safe. People are going out for shopping and many hotels are being filled with Mauritians specially during weekends. So, we should all be grateful to Allah for His Favours and trust Him to protect us and pray to Him to relieve the world of its sufferings. You will recall that while reading from Hazrat Masih Maood's (as) booklet *Al Wassiyat* last week, I said that he wrote that "the world will be visited with many calamities; some in his lifetime and others after he would be gone." To us, these are signs from Allah. Never in the world have we seen as much upheavals as we have seen during the past year. So, as good believers we should continue to turn to Allah and we should not be afraid but we should do our best to obey Him and try to carry out His commandments so that He might be pleased with us and that He grants us "good" (*hasanaat*) in this world and in the next. Let us make it a point to daily pray for us and for others as well with the hope that Allah will accept our prayers as He is used to. Ameen.

Now I will continue reading from where I left last week. The Promised Messiah (as) said:

"God addressed me and said that *Taqwa* is a tree that should be planted in the heart. The very water which nourishes *Taqwa* irrigates the whole garden. *Taqwa* is a root without which everything is meaningless; and if it remains intact then nothing is lost. What benefit is there for a man in indulging himself in the useless activity of claiming with his tongue that he seeks God while he has no sure footing with his Lord. Look, I say to you truly and sincerely that ruined is he whose faith is tainted by even a hint of worldliness. Hell is very close to that soul all of whose intentions are not for God—rather some of them are for God and others are for the world. Thus, if you have an iota of worldly adulteration in your intentions, all your worship is in

vain. In such a case you do not follow God. Rather you follow Satan. Never ever expect that when you are in such a condition God will help you. Rather in this condition you are a worm of the earth and soon you will perish just as worms of the earth do. And God shall not be in you. Rather He will be happy to destroy you. But if you, in reality, die by killing your baser selves, then you shall appear in God and God shall be with you. And the house in which you live will be blessed and God's mercy will descend on the walls which are the walls of your house. And that city shall be blessed where such a person lives. If your life and your death, your every action and movement, and your kindness, and your anger are for God only and if, in any trouble or difficulty you do not put God to the test nor sever your relationship with Him—rather, under these trials, you step forward towards God— then I truly say to you that you will become a chosen people of God. You, too, are human as I am human and that very God Who is mine is yours. So, don't waste your noble capacities. Look! if you fully incline towards God, then be reminded—and I say it in accordance with the will and pleasure of God—that, you shall become His chosen people. Let the Greatness of God take root in your hearts; and acknowledge His Unity not just with your tongues but also with your actions, so that God, too, practically shows His Mercy and Kindness to you. Refrain from malice and treat human beings with true compassion. Adopt each and every path of righteousness for who knows from which of these paths you will be accepted?

Rejoice and be happy that the field of achieving nearness to God is vacant. Every nation is in love with the world and to what pleases God the world pays no attention. Now is the time for those who wish to enter this door that they, mustering all their strength, show their mettle and win the much-coveted prize from God. Don't think that God will let you go to waste. You are the seed which the Hand of God has sown in the earth. God says that this seed will grow and flower and its branches will spread in all directions and it will become a huge tree. So, blessed is one who believes in what God says and does not fear the trials which he suffers in His path. For, the coming of trials is essential so that God may try you to see who is true in his declaration of *Bai'at* and who is false. Whoever falters in the face of a trial would do no harm to God whatsoever and ill-luck would only land him in hell. If he were not born it would have been better for him. But all those who remain steadfast till the end—they will be shaken with quakes of calamities, and battered with storms of misfortune, ridiculed and mocked by people, and hated and reviled by the world—shall at last come out victorious. And doors of Blessings shall be thrown open for them. God addressed me and said that I should inform my *Jama'at* that those who

believe and their belief is not adulterated with worldly considerations and is free from hypocrisy and cowardice and is not found wanting at any stage of obedience, such people are the favorites of God. And God says that indeed these are the ones whose station is that of Truth.

Listen, O you who can: What is it that God desires from you? All He desires is only that you become solely His and do not associate any partners with Him, neither in the heavens nor on the earth. Our God is that God Who is alive even now as He was alive before. He speaks even now as He used to speak before. And even now He hears as He heard before. It is a false notion that in these times He only hears but does not speak. On the contrary, He hears and also speaks. All His Attributes are eternal and everlasting. None of His Attributes is in abeyance, nor will it ever be. He alone is the One without any associate; He has no son, nor has He any wife. He alone is Peerless and there is no one like Him. And He is the One Who is unique in that none of His Attributes are exclusively possessed by anyone beside Him. He has no equal. He does not share His attributes with anyone. None of His powers is less than perfect. He is near, yet far and He is far, yet near. He can reveal Himself to *Ahl-e- Kashf*. He has no body, nor any shape. He is above all, but it cannot be said that there is anything beneath Him. He is on '*Arsh*', but it can't be said that He is not on the earth. He is the sum total of all Perfect Attributes and He is the Manifestation of every True Praise. He is the source of all that is Good and encompasses all Powers and He is the source of all forms of Beneficence. He is the One to Whom everything returns. He is the Lord of all the realms. He possesses every Perfection and is free from all defects, imperfections and weakness. It is His sole prerogative that all those who belong to the earth as well as all those who belong to the heavens should worship Him. Nothing is impossible for Him. All souls and their potentialities and all particles and their potentials are His and only His creation. Nothing comes into existence without Him. He reveals Himself through His Powers, His Omnipotence and His Signs. We can attain Him only through Him. He always reveals His Being to the righteous and shows them His Omnipotence—and this is the only means by which He is recognized and the path He favours is recognized.

He sees without physical eyes and hears without physical ears and speaks without a physical tongue. Likewise, it is His work to bring a thing into existence from nothingness. For example, in dreams you see how He creates a whole world without matter and shows you every mortal and nonexistent being as having existence. Thus, are all His Powers. Ignorant is he who denies His Powers. Blind is he who has no

knowledge of His profound and inconceivable Powers. He can, and does everything that He intends to, except those which are at variance with His Glory or which are in conflict with His Promises. He is unique in His Being, in His Attributes, in His Actions and in His Powers. All doors to reach Him are closed except the one which the Noble Qur'an has opened. And all Prophethoods and all Books of the past are no longer required to be followed independently, because the Prophethood of Muhammad (saw) comprises and encompasses them all. And except for it [the Prophethood of Muhammad (saw)] all routes to God are closed. Each and every truth which leads to God is in it [the Holy Qur'an] alone. Neither will any truth come after this, nor is there any earlier truth which is not present in it. It is for this reason that all Prophethoods have ended with [the coming of] this Prophethood. And so, it should have been: for a thing which has a beginning must also have an end. But this Prophethood of Muhammad (saw) in its intrinsic beneficence suffers from no handicap. Indeed, its beneficence far surpasses the beneficence of other Prophethoods. Following the Prophethood of Muhammad (saw) is the easiest route through which one can reach God. Obedience to it wins the gift of Divine love and communion greater and more than ever before. However, a perfect follower of it [the Prophethood of Muhammad (saw)] cannot be called a prophet per se, for that would be an affront to the perfect and absolute Prophethood of Muhammad (saw). Yet, with regard to him [the follower of the Holy Prophet (saw)], the two expressions *Ummati* and *Nabi* can be applied in conjunction. Because by doing so no disrespect is implied to the perfect and final Prophethood of Muhammad (saw). Rather because of this beneficence of the Holy Prophet (saw), the light of his Prophethood becomes all the more clear and resplendent. When this communion and converse reaches the highest stage of perfection from the point of view of both quality and quantity and is free from all impurities and deficiencies, and when it openly and explicitly reveals matters pertaining to the unknown, then such a Revelation is in other terms designated as Prophethood. All the Prophets (as) are in agreement concerning this. Thus it is not possible that a people about whom it is said *kountoum khayra oummatin oukhrejat linnaase* (You are the best people raised for the good of mankind.) (HQ 3:111) and who are taught the prayer *ihdenas siratal moustaqeem* should have been deprived of attaining this high station and not a single one of them could attain it. Were it so, this would not have been the only flaw, namely that *Ummat-e-Muhammadiyya* would have remained imperfect and inadequate and all those belonging to it would have remained [spiritually] blind....." (ends p. 26).

We will continue from here next time incha Allah.