

FRIDAY SERMON OF IMAM ZAFRULLAH DOMUN

23 MARCH 2012

Summary:

Celebration of Masih Maood Day in Jamaat Ahmadiyya. Occasion to remind ourselves of noble purpose of Ahmadiyya Jamaat. The first five conditions of Bai'at. Quotation about our concept of God. Difficulties and need to be patient under all circumstances. Meaning of our oath of allegiance.

After reciting the *Tashahhud*, the *Ta'uz* and the first chapter *Al Fatiha* of the Holy Quran Imam Zafrullah Domun said:

Today is commonly celebrated as Masih Maood Day in Jamaat Ahmadiyya around the world or at places where the Jamaat is firmly established. We will avail ourselves of this sermon to remind members of Jamaat Ahmadiyya Al Mouslemeen in particular and others in general about what the Jamaat established by Hazrat Mirza Ghulam Ahmad (1835-1908) stands for. The fact is that all Ahmadis need to be reminded every now and then about the most noble objectives for which the Jamaat was created in the first place and it is incumbent upon each one amongst us to see how far we are moulding our life according to the teachings that we have received.

First of all we need to remember that when Hazrat Masih Maood^{as} decided to create the Jamaat following divine instructions he laid down some conditions for all would-be members of the Jamaat. It is a must for an Ahmadi to read these conditions of *bait* every now and then so that he might never forget what is required of him as an Ahmadi Muslim. The first of these requirements is that an Ahmadi should not indulge in Shirk at all throughout his life. At many places in his writings Hazrat Masih Maood^{as} has taught us what is the concept of Allah that we should keep in our mind. Let me give you some quotations about Allah as explained by him. He 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.”

So by joining the Jamaat of believers created by Hazrat Masih Maood^{as}, an Ahmadi Muslim expresses his or her desire to search for the Allah that he speaks about in the above quotation and in many other places. Now should not an Ahmadi Muslim who is true and sincere in his beliefs be asking himself how far he or she has progressed in knowing this Allah? Should not he be on the lookout to get a greater understanding of this God everyday of his life and should he not make an effort at least to know what Hazrat Masih has said about this Allah by reading

his books? Hence being an Ahmadi Muslim today is a privilege and carries with it a great responsibility. It is not sufficient to have a follow the leader attitude. You should also take the responsibility to acquire knowledge and correct the leader if you see that what he is saying might be contradicting verses of the Holy Quran or even the explanations given by Hazrat Masih Maood^{as}. Physical slavery is really bad and has been declared a crime against humanity. But how far worse is mental slavery when you allow someone else to dictate your opinions and what you should do. An Ahmadi Muslim should regularly ask himself how far his actions and his words do match each other and how far they contradict one another and he or she should see to it that they do match in all circumstances. I have given you one quotation about Allah but you can read more at www.alislam.org/library/essenceofislam/vol1.

In the following four conditions of *bai'at* Hazrat Masih tells Ahmadis some dos and don'ts. For example he says that we should refrain from falsehood, adultery, ogling at women, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and that we should not allow ourselves to be carried away by passions, however strong they may be. In addition we should regularly offer the five daily prayers in accordance with the commandments of Allah and the Holy Prophet ^{saw} and we should try our best to be regular in offering the pre-dawn supererogatory prayers (*Tahajud*) and send blessings (*Darood*) on the Holy Prophet (peace and blessings of Allah be upon him); and we should make it a daily routine to ask forgiveness for our sins, to remember the bounties of God with love in our heart and to praise and glorify Him. Next he says that we should not give way to passion and cause harm to the creatures of Allah in general, and to Muslims in particular, neither by our tongue nor by our hands nor by any other means. The fifth condition of the *bai'at* of an Ahmadi Muslim is "that he shall remain faithful to Allah in all circumstances of life, in sorrow and in happiness, in adversity and in prosperity, in felicity and in misfortunes; and he shall under all circumstances remain resigned to the decree of Allah and keep himself ready to face all kinds of indignities and sufferings in His way and he shall never turn his back away in the face of any misfortune; on the contrary, he shall march forward."

Being endowed with wisdom and through experience Hazrat Masih Maood^{as} knew that treading the path of Allah is quite difficult at times. He knew that this was not a path of roses but one which was strewn with thorns. That is why in this fifth condition of *bait* he is telling Ahmadis that they will face many difficulties in this path but under no circumstance should they think ill of Allah. Whatever the circumstances in life one should not break one's

relationship with Allah. On the contrary one should redouble one's efforts and know for certain that if there might be any help under difficult circumstances that help will come from Allah and only Allah. A Muslim is expected to be patient in all that befall him or her.

Those who are familiar with the life of the prophets know quite well that at times the beloved of Allah are visited with such back breaking calamities that they might be tempted to think that they have been abandoned by Allah. But Allah does not abandon His servants under any circumstance. Allah is the rescuer and He will come to the rescue of His dear ones at the time chosen by Him and not the time that is chosen by us. That is why Hazrat Masih Maood^{as} gives us the advice that despite difficulties one should not break the bond with Allah and one should be ready for whatever sacrifice that may be called for in this path. No one knows what tomorrow will bring. We all wish for good things to happen to us but we all know that bad things also may happen to us. We should learn to develop the proper perspective so that when good things happen to us we are grateful to Allah. But when calamities strike we should learn to be patient. Has not Allah taught us "Seek help with patience and prayer and this is difficult except for those who are humble"? So in the face of difficulties let us arm ourselves with great patience. Trials are a part of life and we need to arm ourselves to face them.

Today I have briefly touched upon the first five requirements that an Ahmadi Muslim should fulfill in order to be a living member of Jamaat Ahmadiyya. Incha Allah next week I will remind you of the rest. Speaking about all the ten requirements Hazrat Masih said:

"The system of Bai'at has been instituted solely with the purpose of bringing together a large group of the righteous, so that they should cast a positive influence in the world, and their unity should be a source of blessing and greatness and good harvest for Islam. Since they will be united for the same cause, they will be readily available for the pure and holy service of Islam. They should not be lazy, miserly and purposeless Muslims, nor should they be like the worthless ones who have done great harm to Islam through their dissention and inequity and have stained its beautiful face by their acts of transgression, nor should they be like the heedless dervishes and those who have withdrawn from the world, who are totally unaware of the needs of Islam and unconcerned with the welfare of their brethren, and who feel no eagerness for promoting the welfare of mankind. On the contrary, they should have such sympathy for the people that they should become the refuge of the poor and fathers to the orphans and, like passionate lovers, be always ready to sacrifice themselves for discharging

Islamic duties. They should make every effort that their blessings should spread in the world and the pure fountain of love for the Divine and of sympathy for His servants should spring out of every heart, and their unity should be seen as flowing like a river. God Almighty, by His special grace and favour, has designed to make the prayers and the attention of this humble one the means of the manifestation of their pure capacities.....”

In another place admonishing those who have entered into the covenant with him, Hazrat Masih Maood^{as} says:

“O my friends, who have entered into the covenant of Bai`at with me, may God enable us all to do that which pleases Him. Today you are small in number and are treated with contempt. You are passing through a time of trial. In accordance with the eternal law of God, efforts will be made that you should stumble. You will be persecuted in every way and you will have to hear all sorts of disagreeable things. Everyone who hurts you by word or deed will imagine that he is helping Islam and you will have to pass through some heavenly trials so that you may be tried in every way. Therefore, listen carefully that your way to victory and supremacy will not be through dry logic or returning abuse for abuse, for if you adopt these ways, your hearts will become hardened and you will be left with nothing but words, which God Almighty hates and looks upon with aversion. So do not behave in a manner whereby you would become subject to two curses, the curse of God and the curse of man. Remember well that if the curse of man is not accompanied by the curse of God Almighty, it amounts to nothing. If God does not wish to destroy us, we cannot be destroyed by anyone; but if He should become our enemy, no one can afford us shelter. How shall we please God Almighty and how shall we win His support? He has repeatedly given me the answer to this question: it can only be done through righteousness. So my dear brethren! make every effort that you may become righteous. Without action, everything is vain and without sincerity no action is acceptable. Righteousness means that, avoiding all these harmful ways, you should march forward towards God Almighty, and be mindful of the subtlest paths of piety.”

More next week incha Allah.