

FRIDAY SERMON OF IMAM ZAFRULLAH DOMUN

30 MARCH 2012

Summary:

The last five conditions of bai'at. What is certainty in faith? Who is a friend of Hazrat Masih Maood's cause? Comments about rainfall and Friday sermon of two weeks before.

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

As we said last week, the topic of today's sermon will be the five last conditions of *bai'at* as explained by Hazrat Mirza Ghulam Ahmad^{as}. Paraphrasing his writings we understand that an Ahmadi is expected not to practice any unislamic customs. Nowadays in the world there are plenty of unislamic customs. To cite but a few we may mention those that are currently widely practiced in Mauritius. We have the end of year festivities starting with Christmas and the New Year. Once someone told me that there are still some Ahmadis who celebrate Christmas. Personally I think that it is very unlikely that any Ahmadi Muslim worthy of that name will celebrate the birth of Christ as the Christians do. In previous sermons made on this topic some years back I explained the origin of Christmas and I will not explain it anew now. But in modern times on the occasion of Christmas people distribute gifts to their children and they are told that Father Christmas brought these gifts to them which is of course untrue. Such customs are thoroughly unislamic and we all have to stop practicing them.

Similarly many people stay awake till midnight on New Year's Eve and they light fire crackers. This is a practice of Non Muslims and any Ahmadi worthy of his beliefs has to stay far away from this practice. Furthermore in connection with this practice there is the innovation to start New Year with two voluntary (*nafil*) prayers. This practice also has nothing to do with Islam and it should be avoided. Hazrat Masih has asked Ahmadis to make the night prayer a habit of theirs and that is what should be done. Similarly there are other practices on Valentine day and mother's day and father's day etc. Allah has told us to consort well with our wives and no special day has been prescribed for it. Similarly we should behave well towards our parents and there is no specific day devoted for this purpose. Valentine day, mother's day and father's day have their origin in the west and slowly they have made their way in Islamic countries. In addition there are some other

practices that are cultivated on the occasion of birth or marriage or deaths. Anything that is unislamic should be avoided. An Ahmadi is expected to avoid anything that might occasion lust and he or she has to completely submit himself to the authority of the Holy Quran and the sayings of the Holy Prophet ^{saw} in all walks of his life. Consequently one has to learn what the Holy Quran and the Holy Prophet has said about how we should behave in this world. Hence the importance of religious knowledge for any Ahmadi who wants to be a green branch of the Ahmadiyya tree. He or she has to know what the Holy Quran says and what the Holy Prophet says. If he does not have this knowledge he may be fooled by those who are unscrupulous enough to exploit his ignorance.

In the seventh condition of the bai'at an Ahmadi is expected to “entirely give up pride and vanity and he should spend all the days of his life in humbleness as a weak creature, with cheerfulness, forbearance and meekness.” Under any circumstance in life however great we might be we are expected not to act with pride. We should not think or feel that we are better than others. We should cultivate humility by thinking about our own weaknesses and entreating Allah to forgive us our sins. Under all circumstances we should believe and rest assured that Allah is the Greatest and the Highest but we are the lowest of the low because of our mistakes and sins that we do not stop committing. Most of us do not spend time in our *sijdah*. We just repeat *Subhana rabbi al aa'la* thrice without even thinking about what we are saying. But yet it is a posture of utter submissiveness. By repeating *Subhana rabbi al aa'la* a few times and by pondering over its meanings we will be overwhelmed with a sense of our utter helplessness in front of the grandeur of Allah. Try it and experience it!! Thus Allah has created for us in our daily prayers occasions to think about our helplessness and His Grandeur and not to attribute any greatness to our weak being.

Faith in Allah has a great importance for an Ahmadi Muslim. Allah should be the centre of his or her existence. Under no circumstance should we flout Allah's instructions in order to enjoy worldly benefits. That is why Hazrat Masih expects an Ahmadi Muslim to “hold the faith, the honor of the faith, and the sympathy for Islam dearer to him than his own life, his wealth, his honor, his children and all his other dear ones.” This eighth condition of *bait* is as important as all the others and all Ahmadis should ponder about it and examine how far he or she is true to it. In life we will be confronted with many situations where we might have to choose between our faith and all our dear ones and we should always give more importance to our faith than to those who are dear to us. Some Ahmadis might say that they should not be blamed if they have acted with the members of Jamaat Ahmadiyya Al Mouslemeen as they have done because they were being true to this condition of *bait*. But that is a faulty reasoning because by doing so they have flouted many other instructions of the Holy Quran and the sayings of the Holy Prophet Mohammad ^{saw}.

The ninth condition of *bai'at* expects an Ahmadi to devote himself or herself to the service of mankind for Allah's sake only with all the abilities and means that Allah has graced him/her with. In this field I think that each one amongst us can do more to be of greater use to others. At the Jamaat level also personally I think that more can be done.

The tenth condition of *bai'at* reads as follows: “*An Ahmadi* shall enter into a bond of brotherhood with this humble servant of Allah, pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it till the day of his death; and this brotherly bond will be of such a high standard that its likeness

will not to be found in any other worldly relationship and connection that may exist between a servant and a master.” In other words those who knew Hazrat Masih Maood^{as} personally had to develop that relationship with him and those who came afterwards with his successors. But as far as members of Jamaat Ahmadiyya Al Mouslemeen is concerned that relationship should be cultivated with this humble self with the same objective in mind. As I have said previously in many sermons Allah out of His sheer Grace has chosen His humble servant to play that role within the Jamaat. In other words I have the mandate from Allah to act as guide to the people. Let us pray and hope that Allah will consolidate our friendship and will help us all to work for the cause of Islam.

Briefly I have reminded our members about what is expected of us when we say that we are Ahmadi Muslims. I think that each Ahmadi should make it a duty to regularly read these conditions of bai’at so that he or she might never forget them. Consequently he or she will see that he will be closer to the path of righteousness then. In his writings Hazrat Masih Maood as has spoken copiously about how we should lead that righteous life. I have chosen some extracts to speak about today. The first is from *Kishti Nuh*. He says:

“O ye people, who are being called to goodness and righteousness, be sure that you will be drawn to God and will be cleansed of the evil stain of sin only when your hearts are filled with certainty. You might say that you already enjoy certainty, but you only deceive yourselves. You do not enjoy certainty because you do not possess its essentials. You do not refrain from sin and do not step forward as you should nor do you fear God as you ought to. Consider and reflect that a person who is certain that there is a serpent in a particular hole does not thrust his hand into that hole. He who is certain that a particular food is poisoned does not eat it. He who is certain that a thousand wild tigers abound in a forest will not carelessly wander into it. How can your hands and your feet and your ears and your eyes be daring enough to indulge in sin if you truly believe in God and His judgment? Sin cannot overcome certainty. Can you thrust yourselves into a consuming fire? The walls of certainty rise to heaven, Satan cannot climb over them. Whoever has been purified, has been purified through certainty. Certainty invests a person with the strength to bear pain, so much so that it makes a king relinquish his throne and makes him put on the garb of a mendicant. Certainty makes every pain easy to endure. Certainty makes one behold God. All ‘Atonement’ is false and all ‘Redemption’ is vain. All purity proceeds only from certainty. It is only certainty that rescues from sin, leads to God, and puts a person ahead of the angels in sincerity and steadfastness. Any religion that does not provide the means for attaining certainty is false. Any religion that cannot exhibit God through sure means is false. Any religion that has nothing to offer except ancient tales is false. God is as He ever was, His powers are as they always were, and He has the ability to show signs as He always had; why then are you content with mere stories? The religion is dead whose miracles and whose prophecies are only tales. Ruined is the Jamaat on which God has not descended, and which the hand of God has not purified.”

The second extract is from one of his most important books “**A’ina-e-Kamalat-e-Islam**. He says:

Who is my friend? It is he who has accepted me before seeing any sign and has offered his life, property and honour in such a manner as if he had witnessed thousands of signs This is my Jama’at. These are my friends who found me alone and helped me, and found me sorrowful and consoled me, and being

unacquainted honoured me like a friend. May God Almighty have mercy on them. If anyone accepts the truth only after witnessing signs, what is that to me and what reward will he obtain and what honour would he find in the presence of the Lord of Honour? Those alone have accepted me in reality who observed me with a discerning eye and weighed my words with intelligence and considered my circumstances, and listened to me, and reflected and, on that basis, God opened their hearts to me and they joined me. He alone is with me who gives up his own pleasure for my pleasure, and makes me an Arbiter in whatever he does, and walks along my path, and is wholly devoted to me, and has discarded his own self. I am compelled to affirm with a sigh that those who seek clear signs will not be honoured by my Lord God with praiseworthy titles and honourable ranks which will be bestowed upon the righteous ones who recognized the hidden secrets and who smelled the fragrance of the servant [of God] who was hidden under His mantle. For example, what merit can be claimed by the one who offers his salutation to a prince whom he observes in his pomp and glory, surrounded by his men? Deserving of merit is the one who encounters him in the guise of a beggar and recognizes him. It is not within my power to bestow such insight upon anyone for it is only the One Who bestows it. Those whom He holds dear, He invests with the discernment of faith. These are the things through which those who are inclined towards guidance are guided and the same things become the cause of more crookedness for those whose hearts are crooked.[A'ina-e-Kamalat-e-Islam, Ruhani Khaza'in, vol. 5, pp. 349-350]

In the end members will recall that in my sermon of 16th March I spoke about the need to pray to Allah for rain because our reservoirs were being depleted. Some time back a well known person who write frequently in L'express said that all Mauritians should be stopped praying for rain because their prayers were not being answered. But as Muslims we have the confidence that what we expressed in the sermon of 16 March 2012 that Allah has the capacity to fill our reservoirs with water and we should all appeal to Him by asking forgiveness for our sins and He would let rain fall upon us. In fact on 17th March I spent much time in prayer and remembrance of Allah. When I woke up the next day I saw in a vision that I was leafing through a booklet in which were written many revelations of Hazrat Masih Maood^{as}. On one page I saw written "*Sa orikal asar*" in Arabic which I understood to mean "soon I will show you the effect". I could not understand what it was referring to particularly at that time. But when we see that amount of rain that has fallen on Mauritius during the past week I understood it to mean that Allah has heard what we entreated Him for and He has responded to our prayers. When I say "our" prayers, I mean all those who have been praying for rain. To take only one example only Mare Aux Vacoas volume of water has increased by about 50% from the level that it had been for some time. In addition three other reservoirs are full at 100% So from the depth of our heart we thank Allah for His Favour of sending us plenty of rain and proving once again the verse of the Holy Quran **Say, 'Tell me, if all your water were to disappear in the earth, who then will bring you clear flowing water?'**(67:31). There were some other revelations but unfortunately I will not be able to speak about them because of lack of time.

May Allah enable each one amongst us to be true to our promise. May He help us all to become true servants of Islam who tread the path that He has chosen for us. May we all live and die in His pleasure. Ameen!