

FRIDAY SERMON OF IMAM ZAFRULLAH DOMUN

06 APRIL 2012

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

In the past two sermons we spoke about the conditions of bai'at as they have been given to us by Hazrat Mirza Ghulam Ahmad^{as}. As a knower of Allah he provided all his disciples with guidelines for their conduct. These guidelines are here for the benefit of the followers if they know how to profit from them. In the Holy Quran Allah says

Verily, those who swear allegiance to thee indeed swear allegiance to Allah. The hand of Allah is over their hands. So whoever breaks *his oath* breaks *it* to his own loss; and whoever fulfils the covenant that he has made with Allah, He will surely give him a great reward. [48:11].

As I have often said in the past this verse helps us to understand that we should not take the oath of *bai'at* lightly once we are convinced and remain convinced that the person in whom we have placed our hands may guide us to Allah. The verse makes it clear that Allah's hand is above their hands while they are taking the oath. The oath is taken in order to follow it and not to break it. Allah says that if the disciple breaks the oath he does so to his own loss. This means that he or she who breaks his oath of allegiance is putting his or her own self to trouble. But as for those who strive against all odds to maintain the conditions of the *bai'at* Allah will reward them immensely. We may better understand the significance of our bai'at when we understand the conviction that Hazrat Masih Maood^{as} had in his mission. He says:

“Your opposition to me is far removed from righteousness. Your reliance is totally on such Ahadith as are inauthentic and fabricated, or you do not understand their true meaning. As against this, my claim is based on reasoned discernment. I have such faith in the revelation that has informed me of the death of Jesus^{as}, and of my being the Promised Messiah that was to come, as I have in the Holy Qur'an. This faith is not merely well-intentioned but has been bestowed upon me by the light of Divine revelation which shines on me like the sun. How can I expel from my heart the certainty which has been carried to the extreme by the continuous display of extraordinary signs, certain knowledge and the daily experience of clear and certain converse with God? Shall I reject the bounty of understanding and true knowledge which has been bestowed upon me? Shall I turn away from the heavenly signs that are shown to me? Shall I disobey the commandment of my Lord and Master? What shall I do? Death is a thousand times more welcome to me than that I should turn away from Him Who has revealed Himself to me in all His beauty and majesty. Is this life such a long one, and are the people of the world so faithful to me that for their sake I should abandon the Beloved Friend? I know well that my opponents

rely only on a moth-eaten crust and they desire that I too should adopt it and should give up the kernel. They try to intimidate and threaten me but, by the Dear One Whom I have recognized, I attach no weight to their threats. I would prefer sorrow

in His company to the joy in the company of another. I would prefer death in His company than enjoy a long life by abandoning Him. Just as you cannot say that it is night when you have seen the day, in the same way I cannot consider the light that has been shown to me as darkness. When you are not prepared to renounce your doctrines which are a collection of doubts and superstitions, how can you expect me to leave the path upon which I perceive that a hundred suns are shining? Am I insane or mad that I should not accept the truth when God Almighty has exhibited it to me with evident signs? I call God Almighty to witness that thousands of signs have been displayed to me for my satisfaction, some of which I have communicated to others and some of which I have not communicated to anyone. I find that these signs are from God Almighty—Who has no associate—and no one else beside Him has the power to exhibit them. I have also been bestowed knowledge of the Qur'an and the true meanings of Ahadith. Why should I give up the bright path and adopt the path of ruin? What I say is based on reasoned discernment and what you say is only speculation. Speculation does not prevail in opposition to the truth. It is like a blind person plunging along on uneven ground in the darkness, not knowing where his foot falls. How shall I then exchange the light that has been bestowed on me, with darkness? When I find that God hears my prayers, displays great signs in my support, talks to me, and discloses the secrets of the hidden to me, helps me with His powerful hand against my enemies, and bestows victory upon me in every field, and gives me knowledge of the deeper meanings and verities of the Holy Qur'an, how then can I abandon such a Powerful and Supreme God and accept someone else in His place? I am fully convinced that it is the Powerful God Who has manifested Himself to me and Who has enlightened me of His existence and His Word and His work. I fully believe that the manifestations of His power which I see, and the knowledge of the hidden that He discloses to me, and the Strong Hand from which I receive help at every time of danger; are all the attributes of the Perfect and True God Who created Adam^{as}, and appeared to Noah^{as}, and showed the miracle of the flood, and helped Moses^{as} when Pharaoh was about to destroy him, is the same God Who bestowed complete victory on Muhammad, Chief of the Messengers^{saw}, guarding him against the designs of the disbelievers and the pagans. This same God has manifested Himself to me in these latter days.

[Bra hin-e-Ah madiyyah, Part V, Ruha ni Khaza'in, vol. 21, pp. 296-298]

As followers of Hazrat Masih Maood^{as} all members of Jamaat Ahmadiyya around the world should strive for such a conviction from Allah. As every day goes by it is important for each one amongst us to examine how far we are progressing in the conviction of what we have accepted. Members of Jamaat Ahmadiyya should have been as Allah has described the companions of the Holy Prophet in the Holy Quran when He says:

“Muhammad is the Messenger of Allah. And those who are with him are hard against the disbelievers, tender among themselves. Thou seest them bowing *and* prostrating themselves *in Prayer*, seeking grace from Allah and *His* pleasure. Their mark is upon their faces, being the traces of prostrations. This is their description in the Torah. And their description in the Gospel is like unto a seed-produce that sends forth its sprout, then makes it strong; it then becomes thick, and stands

firm on its stem, delighting the sowers — that He may cause the disbelievers to burn with rage *at the sight* of them. Allah has promised, unto those of them who believe and do good works, forgiveness and a great reward.”[48:30]

This is how the Muslims should be. They show hardness in themselves for those who are against Islam and those who want to annihilate it. But they are very softhearted towards their own brothers in faith. Unfortunately those who try to fight the enemies of Islam have become extremists in their thoughts and those who can promote brotherhood amongst the Muslims are content only with sectarian thoughts. Such a situation is quite apparent in the Umma. There are plenty of divisions. And unfortunately again even Ahmadis have shown that they would rather abandon the teachings of Allah than abandoning the inclinations of their base self. Where they should show hardness they show themselves to be quite soft and where they should have been soft according to the teachings of Allah they try to show hardness by perverting the teachings as the Jews have been doing. This is a sad state of affairs. But Allah will always preserve the true teachings by raising people through revelations to make known what is true from what is false. The bai’at that Ahmadis have taken in the name of Hazrat Masih Maood^{as} should be observed as per the teachings of the Holy Quran.

Talking about the conviction that has permeated his soul Hazrat Masih Maood as says:

What is true light? It is that which descends from heaven in the guise of convincing signs and bestows comfort and satisfaction on the hearts. This light is needed by everyone who is desirous of obtaining salvation; for he who is not free from doubt is not free from the possibility of chastisement. He who is too unfortunate to see God in this world will also fall into darkness on the Day of Judgement, as He says “*Man kana fi haazehi aa’ma fa howa fil aakherate aa’ma*” meaning “Whoso is blind in this world will be blind in the hereafter.” (17:73). God has indicated many times in His book that He shall enlighten with His signs the hearts of those who seek Him until they are able to see Him, and that He shall manifest His greatness to them until all other greatnesses will become as nothing before them. These are the words that I heard directly from God in His converse, until my soul cried out that this is the way to reach God and that this is the way to overcome sin. To arrive at the truth, it is necessary that we should tread the path of truthfulness. Hypothetical designs and imaginary projects will not help us. I am witness to the fact, and place this testimony before the whole world, that it is from the Qur’an that I have discovered the reality that leads to God. I have heard the voice and have seen the signs of the Powerful Arm of God Who has sent the Qur’an. So I believe that He is the True God and the Master of all the worlds. My heart is as full of this certainty as the ocean is full of water. I, therefore, call everyone to this faith and this light on the basis of reasoned conviction. We have found the true light with which all curtains of darkness are lifted and the heart grows cold to everything beside Allah. This is the only way whereby man emerges from the passions of the self and its darkness, just as a serpent emerges from its skin. [**Kitab-ul-Bariyyah, Ruhani Khaza’in, vol. 13, p. 65**]

Speaking about the standard of righteousness that an Ahmadi Muslim should achieve Hazrat Masih Maood^{as} says:

“The members of my Jamaat, whether they are present here or whether they are in their own places, should listen carefully to this admonition. The purpose of their joining the Movement and establishing with me a relationship like that of a disciple is that they should achieve a high degree of piety and

righteousness. No wrongdoing or mischief should ever come near them. They should offer the five daily Prayers regularly and with congregation, and should not lie nor hurt anyone by their tongues. They should not be guilty of any kind of vice and should not let even a thought of mischief, wrongdoing or transgression pass through their minds. They should shun every type of sin, offence, undesirable speech and action, as well as all egoistic passions and unruly behavior. They should become pure hearted, harmless and meek servants of God Almighty, and no poisonous germ should flourish in their beings. They should be sincerely loyal and obedient to the British Government, under which their properties, lives and honour are secure. Sympathy for the entire mankind should be their motto and they should fear God Almighty. They should safeguard their tongues, their hands and their thoughts against every kind of impious and disorderly behavior and against dishonesty. They should establish the five daily Prayers with utmost regularity. They should refrain from every kind of wrong, transgression, embezzlement, bribery, encroachment of other people's rights and undue partiality. They should not participate in evil company. If it should be proved that one who frequents their company does not obey God's commandments, or is not loyal to the benevolent government, or is not mindful of people's rights, or is cruel or mischievous or of a loose character, or is seeking to deceive the servants of God Almighty by continuing in the habit of abusing, or making false allegations against the person with whom they have entered into a covenant of Bai'at, it will be their duty to remove such evil from among them and to keep away from such a dangerous person. Do not contrive to harm the followers of any religion or the members of any caste or group. Be true well-wishers of everyone, and take care that no mischievous or vicious person, or disorderly one or ill-behaved one should ever be of your company, or should dwell among you; for such a one will, sooner or later, cause you to stumble....." [Majmu'ah Ishtiharat, vol. 3, pp. 46-49]

Members should reflect about these words and try to practice them in their daily life. May Allah help all of us to do so. Ameen!