

# FRIDAY SERMON

of

**Imam Zafrullah Domun**

**29 March 2013**

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

We were speaking about the beginning of the year 1889. On 12th January Hazrat Ahmad(as) published a pamphlet in which he specified the ten conditions of *bai'at* as we know them even today. In addition he also spoke about the birth of his son, Bashir uddin Mahmood Ahmad who was born on that very day. We also note that he also said that this child could be the one who would be the Musleh Maood. He also added if he were not , Allah would send another one.

In the beginning of March 1889 Hazrat Ahmad(as) went to Ludhiana. On 4th March he issued a pamphlet in which he informed the people that he would be at Ludhiana until 25th March. So all those who wished to enter into an oath of allegiance with him should come to Ludhiana as from 20th March. However those people who would not be able to come to Ludhiana they might come to Qadian after the 25th of March. But he requested all of them not to forget the real purpose for which they were doing *bai'at*, namely to become truly God fearing and to strive to be a good Muslim.

I am trying to give as much information as Hazrat Ahmad (as) gave so that those Ahmadis of today might know what was the real purpose of joining the Jamaat of the Promised Messiah. All of us should reflect upon these words and wonder how much we have progressed in acquiring true God-fearingness (*Taqwa*) and how far we strive to be a better Muslim in our everyday life. Furthermore he said that the people should not entertain the doubt that if initially the aim is to acquire *Taqwa* what is the use of the *bai'at* then. So he said (My Paraphrase):

" One should remember that the purpose of *bai'at* is to bring about a change in the type of formal *Taqwa* that one has been practicing up till then. Then through the blessings of the truthful ones and the attraction of the perfect ones such *Taqwa* becomes part of one's being and that light which is produced through the mingling of perfect servant-hood(*aboudiat*) and the Lord(*raboubiat*) manifests itself in the heart

which in other words is also known as Holy Spirit(*Ruhul Qudous*). Once this is produced, one will loathe God's disobedience as much as Allah dislike it. Consequently such a person will cut himself completely from all creatures and besides the true Lord he would consider all to be nonexistent. Such a person reaches the stage of "*Fana Nazri*" (which I understand to be that in his eyes nothing exist but Allah). So to produce such a light, the initial fear of Allah that a seeker after truth brings along is a primary condition. Speaking about the final cause of the Holy Quran Allah has said " a guidance for the righteous." He did not say " guidance for the sinners or guidance for the disbelievers." Then Hazrat Masih explained how a person who is at the initial stage of God-fearingness can progress and arrive at the highest stage of God-fearingness. So we see that Hazrat Ahmad (as) was ordained to create a Jamaat which would exert a positive influence in the world. Elaborating on the conditions of entrance and the punishment for failing to live according to these conditions he further said:

"If anyone should deliberately contravene the conditions set out in the announcement of 12<sup>th</sup> January, 1889, and should persist in his rebellious attitude, he will be expelled from this Movement. 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 dissension 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.

That Holy and Glorious One has inspired me with the eagerness to occupy myself with the inner training of these seekers, and to strive day and night to rid them of their impurities, and to beseech God to grant them the light whereby a

person is delivered from the bondage of his ego and of Satan and develops a natural love for the ways of God Almighty. I would also solicit for them the Holy Spirit, which is generated by the strong relationship between perfect Providence and undiluted service to God. I would also endeavour to secure their deliverance from the vicious spirit which is generated by the intense relationship between Satan and *Nafs-e-Ammarah* [the Self that incites to evil. Thus, with the help of Allah, I will not be lax and lazy and will not be heedless in seeking the reform of my friends who have joined this Movement in full sincerity. Indeed, I shall be ready even to face death so that they might live. I shall solicit for them from God Almighty the spiritual power which, like an electric current should activate their entire beings. I am sure that all this will come about for those who, having joined the Movement, shall wait steadfastly, for God Almighty has determined to create this group and to promote it for the manifestation of His Glory and His Power, so as to spread in the world love for Himself and sincere repentance and piety and real goodness and peace and prosperity and sympathy for mankind. Therefore, these will be His own people and He will strengthen them with His own spirit. He will purify them from a life of impurity and will bring about a pure change in their lives, as He has promised in His holy prophecies, and will cause them to grow rapidly and will bring thousands of the righteous into it. He Himself will water them and cause them to flourish, so much so that their numbers and their blessings will be looked upon with amazement. Like a lamp that is placed at a height, they will spread their light in every corner of the world and will be seen as the symbols of Islamic blessings. God will cause the perfect followers of this Movement to excel the followers of all other faiths in respect of every blessing, and to the Day of Judgment there will appear among them those who will be blessed with acceptance and help. The Lord of Glory has determined this and He has the power to do all that He wills. All power and all strength belong to Him."

Hazrat Ahmad (as) ended the pamphlet with the following words (translation) :

"All praise is due to Him, the First and the Last and the Overt and the Hidden. We have submitted to Him, He is our Master in this world and in the hereafter; an Excellent Master and an Excellent Helper."

So when after so many years an Ahmadi of today happens to become aware of the noble objectives for which Hazrat Ahmad(as) took so much pain to create this Jamaat, he cannot fail to recognize that very few Ahmadis really know the purpose for the creation of Jamaat

Ahmadiyya and the significance of *Bai'at*. It is really sad that such noble objectives have been ignored and the Jamaat pursues other objectives which are contrary to what Hazrat Ahmad(as) wished for in the first place. One may ask where are those people whose companionship are an inspiration for others to lead a religious life, a life with constant fear of Allah in one's heart, a life devoted to spreading love and peace within society, a life devoted to helping the less fortunate members of society. In Mauritius we have seen a group devoted to spreading hate within society rather than love, a group among whose members many do not qualify to be members according to the criteria established by the Promised Messiah. Yet these same people are telling you that they are the defenders of the teachings of the Promised Messiah. They are nothing but defenders of teachings and a way of thinking that they have invented themselves. They are ignorant of the Promised Messiah's teachings or they feign to ignore them and practice what is dictated to them by their baser selves. But we all know that these were never the teachings of the Promised Messiah(as) as we have read above.

After the publication of this leaflet, Hazrat Ahmad<sup>(as)</sup> had to go to Hoshiarpur for a few days; for he had been invited by Sh. Mehr Ali on the occasion of his son's marriage. He was accompanied by M. Abdullah Sanauri, Sh. Hamid Ali and Mir 'Abbas Ali. He seemed to have stayed at Hoshiarpur on March 16th, 17th and 18th, 1889.

So on 23rd March 1889 Hazrat Masih Maood (as) started taking *Bai'at* of his disciples. We learn from the book 'Life of Ahmad' by AR Dard that "the building in which the foundation of the Community was laid is a small, unpretentious one. It was in the house near that of Munshi Ahmad Jan. Ahmad sat in the north-eastern corner of the room. Sh. Hamid Ali was posted at the door, and the disciples were called by him as Ahmad desired. Maulawi Nur-ud-Din was called in first of all. Then were called Mir 'Abbas Ali, Miyan Muhammad Husain Moradabadi, and M. Abdullah Sanauri. One or two more were thus called in as named by Ahmad<sup>as</sup>, after which Sh. Hamid Ali was told to admit them one by one. At the beginning *Bai'at* was taken of each one in private, but afterwards people entered the *Bai'at* even in groups."

Speaking about how the ceremony was AR Dard says "The ceremony was very simple. Ahmad sat on the covered floor and stretched out his right hand and caught hold of the right hand of the disciple who repeated the words Ahmad said while his hand was kept clasped. The words were as follows: 'I repent today, at the hand of Ahmad<sup>as</sup>, of all the sins and bad habits to which I was addicted; and most truthfully and solemnly do I promise that, to the last day of my life, I shall eschew, to the best of my ability, all manner of sin. I will hold my faith above all worldly considerations. I shall try, as far as I can to observe the ten conditions

of *Bai'at* laid down in the leaflet dated January 12th, 1889. I seek forgiveness of God for my past sins.'

These words were repeated in Urdu; and after this a few words in Arabic that can be translated as follows:

'I ask forgiveness of Allah, my Heavenly Father, (three times) for all my sins, and turn to Him. I bear witness that there is none worthy to be worshipped except God who is One and who has no partner. And I bear witness that Muhammadsa is His Servant and Apostle. O my Heavenly Father, I have wronged my soul and I confess all my sins. Do Thou forgive me my sins as there is none other who can forgive.' Ahmad then drew away his hand and lifted up both his hands in prayer. The disciple also did the same. When the prayer was finished the ceremony was completed."(Life of Ahmad by AR Dard Page 206-7)

So this is how Jamaat Ahmadiyya was formed by Hazrat Mirza Ghulam Ahmad (as) almost 124 years ago. Today it is incumbent upon all of us to understand why this Jamaat was created in the first place and to strive to fulfill its objectives with all our might. May Allah give us success in such an endeavour. Ameen.