

by Imam Zafrullah Domun

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

As from Monday last we have entered the new Islamic year 1435AH. There is nothing special about it. Most Shias will follow their tradition of mourning the death of Hazrat Imam Hussein(as) as they have been doing for almost over more than thirteen and a half centuries now. As much as the events that happened in Karbala in 680AD are significant and show how a man and his followers may prefer death to submitting themselves to a callous, ignominious, unjust immoral caliph, we are not going to speak about them again this year. If someone wants to know more about them they may refer to some of our sermons of the past. By dying for his beliefs Hazrat Imam Hussein (ra) left an example for many other Muslims to follow in later years, later centuries whenever they had to confront Yazid-like caliphs or Amirs. Many Muslims have shown that his example was still alive despite the fact that he was mercilessly killed on the battlefield of Karbala. May Allah keep his memory ever alive in the heart of true Muslims that they prefer to be a Hussein rather than Yazid or his helpers. Last week I left a long portion of an extract from the writings of Hazrat Masih Maood (as) untranslated although it was posted as part of the Jummah sermon on the net. In view of the importance of this extract I would like to explain it to our friends today. Hazrat Masih Maood (as) says:

“Then the servant inclines totally towards his Lord with all his heart and desires and reason and limbs and land and harvest, turning away from everything besides Him until there remains for him nothing but his Lord and he follows naught but His wishes and comes to Him with a heart emptied of all besides Him and seeks none but Allah in the paths of his journey and repents of priding himself or of being fascinated by wealth and the wealthy and presents himself before the Presence of the Lord like one destitute. He gives up the world and travels away from it and prefers the hereafter and seeks it and puts his trust in Allah and becomes His and is lost in Him and runs to Him like a lover. This then is the *sirat-i-mustaqeem* the end of the journey of the spiritual wayfarers, which is the final objective of the seekers and the worshippers. No mercy is bestowed until after this light neither descends nor is any true success achieved except after it has been possessed. This is the key by means of which the spiritual wayfarer expresses his innermost thoughts in his supplications to His Lord and whereby the gates of discernment are opened to him and He is made a *muhaddis* by the Most Forgiving Allah. Whoso makes this supplication secretly in the morning with sincerity and pure intent, observing all the conditions of righteousness and loyalty, undoubtedly arrives at the station of the chosen and the elect and the elite.

One who heaves sighs, while supplicating the Bountiful Lord, like one who has lost his child, entreating acceptance of his prayer by Allah, the Gracious, with humility and lowliness, while his eyes overflow with tears, his prayer is verily heard. He is granted a position of honour and is vouchsafed appropriate guidance. His faith is strengthened with arguments resplendent like rubies and his heart, hitherto weaker than a spider's web, is fortified. He is granted excellence of character and is enabled to observe minute details of piety. He is invited to the table of the spiritually exalted and to the pure provisions meant for the saintly. He overcomes at all times every desire, utilizing it under the superintendence of the law (*sharia*) as a vehicle to carry it wherever he wishes to go, like an expert rider bestriding a docile mount. He desires not the world nor puts himself in hardship on account of it; nor does he grovel before its golden calf. Allah is his Guardian and He indeed is the Guardian of the righteous. His mind is at rest, and has no tendency left to misguide him to his ruin. It no longer stares at the world like a hawk glaring at his prey from above. He sees the goals of his journey clearly like the munificent; his generosity is not niggardly; he is a source of freshness for others, like clear running water. Allah has urged His servants to seek of Him perseverance in striving for this position and steadfastness and ability to reach this eminence, for it is indeed a high position and an inaccessible objective, attainable by none except through the grace of their Lord and not at all through the exertions of their minds. It is, therefore, necessary that the worshipper should proceed to the Presence of the Lord of Honour, yearning for this prize and beg of Him success in this endeavour, standing and bowing down and in prostration, groveling in the dust of humility as the mendicants and the hard-pressed keep supplicating with outstretched arms (*Kar amatus Sadiqeen*, pp. 91-93).

If we just pause for a moment and reflect on this extract we will learn a few important lessons concerning our journey to Allah. First of all after making continuous efforts to become a better person by rejecting the promptings of the lower self one is granted a light that helps one to dominate satanic impulses. So each one amongst us should keep asking himself or herself whether we are making the necessary efforts to dominate our satanic impulses and whether we are eager to make the journey to Allah or are we just content and we wish to enjoy just the pleasures of this world. No one will decide for you. You are the sole person who can and should decide for himself. By being a member of *Jamaat Ahmadiyya Al Mouslemeen* one makes the commitment anew and one should wish to lead one's life like we have been taught by the Holy Quran and the Holy Prophet (saw) as best illustrated by the writings of the Promised Messiah. We cannot say that we are followers of the Promised Messiah and yet we ignore his teachings or his practice. We should be careful lest we say something and do its contrary. So every day when we stand up for prayer we should aim at improving ourselves and pray to Allah for this purpose. If we make our prayers heedlessly without taking time to pray and talk to Allah we will be deluding ourselves to think that we will save ourselves just by being a member of any particular Jamaat. So Hazrat Masih Maood (as) tells us that after constant efforts we will arrive at a stage when we will be enamoured with Allah. We will think of Him wherever we are and we will constantly remember Him and

be careful not to go beyond the limits that He has prescribed for us. In order to get to the presence of the Lord and obtain the prize that He has reserved for all of us we should learn to be quite humble and become a source of mercy for others. Each Muslim should make it his aim to understand this “right path” and strive to achieve it. Our efforts should be constant and even if we have joined the ranks of the blessed ones our prayers for additional progress will still not stop. We will have to go on and on. May Allah help each one of us along this journey and make us successful. Ameen.

The straight path is a never ending journey so to say. Throughout our life we need to strive for it. Nonetheless a Muslim is a peaceful person or at least he should be. You are all well aware of that famous hadith where the Holy prophet (saw) has said that “a Muslim is someone from whom other Muslims are protected from the harm that may come from his hands or tongue”. In other words as Muslims we should do our best that we do not beat anyone nor do we say offensive words to others. Sometimes it happens that between a husband and a wife or between two brothers or between a brother and a sister or between two sisters some bad feelings may crop in. But knowing that we all form part of the same community we should aim to patch up and move on. That is most probably why in Islam the Holy Prophet (saw) has taught us that the community is like a body. If one organ is in pain the whole body feels the pain. Most probably that is the same reason why he has also told us not to be cross with one another for more than three days. In addition we also have a prayer from the Holy Quran which is as follows: “*Rabbanagh firhana wa le ikhwaanellazina sabaqouna bil imaane was laa taj'al fi qoloubena ghilla lillazina aamanou, rabbana innaka ra'oufour rahim*”. The translation is as “**Our Lord, forgive us and our brothers who preceded us in the Faith and leave not any rancour in our hearts against those who believe. Our Lord! Thou art indeed Compassionate Merciful**” (59:11) Speaking on this same matter Hazrat Masih Maood (as) has taught us:

“Immediately compose all your differences and make peace among yourselves: forgive the transgressions of your brothers for indeed he is evil who is not willing to make peace with his brother. He would be cut off for he tries to create disruption. Leave off vanity and emphasis on self and all mutual resentments, all unpleasantness. Though truthful and justified in your stand, be humble in your demeanor as though you were in the wrong, so that you yourself should be treated with forgiveness. Leave off everything that fattens your vanity, for the door you have been invited to enter is not one that will admit a fat person.....”
(Our Teaching P4)

All the teachings that I have quoted above apply to all Muslims. They apply to all the sects. They apply to mainstream Ahmadis, they apply to Lahori Ahmadis; they apply to us, to all other groups within Jamaat Ahmadiyya as well. The question is why is it that most groups are at each other's throats and yet they all declare that they know the teachings in the best way. Why is it that the majority Muslim Umma thinks that despite these teachings and others as well they have a right to declare the Ahmadis as Non Muslims and how come Jamaat

Ahmadiyya mainstream can still justify the social boycott that they have maintained on our members for the last 13 years?

Throughout History Christianity has been divided into more than three hundred groups. Yet they can hold meetings where delegates from all these groups are present and they talk to one another. On the other hand Muslims, despite being the “best people raised for the guidance of mankind” are killing one another. They do not know how to talk to one another in order to maintain peace in society. We believe that despite their differences Muslims should be able to work together for the common good of all. Muslims should become broadminded and broad hearted enough to have a genuine exchange of ideas without any fear of being labeled a rebel or an anti Muslim. Personally this is what I think “*Wa’tasemou behablillahe jami’an*” i.e “hold fast to the rope of Allah together”. Muslim should know exactly who their enemies are and they should fight them and they should not fight amongst themselves. Unfortunately where ignorance is bliss no one would wish to break that bliss. Hence people will continue to be ignorant and do foolish things in the name of Islam. Jamaat Ahmadiyya mainstream also has been showing its narrow-mindedness when it has started justifying boycott and cursing people because of their differences of opinion. There is a need for people who know and have really imbibed the Islamic teachings to talk with one another to bridge differences and to live according to some of the teachings quoted above. As far as we are concerned my friends and I are quite open to such exchange of views and we have been saying so since a long time. But if mainstream Jamaat Ahmadiyya and its leaders think that they occupy a higher moral ground by continuing their unrelenting social boycott against us and by expecting that Allah will accomplish what their late caliph said, I will refer them to what Hazrat Masih Maood (as) has said in an Arabic verse:

وَإِنْ لَعَنَكَ السَّفَهَاءُ مِنْ طَلَبِ الْهُدَى
اور اگر سفیہ لوگ بوجہ طلب ہدایت تیرے پر لعنت کریں
فَكُنْ فِي مَرَاضِي اللَّهِ بِاللَّعْنِ رَاضِيًا
سو خدا تعالیٰ کی رضا مندی حاصل کرنے کے لئے لعنت پر راضی ہو جا

This is a quotation from the Promised Messiah’s book “Noorul Haq”. It may be rendered into English thus:

“If the ignorant ones curse you because you are in search of guidance accept their curse in order to obtain the pleasure of Allah.”

May Allah be with us always and may He help each one amongst us to progress on the Right Path, the path that will lead to His Pleasure. Ameen.