

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:

A practicing Ahmadi-Muslim's life and that of a non-practicing Ahmadi-Muslim's life is not the same. The practicing Ahmadi-Muslim sees to it that he does not fail in his beliefs and practices. Simply put, it means that he should do his best to have the correct beliefs and the correct practices. As we said last week, the practicing Ahmadi sees to it that he understands what he should believe about Allah and what Allah has imposed on him as practices. In matters of faith and practice Hazrat Masih Maood (as) has made it quite clear for us that we should always give preference to matters of religion over worldly matters. This is something that is quite easily understood. There is no need for any scholarly knowledge to understand this. For a man a simple example will be what you do if your favorite football match coincides with *Maghrib* prayer. Do you go to pray or do you just sit and watch the match and pray *Maghrib* later on? What you do shows what you understand about Allah and what is expected of you. An Ahmadi Muslim who understands his teachings will give preference to his prayer rather than to his desire to watch a football match although this might be difficult for him. For ladies a similar example might be watching TV serial and praying in time. Anyone can easily know about these trials when you have to make a choice between something that has an importance only for this world and something that Allah expects of you. Our task in all these circumstances is to show that we are good and sincere Ahmadi Muslim who manifest in deeds that they give preference to the commandments of Allah to other worldly considerations. In our daily life we will have to make plenty of such choices and we should strive to make the good ones. It is only then that we join that category of believers which Allah describes as **“And of men there is he who would sell himself to seek the pleasure of Allah; and Allah is compassionate to His Servants.”**(2:208). As an Ahmadi-Muslim we should understand that Allah should be the be-all and end-all of our life and all our actions in this world should be geared towards pleasing Him. We should become so conscious of Allah that we are ready so to say to sell ourselves to Him.

A few verses prior to the one that I have just mentioned Allah says **“And of men there is he whose talk in this life would please thee, and he calls Allah to witness as to that which is in his heart, and yet he is the most contentious of quarrelers. And when he is in authority, he runs about in the land to create disorder in it and destroy the crops and the progeny of man; and Allah loves not disorder. And when it is said to him, ‘Fear Allah,’ pride incites him to further sin. So Hell shall be his sufficient reward; and surely, it is an evil place of rest.”** Here Allah speaks of those people who try to fool others by the way they talk and they will not hesitate to swear by Allah about what they are saying. Yet Allah who is the most knowledgeable declares such people to be “the most contentious of quarrelers”. They are not just quarrelers but among quarrelers which are already a bad group of people they are the worst. Allah does not approve of such people even if they are amongst us or in any other group of Muslims. Muslims are pacifiers and Allah has declared that “All Muslims are brothers”.

Establishing Islamic brotherhood throughout the world is a grand objective of Jamaat Ahmadiyya mainstream. However to be credible they have to start with their own brothers who have a difference of opinion with them. See how the second verse is clearly depicting the situation in many Muslim countries and within Jamaat Ahmadiyya mainstream as well. Once they have power, that is they are given the responsibility to work for the welfare of common Muslims, they do not do so. On the contrary they create disorder on earth by creating divisions amongst the people and by spreading lies about other people's beliefs and by hiding the truth. Unfortunately very few people who are in authority in the world really strive to better the living conditions of the majority of people. Instead they use their office to increase their power and influence and perpetuate their names. Thus they create plenty of disorder on earth and Allah reminds us that He does not like disorder at all. We can speak at length on this matter but this is not the purpose of our sermon right now. Now whenever anyone advises those in power to fear Allah, these people in power do not take these advices at all to heart because they think that they are almost invincible and no one can harm them or remove them from their seat of power. But the history of the world and the history of associations have taught us that those who think likewise are soon brought to their senses. There are many examples and I am not going to give any. Even a casual student of world history will know that all those who thought that they were invincible have had to rub their nose in dust. The history of Jamaat Ahmadiyya Mauritius is also an eloquent testimony to how Allah humiliates those who thought they were invincible in their exercise of power. The lesson is that if you hear advices to fear Allah do not take it lightly. Examine your own selves and examine your actions and correct them before it becomes too late for you. Allah will not have mercy on those who do not show mercy for His Creatures.

As an Ahmadi-Muslim who should be a personification of Islamic virtues we should do our best to live a life according to what Hazrat Masih Maood (as) has taught us. To tread this path of virtue we should make the intention that whatever happens we will stick to the teachings that we have received. Ahmadi-Muslims who take the path to God make the firm intention of being faithful to Allah and to the Sunna of the Holy prophet (saw) to the best of their abilities. As I said last time despite all odds we should believe that Allah exists and He can do whatever He wishes. Hazrat Masih Maood (as) makes it quite clear what we should aim for. He says:

“The true victory of Islam, as is evident from the word 'Islam' [submission] itself, lies in our completely surrendering ourselves to God and freeing ourselves of our egos and our passions. No idol, whether it is the idol of our desires, our intentions, or the idol of creature worship, should stand in our way, and we should submit ourselves entirely to the will of God. After reaching this state of *fana* [self-annihilation], we will attain *baqa* [the life of eternity] which will give our eyes a new light, our minds a new brilliance, and our lives a new passion; and we will become a wholly new being and the same Eternal God will become for us a new God. This is the true victory, and one aspect of it is Divine communion. If Muslims do not achieve this victory in this age, mere intellectual victory will lead them nowhere. I am convinced that the day of this victory is close at hand. God will Himself cause this light to shine forth and shall have mercy on His hapless servants.”(Green Announcement)

Real victory for Islam is not when we see all the people of the world or even all Muslims joining the Ahmadiyya Jamaat and pledging allegiance to the Ahmadiyya caliph. Real victory of Islam is that each Muslim understands the true objective of his life and strives with all his force to accomplish it. Our aim is to try to understand Allah and how He operates in the world. Our pursuit is not just to understand what the intellectuals of the past understood. Our aim is to understand all in the light of Islamic teachings and make the world a better place for all. If Hazrat Masih Maood (as) was convinced that that victory were at hand, it was most probably because he expected that all the members of his Jamaat would be working towards this noble aim. But when we look around we see that the objective is quite far off because members of Jamaat Ahmadiyya mainstream are not to the standard and there seems to be no plan in place for this to happen in the near future. Unless and until people understand that Allah is a treasure to be discovered such a victory will be far off. Some people might attain such victories and Allah will also apprise them that they are on the path but the victory that Hazrat Masih Maood (as) spoke about is not the same. Anyhow fortunately there are some people who understand this and not all is lost. As we have said previously, the key to the achievement of this grand objective is through prayers offered with full devotion and good behavior with all people. Members of Jamaat Ahmadiyya Al Mouslemeen should see to it that they never forget this point.

We will finish by relating an incident in the life of the Promised Messiah which shows what type of faith he had in Allah. This incident is taken from a speech by Mirza Bashir Ahmad MA, the brother of the second caliph, entitled *Durre Manthur* . On page 56 he said:

“Once it happened that some Arya Samaajists objected that the Quranic version that Abraham was thrown into the roaring flames but came out alive was contrary to the laws of nature. Hazrat Molvi Nuruddin refuted this objection in one of his writings by saying that the Quran meant the fire of enmity; and many people were exceedingly pleased with this reply as effective. But when the Promised Messiah came to hear that this reply has been made to refute this objection he remarked that there was no need to search for such explanations and that no man born of a woman with his frail mind could claim to understand the laws of nature. In one of his most beautiful couplets which are enough to open the eye, he said:

“The ways for the manifestation
Of His power and glory
With Allah are endless,
And absolutely innumerable:
For mortal man to claim a total
Comprehension of these ways
Is, to claim nothing less
than Divinity itself!”

And indeed it is nothing but the barest truth that things not so long ago which were considered to be against the law of nature, have been, by modern science shown to be quite in accordance with it. Besides, Allah is not the slave of any

law, not even where it was made by Him, since, in his infinite wisdom it is open to Him to make whatever timely alterations He should deem fit, as He has Himself said in the Holy Quran: “Allah has full power over His decrees”

This, however, should not be taken to imply that Allah upsets His own law of nature, or suspends the chain of cause and effect in such cases. As the Promised Messiah has explained, it only means that He brings to bear on the matter such factors as remain invisible to the human eye but are at work all the same, with the result that for the time being the chain of material and evident causation *appears* to have been superseded. (*Malfoozaat Vol 1 Page 114*)

So that, with great force The Promised Messiah has said that even if Allah, in His Wisdom, in a case of extraordinary and overriding importance, actually cooled the flames into which Abraham was thrown by his enemies, there was nothing incredible or surprising in it. The Promised Messiah was an apostle of Allah and was gifted with understanding in such matters. But this truth is such that even the knowing people of lesser eminence in the Umma of the Holy Prophet Muhammad (saw) have subscribed to the correctness of this view. The Promised Messiah, on this point, has not only reiterated a view current among the God Knowing people among the followers of the Holy Prophet (saw), but as a true Reformer he also asserted and claimed:

“The time of Abraham is gone and is now a thing of the past; but we are now present in the world. Let an enemy throw us into the fire, By the Grace of Allah the flames shall be cool for us as well.”

This was the faith of Hazrat Masih Maood as. This is the faith that we should try to develop in our own selves. May Allah give to each one amongst us a faith that can stand any type of trial. Ameen.