

FRIDAY SERMON

28 November 2014

by Imam Zafrullah Domun

Main points: The Ahmadi Muslim and the teachings of Hazrat Ahmad (as). What Allah really expects from Muslims. The need for developing Taqwa. Two prayers that can be useful. Self satisfaction can be very delusive. Why we should become truth seeking followers. Incident with Molvi Hussain in the early days.

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

It is our sincere belief that Hazrat Masih Maood (as) was the Promised Messiah and Mahdi whose appearance was predicted by the Holy Prophet Mohammad (saw). Hence we also believe that in his person was fulfilled the prophecy concerning the second arrival of Hazrat Isa (as). Therefore as Ahmadi Muslims it is our duty to understand and to practice in our daily lives all the teachings that Hazrat Ahmad (as) has imparted to us. We believe that these teachings help us all to become a better human being. If by being a member of the Jamaat of Hazrat Masih Maood (as) we do not distinguish ourselves in the way we behave then we do not have our place in this Jamaat. Our place should be elsewhere where people do whatever they like and they do not care whether they are following the teachings of Islam or not.

In fact these days we have plenty of examples of Muslims who are killing each other in the name of Islam. They all say they are good Muslims. Yet we all know that Allah has said that He does not love disorder on earth. Allah wishes all of us to live peaceably as human beings whether we believe in Him or not. He does not like people to be killing each other just because they have differences of opinion about any matter. Differences are to be settled in a peaceful manner by sitting and talking and seeking common grounds and building on them. Allah has made it very clear what should be the goal of each one amongst us. He says in the Holy Quran: "Vie with one another in good deeds". Killing fellow Muslims or persecuting them are not among the good deeds approved by Allah. At another place He says:

"O mankind, We have created you from a male and a female; and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-knowing, All-Aware."
(49:14)

This is a verse, as are all the verses of the Holy Quran, that calls for our attention. The fact that you belong to different families or tribes or even countries are Allah's doing. But this should not be a source of pride or distinction in anyway. The deeds of the

members of your family which appear to be great or extraordinary in your sight and of which you pride yourself is not a real distinction in the sight of Allah. In Allah's sight the real distinction is the level of your God consciousness (*Taqwa*). Your intelligence, your family connections, your business acumen, your being a professional, your wealth, and your bank account or your physical beauty is not a measure of your value in the sight of Allah. What is valuable in the sight of Allah is how much your heart is filled with His Love and Fear, how much you take care not to do anything that might be contrary to what He expects from you. If a man or a woman fails to increase his or her God-consciousness, his desire to please Allah and not to offend any of His Creatures, that man or woman is not worth much in the sight of Allah. Unfortunately from what we can observe we see that most Muslims including Ahmadis are not interested at all in taking the path that will help them to increase their level of *Taqwa*. They content themselves in praying their daily prayers quickly and they are not interested in consolidating their bond with Allah. Each person can examine himself or herself and wonder where he is in his endeavour to become more God-fearing and how far he or she is progressing day in and day out. Our task is to remind people and it is Allah who is the real Guide. All members of Jamaat Ahmadiyya Al Mouslemeen should make it their duty to understand what is God Fearingness and they should all be characterized by it. In this connection the following prayer of the Holy Prophet Mohammad (saw) will be very useful: "*Allahoumma aateh nafsi taqwaha wa anta khayra man aataha taqwaha wa zakkaha*" which we translate as "O my Lord grant *Taqwa* to my soul ;You are the One who can grant it its *Taqwa* and its purification". Another small prayer that can even be read in Ruku or Sajda is "*Rabbeh azhib annir rijsa wa tahhirni tathira* " which may be translated as "O My Lord remove all sorts of impurities from me and grant me a thorough purification".

No person can say he or she is pure nor can anyone else besides Allah say that someone is pure. The purity of the heart is known to Allah only. He says in the Holy Quran "*Fa laa tazakkou anfosakoum Innallah ya'lamo manittaqa*" meaning " Do not consider yourself pure. Indeed it is Allah who knows who really fears Him." Very often we are deluded with people when we see the way they talk. Their words are like honey and you might think that they are very good at heart. But the true character of such persons is known only when you see their reaction in particular situations where things do not go their way. Sometimes they may even use swear words or even vulgar ones. Hence no one knows what his real situation is in Allah's sight and feel contented with it. We recall what the Holy Prophet (saw) said in one circumstance when he was asked what was the need for him to pray so much at night that his ankles were swollen when Allah had already promised him paradise and had forgiven his sins. He replied "Should not I then be a grateful servant?" So the grateful servant will always do more to please His Lord out of love not out of obligation. Under no circumstance will he or she ever think that he or she has done enough. The grateful servant understands what is expected of him and he does his best to bring himself up to the standard. When a man is fully conscious that he has wronged his soul he will try to do his best to rectify all his past mistakes and make

amends. Even then he will always cry unto His Lord to seek forgiveness. It is this state of mind that moves Allah to pour His Graces on that individual.

Hazrat Masih Maood (as) created a Jamaat for its members to be so devoted and inclined to Allah and they should create in themselves this state of mind. Without it all plans and project will be just wishful thinking. We need to concentrate on the purification of our soul since Allah has said “*Qad aflaha man zakkaha wa qad khaba man dassaha*” meaning “he indeed prospers who purifies it and he is ruined who corrupts it” (91:10-11). Muslims then have to get their priorities right. They should learn on which matter they should concentrate the bulk of their attention and energies and which matters are just unnecessary accessories of life.

There is a big difference between being a member of Jamaat Ahmadiyya and being actively engaged in becoming a good Muslim as Hazrat Masih Maood (as) expected us to be. He tried his best with all the means at his disposal to impart to his followers and to us his teachings. Unless and until we know of these teachings and implement them in our life we will never become a good Ahmadi Muslim as he expected. In an extract from his book “*Izala e awhaam*” he said “**Slay not truth by sticking obstinately to injustice. Accept the truth though you receive it from a child. Similarly, when you find your enemy to be in the right, renounce your dry argumentation forthwith. Adhere firmly to truth and bear true witness.**” That was what he preached and practiced and that is what he expected of all Ahmadi Muslims. Good Muslims cannot practice injustice. Good Muslims are those who are ready to forego their rights so that others might get even more than their dues and they act fairly. They do not persist in doing injustice. If no one warns them that they are acting unjustly they might be excused in their persistence. But if they are being warned and they do not take any steps to amend the wrongs that they have committed and they continue with their injustices then their end will indeed be pitiable. Hazrat Masih continues “Remember how the Glorious God admonishes you: “*Fajtaneboul rijsa minal awsaane wajtanebou qawlaz zour*. This means, shun the abomination of idols and stay away from the telling of lies which is no less sinful than idolatry. Anything which turns you away from your true goal, that is an idol in your path. Bear true witness even if it should be against your fathers or brothers or friends. Do not let enmity against anyone prevent you from dispensing justice. Treat not one another with miserliness, show no rancor, entertain no jealousy and be not cold hearted. The teachings of Holy Quran can be divided into two major categories. The first being Unity of God and obedience to Him, exalted be His Name. The second is to treat kindly, your brothers and fellow beings”

This is quite a small extract. But it is pregnant with meaning for all those who really care about being a good Muslim. We should all seek truth and we should accept it even if it comes from the mouth of a child. What is important is truth not necessarily who says it and it is well known that truth emerges with the clash of ideas. So whenever new ideas are being presented they should not be rejected off hand. They have to be studied and discussed. It is only then that truth will emerge. Hazrat Masih Maood (as) did not shy

from controversy. We are all aware of the many times that he engaged in verbal or written debates with those who opposed his ideas. He did not run away from his opponents. He confronted them. He expected the same from his true followers. Under no circumstance can a true Ahmadi Muslim say that he would not engage with those who refute his beliefs. But we all know that he has also set an example for us to follow. We read from the book “Life of Ahmad” by Maulvi AR Dard as follows:

“Muhammad Husain of Batala came to his native town having newly qualified as a Maulawi. As he belonged to the *Ahl-e-Hadith* sect his views were not approved by his fellow citizens. So a man came to Ahmad_{as} and persuaded him to hold a debate with Muhammad Husain. Ahmad_{as} went to Batala in the evening and found Muhammad Husain and his father in a mosque. Muhammad Husain opened the debate with a speech, in which Ahmad_{as} found nothing to which he could take objection. Accordingly, he declared that there was nothing in the speech that needed refutation. The party who had brought him was naturally upset and felt humiliated. So he became an object of ridicule to both parties. But such was Ahmad_{as}'s love of truth and honesty that he did not care for anything that friends or foes might say. He looked on things as they were in themselves, not through the dim spectacles of vulgar estimation. He suffered every humility and indignity with a cheerful countenance. It is not every debater that can behave in like manner. People generally seek popular applause. It is only a man of sterling character who has the courage to speak the truth, even when it is unpopular. So God was immensely pleased with Ahmad_{as}. The strength of character that he showed in such circumstances did great credit to him. That night, when he was alone with God, he received a revelation that God was pleased with his action and that He would bless him, so much so that kings would seek to touch the hem of his garments.”
(p55)

There are several other examples in his life when Hazrat Ahmad (as) showed an exemplary strength of character. But we will leave that for now.

Let me finish with another extract where he said “Abide by truth and hold fast to it. He sees what is in your hearts. Can man ever deceive Him? Can trickery be of any avail against Him?” Here he is reminding us that Allah knows everything that we know and we cannot fool Him at all even for an instant. So we should strive not to. We should behave as if he is not aware of what we have been doing or saying. Our salvation is in presenting excuses and beseeching His Pardon. May Allah help each Muslim to realize that he has a God to whom one day he will have to render an account of his deeds. May Allah make our rendering of accounts easy for all of us incha Allah.