

by Imam Zafrullah Domun

We have been talking about the second condition of *bay'at* where Hazrat Masih Maood (as) expects us, expects each Ahmadi Muslim to stay away from several sins. In the previous sermons we spoke about telling lies and avoiding adultery and the need to lower the gaze in encounters between the sexes. Today *incha* Allah we will speak about the need to refrain from wickedness, cruelty and immorality.

An aspiring good Ahmadi Muslim should see to it that he refrains from any kind of wickedness. He/she should be anxious that he does not do anything wrong. If it happens that he has done something which is wrong he should immediately engage in asking forgiveness for his lapse (*istighfaar*). This is how we are expected to behave if we really want to achieve the aim for which we have been created. It is important for each one amongst us to bear this in mind. Under no circumstance should we allow ourselves to act wickedly with others. It is quite unfortunate that these days we have noticed that many Ahmadi Muslims especially amongst those who belong to the mainstream Jamaat exhibit behaviors that are in direct opposition to what Hazrat Masih Maood (as) has taught us or expects from us. Each one amongst us should be most concerned with the purification and cultivation of his own soul and we should all be convinced that acting wickedly in fact ruins our own soul. When we are convinced of this, it is only then that we would do our best not to act wickedly with another person even if he or she acts wickedly with us. This is a point of wisdom that we should try to understand and inculcate.

I will now mention some hadiths about this matter. It is reported that the Holy Prophet Mohammad (saw) said: “To rebuke a believer is wickedness and to fight him is disbelief.” (*Musnadu Ahmadabni Hambal*, vol. 1, p. 439, printed in Beirut). One wonders if in the presence of such instructions can Muslims act wickedly against other Muslims and can they allow themselves to fight other Muslims and still think that they are practicing good deeds. These words are very precious words and if we say we love the Holy Prophet (saw) and he is our model then we are duty bound to follow his example and to act upon all instructions that he has given us. We should pause and reflect and wonder whether we are improving day by day or we are just making time. A Muslim is expected to become a better person day in and day out as Hazrat Masih(as) has advised that every morning should be a witness for us that we have spent the night in fear of Allah and every evening should be a witness that we have spent the day in obedience to Allah. An Ahmadi Muslim or an aspiring Ahmadi Muslim is someone who strives to inculcate in himself all good moral qualities and does his or her best to avoid everything that is bad. Such an endeavor forms part of the life mission, of our life mission. We may have

success in everything else but if we fail this test we will fail our life. So beware and take care before it is too late because no one knows when death will occur.

In another hadith Abdur-Rahman Bin Shibl narrates that the Holy Prophet (saw) said: ‘The merchants are wicked.’ The narrator adds that he was asked, ‘Does Allah not make trade lawful?’ The Holy Prophet (saw) said, ‘Why not? But when they make a deal, they tell lies and raise the price making statements under oath.’

The narrator adds that:

“The Holy Prophet (saw) said, ‘The wicked will be in hell.’ He was asked, ‘Who are the wicked?’ He answered, ‘Some women are wicked.’ A man asked, ‘Prophet of Allah, are they not our mothers, sisters, and wives?’ He answered, ‘Why not? But when something is given to them, they are not grateful; and when a hardship befalls them, they do not show patience.’

In the first hadith mentioned above the Holy Prophet (saw) is speaking about those people who deceive others to get their money. Those who deal in commerce are expected to sell at reasonable prices and they are not expected to tell any type of lies to get their goods sold. The advice was valid then and is still valid these days. Many people these days tell lies to steal others money. Around the world there have been many examples and even in little Mauritius there are examples and even amongst Ahmadis there are such people who with their sweet tongue delude others to give them money which are eventually lost. The Muslim especially the Ahmadi Muslim should not at all indulge in such matters.

In the second hadith the Holy Prophet(saw) said that some women are wicked because they are ungrateful and they cannot bear hardships that befall them. Fortunately for us only some women are like this. We know through observation that there are plenty of women who are grateful and who bear all sorts of hardships without uttering any unpleasant word. They appear to be the personification of patience itself. Despite their sorrow or hardships they always welcome you with a smile. There are many such women in the world and they are a source of inspiration for others. In order not to be counted amongst the wicked our women should do their best to cultivate gratefulness and they should show patience when faced with adversity or trouble.

Speaking about the wicked the Promised Messiah (as) says: “It is established from *hadith* that the wicked should be punished before the disbelievers.... This is the way of Allah, that when a nation becomes wicked and immoral, another nation is made to rule over it. (*Malfuzat*, new edition, vol. 2, p. 653) Those members of Jamaat Ahmadiyya mainstream who have acted wickedly should just pause and reflect about their own conduct in many instances. Hazrat Masih Maood (as) continues:

“When wickedness and immorality exceeded their limits, and people started disrespecting the commandments and signs of Allah, and were lost into the affairs

of the world and its adornment, God caused their ruin at the hands of Halaku and Chengis Khan. It is written that at that time a cry was heard from heaven: “*Ayyohal kuffaro ouqtoloul fujjaar*” meaning “O disbelievers kill the transgressors” In short, the wicked and the immoral are lower and more despicable than disbelievers in the eyes of Allah.” (*Malfuzat*, new edition, vol. 3, p. 108)

In this extract Hazrat Masih Maood (as) is alluding to a heartrending event in Islamic history known as the sack of Baghdad which occurred in 1258. The hordes of Gengis Khan and Halaku Khan descended upon Baghdad and killed most of its citizens. A friend of Allah wondered what was happening and he heard the phrase mentioned above “*Ayyohal fujjaro ouqtoloul fujjaar*” meaning “O disbelievers kill the transgressors”. Most of the inhabitants of Baghdad were committing excesses and disbelievers destroyed them. By that time the caliphate also disappeared from Baghdad. Ahmadis Muslims who feel so comfortable that they have a caliph should reflect upon their misdeeds and beware of what might befall them or what is befalling them because they ignore Allah’s teachings and have replaced them with obedience to their chosen leaders. However Ahmadis might try to deny it they cannot change the facts. Allah knows best.

Speaking about cruelty the Holy Prophet Mohammad (saw) said ‘Beware of cruelty because cruelty will appear as darkness on the Day of Judgement. Beware of greed, stinginess and envy because greed, stinginess and envy caused the destruction of the earlier nations. It incited them to bloodshed and to dishonour that which was sacred.’ (*Musnadu Ahmadabni Hanbal*, vol. 3, p. 323, printed in Beirut) The message of this hadith is quite clear except to say that blood relationship is sacred in the book of Allah. Those who dishonor it should beware for themselves because they have been warned.

In another hadith it is reported that Hazrat ‘Abdullah Bin Mas‘ud (ra) narrates that, ‘I asked the Holy Prophet (saw), “What is the greatest cruelty?” He said, “The greatest cruelty is that a brother should unlawfully occupy one arm’s length of land from his brother. On the Day of Judgement, even a pebble from the land he has usurped will be placed as a chain around his neck; and no one knows the depth of the earth except Allah Who has created it.”’ (*Musnadu Ahmadabni Hanbal*, vol. 1, p. 396, printed in Beirut) This hadith makes it quite clear that we are not at all allowed to usurp the property of others in any circumstance. In fact the good Ahmadi Muslim is the one who would prefer to give more to his brother or sister rather than taking their portions. If there are some who have usurped the properties of others they should make amends by returning these properties or compensate for them adequately.

Another hadith is as follows: Hazrat Abu Hurairah (ra) has related that the Holy Prophet (saw) said, ‘Do you know who a pauper is?’ We answered, ‘Among us a pauper is one who has no

cash or property.’ He said, ‘A pauper from among my people would be one who faces the Day of Judgement with a record of *Salat* and fasting and *Zakat*, but who will have abused one, falsely calumniated someone else, devoured the substance of a third, shed the blood of a fourth and beaten a fifth. Then each of them will be allotted a portion of his good deeds. Should they not suffice, their sins and defaults will be transferred from them to him and he will be thrown into the Fire.’ (*Sahih Muslim*, Kitab-ul-Birri was- Silah)

Here the Holy Prophet (saw) is giving us the picture of a poor one amongst his community. Such a one would have a good record as far as *Salat Zakaat* and Fasting is concerned. But at the same time he had indulged in abuse, calumny, appropriation of wealth, murder and beating. His end will be really terrible as depicted in this hadith. Any Muslim should do his best not to be such a pauper on the day of resurrection.

In the following extract Hazrat Masih Maood (as) has given each one amongst us the following advices. If we care about them we will be blessed. If we ignore them we will harm our own selves. He says:

“The members of my Jama‘at, wherever they might be, should listen with attention. The purpose of their joining this Movement and establishing the mutual relationship of spiritual preceptor and disciple with me is that they should achieve a high degree of good conduct, good behaviour and righteousness.

No wrongdoing, mischief, or misconduct should even approach them. They should perform the five daily Prayers regularly, should not utter falsehood and should not hurt anyone by their tongues. They should be guilty of no vice and should not let even a thought of any mischief, wrong, disorderliness, or turmoil pass through their minds. They should shun every type of sin, offence, undesirable action, passion, and unmannerly behaviour. They should become pure hearted and meek servants of God Almighty, and no poisonous germ should flourish in their beings.... Sympathy with mankind should be their principle and, they should fear God Almighty. They should safeguard their tongues and their hands and their thoughts against every kind of impurity, disorderliness and dishonesty. They should join the five daily Prayer services without fail. They should refrain from every kind of wrong, transgression, dishonesty, bribery, trespass, and partiality. They should not participate in any evil company. If it should be proved that one who frequents their company does not obey God’s commandments... or is not mindful of the rights of people, or is cruel or mischievous, or is ill behaved, or is seeking to deceive the servants of God Almighty by speaking ill or abusively of him, or is guilty of imposture towards the persons with whom they have entered into a covenant of *bai‘at*, it should be their duty to repel him and to keep away from such a dangerous one. They should not design harm against the followers of any religion or the members of any tribe or group. Be true well-wishers of every one, 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 person could at any time be the cause of your stumbling.....”

Incha Allah I will comment on this extract next week. It is a document that each Ahmadi Muslim should meditate upon. May Allah give each one amongst us the opportunity to do so.