

by Imam Zafrullah Domun

As an Ahmadi Muslim we are expected to develop in ourselves a love for Allah and sympathy towards all human beings. This is a message that we have heard since we were children and which we have read about in the Holy Quran, the Books of Hadith and the Books of the Promised Messiah (as) as well. In the Holy Quran Allah says to the Holy Prophet Mohammad (saw) and eventually to all Muslims “*Inna anzalna elaikal kitaaba bil haqqe fa’bodoullaha muokhlesal lahuddine*” and “*Alaa lillahid dinoul khaleso*” (39:2-3) Which is translated as “Surely it is we who have revealed the Book to you with truth , so worship Allah being sincere in obedience to Him. Remember it is to Allah alone that sincere obedience is due.” Although I do not agree with the third caliph about his statements about *Mujaddid* and about *khilafat*, yet I recall that in the early years of his khilafat he delivered about nine to ten sermons on a verse which resembles this one namely “*wa maa omerou illa le ya’bodoullah moukhleseena lahouddine*” meaning “they were only commanded to worship Allah being sincere in obedience to Him”. He explained in detail what being sincere to Allah meant according to what he had understood. These sermons were also translated and printed in the Review of Religion of the 1970s. But up till now the mainstream Jamaat has not yet put them on line so that the world might benefit. Anyhow what I want to say is that we should develop in ourselves sincere obedience to Allah and to no one else. Listen to what Hazrat Masih Maood (as) said about himself:

“Allah knows this and He is the best witness over everything that the first thing that was given to me in His path is a submissive heart (*qalbe salim*). That is such a heart whose true relationship was with Allah (*azza wa jalla*) and with no one else. There was a time when I was young and now I am old but never in my whole life have I had a true relationship with anyone beside Allah (*azza wa jalla*)..... Although Allah has not given me any short measure in anything and He has bestowed upon me all sorts of favours and blessings so much so that neither my heart nor my tongue can express thanks for them, yet he has made me such that I have always been unattached to the ephemeral things of this world. And even since that time when I was still a lad I was not devoid of the burning of love for Allah (*azza wa jalla*) that one should have.” (Haqiqatoul Wahi P57)

In addition he says:

“My example is like the example of that person who has chosen love over everything else and has inclined himself thoroughly towards Allah and who strive in the field of proximity and to meet Him has stayed away from his motherland. He has left the land of his birth and his contemporaries (for the sake of Allah’s Love) and has immigrated to the land of the beloved and for His sake has left home and gold and silver. And has controlled his self for the sake of the beloved and has become like something that will pass away. And I swear by Allah’s Honour and

Grandeur that I preferred the Face of my Lord to all other faces and I have chosen His door to all other doors and I have preferred His Pleasure to all other pleasures. I swear by His honour that He is with me always and I am with Him. I have preferred the wealth of Faith and that is sufficient for me. Even if there is no cloth to wrap me for my *Janaza* despite being poor I am still someone who has been favoured. I am separated from the desires of the self and other things. My Lord has granted me enormous love. And in His eyes I have such a status that no one is aware of.”(Tohfa Baghdad from an Urdu Translation)

These two extracts give us an idea of what was in the heart of Hazrat Masih Maood (as). When we read his life we see that what was in his heart manifested itself in his actions. Despite being in poor health and despite lack of means he did his best to please Allah and he tried to move mountains in order that Islam may have a new life. He had this *ikhlaas*, this sincerity, this pure intention to sacrifice everything for Allah’s sake and Allah fulfilled most of the promises that He made to him. We Ahmadi Muslims who today say that we have recognized him we should also do our best to try to walk in his footpath. We need to learn what is true sincerity and we need to pray for it and it is only then that Allah willing, He will grant it to us.

Hazrat Masih Maood (as) tells us that he was granted a submissive heart (*qalbe salim*). We know from the Holy Quran that this formed part of a prayer of Hazrat Ibrahim (as) to whom when Allah asked him to submit he replied “*Aslamto lillahe rabbil aalameen*” meaning “I have submitted myself to Allah the Lord of the world”. The prayer in question is a very beautiful. It is quite long. I will read just a few verses. You may check it out and learn it later on. He says: “My Lord bestow wisdom upon me and join me with the righteous and grant me true and lasting reputation among posterity and make me one of the heirs of Garden of Bliss, And forgive my father, for he is of the erring ones and disgrace me not on the day when they will be raised up, the day when wealth and sons shall not avail save him who comes to Allah with a sound heart.”(26:84-90). Here I remember what Molvi Rajeki said in his book “*Hayate Qudsi*” that Allah had taught him the prayer “*Allahoummajalni Kaman aataqa be qalbin salim wa nahan nafsa annil hawa*” meaning “O my Lord make me like the one who comes to thee with a submissive heart and who protects the self from passion”. If you recall well Hazrat Ibrahim (as) said that what will avail one on the day of resurrection is not “sons and wealth” but the one who would present himself or herself to Allah with a submissive heart. Molvi Rajeki was a missionary of Jamaat Ahmadiyya. He knew Hazrat Masih Maood (as) and he followed his teachings and Allah granted him knowledge from himself and he was a missionary in a class of his own. Missionaries of today are not known to approach his rank. He was indeed a great personality. This was a prayer that Allah taught him and whosoever wants to profit by it may do so.

My aim in saying all this is that we should all try to emulate the best of men and women who have passed before us and who have been the recipients of divine blessings. We need for this purpose to purify our intention and our heart and refrain from doing anything that might displease our Lord. This is a lifetime pursuit. It is the journey to Allah that is important and we will not arrive at our destination although we should always remind ourselves that we are journeying towards Him.

May Allah facilitate this task for us and may He make each one amongst us one of His true servants who are honorable in His sight and not just in the sight of men.

Several times in the past I have decried the discrepancy that exist between the words of the leaders of Jamaat Ahmadiyya mainstream and their deeds. Following the Jalsa Salana in Mauritius it has been reported in one newspaper that the amir spoke about the nobleness of the teachings of the Promised Messiah. He spoke about that extract where Hazrat Masih Maood (as) spoke about the need for his followers to go to the help of even non-Muslims when they are in difficulty or else they would disqualify themselves as one of his followers. In other words as an Ahmadi Muslim one is expected to rise above religion when there is a need to help. Unfortunately we are well aware of many instances where Hazrat Masih Maood (as) has given clear instructions which have been systematically violated by the leadership of the Jamaat here and elsewhere. On the one hand they are making grand declarations about the teachings that they are expected to follow but their own behaviour show that they do not follow these same teachings. One can fool some people for some time but one cannot fool all the people all the time. A time will come when the people will know that the Jamaat Ahmadiyya mainstream does not follow Hazrat Masih Maood (as) with the sincerity that was expected. We continue to say that what is needed is true sincerity and not pomp where false declarations are made just to please the public that is sitting in front of you.

Recently as some of you might know the caliph went to Japan to open the first Ahmadiyya mosque. In his sermon over there among other things he said the following:

“The Promised Messiah (on whom be peace) was saddened that other Muslims, having closed the door to revelation had made faith dead, what message of Islam could they take to the Japanese for the Japanese were not in need of a lifeless faith. Now Ahmadis living in Japan can give proof of Islam being a living faith. Once the door to God is closed what difference remains between Islam and other religions? If Islam's pre-eminence is to be proven it is to be done by telling the world that the God of Islam still speaks to those He loves.”

In public once again the caliph says that Allah continues to speak with those He loves. So a pertinent question for the caliph would be how come he rejects those people who say that Allah has raised them for the reformation of Jamaat Ahmadiyya by revelation? In fact by doing so the Jamaat with the caliph as its head have shown through their actions that they reject the teachings of the Promised Messiah just as the Non Ahmadi Muslims have been doing for the past one hundred and twenty years. What is the difference?

In another extract he said:

“Every Ahmadi should be mindful to continue to focus on bettering our practice and this will continue to be a source of our Jama'at being firmly established and honoured and governments too will come under its umbrella and become subservient to the Holy Prophet (peace and blessings of Allah be on him). This indeed is a great glad-tiding for true Muslims who are not oppressors, who are fair and just, who do not forget God, who worship Him and who do not usurp others, rather who fulfil rights of others. Who are not selfish, rather are selfless and who have a sincere connection with Khilafat e Ahmadiyya and do not simply repeat pledges at Ijtemas, rather who spread good values and stop what is evil and before doing so, who self-reflect. Who sacrifice their egos for the sake of the administrative system of the Jama'at. These aspects make them closer to God and also facilitates them to fulfil rights of humanity and make them true Ahmadi Muslims as the Promised Messiah (on whom be peace) expected them to be.”

Unfortunately the way we see it mainstream Ahmadis Muslims here and elsewhere are not as good as their caliph is describing them. Another case again of discrepancy between what is said and what is done and what a far cry from what Hazrat Masih Maood is (as) has taught us. For too long the members of Jamaat Ahmadiyya mainstream around the world know about their religion only what the caliph tells them. Had the members equally read what Hazrat Masih Maood (as) have said they would have easily known the gulf that exist between what leaders of today do and say and what Hazrat Masih Maood (as) really said . May Allah protect the Jamaat from such leaders. May Allah make us of those who are submissive to Him and who strive to conform their actions to their declarations.