

by Imam Zafrullah Domun

Some months prior to his death in May 1908 Hazrat Masih Maood (as) wrote a piece in the Jamaat's newspaper Al Badr. He said:

“Only he has purified himself, who has set right his relationship with both God and man, his Creator and his fellow-creatures. We must discharge our obligations to both. God requires that we must live in practice every word we utter in affirmation of God. God is One, without associate. What we affirm with our tongues we must illustrate by our deeds, not ever reducing God to the status of man. We owe to our fellow-creatures that we harbour no malice, hatred, prejudice, rancour, desire to harm, or intent against them to injure. It is not easy to attain these virtues. You are still very distant from this spiritual station. Have you set right your personal relations with your brethren? I am afraid not. You have not given up complaints and counter complaints nor backbiting. You trample over other people's rights. God wants you to live like brothers and to function as parts of one organic whole. Thus alone can you attain spiritual bliss. If human beings cannot deal honestly with their own brothers, how can they with God? True, God's claim on our obedience is very great. But the measure of how pure your account is with God is how pure it is with His creatures. One who is not straight and sincere with men cannot be straight and sincere with God. To be straight and sincere is no small matter. It is something big and difficult. Sincere love is one thing, insincere and hypocritical love, quite another. When a believer falls ill, another believer goes and visits him to express his concern. If a believer dies, fellow-believers join his funeral. No questions should be raised over small matters. It is best if such things are ignored. God does not approve of your living at a distance from one another. Without true love, there is no Jamaat-it is the end of the Jamaat.” (Badr1908)

When we reflect upon this extract we understand many subtle points of spirituality. The Promised Messiah knew that sooner or later he would be going to meet his Lord. He was leaving behind a Jamaat and according to his own statements there were about 400,000 people who vowed their allegiance with him around that time. So he was apprehensive about that Jamaat. He continued to advise them and the best means of communication at that time for his followers was when they sat with him after or before prayers and he talked to them. Not all the people knew how to read and reading materials was not easily available. So the Promised Messiah did his best to give the people the essence of his teachings. People had to be aware and today's and coming day's Ahmadis should be aware that our purpose in life as I said last week should be to have good relationship with our fellow human beings and with Allah. So in this extract Hazrat Masih Maood (as) emphasizes that true purification means that your heart is

devoid of any sort of ill feeling towards others. This is not a state that one can easily attain. It is a state that is given by Allah when we continuously pray to Him and ask Him to purge our heart of all ill feelings, rancour or jealousy or enmity that find its place in it. Hazrat Masih Maood (as) was addressing the members of the Jamaat that he was soon to leave behind and he told them that they are “far from that spiritual station.” Now today, all Ahmadis Muslims around the world should be asking themselves how far they are close to this spiritual station. Genuine love and true brotherliness and sisterliness is still quite far according to what I observe. Allah knows best. We make grand declarations that we love all and hate none but how far this slogan gets translated in actions is anybody’s guess. The truth is that had people really believed in that slogan and acted according to it there would have been less problems within the Jamaat. Recently the caliph has drawn the attention of the members of the Jamaat to their declarations and their deeds. He said that they say that they are ready to sacrifice all for khilafat but they are not happy with the decisions made by the caliph. May be if they readied themselves to sacrifice everything for Allah’s sake these problems would have vanished.

The truth is that a true believer who really wants to progress in spirituality (we should all wish that) will always be concerned if his actions do not conform to his knowledge. The prick of conscience will be always there to remind us that we are acting hypocritically and we should do our best to turn to Allah with asking of forgiveness and prayers for better behaviour. Furthermore Allah has reminded us in the Holy Quran that true believers are ever ready to make the following prayer as explained in the following verse:

*“Wallazina jaa’ou mim ba’dehim yaqoulouna rabbanaghfir lana wa le’ikhwaanenallazina sabaqouna lil imaane wa laa taj’al fi qoloubena ghillal lillazina aamanou rabbana innaka ra’oufour Rahim ”* which we translate as follows:

“And as for those who came after them”..... This phrase had a meaning particular to the refugees (*Muhajereen*) in the time of the Holy Prophet (saw) and it has another meaning for us these days. It may mean all Muslims who came after the Holy Prophet Mohammad (saw). So the verse says “And as for those who came after them, they say “Our lord, forgive us and our brothers who preceded us in Faith and leave not any rancour in our hearts against those who believe. Our Lord Thou art indeed Compassionate, Merciful. The word “*Ghilloun*” according to Arab dictionary means “secret inscribed hate, sustained animosity”. Good believers who truly want to purify themselves pray to Allah to purge themselves of such animosity against other brothers or sisters in faith. Being Muslims we should learn to rise above such bad feelings for other Muslims whatever wrong they might have done us. That is why most probably Hazrat Masih Maood (as) said “When a believer falls ill, another believer goes and visits him to express his concern. If a believer dies, fellow-believers join his funeral.

No questions should be raised over small matters.” Most probably we would say that many amongst Jamaat Ahmadiyya mainstream do not live to this ideal. But we members of Jamaat Ahmadiyya Al Mouslemeen should see to it that we do live according to this ideal and we do not allow any type of animosity to take a permanent place in our heart against any other brother or sister. I suggest that our members reflect on this extract because just reading it once does not have the necessary effect on our soul.

There is another extract from Noah’s Ark (*Kishti Nuh*) which is also worth reminding. Hazrat Masih Maood (as) said:

“Never unduly assert yourselves with pride over others, even those who are placed under you. Never use abusive language for anyone, even though he abuses you. Be humble in spirit, kind and gentle, and forgiving, sympathetic towards all and wishing them well, so that you should be accepted. There are many who pretend to be kind, gentle and forgiving, but inside they are wolves; there are many on the outside who look pure, but in their hearts they are serpents. You cannot be accepted in the presence Of the Lord unless you are pure, both on the outside and inside. If you are big, have mercy for those who are small — not contempt; if you are wise and well versed in learning serve the ignorant with words of wisdom: never desire to bring disgrace on their ignorance by trying to show off your own learning. If you are rich, instead of treating them with self-centered disdainful pride, you should serve the poor. Beware of the paths of destruction. Fear the Lord, be righteous, and do not fall in worship before the creation Of God. Turn wholly and solely to Him, so that you lose interest in this world. Become entirely His, living wholly for His will and pleasure, for His sweet sake, hating everything impure and sinful; for indeed He is Holy. Every morning should be a witness for you that you spent the night with righteousness, and every evening should be a witness for you that you went through the day with the fear of God in your heart. Do not fear the curses the world might heap on you for they melt in the air like smoke, they cannot turn day into night. What you should be afraid of is the curse that comes from God, which totally uproots from both the worlds, those on whom it falls. You cannot save yourselves with hypocrisy and pretense, because thy God Who is your Lord can see to the inner-most depths of your being. How, then, can you hope to deceive Him? Therefore strengthen yourself and cleanse yourself to become pure and precious without a particle of dross anywhere in your being, for if there be any such, it will take away your light. And if in any corner of your heart there be pride, empty pretense, hypocrisy, vanity, love of self, or laziness of

disposition, you do not amount to anything acceptable in the sight of the Lord. Take care that on the basis of a thing or two, which you think you have accomplished, you do not fall into the delusion that you have done all that needed to be done; for God desires that your entire life, your whole being, should undergo a deep and thorough revolution. Indeed He demands from you that you accept a death, after which He would give you another life. 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 demeanour as though you were in the wrong, so that you yourself should be treated with forgiveness. Leave off everything which fattens your vanity, for the door you have been invited to enter is not one that would admit a fat person.

How unfortunate is the man who fails to yield belief to things, coming from the mouth of God, which I have stated to you. If at all you desire that God in heaven be pleased with you, hasten to become one among yourselves, as though you were brothers born of the same mother. Only he is most honoured among you who most forgives the transgressions of his brother; and unfortunate is he who remains obdurate, and does not forgive. He is not part of me and he has no share with me. Remain in great fear of the curse of God, for He is holy, intensely jealous and particular in His holiness. An evil-doer cannot win nearness to Him. No one who is proud can win His nearness, nor the oppressor and unjust, nor one who is dishonest, nor anyone who is not jealous for His name. Those who fall on worldly benefits like dogs, or ants, or vultures falling blindly on carrion, those who have only sought comfort in life; they cannot win nearness to Him; Every impure eye remains far removed from Him; every impure heart remains unaware of Him. For Him whoever lives in fire, shall be saved from the flames; he who weeps for His sake shall be made happy, full of laughter and jubilation.”

It is good and beneficial for all of us to keep ever reminding ourselves of these noble teachings. May Allah enable us to live them throughout our life. Ameen.