

by Imam Zafrullah Domun

Summary:

TRUE OBJECTIVES OF JAMAAT AHMADIYYA Part 2

What is true worship. What is the mission of the Promised Messiah. The Need for struggle by the pen

As you might recall last week we reminded ourselves about all the conditions that have to be fulfilled for anyone to be truly an Ahmadi Muslim in the real sense of the word. Hazrat Masih Maood (as) wrote these conditions after receiving guidance from Allah. Now it is in our own interest that every day and every night we do our best to live these conditions with full sincerity. It should be very clear in our mind that Allah is self-sufficient and He is in no way in need of our worship, our praise, our obedience, our sincerity or even the money that we spend in His Path. When we do these things we are just obeying Him and showing through our behaviour that we have understood what He expects from us and we are just showing our servitude to Him. He is our Creator and He has all Power over us and we have to show that we have understood this quite clearly that in front of Him we are nothing. Unless and until we understand this we will be nothing in His sight. Hazrat Masih Maood (as) sheds some light on this matter when he speaks about what is true worship. He says:

“Man claims to worship God, but worship does not consist of a lot of prostrations and bowing and standing, or rotating the beads of a rosary countless times. [*He means that it is not the number of times that we bow or prostrate or pronounce His attributes that are important. Rather it is to feel a natural inclination towards Allah. He continues.*] Worship means to be so drawn to God, out of love for Him, that one’s ego should disappear altogether. [*For some rare people, to be drawn to Allah is quite natural. But for the majority they would need help to understand why they should be drawn to Allah in the first place. This help is given by Allah and that is why He sends imams or mujaddids or khalifas from Himself*

to help people in this endeavor. Prayers play an important role in helping to achieve this noble aim. If we take the time to pray eventually Allah will draw us to Him. Hazrat Masih Maood(as) continues.] First, there should be firm faith in the existence of God and a full appreciation of His Beauty and Beneficence. *[We are born Muslims and we are taught since our infancy that Allah exists. However when we start growing up there are many questions that start cropping up in our mind about the existence of Allah and many are led astray by these unanswered questions. But Allah has promised us that He would guide us in His ways if we try to understand Him and make some efforts in His path. He has given us the Holy Quran as a guide and He has given us the Holy Prophet (saw) as our example. Many who have done as they were told have been properly guided and they themselves have become guides for others. In the quest for Allah we should learn how to move from a state of knowledge where we say that He might exist to one where we are fully convinced that He exists and that would be the ultimate triumph. Hazrat Masih Maood(as) continues.]* Then there should be such love of God that the heart should ever feel its flame and this condition should be manifest all the time from one's countenance. God's greatness should so inspire the heart that the whole world should appear dead in comparison. His being should be the source of all fear. Pain endured for Him should be all joy, His Company should be a source of delight, and the heart should find no comfort with anyone other than Him. To reach such a condition is termed 'worship'; but it is not reached without the special help of God Almighty. That is why He has taught us the prayer: "*Iyyaaka na'bodo wa iyyaka nasta'eene*"

That is, we do worship Thee, but how can we do justice to Thy worship until we receive Thy special help? To worship God, having made Him one's True Beloved, is the essence of sainthood, which is the height of spiritual progress, but this cannot be achieved without His help. The indication of having achieved it is that God's greatness and love should be established in the heart and the heart should rely completely on Him and love Him alone. And he should prefer Him to everything and make His remembrance the

purpose of his life. Such a person would be ready to carry out with the eagerness of love the most testing commands of God, even if, like Abraham (as), he is commanded to slaughter his own son or to jump into the fire. He will leave no stone unturned in obedience to God and in his eagerness to win His pleasure. This door is very narrow and this drink is very bitter. There are few who enter this door and drink of this bitter cup. It is no great thing to refrain from adultery or killing a person unlawfully; nor is it a great achievement to refrain from bearing false witness. But to prefer God to everything and to welcome every bitterness with true eagerness and out of true love for Him, and to create bitterness for oneself in this path, is a status which cannot be achieved by anyone except the truthful. This is the worship which is prescribed for man. When a person performs this worship, God responds to it with something which is called His bounty; as we are taught in the Holy Qur'an: *Ihdenas siraatal moustaqeem, siratallazina an'amta alayhim* meaning

“O Allah, guide us along Thy straight path, the path of those on whom Thou hast bestowed Thy favour and have singularized them with Thy special Grace.”

I tell you again that you should reflect on this extract. If you just rely on what I have just said and you do not make any effort to better understand you will not be able to derive all the benefits that you should have had. To have a relationship with Allah which is the main purpose of our existence is not easy. It demands great efforts and it demands sincerity in the quest but eventually there is Allah's Promise that He would manifest Himself and fill the heart with certainty.

Speaking about his mission Hazrat Masih Maood (as) tells us:

“God Almighty, observing the condition of the earth and finding it filled with disobedience, sinfulness and misguidance, has appointed me for the propagation of the truth and for the reform of the people. [*So we understand that the Promised Messiah came to eliminate disobedience to the Law of God. It was not an easy task. But once someone accepts to form part of his Jamaat one has to do one's best to stop disobeying God. Similarly many Muslims had been indulging in sins. Once one becomes a member of the Promised*

Messiah's Jamaat one has to stop committing sins. Above everything the Promised Messiah came to eliminate misguidance. He came to teach people what is the essence of the teachings of Islam. He continues] It was when the thirteenth century [of the Hijra] was about to come to an end and the fourteenth was about to begin, that, under God's command, I sent out a call through written and verbal announcements that I am the one who was to come from God at the turn of this century for the revival of the faith, to re-establish the faith which had disappeared from the earth, to draw the world to reform and righteousness with the power bestowed by God and with the force of His hand, and to remove their errors of doctrine and conduct. Within a few years of this, it was disclosed to me plainly through revelation that I am the Messiah who, from the very beginning, had been appointed for the Muslims, and also the last Mahdi, who had been appointed by Divine decree to come at the time of the decline of Islam and the spread of error. This last Mahdi who was to receive guidance directly from God, and was to present the heavenly banquet afresh to people, and whose advent had been prophesied thirteen hundred years in advance by the Holy Prophet (saw), is none other than my own self. I continued to receive so many clear revelations and Divine communication in this regard that no room was left for any doubt. Every revelation established itself firmly in my heart like a steel nail. All these Divine revelations were full of great prophecies which were fulfilled as clearly as a bright day. Their continuity and numbers and miraculous power compelled me to confess that they were the word of the same One God, Who has no associate and Whose Word is the Holy Qur'an. [**Tadhkirat-ush-Shahadatain, Ruhani Khaza'in, vol. 20, pp. 3-4**]

Speaking about what is needed today to spread Islam he once said:

“What is needed today is not the sword but the pen. As a result of the doubts which our opponents have raised concerning Islam, and the assault that they have planned to mount against the true religion revealed by God Almighty, using all the ploys of science and other methods available to them, I have been drawn to think that I should equip myself with the armament of the pen and enter the arena of science and intellectual progress to demonstrate the spiritual valour and inner power of Islam. I was not myself fitted for this field, but the grace and limitless bounty of God desires that the honour of His

faith should be demonstrated at the hands of a humble one like me.

[Malfuzat, vol. 1, pp. 59-60]

At another place he says:

“God has exhibited such signs in my support that if they had been displayed to the people who were destroyed by water, or fire, or wind, they would not have been so destroyed. But how shall I describe the people of this age? They are like the unfortunate one who possesses eyes but does not see, who possesses ears but does not hear, who possesses understanding but does not comprehend. I cry for them but they laugh at me and I provide them with the water of life but they heap fire on me. God has appeared to me not only by His word but has also manifested Himself to me through His actions and has shown and will show such works in my support as are not shown in support of anyone unless he is the recipient of special Divine favour. People abandoned me, but God has accepted me. Who is it who can compete with me in showing these signs? I have appeared so that God may appear through me. He was like a hidden treasure, but now, by sending me, He has designed to silence all atheists and all faithless ones who say that there is no God. Dear ones, to you who seek God, I convey the good news that the true God is He Who has revealed the Qur’an, it is He Who has manifested Himself to me and Who is ever with me.**[Haqiqat-ul-Wahi, Ruhani Khaza’in, vol. 22, pp. 617-620]**

I have chosen these extracts and shared them with the people so that they might know who is that man that we have accepted as the Promised Messiah. We are proud that Allah has put us in his Jamaat. You may be rejected by the people who because they are in the majority they think that they should be right. Allah knows better who are the thankful ones and He favours whomsoever He likes beyond measure. May Allah make each one amongst us a true Ahmadi Muslim as Hazrat Masih Maood (as) wished and at the same time we are the winners of Allah’s Pleasure.