

# FRIDAY SERMON

26 February 2016

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by Imam Zafrullah Domun

In my previous sermons I have been reading several extracts from the writings of the Promised Messiah about the qualities that an Ahmadi should try to develop in himself or herself. To be a true Ahmadi-Muslim one should care about all the words and instructions that the Promised Messiah(as) has given us. If we ignore his teachings and instead develop our own teachings or adopt those teachings that directly contradict his, then we would miserably fail in adopting the guidance that Allah has out of His Mercy sent to us. In fact, the Promised Messiah's teachings are nothing but relevant commentaries on the Holy Quran and the sayings of the Holy Prophet Mohammad (saw). I will continue to tell our members that they should try to develop a love for learning what Islam stands for. This means that they should learn the Holy Quran and try to understand all its teachings in the light of what the Holy Prophet(saw) said, what the Promised Messiah(as) said. As an Ahmadi we owe it to ourselves and to our children that we should be quite conversant with all Islamic teachings as explained by the sources of these teachings. We are all well aware that we should do our best to put the teachings of Islam in practice in our daily life. If we fail to do so we will miss the true purpose of our life even if we can achieve everything else in life. Conforming our words and our behaviour to our best understanding of the teachings of Islam is the main objective of our life. The rest are accessories and are enjoyment for a limited time. Each Ahmadi Muslim should daily reflect on his success or failure in achieving that great objective.

Someone today may say that Allah has been very gracious to the Ahmadi Muslims in Mauritius and elsewhere and measure that success by the amount of money that is being collected or the number of cars that park outside Darussalam mosque for major events or by the number of Ahmadi Muslims who have modern amenities such as large TV sets, refrigerators or washing machines in their homes etc. But we all know that if such amenities were the exclusive privilege of most industrialized countries in the 1960s, by the early 21<sup>st</sup> century they have become quite commonplace in many middle income countries like ours. So material progress has never been a measure of the progress of divine Jamaats. Divine Jamaats should exhibit a deep relationship with the divine by understanding the real purpose of existence and by behaving in a most noble way with the people. This is what we come to understand when we even casually read the writings of the Promised Messiah(as). He expected each one amongst us to become a paragon of moral qualities. He wanted us to exhibit such qualities that people would look up to us and would be inspired by our example of good behaviour. Under no circumstance did he expect us to show such

meanness that we come to hate others despite the fact that we continue to say that “we have love for all and hatred for none.” We all know that it is quite easy to hate someone for what he does or say and wish him ill because of that. But to love someone despite what he is or does or says is something quite difficult. As good Ahmadi Muslims we should try to display this characteristic of Allah when He says “*Rahmati wase’at koullo shay’in*” meaning “My Mercy encompasses everything.” Of course, we would never be like Allah but our desire to manifest His Attributes, at least towards His Creatures will demand from us an unending effort. This effort would demand from us an endless sacrifice of our ego. Now let me read to you with what words the Promised Messiah(as) tried to impress upon his followers what was expected of them. He says:

“The members of my Jamaat, wherever they might be, should listen with attention. [*the fact that he said that Ahmadi Muslims should listen with attention emphasizes the fact that what he was saying was quite important.*] 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 a falsehood and should not hurt anyone with their speech. They should be guilty of no vice and should not let even a thought of any mischief, or wrong, or 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 them, 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 everyone, and take care that no mischievous, vicious, disorderly, or ill-behaved person, should be ever of your company, or should dwell among you; for such a person could at any time be the cause of your stumbling.

These are matters and conditions that I have been urging from the beginning, and it is the duty of every member of my Jama'at to act upon them. You should indulge in no impurity, mockery or derision. Walk upon the earth with good hearts, pure tempers, and pure thoughts. Not every evil is worth fighting, so cultivate the habit of forgiveness and overlooking defaults, and behave with steadfastness and meekness. Do not attack anyone improperly, and keep your passions under complete control. If you take part in a discussion, or in an exchange of views on a religious subject, express yourself gently and be courteous. If anyone misbehaves towards you, withdraw from such company with a greeting of peace. If you are persecuted or reviled, be mindful that you should not meet stupidity with stupidity, for otherwise you will be counted in the same category as your opponents. God Almighty desires that you should become **a Jamaat that should set an example of goodness and truthfulness for the whole world.** Hasten to exclude everyone from your company who sets an example of evil, mischief, provocation and ill-behaviour. He who cannot dwell among us in meekness, goodness and piety, using gentle words and comporting himself in ways of good conduct, should depart from us quickly, for God does not desire that such a one should dwell among us. He will die miserably, for he did not adopt the way of goodness. Therefore, be alert, and be truly good-hearted, gentle and righteous. **You will be recognized by your regular attendance at Prayer services and your high moral qualities.** He who has the seed of evil embedded in him will not be able to conform to this admonition.” *Ishthihar* (The Announcement), May 29, 1898.)

A man should not be conceited, nor indecent, nor ill-mannered towards the fellow beings. He should act with love and goodness and should not bear ill-will towards anyone for personal reasons. He should behave firmly or gently in accordance with the occasions or conditions (Malfuzat, new edition, Vol. 5, p. 609)

From the above extracts and from other similar extracts from the Promised Messiah's writings we understand that there are two types of Ahmadis and their destiny will not be the same. There are those who have accepted the Promised Messiah(as) not just because they are born Ahmadis or converted Ahmadis but because they are sincerely convinced of his teachings and they do their best to carry them out throughout their life. Then there are those who are born Ahmadis or even converted ones who are not at all convinced that his teachings will grant them salvation and so they just pay lip service to them. The first group have their names in the worldly register of true Ahmadis and the heavenly one as well but the second have their names only in the worldly register of members. Whoever professes to be an Ahmadi Muslim and yet knowingly ignores the teachings of the Promised Messiah, that person will find the door of salvation closed upon him or her unless he or she makes amends and corrects his thinking and behaviour. The distinction of an Ahmadi Muslim man or woman is not to be measured by his worldly possessions or his bank account. **It**

**will rather be measured by his behaviour and his heavenly account of good deeds.**

These matters need to be repeated so that those who want to heed may do so before it is too late for them and they die with great regrets.

Death is programmed for each one of us. But the time of death is unknown. So as long as we live we should learn to avail ourselves of the opportunities that Allah has given us and strive to become the best in thought and action. When we read Hazrat Masih Maood (as) we understand that we should be constantly striving to improve our selves and try to do good to others or at least refrain from harming others. We may construct thousands of mosques in which most of the times there are no Namazis, we may accumulate so much money that we do not know what to do with it, we may grow our numbers to millions but it would not matter much unless and until each Ahmadi Muslim comes to realize in his heart of heart that he should strive to become sinless and he should show devotion to Allah. It is this realization that will help the purpose for which Allah sent the Promised Messiah or anyone else after him. We should learn to be conscious of the wrongs that we might have committed in our life and ask forgiveness from Allah for all of them and regret by shedding tears in our prayers and stop praying as a formality and be sincere in every good deed that we do. It is only then that we would be on the path that will lead us to Allah. Most people in the world want to be free but they are everywhere in chains and most are not conscious of it. But from our point of view, I mean the Islamic point of view real freedom is achieved when we are ready to sacrifice our self for Allah. May Allah open our heart and help us all to realize the purpose of our life and may we all live in His Pleasure always.