

by Imam Zafrullah Domun

### Summary:

**The need to invite others to do what is good. The Importance of the Holy Quran for all of us. The rope of Allah. How Muslims should behave with one another. Need to be in complete submission to Allah.**

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ  
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ  
الْمُنْكَرِ ، وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٥﴾

This noble verse that I have just read is verse 105 of chapter 3 (Al Imran) of the Holy Quran. Its translation is as follows: “And let there be amongst you a group of people who should invite others to goodness and who should always ordain what is good(*maroof*) and who forbid evil. It is they who shall prosper.” We are all well aware that as good Ahmadi-Muslims worthy of that name, we are expected to strive to obey all the instructions that Allah has given us in the Holy Quran. On this matter the instruction of Hazrat Masih Maood(as) is quite clear. He says:

“Further, the Quran forbids that you worship anything other than God — neither man, nor beast, the sun nor the moon, nor any other heavenly body, nor material means, nor your own selves. Therefore, beware. Do not take a single step in contravention of anything contained in the Holy Book. Verily, I tell you truly that whosoever evades even the least of the seven hundred commandments embodied in the Holy Quran, he slams the door of salvation upon himself. The real and perfect paths of salvation have been opened only by the Holy Quran; all others were only its shadows. Therefore, you should study this holy scripture with the utmost attention and deepest thought; and you should love it as you have never loved anything else. For, indeed, as God has conveyed to me, *Al khayro Koullouhou fil Quran* i.e., all the good lies in the Quran. All kinds of good are to be found in it and this is the truth. Unfortunate, indeed, are the people who give preference to other things over it. The Holy Quran, is the fountainhead for your salvation, for all betterment and success. There is not even a single spiritual need which has not been met for you in this Holy Book. The supporter or falsifier of your Faith on the Day of judgement would be the Holy Quran; and apart from this Book there is no

other under the heavens which can provide you with direct guidance. It is indeed a great blessing of God upon you that He has bestowed on you a book like this. Verily, I tell you truly that the book which has been read upon you, had it been read upon the Christians, they would not have perished; and -the blessing and guidance which has been vouchsafed to you, had it been extended to the Jews, in place of the Torah, many of their sects would not have ended by denying the Day of Judgement. Realize, therefore, the value of the blessing bestowed on you, it is a precious blessing, and a great treasure. Without the Holy Quran, the whole world would have been no better than a dirty clot of half formed flesh. Indeed, it is a book as compared to which all other scriptures and sources of guidance amount to nothing at all. (Noah's Ark page 17-18.)

When we read and ponder this extract there can be no doubt in our mind about the importance that our Holy Book should have in our life as good Muslims. We need to read it regularly and absorb its teachings and do our best to lead our life in obedience to its instructions and we should also do our best that we transmit this invaluable wealth to our children with the instructions that they should transmit it to their children and so on and so forth.

I still remember that when I first read this revelation of Hazrat Masih Maood (as), *Al khayro Koullouhou fil Quran* i.e., 'all the good lies in the Quran', it indeed made a very deep impression upon my mind. At that time, I was in my early twenties, a time when you are quite confused and you seek a guide who can answer your questions and who can help you. Unfortunately, there was no such a guide available within the Jamaat. We had to navigate by ourselves and we tried to read all the available literature of the Promised Messiah that we could lay our hands on. He taught us that we should seek guidance from the Holy Quran and we did our best to read it and understand its meanings. And by the Grace of Allah we have been to a large extent quite successful in this endeavor.

Now we go back to the noble verse that I read at the beginning. In fact, it was revealed to me when I woke up the day before. It reinforced my conviction that if we or any group of individuals or any society wants to succeed we need to adopt this recipe of the Holy Quran. That is to say there should always be a group of men and women who constantly invite others to do good, to do that which has stood the test of time and also tell others to refrain from doing that which is evil. If Allah says that such a group would indeed be successful, such will be the case because no one speaks the truth better than Allah. This verse is the second in a *Ruku* that is very beautiful. We will read the whole of this *Ruku* with the hope that it will help us to reflect and enrich ourselves with what Allah has given us. Allah says: "O ye who believe! fear Allah as He should be feared; and let not death overtake you except when you are in a state of submission." Here Allah is telling the believers that they should cultivate within themselves the true fear of Allah. We should

fear Him as He should be feared and not just as we think He should be feared. If we truly fear Allah we will see to it that we do nothing which is improper or against His Teachings. If we happen to do something wrong, we should immediately go to Him and offer *astaghfaar* and regret the wrongs that we might have done. In fact, if we fear Allah as He should be feared we would be very careful in what we say and what we do. We would take care that there is no discrepancy between what we say and what we do. We should not be such that we should say something and then we become aware of what we have said. We do not know when we might die and so we should be very careful and try to be always submissive to Allah so that we may die in a state of complete submission to Allah.

In the next verse Allah says: “And hold fast, all together, by the rope of Allah and be not divided; and remember the favour of Allah which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became *as* brothers; and you were on the brink of a pit of fire and He saved you from it. Thus does Allah explain to you His commandments that you may be guided.” The word *hablouna* commonly translated as rope has the following meanings according to lexicographer Lane: a rope or cord or anything with which a thing is tied or made fast; a bond or cause of union or link of connection such as a bond of love and friendship; mutual connection by such a bond; a covenant; an obligation by which one becomes responsible for the safety of someone or a thing; a promise or assurance of safety or security; an artery, vein or nerve. According to another Lexicographer Aqrab it also means alliance and protection. From a hadith we also learn that the Holy prophet (saw) is reported to have said: “The Book of God is the rope of Allah which has been extended from the heavens to the earth.” (Jarir). Muslims are brothers and they are expected to hold fast to Allah’s Rope meaning His Book and if there are any differences of opinion they have to refer it to the Book and the example of the Holy Prophet (saw). Under no circumstance are they expected to start fighting each other because brothers are not expected to fight among themselves. Allah says He makes His commandments clear for Muslims to understand.

The next verse is the one about which we have already spoken where Allah has advised the Muslim community that there should always be amongst them people who invite others to do good and to refrain from evil. Under no circumstance can there be a group of good Muslims who can justify committing evil. If there be such a group, they have let loose the rope of Allah and they are manifesting the evil of their egoistic selves and nothing more.

In the next verse Allah warns the Muslims about division. He says:

“And be not like those who became divided and who disagreed among themselves after clear proofs had come to them. And it is they for whom there shall be a great punishment,” (Verse 106). Here the warning is that Muslims should not become like the

Jews who became divided in about 72 sects. Unfortunately, Muslims have been doing exactly what they were told not to do. Those who create divisions amongst the Muslims through social boycott and greetings stoppage and conversation stoppage will bear a really heavy burden on the day of resurrection. A Muslim is one who believes in Allah and His Prophet Mohammad (saw). Muslims have to recognize and preserve their unity on the basis of these beliefs and they have to stop fighting each other if they truly believe in Allah and His Prophet(saw).

In the next verse Allah addresses those who disbelieved after believing. He says:

“On the day when some faces shall be white, and some faces shall be black. As for those whose faces will be black, it will be said to them: ‘Did you disbelieve after believing? Taste, then, the punishment because you disbelieved. ‘Who could be these people but Muslims who did not follow the teachings which they have received. They preferred to abandon Allah’s teachings and adopt their own teachings. But as for those who stick to the rope of Allah and strived to put the teachings that they received in practice Allah says of them “And as for those whose faces will be white, they will be in the mercy of Allah; therein will they abide.” If we follow the teachings and do our best in sticking to them Allah’s mercy will encompass us and we would be happiest. We should all aim to be in this group who will bathe themselves in the eternal Mercy of Allah.

Then Allah says “These are the Signs of Allah, we rehearse them to thee while they comprise the truth; and Allah wills not any wrong to His creatures.” Allah does not wrong any of His creatures even if the creatures think that they have been wronged. It is Allah who created us and He knows our innermost needs. We would be most happy if we obey His instructions even if they appear not to be in our apparent best interests. Whatever He does is in our best interests whether we understand it or not.

In the last verse of this *ruku* Allah says:

*“And to Allah belongs whatever is in the heavens and whatever is in the earth, and to Allah shall all affairs be returned for decision.”*

Allah reminds us that He is the master of this Universe. We are just one of His creatures albeit the most noble one. So our nobility should manifest itself in His Obedience and not in creating problems for His Servants and that in the end All affairs are returned to Him for a decision. To preserve their temporary power many may take the wrong decision but they have to remember that they would have to account for it one day.

May Allah make each one amongst us a servant of His that He may be proud of *incha* Allah.