

by Imam Zafrullah Domun

We, members of Jamaat Ahmadiyya Al Mouslemeen are here to uphold as best as we can the teachings of the Promised Messiah, Hazrat Mirza Ghulam Ahmad (as) (1835-1908). If we do not do so we do not have any *raison d'être*. So each one amongst us should see to it that we are aware of the fundamental teachings of Hazrat Ahmad (as) and that we are careful to follow them in the course of our lives. There is much in this life to deceive us. So we should be very careful lest we allow the Deceiver to deceive us. Allah warns us in the Holy Quran thus:

6. O ye men, assuredly the promise of Allāh is true, so let not the present life deceive you, nor let the Deceiver deceive you with respect to Allāh.

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ
فَلَا تُغْرِبْكُمْ الْحَيَاةُ الدُّنْيَا
وَلَا يُغْرِبْكُمْ بِأَسْفُلِ الْعُرُورِ

7. Surely Satan is an enemy to you; so take him as an enemy. He calls his followers only that they may become inmates of the burning Fire.

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ
عَدُوًّا إِنَّكَ يَدْعُوكَ إِلَىٰ
مِنْ أَصْحَابِ السَّعِيرِ

(chapter 35)

This is only one place where Allah is warning us against the wiles of Satan. Our faith (Iman) demands that we should believe that there is another life after this one. If we use only logic and the limit of human knowledge we will infer that there is nothing after death. Yet Allah tells us that there is another life after this one and part of our faith demands that we should have a firm belief that the other life is more real than this one. So we should not allow this world with all that it has to offer to deceive us. That is why Allah says that his Promise is true. We should not doubt it. Even if we live more than 120 years as is the expectation these days in the West, even then eventually we will die and come face to face with Allah. Satan is our enemy and we should not treat it as a friend and acquiesce to all its promptings. We should learn to realize that many of the things that appear to be alluring on the surface are not in fact so in reality. That is why I will never stop stressing that each of our members should make it a duty to learn what Allah expects from us and we should do our best to put them into practice. Experience will show that it is the practice that is the most difficult part. However, if we are sincere in our determination Allah will make things easy for us provided we do not get discouraged and give up in despair. Being an Ahmadi Muslim means that one is determined to make the return journey to Allah with conviction and with

eagerness. That means we strive to become those people who embody the teachings of Hazrat Ahmad (as), which are nothing but the teachings of Islam, in our daily lives. We do not just pay lip service to these teachings. We learn them, we meditate upon them and we do our best to live them. If we fail, we try again to practice them until we become the real embodiment of these teachings. These teachings are such that they aim at a real transformation of one's self until one becomes a new person. This was the aim with which Hazrat Masih Maood (as) under divine instruction instituted the taking of the oath of allegiance (*bay'ah*) within the Jamaat. The aim was for people to change themselves. In the ten conditions published in January 1889, which he expected each prospective member of the Jamaat to follow and in his many speeches and writings he constantly reminded everyone what the aim of that oath of allegiance meant. Let us remind ourselves of some of his writings. He says:

“What is the significance of *Bai'at*? The meaning of the word is to exchange one thing with another by mutual consent. The purpose of *Bai'at* is that one who enters into the covenant sells his self together with all its capacities to a guide so that in return he should obtain the true understanding and the perfect blessings which should become the means of acquiring cognition, salvation, and attaining the pleasure of God Almighty. It is thus obvious that *Bai'at* does not mean simple repentance, because man can bring it about by himself. Rather, it denotes the understanding, blessings and signs which pull one in the direction of true repentance. Its real purpose is to commit one's ego to the service of one's guide and to acquire in return the knowledge, the understanding and the blessings which should strengthen faith and increase true understanding, so that a pure relationship may be established with God Almighty; and thus, having obtained deliverance from worldly hell, one might be delivered from the hell of the hereafter; and, having been cured of blindness in this world, one might be secure against blindness in the hereafter. [*Zaruratul-Imam, Ruhani Khazäin*, vol. 13, p. 498]

Thus the taking of the oath of allegiance is not just a ritual. Once one has made it one should show faithfulness to it. One should then endeavour with all one's might to get the necessary knowledge, understanding and practices that would help one to be delivered of all bad qualities and replace them with nobler ones in order to obtain salvation. So once someone takes the oath of allegiance one is in fact taking a commitment to manifest good manners and morals and to keep away from everything that is bad. Hazrat Masih Maood (as) further says in a pamphlet in which he explained the conditions of the (*bay'at*):

“These are the conditions that are binding upon everyone who enters the covenant of *Bai'at*. Whoever, responding to my invitation, enters into the covenant and joins

this blessed *Jama'at* will be considered a member of our Community and will be counted among my sincere friends. These are the people concerning whom God Almighty has said to me that He will place them above the others until the Day of Judgement and that they will be endowed with blessings and mercy. He commanded me: Build the Ark under My eyes and according to My instructions. God's hand will be above the hands of those who enter into a covenant with thee. He has commanded: Present yourself to God Almighty with all your faculties and do not leave your Noble Lord alone. He who leaves Him alone will be left alone himself.

According to Divine behest, this general invitation is issued for entering into the covenant of *Bai'at*. Those who are prepared to abide by the conditions set out above are free to come to me for entering into the covenant after having performed the prescribed *Istikhārah* as taught by Holy Prophet(saw). May God Almighty be their helper and bring about a pure change in their lives and bless them with the spirit of truth, piety, love and enlightened conscience (Amin).”

Explaining this matter further he says:

“If anyone should deliberately contravene the conditions set out in the announcement of 12 January 1889, and should persist in his rebellious attitude, he will be expelled from this Movement. The system of *Bai'at* has been instituted solely with the purpose of bringing together a large group of the righteous, so that they should cast a positive influence in the world, and their unity should be a source of blessing and greatness and good harvest for Islam. Since they will be united for the same cause, they will be readily available for the pure and holy service of Islam. They should not be lazy, miserly and purposeless Muslims, nor should they be like the worthless ones who have done great harm to Islam through their dissension and inequity and have shamed its beautiful face by their acts of transgression, nor should they be like the heedless dervishes and those who have withdrawn from the world, who are totally unaware of the needs of Islam and unconcerned with the welfare of their brethren, and who feel no eagerness for promoting the welfare of mankind. On the contrary, they should have such sympathy for the people that they should become the refuge of the poor and fathers to the orphans and, like passionate lovers, be always ready to sacrifice themselves for discharging Islamic duties. They should make every effort that their blessings should spread in the world and the pure fountain of love for the Divine and of sympathy for His servants should spring out of every heart, and their unity should be seen as flowing like a river. God Almighty, by His special grace and favour, has designed to make the prayers and the attention of this humble one the means of the manifestation of their pure capacities.

That Holy and Glorious One has inspired me with the eagerness to occupy myself with the inner training of these seekers, and to strive day and night to rid them of their impurities, and to beseech God to grant them the light whereby a person is delivered from the bondage of his ego and of Satan and develops a natural love for the ways of God Almighty. I would also solicit for them the Holy Spirit, which is generated by the strong relationship between perfect Providence and undulated service to God. I would also endeavour to secure their deliverance from the vicious spirit which is generated by the Intense relationship between Satan and *Nafs-e-Ammārah* [the Self that Incites to evil. Thus, with the help of Allah, I will not be lax and lazy and will not be heedless in seeking the reform of my friends who have joined this Movement in full sincerity. Indeed, I shall be ready even to face death so that they might live. I shall solicit for them from God Almighty the spiritual power which, like an electric current should activate their entire beings. I am sure that all this will come about for those who, having joined the Movement, shall wait steadfastly, for God Almighty has determined to create this group and to promote it for the manifestation of His Glory and His Power, so as to spread in the world love for Himself and sincere repentance and piety and real goodness and peace and prosperity and sympathy for mankind. Therefore, these will be His own people and He will strengthen them with His own spirit. He will purify them from a life of impurity and will bring about a pure change in their lives, as He has promised in His holy prophecies, and will cause them to grow rapidly and will bring thousands of the righteous into it. He Himself will water them and cause them to flourish, so much so that their numbers and their blessings will be looked upon with amazement. Like a lamp that is placed at a height, they will spread their light in every corner of the world and will be seen as the symbols of Islamic blessings. God will cause the perfect followers of this Movement to excel the followers of all other faiths in respect of every blessing, and to the Day of Judgement there will appear among them those who will be blessed with acceptance and help. The Lord of Glory has determined this and He has the power to do all that He wills. All power and all strength belong to Him.

فالحمد له أولاً و آخراً و ظاهراً و باطناً اسلمنا له هو

مولنا فى الدنيا و الآخر نعم المولى و نعم النصير¹⁴¹

All praise is due to Him, the First and the Last and the Overt and the Hidden. We have submitted to Him, He is our Master in this world and in the hereafter; an Excellent Master and an Excellent Helper.”

This last extract is from another pamphlet which Hazrat Masih Maood (as) wrote on 4th March 1889.

These are the original writings of Hazrat Ahmad(as) making it very clear why people should join his Jamaat. May Allah help each one amongst us to be among those who have responded to this call *incha* Allah.