

by Imam Zafrullah Domun

Last week I started talking about *bai'at* (the oath of allegiance) that one usually makes with a guide who can lead to Allah. This is an age old practice and those who accept messengers or prophets or guides or caliphs show their allegiance by taking such an oath. In the time of the Holy Prophet (saw) people made this oath and so has been the practice with Hazrat Masih Maood (as). Even in these days Allah, out of His sheer Grace has allowed this humble one the permission to take *bai'at* from the people. However, the oath by itself does not confer on anyone any special benefit unless that person is determined to do his or her best to follow the guide and abide by the instructions he receives. Spiritual benefits are a Grace that comes from Allah. Renewing this oath every year has become a sort of innovation in mainstream Jamaat Ahmadiyya since 1993. What is needed is sincerity in words and deeds. If they are present, there is no need for renewing *bai'at* because it would be superfluous. For those who are familiar with the history of Jamaat Ahmadiyya it is well known that Hazrat Molvi Nuruddin asked Molvi Mohammad Ali and Khwaja Kamaluddin and Sheikh Yaqub Ali Arfani (of blessed memory) to renew the oath of allegiance with him and they did so. There was a need for renewal because according to Molvi Nuruddin (ra) the actions of the two companions invalidated their oaths. So there was a need to renew it. Should we now understand that every year all Ahmadis are invalidating their oaths and there is a need for them to renew it and that is why such an innovation has become a new feature in the yearly Jalsa Salana? Or is it really so that Ahmadis do not care for their oaths?

So we will read some more extracts from the Promised Messiah about *bai'at*. He says:

“*Bai'at* truly means to sell oneself; its blessings and impact are based on that condition. Just as a seed is sown into the ground, its original condition is that the hand of the farmer has sown it, but it is not known what will happen to it. If the seed is of a good quality and possesses the capacity to grow, then with the grace of Allah the Almighty, and as a consequence of the work done by the farmer, it grows until one grain turns into a thousand grains. Similarly, the person taking *bai'at* has to first adopt lowliness and humility and has to distance himself from his ego and selfishness. Then that person becomes fit for growth. But he who continues to hold on to his ego, along with taking *bai'at*, will never receive any

grace.” (Malfuzat, vol. 6, p. 173). Here Hazrat Masih Maood (as) makes it quite clear that unless and until we work on ourselves and persist in self-purification there will be no benefit from making the *bai'at* even if it is made so many times. This is a point that needs to be thought about. He continues:

“One should try to find out what he is going to gain from the *bai'at* and why it is necessary to enter into this pledge. Unless one knows what the advantage of a certain thing is and the value it possesses, one cannot appreciate it. It is just as there are various kinds of articles in the house: money-big and small coins-and wood etc. Everything is placed where it belongs, that is, everything will be cared for and looked after according to its value. Small coins will not receive the same care as the big ones. As for the pieces of wood, they will be thrown in a corner. In short, whatever will be a cause of bigger loss will be cared for more than other things. ’

“The most important point in *bai'at* is *Taubā* (repentance) which means turning back. It indicates that condition in which man is closely connected with sin, and it is as if sins are the homeland and he is living in this habitation. *Taubā* means that he is now leaving this homeland. Turning back (*Raju'*) means to adopt piety (to become pious). Leaving one's homeland is indeed a hard thing to do, and it entails thousands of hardships. When a man leaves his home, he feels it very much, then how much more one must be feeling while leaving one's homeland. He leaves everything, his household belongings, his streets and his neighbors and bazaars and goes to another country. He does not come back to his old homeland. This is *TAUBA*. When a man is a sinner, his friends are different from those who are going to be his friends when he adopts *Taqwa* (fear of God). The mystics have termed this change as 'death'. (Malfoozat Vol. 1, p. 2)

Speaking about sincere repentance he said:

“It is mentioned in the Traditions of the Holy Prophet, *sallallaho alaihi wa sallam*, that if a man asks for the forgiveness of his sins with fervent prayers, he is ultimately told that he has been forgiven and from then on he might do whatever he likes. Of course, this means that his heart has been changed and he would find an aversion for sin. Just as if one sees a sheep taking the dirty one would not like to start doing the same. This man who has been forgiven his sins, will not like to commit sins any more. The Muslims, by nature, hate the pork, although there are many other undesirable things that they do quite freely. In this, we have a lesson that God has given us hatred for evil things as a symbol (so that we can hate the other evils also). He who is committing sins and thinks that he has gone too far in

it, should not desist from praying to God for the forgiveness of his sins. Prayer is like an elixir. If he continues praying, he will find that sin has become undesirable to him (he has started hating sin). The people who commit sins and then do not turn to God for the forgiveness of their sins, ultimately reject the prophets and their spiritual influences. This is the truth about repentance and it also makes clear why it forms a part of the Initiation. The fact is that man is engrossed in negligence. When he gets himself initiated at the hands of the one whom God has granted a change, he is, as 'if, grafted and thus changes himself altogether. He begins to be blessed and becomes enlightened (he receives the blessings and the enlightenment that is possessed by the one at whose hands he has initiated). Of course the most important condition is that the link between the two of them should be very sincere; he should not be like a dry branch. He should be like the branch that can germinate grafting. The more the man will be sincere the more he will benefit from this link of his. (Malfoozat Vol. 1, p .4)

Speaking about the need for harmony between words and deeds he has this to say:

“The fear of God lies in one's trying to find out that his words and deeds tally with each other. If he finds that they do not tally, he should realize that he is under the wrath of God. However, the words might be pure if the heart is impure it will be of no value in the eyes of God. Rather it can be said that it will inflame the wrath of God.

My followers must understand it well that they have come to me so that a seed should be sown which should grow up to be a fruit bearing tree. Let everyone of you ponder over it and find out what his position is and what is his internal spiritual state of affairs. If there are any such followers that what they say is different from what is in their hearts, they should know that their end will not be good. When God sees a people making lofty claims whereas their hearts are very different (their actions do not support their verbal claims) then He being independent and in need of none, does not care for them. It had been foretold that the battle of *Badr* would bring a victory (to the Muslims) and there was every hope for the victory but still the Holy Prophet, *sallallahu alaihi wa sallam*, prayed for it very fervently and with tears in his eyes. Hazrat Abu Bakr Siddique, may God be pleased with him, asked the Holy Prophet where lay the need for so fervent prayers when the victory had already been promised. The Holy Prophet, *sallallahu alaihi wa sallam*, said: God is *Ghani* (He who is Independent and stands in need of none), that is, it is quite possible that the victory may have some hidden conditions (which we do not know, and therefore we cannot be sure of the victory). That is why it is very necessary to always try to find out how far have we

advanced in the Fear of God and purity. The criterion for this is the Holy Quran. (Malfoozat Vol. I, p. 10)

This extract is quite important and as Ahmadi Muslim we should reflect upon it. It should be a subject of reflection especially for mainstream Ahmadi leaders starting from the caliph himself. Jamaat Ahmadiyya mainstream wants the world to think that it promotes peace and goodwill amongst the people. Yet unknown to the public at large it practices extremism of the worst kind especially here in Mauritius, in Canada and in Germany as well and most probably in many other countries around the world. In Mauritius they have split the Jamaat and they prevent mainstream members from joining members of Jamaat Ahmadiyya Al Mouslemeen in social functions. They maintain a social boycott and they say brazen facedly that it is allowed in Islam. Who has forgotten hearing the late 4th caliph asking repeatedly in his sermons what sort of Islam some other Muslims were practicing especially the Mullahs in Pakistan. Today the same Jamaat Ahmadiyya mainstream allows itself to trample the teachings of Islam under its feet only to justify its own idea of what is khilafat even if such ideas contradict what the Promised Messiah said.

Listen to this extract:

“Before you say something, you should think over it well and try to understand what the consequence of saying that thing is going to be. You should also be sure whether Islam permits you to say that or not. Unless you have thought over in this vein you should not say anything. It is better to keep silent if the talk has to create disorder. But this also does not behove a Believer that he should hesitate to tell the truth. He should not mind the taunts of the people nor should he fear anyone to tell the truth, or to bear a witness in favour of the truth. Look at the Holy prophet, *sallallaho alaihi wa sallam*. When he Claimed to be a prophet, everybody began to oppose him but he did not mind the opposition even for a moment. So much so that when the people pressed his uncle Abu Talib and he talked to him (the Prophet) about this matter, the Holy Prophet, *sallallaho alaihi wa sallam*, told him point blank that he would not desist from preaching what he thought was true whether he would side with him or not. Just as it is vitally important that one should not say anything that is displeasing to God, so also it is essential that one must talk when it comes to telling the truth. *Ya'moroona bil ma'roof wa yanhauna anilmunkar* (i.e. they tell others to do good and not to do evil deeds). This is what behoves Believers. Before one tells others to do good and to shun evil, it is vitally important that one should himself be doing good and avoiding evil; he should display his power to do good so that he can influence others as he likes.

You should take note of it that the tongue must never be checked from telling others to do good and to avoid evil. Of course, one must take note of the appropriate occasion and one must talk in a very nice manner i.e. one must talk in kind and simple words that can be easily understood. It should be noted that it is a great sin to talk against *Taqwa*. (Malfoozat Vol. 1, p. 404)

May Allah help each one amongst us to care for these words and to do our best to put them into practice *incha* Allah.