

by Imam Zafrullah Domun

As I have said many times in the past it is imperative for each one among us to keep his faith in Allah alive by making constant efforts to follow the example of the Holy Prophet Mohammad (saw) every day of our life. We, members of Jamaat Ahmadiyya Al Mouslemeen have pledged that we will do our best to follow the teachings of Islam and we should show by practical example that we are true to this pledge. We use the Jummah sermon to remind ourselves including our brothers and sisters about our fundamental teachings so that we might not forget. We encourage people to read but unfortunately not everyone reads. So, we use the *Khutba Jumma* to remind our brothers and sisters about our main teachings. Hence there will always be repetition and this repetition is needed for some fundamental ideas to seep in.

In an interesting extract from *Kishti Nuh* the promised Messiah, the founder of Jamaat Ahmadiyya has made it quite clear for us when he said:

“Relevant to a proper observance of my teaching it is essential that one should firmly believe that there is an All-Powerful, all Sustaining Supreme Being, the Creator of everything, Change-less, Everlasting and Eternal. He does not beget, nor was He begotten. He is Holy, so that there is no need or occasion for Him to go on the Cross, or suffer in any way, or be subject to death. He is such that being far removed, He is still very near; and being very near, He is still very far. Although He is One, and unique, His manifestations are diverse and multifarious. Whenever there occurs in man a new change, for the changed man He becomes. a new God, dealing with him on the basis of a fresh manifestation, the man witnessing a change in God in proportion to the change in himself — not that there occurs any change in God, He being Eternal, Changeless and most Perfect in Himself; but with every change in man for the better, God also reveals Himself to him in a fresh and clearer manifestation. With every progressive effort on the part of man God also shows Himself with higher and more powerful manifestation. He displays an extraordinary manifestation of His power and glory only, when man shows an extraordinary change in himself-this being the root and the bedrock basis of the marvels and miracles witnessed at the hands of all servants of God. Belief

in this God, with these powers, is the foremost essential condition of our Movement, Inculcate this belief in your hearts, giving to its implications and requirements the first and top most priority over all considerations of self, over its comforts and relationships. By means of actions in the field of your daily life, with unflinching courage, show a steadfast loyalty in His way, Others in this world *do not give Him preference over material means* and the support they hope to get from their friends and relations, But do you give him the first place, so that in heaven you should come to be reckoned His people.”

This is the second paragraph from the book “*Kishti Nuh*” which has been translated into English as “Noah’s Ark”. Hazrat Masih Maood (as) has said that all Ahmadis should at least read this book and “*Tazkiratoush shahadatein*” in which he speaks about the martyrdom of his companion Syed Abdul Latiff and Molvi Abdur Rahman in Afghanistan in the year 1900. What we should retain about this extract is the concept of God that we should cultivate. He mentions many of His attributes. We should each reread and develop in us such a concept of Allah. He should become our priority in all circumstances of life. We need to examine whether we meet with His approval in everything that we think or that we do. By developing such a concept of Allah within ourselves we are emboldened and we need not be afraid of any adverse circumstance in life because we are fully convinced that eventually help will come from Allah if we are true to Him. Anyhow such a concept of Allah will dawn upon us as we go through life and little by little we will progress on this path provided we show loyalty to Him whatever the circumstances. On such a path, it is difficult to travel but if someone wants to tread it, Allah will make it easy for him. Allah says in the Holy Quran “*Wallazina jaahadou fina lanahdeyannhoum sobolan* ”. The translation of this is “As for those who strive in our path, we will surely guide them in our ways. And verily Allah is with those who do good.” (29:70) We all need to try in this direction and not let ourselves be deceived by what this world offers us as entertainment. In the end, what will be of value will be how much your knowledge of Allah has made you a better person in the sight of Allah. So let the world not beguile us and may we all submit ourselves to Allah and may we fear Him as he should be feared. Our relationship with Allah is a theme that we need to revisit from time to time because it is the most important relationship of our life. May Allah help each one amongst us to realize this.

You will recall that we spoke briefly about Islam as a religion last week. Now I would like to give you one or two more extracts where the Promised Messiah states what are the beliefs that we have. I am giving these extracts because our opponents have not stopped saying that we hold beliefs that are contrary to Islam. The Promised Messiah said:

“The five pillars on which Islam is based are part of our faith. We hold fast to the Word of God, the Holy Qur’an, to which we are commanded to hold fast. Like Faruq (may Allah be pleased with him), we announce that the Book of Allah suffices us, and like ‘Ayesha (may Allah be pleased with her), when there is a difference between the Qur’an and Hadith, we give priority to the Qur’an. We believe that there is no one worthy of worship except Allah and that our lord and master, Muhammad, the chosen one [peace and blessings of Allah be on him] is His Messenger and is *Khatam-ul-Anbiya*’. We believe in angels, the true nature of resurrection (spiritual resurrection) of the bodies, the Day of Judgement, Heaven and Hell. We believe that whatever the Glorious and Majestic God has stated in the Holy Qur’an and whatever the Holy Prophet [peace and blessings of Allah be on him] has said, is true. We believe that whoever subtracts the smallest particle from the law of Islam or adds to it, or lays the foundation of neglecting obligations and of indifference towards them, is without faith and is turned away from Islam. I admonish the members of my Community that they should have true faith in the credo that:” *Laa Ilaha illalaho Mohammadour rasouloullah*” meaning “There is no one worthy of worship except Allah and Muhammad is the Messenger of Allah” and that they should die in this faith. They should believe in all Prophets and all books, the truth of which is affirmed by the Holy Qur’an. They should observe the fast and perform the Salat and pay the Zakat and perform the pilgrimage and carry out all that God Almighty and His Messenger have prescribed and should abstain from all that they have forbidden and thus conform in every respect to Islamic commandments. We consider it our duty to accept all that is supported by the consensus of the righteous ones who have passed away and all that is considered as part of Islam by the consensus of the *Ahl-i- Sunnat*. We call to witness the heaven and the earth that this is our faith. [Ayyam-us-Sulah, Ruhani Khaza’in, Vol. 14, p. 323]

Refuting those who accused him of being a kafir, He said further:

“I call Allah the Exalted to witness that I am not a nonbeliever.

I believe that: : "Laa Ilaha illalaho Mohammadour rasouloullah"

I believe about the Holy Prophet [peace and blessings of Allah be on him] that: "*Lakenil rasoula wa khataman nabiyyeen*" but he is the Messenger of Allah and the Seal of the Prophets.' (33:41)

I make declarations on the truthfulness of this statement of mine equal to the names of Almighty Allah, and the number of words in the Holy Qur'an, and in accordance with the perfections attained by the Holy Prophet [peace and blessings of Allah be on him] in the determination of Allah. No part of my doctrine is contrary to the commandments of Allah and His Messenger. If anyone thinks so, it must be due to his misunderstanding. Anyone who still considers me a kafir, and does not desist from calling me one, should remember that he will be called to account for it after his death. I call God, the Glorious, to witness that I have such firm faith in God and His Messenger that if the faith of all the people of this age were placed on one side of the scale and my faith is placed on the other side, then, by Allah's grace, my faith would prove to be the heavier. [Karamat-us-Sadiqin, Ruhani Khaza'in, Vol. 7, p. 67]

Explaining his teachings further he said:

"The purport of my teaching is: Believe in God as One without associate, and have sympathy with God's creatures and be of good conduct and think no ill. Be such that no disorderliness or mischief should approach your heart. Utter no falsehood, invent no lies and cause no hurt to anyone whether by your tongue or your hands. Avoid all manner of sin and restrain your passions. Try to become pure hearted, without vice. It should be your principle to have sympathy for all human beings. Safeguard your hands, your tongues and your thoughts against all impure objects and disorderly ways and all kinds of deceit. Fear God and worship Him with pure hearts. Refrain from committing wrong, trespass, embezzlement, taking bribes or unfair partisanship and keep away from evil companions. Safeguard your eyes against treachery and your ears against listening to backbiting.

Entertain no ill designs against the members of any religion or any tribe or group. Be sincere counsellors for everyone. Let no mischief-maker or one given to bad behaviour ever be of your company. Shun every vice and try to acquire every virtue. Your hearts should be free from deceit; your hands

should be innocent of wrong and your eyes should be free from impurity. Take no part in any evil or transgression.

Put forth your utmost efforts to recognize God, finding Whom is salvation and meeting Whom is deliverance. He manifests Himself to him who seeks Him with love and sincerity of heart, and He reveals Himself to him who becomes truly His. Pure hearts are His thrones, and tongues that are free from falsehood, abuse and vain talk are the places of His revelation. He who loses himself in seeking His pleasure becomes a manifestation of His miraculous power. [Kashf-ul-Ghita', Ruhani Khaza'in, Vol. 14, pp. 187-188]

Speaking about his belief in the seal of prophets he said:

“Bear in mind that it is our faith that the last book and last law is the Holy Qur'an and that thereafter till the Day of Judgement, there is no law-bearing Prophet nor any recipient of revelation who is not a follower of the Holy Prophet [peace and blessings of Allah be on him]. This door is closed till the Day of Judgement, but the door of revelation through following the Holy Prophet [peace and blessings of Allah be on him] is ever open. Such revelation will never be cut off, but law-bearing Prophethood or independent Prophethood have been put to an end and will not be opened till the Day of Judgement. He who says he is not a follower of the Holy Prophet Muhammad [peace and blessings of Allah be on him] and claims that he is a law-bearing Prophet, or is a Prophet without bearing a law, is like one who has been carried away by a fierce flood and is thrown aside and cannot recover himself till he dies. [Review bar Mubahatha Batalwi and Chakralvi, Ruhani Khaza'in, Vol. 19, p. 213]

I say it again that our members should internalize these teachings and live by them. May Allah help each one among us to become better as time goes on. Ameen.