

by Imam Zafrullah Domun

Last week I read some of the main documents which make it clear for an Ahmadi Muslim to understand what is expected of him or her. Being an Ahmadi Muslim means that someone undertakes to make Allah the centre of his or her existence. This is not what one understands just by joining the Ahmadiyya movement. It is rather a process on which one embarks to give priority to Allah in everything that one thinks or does. In this endeavour there is no end. However, one is expected to continue to strive despite all types of odds that one may encounter on one's way. An Ahmadi Muslim should carefully read and meditate and absorb all that has been said in the ten conditions of *bai'at* if he wants to derive the full benefits of what it means to be an Ahmadi Muslim. If one just pays lip service to these conditions one will never be able to realize one's potential as a true Muslim. These ten conditions of *bai'at* are, so to say the blueprint with which one should try to build one's life because it leads us to the pleasure of Allah. These conditions are a distillation of the essential teachings of Islam. Since it is so important to understand what it means to be a true Ahmadi Muslim I will continue to read extracts from the writings of the Promised Messiah, Hazrat Mirza Ghulam Ahmad (as) where he advises us on what we should understand and how we should behave. He said:

“He who accepts me accepts afresh all the Prophets(as) and their miracles, and he who does not accept me will lose his earlier faith also, for he possesses only tales and no personal experience. [In other words someone who enters the Jamaat of the Promised Messiah (as)and follows all the conditions of the *bai'at*

will get a personal experience of God. He would understand God as being true and he would not have just to rely on what others have said about God]. I reflect the image of God. He who comes to me and accepts me will see afresh the God concerning Whom other people have only tales to tell. I believe in the God Whom those who deny me do not recognize. I state truly that what they believe in are the idols of their imagination and not God. That is why those idols cannot help them, cannot give them any strength, cannot bring about a pure transformation in them, and cannot show them any supporting signs. [**Nuzul-ul-Masih, Ruhani Khaza'in, vol. 18, pp. 462-463**]

He said further:

“I am the light for this age of darkness. He who follows me will be saved from those pits and ditches which Satan has prepared for those who walk in darkness. God has sent me so that I should guide the world affably and peacefully towards the true God and that I should re-establish the moral conditions among the Muslims. For the satisfaction of the seekers after truth, He has bestowed heavenly signs upon me and has shown wonderful works in my support and has disclosed to me hidden matters and secrets of the future, which, according to the holy books of God Almighty, are the true test of a person's truthfulness, and God has bestowed holy knowledge and spiritual insight upon me. Consequently, the souls which do not cherish the truth and are content with darkness are hostile to me, but I desire to serve mankind with sympathy as far as it may be possible for me. [**Masih Hindustan Mein, Ruhani Khaza'in, vol.15, p.13**]

Speaking about why Allah speaks so well of His Own Appointees he said:

“There are two types of people in the world. The first type are those who desire to claim for themselves virtue and laudable attributes without any justification

whatsoever, as if they covet the very mantle of the Divine Majesty. They desire to wear the mantle of the Majesty of God Almighty. Such people are accursed.

The second type are those who disdain any kind of eulogy or praise. If they are left to themselves they would prefer to pass their lives in anonymity, but God Almighty, for His own designs and on account of His wisdom, praises and glorifies them. That is as it should be, for the rationale behind the appointment of those whom He commissions is to proclaim His own praise and glory in the world. Were He to say that so and so whom He has raised is useless, cowardly, without merit, mean, ignoble and devoid of all good qualities, then would any Divine attribute be manifested through such a person? God's setting forth of their glory, their high status and their good qualities is for the purpose of proclaiming His own glory and greatness. Such people are totally free of their egos and unmindful of praise or blame. That is why many years ago, when I had no opponent, nor were there so many people with me, nor was I known in the world, God Almighty spoke about me in *Brahin-e-Ahmadiyyah*, in the following terms:

“Allah praises thee from His Throne. We praise thee and call down blessings on thee. You are the best people who have been created for the service of mankind and as a matter of pride for the believers. O Ahmad, mercy flows from thy lips. You are under Our care. God will raise thy name and will perfect His bounty unto thee in this world and in the hereafter. O My Ahmad, you are My purpose and are with Me. I have planted your honour with My own hand. O Ahmad, your name will come to an end, but My name will not come to an end. You have been blessed O Ahmad, and the blessing that God has bestowed on thee was deserved by thee. You have a wonderful status and your reward is near. I shall

make thee Imam of the people. You are honoured in My presence. I have chosen you for Myself. The earth and the heaven are with you as they are with Me and your secret is My secret. You are to Me like My Unity and My Uniqueness. Holy is Allah, Blessed and High, Who has augmented your honour. Peace be on you. You have been blessed. I have exalted you over all the people of your time. We have honoured the progeny of Adam as and have exalted some of them above others. He approached near to Us and then descended towards mankind and it became, as it were, a case of two bows with one string. My mercy covers thee in this world and the next. I have poured My love upon you, so that you are nurtured under My care. Allah praises you and walks towards you. He created Adam (as) and honoured him. The Champion of Allah in the mantles of the Prophets (as). You are with Me and I am with you. For you I have created the night and the day. Do as you wish, I have forgiven you. You have a standing with me of which people have no knowledge. Allah will protect you, even if people should not protect you. You are the Messiah whose time will not be wasted. A pearl like you is never wasted. You are the honoured Messiah and I am with you and with your helpers. You are My high name and you are to Me like My Unity and My Uniqueness and you are to Me like those whom I love. On you are blessings and peace. Peace is the word from the Merciful Lord. You are the manifestation of the Ever-Living. You are from me like a new beginning. He does not speak out of his own desire, it is a revelation vouchsafed to him.”

In my own heart, I feel certain that all Prophets (as) were by their nature averse to being praised, except what God Almighty Himself might pronounce in their favour. I call God Almighty to witness that what I have set out above are His words and not mine. This is because the honour and glory of God Almighty and

the honour and greatness and glory of Muhammad(saw), the Messenger of Allah, have been rubbed into dust, and [the status of] Jesus (as) and Hussain (ra) has been so exaggerated and magnified that the Throne of God is atremble [with rage].

Now when billions of people have gone astray through their praise and glorification of Jesus (as), and countless have been ruined due to exaggerated praise of Hussain (ra), God's wisdom and honour now demands that they should be deprived of all those robes of honour in which they had been improperly clad and that these should be restored to God Almighty and to Muhammad(sa), the Messenger of Allah. The use of these phrases with regard to me is for the purpose of manifesting the honour of God Almighty Himself, as well as the greatness of the Holy Prophet (saw).

I state on oath that my heart is inspired by real and true eagerness that all praise and glorification and all excellent qualities should be attributed to the Holy Prophet (saw). All my joy and the true purpose of my advent is that the Unity of God Almighty and the honour of the Holy Prophet(saw) should be firmly established in the world. I fully realize that all terms of praise and glorification that God Almighty has employed for me are in fact meant for the Holy Prophet (saw) because I am his servant and all my light is acquired from his torch of Prophethood and I have nothing that is solely my own. For this reason, I believe firmly that if after the Holy Prophet(saw) someone claims to be an appointed one in his own right and to have a direct relationship with God Almighty without the benefit of the grace of the Holy Prophet (saw), such a person is rejected by God and in disgrace. God Almighty has proclaimed once and for all

that no one can enter through the door that leads to God except by following the Holy Prophet(saw). [**Malfuzat, vol. 3, pp. 284-287**]

“I have been sent to strengthen the faith and to prove the existence of God Almighty to the people, for their faith has become weak, and they take life after death no more seriously than a fable. The conduct of every person proclaims that he has not the faith and trust in God and in the hereafter as he has in the world and its ranks and its resources. Tongues profess a lot but the hearts are suffused with the love of the world. It is the same condition in which the Messiah (as) had found the Jews. As a characteristic of the weakness of their faith, the moral condition of the Jews had deteriorated greatly, and love of God had become cold in their hearts. The same is true in my time. I have been sent so that truth and faith may be revived and righteousness may inspire the hearts. This is the purpose of my advent. I have been told that heaven will once more come near the earth after it had moved far away. These are the reforms that I have to bring about and these are the tasks for which I have been sent. [**Kitab-ul-Bariyyah, Ruhani Khaza'in, vol. 13, pp. 291-294, footnote**]

It is our duty as Ahmadi Muslim that we make ourselves aware of the teachings of the Promised Messiah and try to live them in our daily life. May Allah help each one amongst to do the best that we can.