

by Imam Zafrullah Domun

Several times in our Friday sermons we have pointed out that Allah does not approve that we say something that we do not do. In the Holy Quran Allah says: “*Yaa ayyohallazina aamanou lema taqoulouna maa laa taf’aloune*” which we translate as “O ye who believe why do you say what you don’t do”. The verse continues “*kabora maqtan indallahi an taqoulou maa laa taf’aloune*”, meaning “most hateful it is in the sight of Allah that you say that which you don’t do.” Any Muslim who has a little understanding of the purpose of his life will try as best as he can to conform his behavior to whatever he or she professes. If he fails to do so, his conscience will prick him and he will feel a sort of malaise because he consciously know(s) that he is failing to do what he should have done. Of course, it is not easy at all to match all one’s actions with one’s words. That is why Allah has prescribed prayers five times a day for us so that we never forget that we need His help to be able to follow all the instructions that He has given. That is why during one day we repeat “*Iyyaka na’bodo wa iyyaka nasta’eene*”, meaning “Thee alone do we worship and from thee alone do we seek help” at least 30 times a day. If we genuinely wish to be reformed so that we might live in full obedience to what Allah demands from us, Allah will come to our rescue and help us to carry out His commandments. But if we just pay lip service to Allah’s commandments, we will never achieve that purity that should be ours and that Allah wants us to achieve. There is an interesting and quite relevant extract of Hazrat Masih (a.s.):

“Beware! Having seen other nations, how they have attained a considerable measure of success in their worldly plans, you should not begin to wish to follow in their footsteps. Listen carefully and take heed that they are aliens to and unmindful of that God Who calls you all to Himself. What is their god but a frail human being, this being the reason why they have been left in such a complacent error? I do not wish to stop you from striving for worldly good, but you should not follow the ways of those who think this present world is all in all. In everything you do, whether it pertains to things of this world or of the next, you should seek help and succour from God alone, and this should remain the guiding principle of your life forever and ever. But this seeking of help should not be from your lips alone: it should be your conviction deep down to the bottom of your being that every blessing comes only from heaven. You shall be righteous only when, at the time of every difficulty, before sitting down to make your plans, you close your door upon yourself, and fall before

the throne of God Almighty, crying for His grace and help and succour. Then the holy spirit will come to your help, and through unseen means a way shall be opened for you. Have mercy on your own souls and be not like those who have cut themselves wholly away from God and have fallen on material means to such an extent that to seek Divine help they do not even formally utter with their lips the words "If God be willing." May God open your eyes, so that you should begin to perceive that your God is the beam on which all plans rest. When the central beam of the roof falls, can the minor supports maintain their position? Most certainly not, They would all come down in an instant, in all likelihood, with much loss of life. In the same way, your plans cannot remain in position without help from God, if you will not cry for His help, if you will not make that soliciting the most fundamental principle of your life, you will have no success, and shall die at last with great regret." (*Kishti Nuh*)

So, this is the spirit that should dwell in any Ahmadi Muslim wherever he might be. If we think we can do without the Help of Allah, we will continue to fail. Consequently, our wish to obey Allah should always be uppermost in our mind whatever the circumstances.

Last week, I quoted some extracts from the Ahmadiyya Caliph's recent speeches. At present, he is in Germany where he is busy with Jamaat work. This week, he has again been giving advices to members of the Jamaat. I will read some more extracts of his speeches so that you might judge how far the behaviour of Ahmadis are below the standard that it should be. I am quoting these extracts because I know that by hearing a speech people do not retain much of what they hear. Recently the caliph said:

"At a time, when some so-called Muslims are carrying out the most heinous and evil acts in the name of Islam, it is even more important for Ahmadi Muslims to portray Islam's peaceful teachings without fear. Indeed, they should inform others that the deteriorating state of Muslims is in fact a great proof of the truthfulness of the Holy Prophet Muhammad (peace be upon him) because he foretold that there would come a time of spiritual darkness amongst the Muslims where Muslim clerics would spread disorder. The Holy Prophet (peace be upon him) also foretold that at such a time of spiritual darkness a Messiah and Mahdi would be sent by God Almighty to revive Islam's true teachings. We, Ahmadi Muslims, are very fortunate to have accepted the awaited Messiah and so we are acting upon the true teachings of Islam."

We ask whether many Ahmadis Muslims are acting upon the true teachings of Islam when we see that it is the policy of the Jamaat to practice exclusion, to

create hatred between brothers and sisters, to force its members to boycott others and to pervert the teachings of Islam. It is not only the Muslims in general that are not putting into practice the teachings of Islam. Most Ahmadi Muslims also are ignoring the basic teachings of Islam out of hatred for a group of people who say Allah is their Lord and the caliph is but a servant. They take offence with what we believe as the majority of Muslims take offence on what mainstream Ahmadi believes.

Here is another quote from the Caliph:

**“Serving humanity requires that a person does not rest until he has solved the problems of others and takes the weight of their burdens onto his own shoulders. It requires that a person’s heart is consumed by a love for others, whereby he cares not for his own comfort – but rather he cares only for the comfort of others. It requires that a person is ever-ready to personally absorb all forms of distress for the sake of others and to consider the pain and of others as though it is his own pain. It requires that a person is ready to bear personal suffering or anxiety so that others can live in peace and contentment.”**

When one reads such a declaration, one is naturally drawn towards such teachings. Unfortunately, we are the group of Ahmadi Muslims that are fully aware that such is not at all the case in practice. The behaviour of Ahmadi Muslims, especially in Mauritius, is far below such great Islamic ideals. Jamaat Ahmadiyya may have increased its membership in Mauritius and elsewhere; it may have increased its wealth; it may have increased the number of buildings and cars and daily amenities but its leadership and members are still quite far from the ideal of Islamic behaviour that was expected by the founder of the Jamaat, Hazrat Mirza Ghulam Ahmad(as). The Promised Messiah said:

“And you, too, should partake of the Holy Spirit by compassion and by purifying your souls. Because without the Holy Spirit true Taqwa cannot be attained. And, totally shedding all base desires of the self, choose for the sake of winning the pleasure of God that path compared to which no path can be narrower and straiter. Don’t fall in love with the pleasures of the world, for they take you away from God. Choose a life of austerity for the sake of God. The pain which pleases God is better than the pleasure which makes Him angry. And the defeat which pleases God is better than the victory which invites the wrath of Allah. Renounce the love which brings you nearer to the wrath of Allah. If by purifying your hearts you come to Him, He will help you whichever path you tread and no enemy shall ever be able to harm you. You can never ever win the pleasure of Allah unless you, relinquishing your desires, abandoning your pleasures, sacrificing your honour, disowning your wealth,

discarding your life, bear such hardships in His way as make you suffer the pangs of death. But once you suffer such hardship, you will sit in the lap of God like a beloved child. And you will be made heirs of the truthful who have preceded you. The door of every blessing will be opened to you. But there are few who belong to this category. God addressed me and said that Taqwa is a tree that should be planted in the heart. The very water which nourishes Taqwa irrigates the whole garden. Taqwa is a root without which everything is meaningless; and if it remains intact then nothing is lost. What benefit is there for a man in indulging himself in the useless activity of claiming with his tongue that he seeks God while he has no sure footing with his Lord. Look, I say to you truly and sincerely that ruined is he whose faith is tainted by even a hint of worldliness. Hell is very close to that soul all of whose intentions are not for God—rather some of them are for God and others are for the world. Thus, if you have an iota of worldly adulteration in your intentions, all your worship is in vain. In such a case you do not follow God. Rather you follow Satan. Never ever expect that when you are in such a condition God will help you. Rather in this condition you are a worm of the earth and soon you will perish just as worms of the earth do. And God shall not be in you. Rather He will be happy to destroy you. But if you, in reality, die by killing your baser selves, then you shall appear in God and God shall be with you. And the house in which you live will be blessed and God's mercy will descend on the walls which are the walls of your house. And that city shall be blessed where such a person lives. If your life and your death, your every action and movement, and your kindness, and your anger are for God only and if, in any trouble or difficulty you do not put God to the test nor sever your relationship with Him—rather, under these trials, you step forward towards God— then I truly say to you that you will become a chosen people of God. You, too, are human as I am human and that very God Who is mine is yours. So don't lay waste your noble capacities. Look! if you fully incline towards God, then be reminded—and I say it in accordance with the will and pleasure of God—that, you shall become His chosen people. Let the Greatness of God take root in your hearts; and acknowledge His Unity not just with your tongues but also with your actions, so that God, too, practically shows His Mercy and Kindness to you. Refrain from malice and treat human beings with true compassion. Adopt each and every path of righteousness for who knows from which of these paths you will be accepted? ( The Will Page 21)

I have shared with you what the Promised Messiah has said. Now others will tell you that they have instructions from the caliph to misbehave. We all know that the caliph cannot, in fact is not allowed to say anything against the commandments of Allah. So, people should think and now allow their misunderstood slavish obedience to authority make their worship vain. May Allah have mercy on all of us.