

by Imam Zafrullah Domun

Members will recall that there are many verses of the Holy Quran where believers are told not to associate anything with Allah. Hence, we should all hold fast to Allah and not allow anything to divert us from Him, whatever be the circumstances under which we might find ourselves. I will read you a few of those verses where Allah speaks against associating anyone or anything with Him.

Say, ‘O People of the Book! come to a word equal between us and you — that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for Lords beside Allah.’ But if they turn away, then say, ‘Bear witness that we have submitted *to God*.’(3:65)

“We shall strike terror into the hearts of those that have disbelieved because they associate partners with Allah for which He has sent down no authority. Their abode is the Fire; and evil is the habitation of the wrongdoers.” (3:152)

“And worship Allah and associate naught with Him, and *show* kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by *your* side, and the wayfarer, and those whom your right hands possess. Surely, Allah loves not the proud *and* the boastful,”(4:37)

“Say, ‘Shall I take any protector other than Allah, the Maker of the heavens and the earth, Who feeds and is not fed?’ Say, ‘I have been commanded to be the first of those who submit.’ And be thou not of those who associate partners *with God*.”(6:15)

“Say, ‘What thing is most weighty as a witness?’ Say, ‘Allah is a Witness between me and you. And this Qur’an has been revealed to me so that with it I may warn you and whomsoever it reaches. What! do you really bear witness that there are other gods beside Allah?’ Say, ‘I bear not witness *thereto*.’ Say, ‘He is the One God, and certainly I am far removed from that which you associate *with Him*.’” (6:20)

“And his people argued with him. He said: ‘Do you argue with me concerning Allah when He has guided me aright? And I fear not that which you associate with Him, unless my Lord will something. My Lord comprehends all things in His knowledge. Will you not then be admonished?’” (6:81)

‘And why should I fear that which you associate *with God*, when you fear not to associate with Allah that for which He has sent down to you no authority?’ Which, then, of the two parties has greater right to security, if indeed you know? (6:82)

Here I would like to say a few words. Within Jamaat Ahmadiyya mainstream, the words of the caliph have been given more weight than the words of Allah. We are all aware that in the name of the caliph the administration of the Jamaat in Mauritius has zealously applied a social boycott against us. By so doing, they have forced the ignorant members of the Jamaat to go against what Allah says in the Holy Quran about family relationship and how it should be maintained. These are the people who should meditate about the Holy Quran and develop real fear of Allah in their heart instead of just slavishly obeying those who are in authority. Anyhow, they will all have to answer why they have persecuted a small group of people who stood by the true teachings of the Promised Messiah (as).

The above-mentioned verses give us an idea of what should be our standard of not associating anything with Allah. Now I will read you a long extract from the writings of the Promised Messiah in which he explains the necessity for the revelation for the Holy Quran even though the Bible and the new testament was in the hands of the people of the book. He says:

“The pure life that is free from sin is a brilliant ruby which no one possesses today. God Almighty has bestowed that brilliant ruby on me and He has commissioned me that I should inform the world of the way in which that brilliant ruby might be acquired. I affirm with confidence that by treading on this path everyone would certainly acquire it. The only way in which it might be acquired is the true recognition of God; but this is a difficult and delicate matter. A philosopher, contemplating the heavens and earth and reflecting on the perfect orderliness of the universe, merely states that there ought to be a Creator. But I lead to a higher stage and affirm on the basis of my personal experience that God is. (*Malfoozat*, Vol. 3, p.16).

“The great object of Islam being to teach the doctrine of the Unity of God, the question has often been asked what was the need of the Holy Quran when the doctrine of Unity had already been revealed to the world in the Torah (the book of Moses). In answer to this question it should be borne in mind that Judaism no doubt originally taught the doctrine of Unity, but Judaism at the time of the revelation of the Quran was itself corrupt both in practice and doctrine. The pure religion of the Unity of God had been departed from by the Jews, and the doctrine of Unity contained in their books had no practical effect upon their lives. The grand aim for which man is created and the Word of God revealed had been utterly lost sight of. The recognition of the Divine Unity consists in a firm belief in the existence of God and His Oneness attended with an implicit obedience to Him, complete submission to His will

and losing one's self in His love. The Jewish books taught Unity indeed but the inner life of the Jews was not governed by the noble principles which underlie the doctrine of the Unity of God, and their hearts were totally devoid of the deep expression of the grandeur and glory of God. Outwardly and formally they recognized Unity but their hearts were turned away from purity and under the control of Satan. Their lives were characterized by every form of iniquity such as worldliness impure thoughts and affections, deceit and falsehood. The honor and greatness due to God was given to priests and hermits and disgraceful deeds were done. Hypocrisy and deceit were predominant in the hearts of those who pretended to be the teachers and reformers of the people. Moreover, a mere formal recognition of the Unity of God is of no avail if the heart bows down in submission before a thousand different idols. The person who assigns the glory and greatness which is due solely to God, to the means, plans and stratagems which he employs for the realization of an object, or gives a share of the majesty and power of God to his own self or to any other creature, is also an idol worshipper though he may outwardly confess the Unity of God. Idols are not only images made of stone, brass, gold, silver or any other substance, but every object of reverence and passionate devotion, which should be due to God, is an idol in the sight of God. The Jewish sacred books however did not teach this noble significance of the doctrine of Unity and the Quran was, therefore, needed for its exposition to the world. The doctrine of the absolute Unity of God precluding faith or trust in everything else besides God was not known to the world until the Holy Quran revealed it. The adoration and reverence of senseless images is an act to which none but the most ignorant and superstitious would resort, but the most dangerous form of idolatry is that which cannot be easily discovered and which affects and vitiates the whole system like an imperceptible but obstinate disease. This lamentable disease

prevailed among the Jews and the Bible did not prove an effective remedy for it; for the Bible, did not teach the great truth underlying the Unity of God. The general prevalence of this disease, moreover, required a perfect living exemplar whose life, being governed by the practical principle of the absolute Unity of God, should have been a guidance and a direction to mankind and a powerful remedy for destroying the disease.

What is the true doctrine of the Unity of God which the Holy Quran requires us to believe and which is the only way to salvation? It is to believe in God as One and Alone in His person, and above every rival or partner whether it is an idol, a human being, a heavenly body, one's own self or one's resources, plans or means. It is to regard none as powerful against Him, nor to consider anyone as the sustainer, the exalter, the abaser, the helper or the supporter as against the will of God. It is to love Him alone, to worship Him alone, to submit to Him alone, to fear Him alone and to centre all one's hopes in Him alone. There are three requirements for a complete adherence to the doctrine of Unity. Firstly, a man must believe in Unity in the person of God, i.e., he must regard everything as vain and naught before God. Secondly he must believe in Unity in the attributes of God and consider Divinity and Lordship as the attributes of none besides God, looking upon all those who seem to have an authority as having it from Him. Thirdly, there must be unity in the love, sincerity and devotion which he bears to God. In other words, nothing else must have a share of his love and devotion towards God and of the other aspects of his adoration, and he must be completely lost in Him. These three aspects of the Divine Unity had not been taught by any book before the Quran. What had been taught by Moses and the Israelite prophets was not acted upon by the Jews and the Christians. The iniquity and gross immorality in which these people indulged at that time is a clear testimony to the truth of the statement that they admitted the existence of God with their lips, but their

hearts were utter strangers to this exalting and noble faith. It is for this reason that the Quran condemns both the Jews and the Christians and says that if these people had acted upon the teachings of Moses and Jesus, they would have been granted sustenance both from heaven and from earth. The heavenly sustenance indicates the spiritual blessings which are granted to the righteous and faithful in heart such as heavenly signs, acceptance of prayer, visions and inspiration. Here they are also declared as having been deprived of earthly sustenance, because they did not obtain it by just and righteous means but by bending low upon earth and making use of vile means.” (Review of Religion March 1903).

May Allah help each one among us to understand Allah’s Tawhid and may we live our life according to our best understanding *incha* Allah.