

by Imam Zafrullah Domun

Jamaat Ahmadiyya has been created by Hazrat Masih Maood (as) following instructions received from Allah. He made it quite clear in his book *Al Wassiyyat* which is translated as *The Will* which he wrote in December 1905. There is an extract that we have often quoted but which is worth repeating so that members do not forget about it. He said:

“God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have virtuous nature, to the Unity of God and unite His servants under one Faith. This indeed is the purpose of God for which I have been sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers. And till that time when someone inspired by God with the Holy Spirit is raised by Him, all of you should work in harmony with one another.” (P9)

There are many who might have read this book but there are not many who might have reflected about it. Upon reflection, we understand that members of Jamaat Ahmadiyya should be of a virtuous nature. It means that we should desire to inculcate and manifest all the virtues that are taught by the Holy Quran and exemplified by the Holy Prophet Mohammad (saw). Hence, first, it is a must for everyone amongst us to read and study the Holy Quran every day. It is only Allah who knows who reads the Holy Quran every day. Here we are not just speaking about the short Surahs that we read in our daily prayers. What I am saying is spending some time in studying the book. There are plenty of benefits that we will get through this study. First we will know the content of the book. If we do not make a study of the Holy Book, we will never know and we will continue to rely on others to tell us. If one is keen to learn, Allah will help with understanding and one will marvel at what one has been missing up till then. Today it has become quite easy for anyone to learn this most important book. We should exert some efforts to this end like we do in all endeavors of the world.

Recently I saw a survey on the net where people were asked to participate and obtain the results immediately. This survey was about how many people read the Holy Quran daily, weekly or monthly. According to the results of the participants, only 40 % of those who

participated read the Holy Quran. For an Ahmadi Muslim, it is a must to read the book every day. I suggest that we take the time to reflect about this. If up till now we have not made it a habit to read every day, it is still not too late to start now.

In the extract quoted above, Hazrat Masih Maood (as) says that people of the whole world should be invited to *Tauhid* and he explained it in reply to a question about the Jews who also claim to be following *Tauhid*. But we, as his followers, are enlightened as to what type of *Tauhid* we should manifest in our life whilst we seek the “*siratam moustaqeem*”, the path of the favoured ones and not the path of those with whom Allah was angry or the path of those who have gone astray, namely the Jews and the Christians. The Promised Messiah explained:

“Let it be clear that at the time of our Holy Prophet (saw), the Jews had strayed far from the teachings of the Torah. Their scriptures taught the Unity of God, but they had ceased to derive any benefit from this teaching and had forgotten the ultimate cause for which man was created and for which the scriptures were revealed. True belief in the Unity of God means that, having believed in His existence and having acknowledged His Unity, one should submit to the Lord of Grace and Perfection, seek His pleasure and totally immerse one’s self in His love. In practice, the Jews had ceased to believe in the Unity of God and their hearts were no longer in awe of Divine glory and majesty. While their tongues uttered the name of God, in their hearts they worshipped Satan and transgressed all limits in their love of the world and in treachery and falsehood. They worshipped mendicants and rabbis and indulged in shameful acts. Hypocrisy had also become common and deception was widespread. Belief in the Unity of God does not mean merely to utter the words while one’s heart is full of idols. On the contrary, every person is an idolater in the sight of God who gives his own plans and actions the same importance as should be given to God, or relies upon a human being as he should rely on Him, or exalts his own self the way God should be exalted. In the sight of God, idols are not merely things made of gold, silver, bronze or stone in which people put their trust, rather every object and every word and deed that is given the same importance as should be given to Him is an idol. The Torah does not contain such a fine definition of idol-worship, but the Holy Quran defines it in great detail. One of the reasons why God revealed the Holy Quran was to rid people’s hearts of idol-worship that afflicted them

like an infectious disease. This was the kind of idolatry the Jews were steeped in, but the Torah was unable to liberate them from it because it did not contain a comprehensive teaching. Moreover, the disease which had affected the entire Jewish people required a pure and living example of *Tauhid* that would be manifested through a perfect man. Remember, the true *Tauhid*, which God wants us to profess and on which true salvation depends, is to believe that God has no associate—be it an idol, a man, the sun, the moon, our own selves, our devices or our cunning— **and to consider Him alone as the Source of all power and sustenance, honour and humiliation, help and succour, and to make Him the object of all our love, worship, supplication, hope and fear.** Hence, no concept of *Tauhid* is complete without the following three aspects: (1) *Tauhid* in the context of God's Person: To consider everything beside Him to be as good as non-existent, mortal, and of no consequence. (2) *Tauhid* in the context of God's Attributes: To believe that no one possesses the attributes of Lordship and Divinity except the Person of the Almighty, and that all those who appear to sustain and benefit creation are only a part of the Divine scheme of things. (3) *Tauhid* in the context of love, sincerity and devotion: Not to associate anyone with God in terms of love and devotion, and to immerse oneself completely in Him. The Jews had lost the true concept of *Tauhid*, one that forms the basis of salvation and comprises these three aspects. Their misconduct clearly testified that their belief in God was merely verbal while, in their heart of hearts, they did not believe in Him. The Holy Quran holds both Jews and Christians guilty and says that, had they upheld the teachings of the Torah and the Gospel, they would have been blessed with heavenly and worldly bounties. They would have been granted the signs of true believers, such as miracles, acceptance of prayers, visions and revelations, all of which are heavenly bounties, and, in addition to this, they would also have been granted worldly bounties. But now they are completely devoid of heavenly blessings, and their worldly bounties are attained not by turning to God but by turning to the world. Thus, they remain bereft of both.”

This is just one extract where Hazrat Masih Maood (as) spoke about *Tauhid* and how we should cultivate it in our life to be considered true Muslims in the sight of Allah. So, we should remind ourselves constantly what is the objective of our life and make efforts to travel towards it a little bit every day. Hazrat Masih Maood (as) told us that this is the

purpose for which Allah has sent him in this world. Consequently, we should pursue the same objective with “kindness, moral probity and fervent prayers.”

Through fervent prayers we can establish a true contact with Allah and then whenever He wishes He may shower us with His Gifts which according to the Promised Messiah (as) are “miracles, acceptance of prayers, visions and revelations.” Last week I shared an extract about prayers, how we should address our supplications to Allah in our own words. Today I will share something quite interesting that the promised Messiah has written about the Love for Allah, the seeking of forgiveness, *Istighfaar*, and *tawba* i.e. repentance. He said:

“The fact is that sin is a poison that is born when man does not obey God, does not love Him fervently and does not remember Him with love. A person whose heart has become estranged from God’s love is like a tree which, having been uprooted from the soil and, therefore, being unable to absorb water, withers with each passing day and soon loses all its verdure. Sin devastates man just as dryness kills a tree. Divine law has prescribed three remedies for this condition: Firstly, love; Secondly, *Istighfar*, i.e., the desire not to expose something. As long as a tree’s roots remained covered by the earth, it has every chance of remaining green; Thirdly, repentance, i.e., turning to God in all humility to absorb the water of life, to attain nearness to Him and to be released from the darkness of sin through righteous deeds. Verbal repentance is not enough; true repentance must be accompanied by good deeds which bring one nearer to God. Prayer, too, is a form of repentance because through it we seek nearness to God. This is why when God breathed life into man He called it *Ruh*, for his true happiness and peace lies in acknowledging and loving God and submitting to Him. He has also called it *Nafs* for it seeks union with God. He who loves God is like a tree firmly rooted in the soil. This is man’s ultimate bliss. Just as a tree sucks and absorbs water from the earth, and expels harmful substances through it, when a person’s heart is nourished by the water of Divine love, it is easily able to get rid of all poisonous influences. Having immersed itself in God it continues to receive pure nourishment that causes it to grow and flourish and bear good fruit. But those who do not have their roots in God cannot absorb this nourishing water. They become drier with every passing moment and all their leaves fall off leaving behind bare and unsightly branches. Since the aridity of sin results from estrangement, the

obvious remedy is the establishment of a firm relationship with God, as the law of nature itself testifies. Referring to this, God, the Glorious, says:

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً  
مَّرْضِيَةً ۖ فَأَدْخِلِي فِي عِبْدِي ۖ وَأَدْخِلِي جَنَّتِي ۖ

i.e., O soul that is at peace with God! Return to thy Lord. He is well-pleased with thee and thou are well-pleased with Him. So, enter thou among My chosen servants, and enter thou My garden.

Ardent and passionate love for God is, therefore, the only effective remedy for getting rid of sin. Acts of piety that result from this love help to extinguish the fire of sin, because when man performs good deeds for the sake of God he thereby testifies to his love for Him. The first stage of love, which can be likened to a tree that has been planted in the earth, is to have such faith in God that one values Him above everything else, even above one's own life. The second stage, which can be compared to a tree that has firmly taken root in the soil, is *Istighfaar*, whereby man is afraid that separation from God will expose his human failings. The third stage, which resembles a tree that brings its roots close to water and sucks it like an infant, is that of Repentance. The philosophy of sin is that it results from one's estrangement from God and, therefore, can only be avoided by establishing a relationship with Him..."

So today we have reminded ourselves about a few main ideas that could be of use in achieving the ultimate purpose of our life, namely, why jamaat Ahmadiyya has been created in the first place. In addition, we have reviewed some extracts from the writings of the Promised Messiah concerning *Tauhid*, love for Allah, *Istighfaar* and repentance. Most of the extracts are from the booklet "Four questions answered." May Allah enable each one among us to better understand in order to do better and to be better, *incha* Allah. Ameen.