

by Imam Zafrullah Domun

Being born a Muslim is indeed a great favour of Allah and however much we thank Him for this will never be enough. Maybe this is why the Holy Prophet (saw) said that each time after we eat and drink (something that we do quite often or at least every day), we should recite “*Alhamdo hillahil lazi at’a mana wa saqana wa ja’alana minal mouslemeen*” which is translated as “All praise is for Allah who has provided us with food and drink and has made us Muslims”. So, following the sunnah of the Holy Prophet Muhammad (saw), we should learn this simple but deeply profound prayer and recite it to show our appreciation for Allah’s favour in granting us food and drink and thus develop a thankful heart.

Every week we attend Jummah sermon and prayer. We should do our best to listen to the sermon and to put into practice what we hear. I am trying to help our members to be more aware of what Hazrat Masih Maood (as) taught us. So, we should use the opportunity to learn more and to be more educated in what being a Muslim means really. I really marvel at those new Muslims (ex Christians and Hindus) in the West who are magnetically being drawn to Islam and who are in search of someone who might teach them how to be a Muslim. Alhamdulillah eventually they meet with other Muslims and they start learning and practicing. Their personal stories are music to the ear on YouTube and one is astonished to see how Allah is leading so many people of the West to Islam. Although these people are not coming to Ahmadiyya Islam, their hearts are nevertheless being drawn to Islam. Their personal stories are indeed marvelous and they are an inspiration to all of us.

So, we continue with extracts from the writings of the Promised Messiah (as) about how best to live our life according to Islam. 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, Changeless, 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 absolutely 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 you should give him the first place, so that in heaven you should come to be reckoned among His people.

To show signs of grace is the eternal way of God, But you can partake of this blessing only when there remains no difference and no distance between Him and you; only when all your wishes, hopes and desires merge into His will; only when at all times, in success or failure, in hope or disappointment, you remain in humble prostration at His door, so that He should do with you what He wills. If you act like this, in you would appear that God, Who for a long time has kept His face concealed from the world, is there any among you, then, who would act upon this teaching, seeking only His pleasure, without the slightest sense of dissatisfaction against the way His will works? Even in distress you should put your best foot forward, for this is the secret of your success; and you should strive to the utmost of your power to spread the idea of His singleness and unity all over the earth. Be kind and merciful to humanity, for all are His creatures: do not oppress them with your tongue, or hands, or in any other way. Always work for the good of mankind.

Never unduly assert yourselves with pride over others, even those who are placed under you. Never use abusive language for anyone, even though he abuses you. Be humble in spirit, kind and gentle, and forgiving, sympathetic towards all and wishing them well, so that you should be accepted. There are many who pretend to be kind, gentle and forgiving, but inside they are like wolves; there are many on the outside who look pure, but in their hearts they are serpents. You cannot be accepted in the presence of the Lord unless you are pure, both on the outside and inside. If you are big, have mercy for those who are small — not contempt; if you are wise and well versed in learning serve the ignorant with words of wisdom: never desire to bring disgrace on their ignorance by trying to show off your own learning. If you are rich, instead of treating them with self-centered disdainful pride, you should serve the poor. Beware of the paths of destruction. Fear the Lord, be righteous, do not fall in worship before the creation of God. Turn wholly and solely to Him, so that you lose interest in this world. Become entirely His, living wholly for His will and

pleasure, for His sweet sake, hating everything impure and sinful; for indeed He is Holy. Every morning should be a witness for you that you spent the night with righteousness, and every evening should be a witness for you that you went through the day with the fear of God in your heart.

Do not fear the curses the world might heap on you for they melt in the air like smoke, they cannot turn day into night. What you should be afraid of is the curse that comes from God,

which totally uproots from both the worlds, those on whom it falls. You cannot save yourselves with hypocrisy and pretence, because thy God Who is your Lord can see to the inner-most depths of your being. How, then, can you hope to deceive Him? Therefore, strengthen yourself and cleanse yourself to become pure and precious without a particle of dross anywhere in your being, for if there be any such, it will take away your light. And

if in any corner of your heart there be pride, empty pretence, hypocrisy, vanity, love of self, or laziness of disposition, you do not amount to anything acceptable in the sight of the Lord. Take care that on the basis of a thing or two, which you think you have accomplished, you do not fall into the delusion that you have done all that needed to be done; for God desires that your entire life, your whole being, should undergo a deep and thorough

revolution. Indeed, He demands from you that you accept a death, after which He would give you another life. Immediately compose all your differences and make peace among yourselves: forgive the transgressions of your brothers for indeed he is evil who is not willing to make peace with his brother, He would be cut off for he tries to create disruption. Leave off vanity and emphasis on self and all mutual resentments, all unpleasantness. Though truthful and justified in your stand, be humble in your demeanour as though you were in the wrong, so that you yourself should be treated with forgiveness. Leave off everything which fattens your vanity, for the door you have been invited to enter is not one that would admit a fat person. How unfortunate is the man who fails to yield belief to things, coming from the mouth of God, which I have stated to you? If at all you desire that God in heaven be pleased with you, hasten to become one among yourselves, as though you were brothers born of the same mother. Only he is most honoured among you who most forgives the transgressions of his brother; and unfortunate is he who remains obdurate, and does not forgive. He is not part of me and he has no share with me. Remain in great fear of the curse of God, for He is holy, intensely jealous and particular in His holiness. An evil-doer cannot win nearness to Him. No one who is proud can win His nearness, nor the oppressor and unjust, nor one who is dishonest, nor anyone who is not jealous for His name. Those who fall on worldly benefits like dogs, or ants, or vultures falling blindly on carrion, those who have only sought comfort in life; they cannot win nearness to Him; Every impure eye remains far removed from Him; every impure heart remains unaware of Him. For Him whoever lives in fire, shall be saved from the flames; he who weeps for

His

sake shall be made happy, full of laughter and jubilation. He who breaks away from this world for His sake, shall find Him. With the deepest sincerity of heart, with a steadfast strength become the friends of God, so that He too should become your friend. Show mercy to your subordinates, be kind to your spouses and to your brethren who are poor, so that in heaven you too be received with mercy. Try to really and truly become His, so that He too should be yours. This world is a place of thousands of evils, tribulations and trials: in all sincerity and steadfastness of heart catch hold of God, so that He keeps these evils, tribulations and trials away from you. No evil and no distress take its birth on this earth without a decree from Heaven to that effect; and no distress is lifted until mercy descend from Heaven. Therefore, wisdom on your part lies in this that you take firm hold of the root, without worrying about the branches. It is not forbidden unto you to have recourse to remedies or plan with human endeavour: what is forbidden is that you place your entire reliance on them. In all circumstances it is God's will that will be done, and for one who has the power to take his stand on this point, the position of faith in and reliance on God is the best of all positions.” (Noah’s Ark p. 1-4)

I hope you all have had as much spiritual delight in listening to these words as I have had in reading them. If someone is keen to tread the path that the Promised Messiah (as) came to teach us he or she will be pleased with these words because it helps us to get our priorities right. By hearing or reading these evergreen words, one is spiritually refreshed with renewed enthusiasm to walk the path with greater devotion with a view to please Allah. May Allah who is the “*Moqallibul qoloob*” (The Mover of hearts) turn our heart to His Deen, His Path by His Grace. Ameen.