

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

A DARS DELIVERED BY MAULVI HAFIZ AAYATUR-RAHMAN ABDULLAH AT THE 93RD JALSA SALANA OF GHANA ON THE TOPIC “OUR DAILY CONDUCT AND ITS IMPACT ON THE SPREAD OF THE MESSAGE OF THE PROMISED MESSIAH (AS)” ON JANUARY 10, 2025 AT BAGHE AHMAD.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، أَلْحَمْدُ لِلَّهِ الرَّحْمَنِ الرَّحِيمِ. مُلْكُ يَوْمِ الدِّينِ. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ. آهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ.

Assalaamu Alaikum wa Rahmatullah. The title of my dars is “**Our Daily Conduct and Its Impact on the Spread of the Message of the Promised Messiah (as).**”

Let us begin with a brief reminder of who the Promised Messiah is. Allah created humanity for one supreme purpose: to recognise and worship Him in the most perfect manner. To guide us toward this goal, He sent His beloved Prophet, Hadhrat Muhammad Mustafa (saw). Through him, Allah bestowed the Holy Qur’an, the Sunnah, and his declarations and statements referred to as the Hadith.

Yet, the Holy Prophet (saw) foretold a time when these sacred teachings would fade and become misrepresented. In that era of spiritual darkness, Allah promised to raise a devoted servant—a reformer—who would revive the true essence of Islam and lead humanity back to God. This divinely appointed figure is the Promised Messiah and Mahdi, Hadhrat Mirza Ghulam Ahmad of Qadian (as).

The core command given to the Holy Prophet (saw) was clear and compelling:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۖ

O Messenger! convey to the people what has been revealed to thee from thy Lord (5:68)

Since the mission of the Promised Messiah (as) is a direct continuation and fulfillment of the Holy Prophet’s mission, this sacred duty of proclamation naturally extends to him—and, by further extension, to us, his followers.

My dear brothers and sisters, imagine a curious soul who, for the first time, hears that the long-awaited Messiah has come. Intrigued, they search online, ask a neighbour, or even visit our mosque. But before they encounter a single argument or proof, they meet one of us.

In that fleeting moment—in our warm smile or indifferent frown, in our honesty or evasion, in our punctuality or delay, in our fair dealings in the marketplace or questionable shortcuts, in our gentle demeanour on the trotro or heated argument—they form an instant impression of the Promised Messiah (as) himself.

This, beloved friends, reveals both the immense power and the profound responsibility of our daily conduct. It can draw hearts nearer to truth, or alas, push them away.

The Holy Qur'an reminds us:

وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ

And say, Work, and Allah will surely see your work and also His Messenger and the believers..(9:105)

Stress is on the word “work”. That is what Allah, the Messenger, and the believers will see.

It pains the heart when some among us, through inaction or poor example, undermine the tireless efforts of those who sacrificed everything to establish this Jama'at. We recall with reverence the immense trials endured by our predecessors: hunger, persecution, boycott, insult, assault, even martyrdom. Families were torn apart; loved ones sacrificed—all so that we might inherit this blessed community today.

Dear brothers and sisters, it is deeply concerning then when our actions—knowingly or unknowingly—erode the fruits of these sacrifices. Worse still are instances where some actively harm the Jama'at's reputation, repelling seekers instead of inviting them to this pure stream that leads to Allah. As the Akan proverb wisely warns of the “Konongo Kaya”—one who neither acts rightly nor allows others' good efforts to flourish.

To illustrate how our conduct shapes the spread of the message, we can turn to the exemplary life of the Holy Prophet Muhammad (saw). His ministry unfolded in three divinely ordained stages, each teaching us profound lessons.

FIRST STAGE (SPOUSES, NUCLEAR FAMILY, AND CLOSE FRIENDS)

When the angel first appeared, the Prophet (saw), trembling with awe, rushed home to his wife Hadhrat Khadijah (ra). Seeing his distress, she comforted him with words that ring through the ages:

فَوَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا, فَوَاللَّهِ إِنَّكَ لَتَصِلُ الرَّحِمَ, وَتَصْدُقُ الْحَدِيثَ, وَتَحْمِلُ الْكَلَّ, وَتَكْسِبُ الْمَعْدُومَ, وَتَقْرَى الضَّيْفَ, وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ

By Allah, Allah will never disgrace you, for by Allah, you keep good relations with your Kith and kin, speak the truth, help the poor and the destitute, entertain your guests generously and assist those who are stricken with calamities. (Sahih Bukhari 4953)

Because of his impeccable character, built over years, she became the first believer. After fifteen years of marriage, his spouse could swear by Allah's name that he was worthy of divine favour.

This calls for a sincere reflection: would our spouses testify to our truthfulness and goodness with such conviction? Are we sources of peace in our homes, anchors for our children, and exemplars whom our closest friends would defend unreservedly? Remember, the best friend of the Prophet (saw) only needed to hear that he had made a claim to accept. If our family life falls short of Islamic ideals, how can we expect our children to heed our call to that same Islam—or invite others with sincerity? How then can we say that we have accepted the Promised Messiah and are helping him spread his message?

Hadhrat Khalifatul Masih V (aba) has mentioned that "If you demonstrate the highest moral standards and conduct within your homes, it will not only be a means of cultivating excellent morals and firm faith in your children but will also serve as a powerful means of Tabligh."

Our nuclear families are the first people we affect. They can tell if our Islam is just theoretical, or it has permeated our actions. That is what we learn from the mission of the Prophet (saw).

SECOND STAGE (CLOSE RELATIVES)

The second stage goes beyond our immediate nuclear family. After the Prophet received the message and got his wife and some very key close friends to accept, Allah then commanded:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

And warn thy nearest kinsmen (26:215)

Our treatment of extended family speaks volumes. In our Ghanaian context, where families are large and interconnected, we must show mercy, kindness, and support. As Ahmadis, we should never sever ties but draw relatives closer through our loving conduct, inspiring them to join this blessed community.

THIRD STAGE (PUBLIC PROCLAMATION)

When the first two stages had been met, with such a strong foundation, the Prophet (saw) finally received the order of the open call. Allah ordered him through the Holy Qur'an:

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

So declare openly that with which thou art commanded and turn aside from those who ascribe partners to God. (15:95)

This public preaching is the final stage—effective only when preceded by personal transformation witnessed by family and close circles.

Hadhrat Khaifatul Masih V (aba) in an advice has said that "Your good character, integrity, modesty and truthful words will serve as a magnet, drawing the hearts and minds of good-natured people towards you. Thereafter, when you pray for them to be rightly guided, Allah will listen to and accept your prayers. In this way, God-willing, you will become the gateway

for many people to embrace Islam. Moreover, your words, deeds and high morals will serve to render futile the false criticisms or allegations routinely directed at Islam.”

Dear friends, we cannot excel outwardly while faltering inwardly. True acceptance of the Promised Messiah (as) must transform our private lives first. Our claim of accepting the message will definitely affect others. If we do right, it affects them positively, and if we do wrong, it affects our Tablighi efforts negatively. As he and his Khulafa have repeatedly emphasised, our character is the most powerful form of tabligh.

Whether as parents, community leaders, or public servants, let our behaviour bear witness to his truth. Cultivate such unyielding honesty that even adversaries bear witness to your integrity. Shun corruption utterly. Live in constant awareness of Allah, and see Him as close as the air we breathe, better still closer.

CONCLUSION

In conclusion my dear friends, there remains abundant hope. Though we may have underestimated the impact of our actions, each one of us should resolve today to elevate them. The greatest proof of the Promised Messiah’s truth lies not merely in books, but in the living example of you and me. Beyond that, it is something hateful in the sight of Allah to say what you do not do.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

O ye who believe! Why do you say what you do not do?, Most hateful is it in the sight of Allah that you say what you do not do. (61:3-4)

We all have another duty; to help one another. When a soul strives for change, extend encouragement, not skepticism; fan the flames of their resolve, rather than casting doubts on their efforts. This can demotivate and derail them completely. Remember, when you bring a soul, it is as if you have brought the entire world into the guidance.

As the Fourth Khalifa (rh) so profoundly declared:

تم اپنے اعمال سے پہچانے جاو گے۔ نہ تمہارے دعووں سے، نہ تمہارے ناروں سے

"You will be known by your deeds—not by your claims, not by your slogans."

I humbly beseech Allah to help us realise the impact of what we have in our hand.

والسلام علیکم ورحمت اللہ وبرکاتہ

Peace, blessings and mercy of Allah be upon you all !!!