

by Imam Zafrullah Domun

After reciting the *Tashahhud*, the *Ta'uz* and the first chapter *Al Fatiha* of the Holy Quran, Imam Zafrullah Domun said:

To the best of my understanding the main reason for the coming of Hazrat Masih Maood (as) was not to re-establish the supremacy of Islam over the world. It was not to show the world that Hazrat Isa (as) is dead and he would not be coming back to help Muslims or any other group of people. It was not to tell the world that he (Hazrat Masih Maood^{as}) was a prophet who got this status through following his master, Prophet Mohammad (saw). It was not to give the world convincing arguments justifying all his claims. The reason for the coming of Hazrat Masih Maood (as) was to help man to establish a true relationship with Allah through developing what we usually name fear of Allah (*taqwallah*) in his heart and to live peaceable and amiably with his fellow human beings. Speaking about the aims of his coming Hazrat Masih Maood (as) says:

“The main purpose of the advent of Prophets (saw) in this world and the grand objective of their teaching and preaching is that mankind should recognize God Almighty and should be delivered from the life which leads to hell and ruin and which is known as the life of sin. In fact, this is the most important objective before them. Now that God Almighty has established a dispensation and has raised me, the same purpose which is common to all Prophets (saw) is also the purpose of my coming, namely, that I wish not only to tell the world what God is, but I actually want them to see Him, and to show them the way of desisting from sin.”

[Malfuzat, vol. 3, p.11]

In other words, each person should take it as the grand objective of his life to try to understand why Allah has created him or her. Everyone should think constantly on this purpose and wonder within himself or herself how far he or she has been able to achieve that purpose that has been fixed for him. Had man been left to choose for himself he would have behaved like the majority of people are behaving, namely following his low desires by indulging himself in an endless pursuit of pleasure which always leave a taste of not being enough until he enters his grave. Hazrat Masih Maood (as) tells us that Allah has created this Jamaat for its people to be different from others. Each Ahmadi Muslim should have possessed a god given light that distinguishes him or her from others whether in private or in public. Basically an Ahmadi Muslim should strive to adopt basic moral qualities like chastity, honesty, courage, patience, contentment etc. Furthermore an Ahmadi Muslim is not someone who just defers to authority. He should be someone who uses his brain to understand Islam in the best possible way and to practice it. Under all circumstances the Ahmadi Muslim is expected to show exemplary behavior. The following incident can give us a slight idea into the mind of Hazrat Masih Maood (as) relating to his Jamaat.

The caliph spoke about this incident in his sermon of 7th February 2014. I have taken it from there. It says that Molvi Syed Serwer Shah Sahib told Sahibzada Mirza Bashir Ahmad Sahib

that once Mir Nasir Nawab Sahib and Maulwi Muhammad Ali Sahib had a disagreement and Mir Sahib told the Promised Messiah (on whom be peace) about it. When Molvi Muhammad Ali Sahib came to know this, he went to the Promised Messiah (on whom be peace) and said that he had come to Qadian so that he may get to serve religion in some way while in the company of the Promised Messiah. However, if complaints were made about him to the Promised Messiah in this vein, it was entirely possible that being human, the Promised Messiah may think something negative about Molvi Muhammad Ali in which case rather than being beneficial, his coming to Qadian would become detrimental for him. To this the Promised Messiah (on whom be peace) said: ‘ Mir Sahib did say something to me, but I was so absorbed in my own worries that I can swear by God that I do not know what Mir Sahib said and what he did not say. Since a few days a thought has been concerning me most forcefully and it has completely detached me from other things. During the course of the day this thought alone stays in my view. I am sitting with people and someone says something to me but the same thought is encircling my mind. The person must think I am listening to him but I am engrossed in the same thought. The thought goes with me when I return home. In short, these days this thought has occupied my mind so forcefully that there is no room for any other thought! What is this thought? It is that the real objective of my coming is to prepare a community of true believers who truly believes in God and maintains a real connection with Him and makes Islam its way and implements the blessed model of the Holy Prophet (peace and blessings of Allah be on him). That it treads the path of reformation and *Taqwa* and establishes exemplary morals so that the world can receive guidance from such a community and the will of God is fulfilled. If this objective is not fulfilled and even if we overcome the enemy with proofs and reasoning and completely vanquish him, even then our triumph will not be triumph because the real objective of my advent would not have been fulfilled – it would be as if all our work went in vain. However, I see that distinct signs of triumph in terms of proofs and reasoning are being evident and the enemy is also feeling his weakness, yet our Jamaat lacks a great deal as regards the real objective of my advent and there is great need for attention in this regard. This is the thought which is consuming me these days and is so dominant that it does not leave me at any time!’

It is really sad that all Ahmadiis do not have this same concern. The younger generation is extremely influenced by the West and they are not as much aware of the important values of Islam as they should have been. Although knowing and doing is not the same thing yet how can one do without knowing? Once we know something we should try to practice it. And we all know that we can discourse about many aspects of Islam or Ahmadiyyat yet when it comes to living those values in our daily lives we usually fall off the mark. In the early 1980s, the fourth caliph called upon Ahmadi women around the world to uphold the values of *Purdah*. Even in Mauritius many Ahmadi ladies started wearing *burqa*. At that time it was quite difficult and many Sunni ladies were not wearing it. These Ahmadi women even had problems with their own husband who despite being very *calipha wala* were not at all keen to follow the caliph’s instructions. Fortunately those women were convinced of what they were doing and slowly the adopting of the *burqa* became a trend within the Jamaat and many non Ahmadi women also began to adopt the Islamic dress code. These days it is not at all an exaggeration to say that many Sunni women are wearing *burqa* compared to Ahmadi women. Unfortunately these days with the coming of the Facebook generation, the exhibition of the face has become a must for many Ahmadi women whilst it is not the case with many non Ahmadi Muslims. These days there are many Ahmadi women and girls who have their barefaced pictures on Facebook and they seem not to mind it at all. On YouTube there are some documentaries about English and American and French and other women who have converted to Islam. It is really amazing to see

how these women adopt the *burqa* or similar dress code as their dress and they take pride in doing so. With the backlash that happened in France, Brussels and some other countries banning the full length *burqa*, many Muslim women have been resorting to the *burqa* in order to affirm their identity. Islam does not confine women to their homes. They are allowed to work. But when going out they should be properly dressed so that no one should molest them. So if one understands the purpose of our existence one would easily strive to do that which pleases Allah rather than one's own lowly desires.

Furthermore Hazrat Masih Maood (as) says:

“There are two foremost purposes of my advent. One is to submit oneself completely to the Unity of the Almighty God. Second is to show love and compassion for each other. Therefore, show such an exemplary conduct as is believed to be miraculous in nature by people of other faiths. One who counts oneself among my followers, but does not act in accordance with my teachings, is like a withered branch of a tree. If you want to serve the Faith, the prerequisite is to adopt piety and righteousness. God only supports those who are pious and truthful”.

“The core purpose of my advent is to prepare a Jamā‘at that truly believes in God, has a sincere relationship with Him, makes the true Faith their guiding principle, follows in the footsteps of the Holy Prophet (saw), peace and blessings of Allah be upon him, treads the path of piety and righteousness and shows an exemplary conduct, so that it can guide the world to the right path”.

I hope these few words of the Promised Messiah will give ample matter for reflection to one and all.

Now for the last part of the sermon we will leaf through some pages of Ahmadiyya history. As we said last week, the next meeting that the Jamaat organized to announce the fulfillment of the prophecy of Musleh Maood was in Lahore on 12th March 1944, so to say almost exactly about 70 years before next week. There also the caliph said under oath that Allah had informed him that he was the fulfillment of the prophecy of 20th February 1886. Among other things he said:

“O dwellers of Lahore, I convey God's message to you. I call you to the Eternal and Ever-Living God Who has created you all. Do not think that it is I who am speaking at this moment. It is God Who is speaking through my tongue. Whoever raises his voice before me against Islam will have his voice suppressed. Whoever stands up against me will be humiliated and disgraced, he will be ruined and destroyed. God will establish a grand foundation with great honour for the progress of Islam and its support through me. I am a human being and may die today or tomorrow, but it cannot be that I should fail in the purpose for which God has raised me. . . . If the world witnesses at any time that Islam has been vanquished, if it sees at any time that those who deny me have overcome those who believe in me, then you may conclude that I was an impostor. But if that which I tell you is proved true, then reflect what would be your end, in that you heard the voice of God through my tongue and yet you did not accept it.”
(Ahmadiyyat The renaissance of Islam page 296)

This extract is most important. Anyone who follows the second caliph cannot have his mouth shut. Mainstream Ahmadiyya representatives should see whether they are able to defend the legacy of the second caliph or not. It is good to remember that at least one week prior to this event the second caliph lost his wife Umme Tahir, the mother of the fourth caliph who was undergoing treatment in Lahore.

On being convinced that he was the Musleh Maood, the second caliph tried to direct the affairs of the Jamaat in a new direction with renewed vigor and determination. In the Majlis Mushawerat of 7th to 9th April 1944 he said among other things:

“Since some time now I have taken care of the feelings and sentiments of the Jamaat. Despite the fact that the members lack experience and are ignorant of politics and the principles of religious organizations, I have always accepted their advices. Even if due to their lack of insight and being influenced negatively by their environment, they submitted some recommendations I accepted them. But now the time has arrived that I should not accept these recommendations and I will ignore people’s feelings and sentiments and reject their proposals. I know for sure that from now on whatever I say will be in the interest of the Jamaat and will benefit it and not that path which the Jamaat will devise for itself. If Allah has made it clear to me that in beauty and Grace I am like Hazrat masih Maood (as), so, in fact its meaning is only this that your responsibility is as one person. Whatever responsibility was on the Jamaat as a Jamaat is gone. Now I am the sole person responsible vis a vis Allah for the propagation of His religion and for the renaissance of Islam. For this reason I am no longer in need of recommendations from the Jamaat. If on any matter of importance I need to reject Jamaat’s opinion I will do so.....”(Tarikh Ahmadiyyat p554- my rendering into English)

Next time or some other time we will continue with the text incha Allah.