

by Imam Zafrullah Domun

The Holy Quran is a book of wisdom. When we read and ponder over its verses it helps us to know better and our knowledge avails us only when we act upon them. We all know that in every sphere of life without practice knowledge is of no use. That is why acting on what we know is most important if we want to really understand the purpose of our existence. From memory I recall a hadith which says that if you act on what you know Allah will add to your knowledge. The Holy Quran, in fact makes our task easy in the knowledge that it gives us about how we should live our life. Once we become adults and start getting understanding, we get to know the Holy Quran in a better way and understand what a treasure of knowledge and wisdom it is. So wherever you open the Book you are bound to add to your knowledge and thereby better yourself in your quest for God. That is why we will never stop saying that each one amongst us should love this great Book and do our best to understand all its verses and put them into practice in order to become near to Allah. So today we will read and explain some verses from the Book. Allah says:

**“And those who disbelieve say, ‘We will never believe in this Qur’an, nor in what is before it;’ and could thou see when the wrongdoers will be made to stand before their Lord, throwing back on one another the blame. Those who were considered weak will say to those who were proud, ‘Had it not been for you, we should surely have been believers.’”(34:32)**

Here Allah is speaking about all those who reject the message that came from Him. Speaking firstly about the disbelievers in the time of the Holy Prophet Mohammad (saw) they categorically declare that they would not believe not only in the Holy Quran but also whatever message was sent before it, most probably they mean what Allah sent to Hazrat Isa (as) and to Hazrat Moussa (as) as well. Allah is well aware of the consequences of such behaviour and He knows that all people will return to Him and He would call them to account for their deeds. So Allah tells the Holy Prophet (saw) that even if they deny then, but a time would come when they would realize that their denial was wrong and they would blame one another for their situation. That time would be when they would be presented before their Lord. At that time those who were weak would say to those who were great or proud or those who had authority vested in them ‘Had it not been for you, we should surely have been believers.’ In every society people are divided between two groups: the leaders and the followers. The leaders have power and the followers do not have any power and they follow like lambs going to the slaughter house. Since time immemorial the situation has been the same. The leaders

exert their influence over the led thinking that they are doing the right thing but eventually they become aware that they were thoroughly wrong.

In the next verse Allah says: "Those who were proud will say to those who were considered weak, 'Was it we that kept you away from the guidance, after it had come to you? Nay, it was you yourselves who were guilty.'" The guilty leaders in the face of punishment from Allah would tell the weak followers that if they did not accept Allah's guidance they had their own selves to blame. Why? Most probably because they thought that blindly following their leaders was a virtue because they were afraid of these leaders whereas they should have feared Allah alone and examined what they were being guided to with a dispassionate and impartial mind. But they did not do so. Instead they allowed their leaders to guide them and hence they fell into the pit together with the leaders. In the next verse we read:

"And those who were considered weak will say to those who were proud, 'Nay, but it was your scheming night and day, when you bade us disbelieve in Allah and set up equals unto Him.' And they will conceal their remorse when they see the punishment; and We shall put chains round the necks of those who disbelieved. They will not be requited but for what they did."

In front of Allah the weak ones will lay the blame on their leaders and will tell them that they have disbelieved in Allah and have set up equals to Him because of their scheming day and night. Then the weak ones will conceal their remorse because they will understand that they were wrong in doing what they did. But Allah will requite them for their deeds.

The next verses are very interesting. Allah says: "And We never sent a Warner to any city but the wealthy ones thereof said, 'Surely, we disbelieve in what you have been sent with.' And they say, 'We have more riches and children; and we are not going to be punished.'"

It is the practice of those who are wealthy to reject Allah's message and they try their best to frustrate His plans. And they think they have extremely been favored by Allah because they have plenty of money and children and they think Allah will not punish them. People wrongly think that because they have money and wealth they have been blessed and they are safe from Allah's Punishment. The Holy Prophet's (saw) enemies had more wealth than he had but it did not avail them at all. So it has been with all prophets. In the comments about this verse in the Short Commentary of the Holy Quran we read "Wealth power and position are not the means of achieving nearness to God. On the contrary, they tend to keep men away from Him. It is right belief and good actions which are man's real wealth and which can bring him salvation and God's Pleasure." So Allah reminds us that granting provision is in His Hands: 'Say, 'Verily, my Lord enlarges the provision for whomsoever He pleases, and straitens it for

whomsoever He pleases; but most men do not know.” Allah reminds mankind that He provides and He is the one who straitens people’s provision at times. This is a secret that most men are not aware of. And Allah warns:

“And it is not your riches nor your children that will bring you near Us in rank, but those who believe and do good works, will have a double reward for what they did. And in lofty mansions will they be secure.” So having wealth and children does not necessarily mean that one has progressed in Allah’s nearness. Recently we have heard about those grand declarations about how much money Jamaat Ahmadiyya mainstream in Mauritius has cumulated over the years. The Catholic Church in Mauritius and elsewhere is thousands of times richer than the Jamaat in wealth and number but that does not at all mean that they have nearness to Allah (*qurbat e elahi*). In order to get this divine nearness it is most important to have the correct belief and to be the best in behaviour. Had the Jamaat as a whole progressed in nearness to Allah, the real purpose for which it was created, we would have seen less hate speeches, contradicting the empty slogan of Love for All and hatred for none. We would have seen no attempt to destroy family relationship and more attempts to reconcile those whose hearts have drifted apart. Allah says in the Holy Quran: “*Innamal mo’menouna ikhwatoune fa aslehou bayna akhawaykoum wattaqoullaha la’allakoum tourhamouna*” (49:11) which we translate as “Surely all believers are brothers. So make peace between your brothers and fear Allah so that mercy may be shown to you.” Again in the Holy Quran we read that those who create disorder on earth (*fasadiyoune*) are “those who break the covenant of Allah after having established it, and cut asunder what Allah has bidden to be joined and create disorder in the earth; it is these that are the losers. (2:28) Jamaat Ahmadiyya Mauritius has shown through its behaviour in cutting blood relationship that it has fallen in the sight of Allah despite whatever they may say to the contrary and despite all the wealth that might have been accumulated up till now. To justify their behaviour they deceive the people in making them believe that we have insulted their caliphs. If the caliph does something wrong and someone tells him about it, in all humility he should thank that person and desist from his wrong behaviour. But among his people there is no one who could tell him that he preaches something and he practices its contrary. It is only those who are afraid only of Allah who can speak such words to one in authority. The leaders of the Jamaat say that we have insulted him. That is not the case at all. Recently I read something from the writings of the Promised Messiah. He said:

“When the verses [of the Holy Qur’an] were revealed condemning the pagans as an abomination, polluted, and the worst of creation, and as stupid and the progeny of Satan, and that their idols will be the fuel of fire and will be castigated into Hell, Abu Talib sent for the Holy Prophet, may peace and blessings of Allah be upon him, and said to him: ‘Son of my brother, the people are much provoked by your abuses and are bent on killing you and me too. You have dubbed their wise men as fools and have called their ancestors the worst of creation, and have named their revered gods the firewood of hell

and fuel for fire and have generally described all of them as an abomination, progeny of Satan, and polluted. I advise you, as your well-wisher, to control your tongue and stop all this abuse; otherwise, I would have no power to protect you against the wrath of the people.’

The Holy Prophet, may peace and blessings of Allah be upon him, answered: Uncle, I have uttered no abuse. All that I have said is a fact and is entirely relevant to the situation. This is what I have been sent for. If this should involve my death I would gladly welcome such death for myself. My life is dedicated to this purpose and I cannot refrain from expressing the truth for fear of death. Uncle, if you are apprehensive on account of your own weakness and on the score of the trouble in which you might be involved, you might withdraw your protection from me. God knows that I am in no need of you. I shall never refrain from conveying the Divine message. I hold the commandments of my Lord as dearer than my life. Should I be killed in this cause, I would wish to be restored to life so that each time I should die in the cause of Allah. I am not affected by fear. Rather, I consider it most delightful to suffer in this cause. While the Holy Prophet, may peace and blessings of Allah be upon him, was speaking his face shone with the light of truth. When he concluded, Abu Talib, perceiving the light in his face, was overcome by emotion and said: I was not aware of this exalted condition of yours. You exist in a different world and in a different condition. Go and continue as you wish. So long as I am alive, I shall support you to the limits of my capacity.[Izala-e-Auham, pp. 16–18, Ruhani Khaza’in, vol. 3, pp. 110–111]

He adds: “All of this subject dealing with the events related to Abu Talib is set out in well-known books, but the whole of the subject has been revealed upon the heart of my humble self by Allah the Almighty, except that an occasional phrase has been added by my humble self by way of explanation. **[Izala-e-Auham, pp. 18–19 footnote, Ruhani Khaza’in, vol. 3, pp. 111–112 footnote]**

So when someone comes from Allah for a purpose it does not matter at all what material benefits he might lose in accomplishing his mission. Others may think of his message as abuse. But it is these people who do not know the capacity of Allah when they say “nothing has been revealed”. May Allah help us to recognize truth and to follow it and may He help us to recognize falsehood and remain away from it. Incha Allah. May Allah continue to open our heart to the knowledge found in the Holy Quran. Ameen .