

by Imam Zafrullah Domun

Today we will start by talking briefly about an event which took place forty –two years ago and the consequences of which are still being felt today and most probably it will continue to be felt in many years or even centuries to come. I am speaking of the decision which the government of Pakistan took to declare Ahmadis Non-Muslims on 7th September 1974. In those days we were quite young and we could not well understand what was going on. It is only later on when we studied these matters that we understood what has really happened. Eventually in 1976 a whole group of Islamic countries declared us Ahmadi Muslims as a deviant group because they said that we believe that a prophet can come after the Holy Prophet Mohammad (saw). Especially in Pakistan there is a group known as *Majlis Tahaffuz Khatme Nabuwwat* composed mainly of bigoted mullahs prone to violence in language and deeds who have been incessantly campaigning for Ahmadis to be declared non-Muslims in Pakistan. This is a long history and I am not going to talk about it now. Every year on 7th September these people gather and make speeches campaigning against the Ahmadis in Pakistan and elsewhere. This is what they have done this year also and they are asking the government to declare Ahmadis as heretics and to apply the sharia against them, which according to them should be death. It is these people who claim to preserve the sanctity of the status of the Holy Prophet (saw) who are calling for the death of Ahmadis and for persecuting them. This is their understanding of Islam. If on the one hand they claim that there are many hadiths where the Holy prophet(saw) said that he is the last we will reply that there are hadith where the Holy Prophet has said that no one can judge another person's faith if he says "La ilaha illallah Muhammadur Rasoulloullah." In Bokhari there is a famous hadith where the Holy Prophet (saw) said: "Whoever prays like us and faces our Qibla and eats our slaughtered animals is a Muslim and is under Allah's and His Apostle's protection. So do not betray Allah by betraying those who are in His protection." So no Muslim or groups of Muslims have the right to declare anyone who is characterized by what the Holy prophet has said in this hadith as a non-Muslim. He who prays as the Holy Prophet did by facing the *Qibla* and eats meat slaughtered by a Muslim is a Muslim and is under the protection of Allah and His apostle and no harm is to be done to them. Had the Muslims of Pakistan been really following the teachings of the Holy prophet Mohammad (saw) they would never have dared to persecute Ahmadi Muslims as they have been doing in their country.

Hazrat Masih Maood (as) came to teach Muslims in general whatever they have forgotten about the religion brought by the Holy prophet Mohammad (saw). Mullahs unfortunately think otherwise. Mullahs very often speak about Iqbal saying that he believed Ahmadis not to be Muslims. But they forget what he said of them namely:

Dine Momin fi sabilillah jihad

Dine Mullah fi sabilillah Fasad

Translation is “The religion of the believer is to strive in the cause of Allah and the religion of the Mullah is to create disorder.” As a result of the relentless persecution of Ahmadis many are seeking asylum in countries like USA, England, Canada and Germany. According to an article that I have read more than 10,000 Ahmadis have sought asylum to these countries in the past year alone. That was a brief historical note about which I wanted to share with you.

Now when we look at the mainstream Ahmadis we see that they also unfortunately do not care about some instructions of Allah in the Holy Quran and also about some hadiths of the Holy prophet (saw). Ahmadis are ignoring whatever comments Hazrat Masih Maood (as) has made about the arrival of Allah’s Friends to guide the Jamaat. Ahmadis say that khilafat is what they have and it is quite sufficient for them. They do not need anything more. They are on the right path and will never deviate from it although previous caliphs have maintained the contrary. We are all well aware how mainstream Ahmadiyya in Mauritius has applied a systematic social boycott against some of its members, how these members have been ostracized and how the mainstream Jamaat has broken family ties between brothers and sisters, between mothers and children and yet it maintains that it is following the right path. In Mauritius inviting people and then taking back the invitation has almost become a norm. Personally I am aware that this is a rare practice in the past but recently this has become quite pronounced. A person invites a close relative to a function and due to family and Jamaat pressure the invitation has to be withdrawn. Just imagine what will be the state of the world if people who promotes such practices become predominant in the world! The world would become a worse place than it is now. And yet Hazrat Masih Maood (as) came to show people how to manifest the best of behaviors. The Holy Prophet has taught us that if someone takes away a gift that he has given it is as if he is drinking his own vomit. One cannot make an invitation and then take it back whatever the circumstances. A Muslim’s word should be his bond. He cannot take it back. There are many incidents in the history of Islam where Muslims honoured their given word whatever the circumstances. As good

Muslims or aspiring good Muslims we should copy these examples or try to emulate them, that is what is meant by "*fastabeqoul khayraat*" meaning "vie with one another in good deeds". I will tell you about one such incident again so that you might know what earlier Muslims words meant.

"One day, during the caliphate of Hazrat 'Umar, while he was sitting with his companions, three noble and beautiful young men entered his Presence. Two of them said, "We two are brothers. While our father was working in his field, he was killed by this young man, whom we have brought to you for justice. Punish him according to God's Book." The caliph turned to the third young man and asked him to speak'

"Although there were no witnesses' Allah, the Ever Present, knows they are telling the truth," said the accused.

"I regret very much that their father found death at my hand. I am a villager. I arrived in Medina this morning to visit the tomb of our Prophet, may Allah commend and salute him. At the outskirts of the city I got off my horse to take ablution. My horse started eating from the branch of a date tree that was hanging over a wall. As soon as I noticed this, I pulled my horse away from the branch. At that moment an angry old man approached with a big stone in his hand. He threw the stone at my horse's head, killing it instantly. Since I loved my horse very much, I lost control of myself. I picked up the stone and threw it back at the man. He fell dead. If I had wanted to escape, I could have done so, but to where? If I do not meet my punishment here, I shall meet an eternal punishment in the hereafter. I had not intended to kill this man, but he died by my hand. Now the judgment is yours."

The caliph said, "You have committed murder. According to Islamic law, you must receive treatment equal to that which you have dispensed."

Although this was a pronouncement of death, the young man kept his composure and calmly said, "So be it. However, a fortune has been left in my care to be given to an orphan when he comes of age. I buried this fortune for safekeeping. Nobody knows where it is but me. I must dig it up and leave it in somebody else's care otherwise the orphan will be denied his right, Give me three days to go to my village and attend to this duty."

'Umar replied, "Your request cannot be accorded unless somebody takes your place and vouches for your life."

"O Ruler of the Faithful," said the young man. I could have escaped before if I had wished. My heart is filled with the fear of God; be certain I will be back,"

The caliph refused on the basis of the Law. The young man looked at the noble companions of the Prophet (s.a.w) who were gathered around the caliph. Choosing at random, he pointed to Abu Dharr al-Ghifari and said, "This man will be the one to vouch for me." Abu Dharr was one of the most beloved and respected companions of the Prophet (s.a.w).

Without hesitation he agreed to replace the young man.

The accused was released. On the third day, the two young accusers came back to the caliph's court. Abu Dharr was there, but not the accused. The accusers said, "O Abu Dharr, you vouched for someone you did not know, even if he does not return, we will not leave without receiving the price of our father's blood."

The caliph said, "Indeed, if the young man does not return, we will have to apply his punishment to Abu Dharr."

Hearing this, everyone present began to weep, for Abu Dharr, a man of perfect virtue and splendid character, was the light and inspiration for all of Medina.

When the third day had come to an end, the excitement, sorrow, and amazement of the people reached their peak. Suddenly the young man appeared. He had been running and was tired, dusty, and hot. "I am sorry to have worried you," he said breathlessly. "Pardon me for arriving at the last minute. There was much work to be done, the desert is hot and the trip was long. I am now ready; execute my punishment."

Then he turned to the crowd and said. "The man of faith is loyal to his word. The one who fails to keep his word is a hypocrite. Who can escape death, which comes sooner or later anyway? Did you think I was going to disappear and make people say, 'The Muslims do not keep their word anymore'?"

The crowd then turned to Abu Dharr and asked whether he had known of the young man's fine character. He answered, "Not at all, but I did not feel that I could refuse him when he singled me out, as it would not have been in keeping with the laws of generosity. Should I be the one to make people say that there is no more kindness left in Islam?"

The hearts of the accusers trembled and they dropped their claim, saying, "Should we be the ones to make people say that there is no more compassion left in Islam?"(the Book of Futuwwa)

Actions speak louder than words and we all know that it is true. Majority of Muslims claim that they are protecting the sanctity of the Holy Prophet (saw) by

persecuting Ahmadis. Mainstream Ahmadiyya leadership claim to preserve the true teachings of the Promised Messiah and they boycott their own members who do not agree with them. They have no right to do so but yet they do it and they justify it thus perverting their religion. May Allah help all people to realize their mistakes and may they make amends for it before they find themselves in front of Allah accounting for their misdeeds. May Allah help each one amongst us to understand the true teachings of Islam and may we always strive to practice them.