

by Imam Zafrullah Domun

Recently mainstream Ahmadiyya Jamaat International has published and put online a booklet which is a translation in English of the caliph's Jalsa Salana speech of 2015 in London. The title is "True Justice and Peace". I glanced through it and as usual it is another of those speeches where the beautiful teachings of Islam are exposed for others to adopt. But unfortunately, when we compare this speech to what is truly being practiced within Jamaat Ahmadiyya especially in Mauritius we cannot escape concluding that there is a big gulf between what the caliph says should be done and what he allows the leaders of the Jamaat to do in Mauritius.

I will give you some extracts from this speech to show how Jamaat Ahmadiyya mainstream in Mauritius has little regard for what the caliph says and they get on with it.

At the beginning of the speech the caliph read the verse of the Holy Quran that is repeated in the second khutbah on every Friday, namely "*Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression. He admonishes you that you may take heed.*" (16:91) Every Friday this verse is repeated for every Muslim to think about it. The verse reminds the Muslim what should be most important in his life. He must see to it that he practices justice and does good to others and show great generosity towards others. He is also expected not to do anything which might be considered indecent and he or she should never do anything which might be considered manifest evil or any wrongful transgression. In the past I, personally have spoken about this verse of the Holy Quran because in the early days of the divine manifestation in Mauritius this verse was revealed to me and then I was told "this is your mission." The caliph quoted the comments of Hazrat Masih Maood (as) on this verse. The promised Messiah said:

"In the first instance, the meaning of this verse is that one should display justice in the relationship of obedience with his Creator and should abstain from becoming unjust. Hence, just as in reality, besides Him no one is worthy of worship, no one is worthy of love and no one is worthy of trust because every

single right belongs to Him, due to His exclusivity of being the Creator, the Sustainer and the Lord. (It is He who created us, He grants us life and sustenance and He it is Who provides us the means of growth. Hence, this is His right alone.) Similarly, you too should not associate anyone with Him in His worship, in His love and in His Lordship. If you manage to do as much, then this is 'Adl (justice), and the demonstration of which is obligatory upon you. If you wish to progress further, then there is the stage of *Ihsaan* (doing good to others). That [stage] is for you to become so convinced of His Greatness, to become so disciplined in your worship before Him and to become so absorbed in His love, as if you have seen His Majesty, Glory and His Infinite Beauty. After this is the stage of *Iitaa-e-Dhil Qurbaa* (giving like kindred). And that [stage] is, for your worship, your love and your obedience to become completely free from pretense and superficiality and for you to remember Him with such intimate friendship as you remember your fathers. Your love for Him should become like the love a child holds for his beloved mother. In the second instance, in terms of compassion for mankind, the meaning of this verse is for you to treat your brothers and fellow humans with justice and not to exceed in taking from them what is due to you (do try to take your rights but do not try to take more than you are due) and establish yourself upon justice. If you wish to progress further from this stage, then the next stage is *Ihsaan* (doing good to others). And this [stage] is when you do good in exchange of a wrong committed by your brother and for you to grant him comfort in exchange for his abuse and to help him, out of compassion and love. After this, is the stage of *Iitaa-e-Dhil Qurbaa* (giving like kindred) and that is, that whatever good deed you do for your brother, or whatever good you do for mankind should not be considered as a favour in any way. Rather, it should be done simply owing to one's natural urge and without any ulterior motive (whatever deed you carry out should be done without thinking that you are doing a favour to someone. It should be done without such a thought). It should be done in a manner that is similar to when a relative acts good towards another relative on account of his close relation. This is the ultimate stage of moral development, whereby one shows sympathy to the creation but without any personal interest, or motive. In fact, the passion one has for his brother or close one develops to such a high degree that he naturally does the deed, without any reason, or any kind of gratitude, prayer or its end result. [*Izaala-e-Auhaam*, Ruhaani Khazaa'in Vol. 3, pp.552-550]

Here we see that in Islam we should try to reach the stage in our personal development when we have a general sympathy which is akin to the sympathy that we feel for a close relative towards everyone irrespective of creed or colour. This should be the aim of each Muslim and particularly each Ahmadi Muslim worthy of that name. Unfortunately, what we see particularly in Jamaat Ahmadiyya in Mauritius and at some other places around the world that the official stand of the Jamaat is to apply a systematic boycott to some people because of their beliefs. Members of the Jamaat mainstream refrain from saying salaams and they use force to prevent a mother from attending the marriage ceremony of her daughter in a mosque. They forbid their members from inviting their close relatives to marriage ceremonies.

The caliph in his speech laments that the Muslim world has abandoned the teachings of Islam. We wonder whether Ahmadi-Muslims are practicing the true Islam taught by the Holy Prophet Mohammad (saw) and revived by the Promised Messiah. Any just person who has a rudimentary knowledge of Islam knows that Jamaat Ahmadiyya mainstream in Mauritius is not practicing the Islam that has been taught by Hazrat Masih Maood (as). They think that they are practicing Islam but in fact they are just following the diktats of their leaders and they will bear a heavy burden of the day of resurrection when they will be asked about this.

Another point made by the caliph is as follows:

“Therefore, whatever we are witnessing in the world today is due to man considering himself to be the wisest and his being devoid of the light of revelation. This exact state of affairs is mentioned in the Holy Qur’an in the following manner:

“Corruption has spread on land and sea because of what man’s hands have wrought, that He may make them taste the fruit of some of their doings so that they may turn back from evil.” [Surah ar-Rum, Verse 42.]

He then quotes Hazrat Masih Maood (as) comments on this verse:

*“At this moment in time people yearn for spiritual water and yet the earth is completely barren and lifeless. This has become the embodiment of an era whereby “zaharal fasaada fil barre wal bahre”*

*‘Corruption has spread on land and sea.’ The jungle and sea have become corrupt. The ‘jungle’ is understood to be the disbelievers and the ‘sea’ is understood to be the people of the book. It can also mean ignorant people and knowledgeable people. Hence, there is disorder in every section of society. Whichever aspect or facet you look at the world we see it is transformed.*

*Spirituality no longer exists and nor is its impact visible any longer. Whether young or old, all are engulfed in immorality. It appears that the worship of God and the knowledge of His being have been completely extinguished. Right now it is necessary for heavenly water and the [spiritual] radiance of prophethood to descend and enlighten those hearts which are willing. Express gratitude to God Almighty! For He has sent His spiritual light in this day and age through His Grace. There are few, however, who derive benefit from this spiritual light.”*

Another extract from his speech is as follows:

“The guarantor for creating world peace and security are the teachings of Islam which were neither presented by any religion before Islam nor are they found in any other philosophy, -ism or system in this day and age. Indeed, it is the beautiful teachings of Islam which guarantee creating peace and security in the world.

Therefore, today, instead of the non-Muslim powers showing us the way to peace and security, we need to show them the true path of peace and justice in light of the Islamic teachings. This teaching manifests its splendour in the short verse that I have just recited. Hence, as opposed to adopting a defensive stance, each and every Muslim should consider putting this remarkable teaching before the world as a challenge.”

To the caliph it is the Ahmadiyya Jamaat that can show this way to peace in this world. Unfortunately, we see that the Jamaat has not been able to clean its own house. How will it be able to bring peace to the world.

He says further :

“How great are the commandments revealed by God Almighty and the laws designed by Him! Whereby one cannot be a guarantor of true peace unless one becomes selfless in setting the standards of justice, compassion and love. This is the teaching that enables one to reach the pinnacle in fulfilling the rights of

others. With regard to compassion for the creation of God Almighty and establishing peace, let alone man-made laws, no religion can present such a teaching and nor has any religion ever presented it in the past. It is only the teaching of Islam that stands above all others in relation to fulfilling the rights of others and establishing peace. If anyone who ascribes himself as Muslim, or any Islamic government or any other group formed in the name of Islam acts contrary to this teaching or carries out extremist acts, then they are acting against the teaching of the Holy Qur'an. Islam has enjoined its followers to adhere to this teaching for all people and in all circumstances. A wrongful act committed in the name of Islam cannot stand as an argument to suggest that Islam permits a license to commit wrong acts.”

There is a huge gap between what the caliph says and what is practiced by a majority of Ahmadiyya mainstream Muslims in Mauritius. They ignore these teachings thinking that they are practicing Islam. The truth is that they are going far from Islam and they are not aware of it.

The caliph concluded with the following:

“Today, it is the duty of every Ahmadi that alongside inculcating the commandment of exacting justice, and the doing of good to others and giving like kindred in all aspects of one's life, they should also convey this message to every individual of the world. They should tell them to listen to the one who has been sent by God Almighty in this age. They should feel the pain he had in the subservience for his beloved master, which God Almighty has described in the same manner: “Haply thou wilt grieve thyself to death because they believe not. May God Almighty enable us all to develop such sympathy for the whole of mankind! Each person should try to develop this [sympathy] according to the standards and capacity of his own emotions and feelings. Instead of heading towards destruction, may the world save itself by understanding the subject of justice, and the doing of good to others, and giving like kindred!”

So if Jamaat Ahmadiyya is here to be the embodiment of the values of Islam it has to show through practical examples that it is just in its dealings with everyone, it has genuine love for everyone, it strives to spread peace with everyone. It cannot just speak about Islamic values but carry on doing the contrary. May Allah help the people to genuinely understand Islam and to put it in practice in everyday life.