

by Imam Zafrullah Domun

As members are aware we are in the month of Shabaan, which is the eighth month of the Islamic calendar. It precedes the month of Ramadan. In mid Shabaan some Muslims, especially in India and Pakistan and Bangladesh and elsewhere celebrate what is known as *Shabbe Baraat*. This year this date was last night. Usually people visit cemeteries, prepare *halwa* and fast. In India, from what I have read, they crack plenty of fireworks during that night. However, we, Ahmadi Muslims have never celebrated this so-called night. The Promised Messiah, Hazrat Mirza Ghulam Ahmad (1835-1908) and his successors have viewed this celebration as an innovation and they have forbidden members to treat this night as something special. Nowadays we see that even Muftis from Saudi Arabia have come forward to say that the celebration of this night is an innovation (*bid'ah*) and should be avoided. I will read you one extract from one of the Muftis.

**Sheikh Ibn Baaz**, (R) Grand Mufti of Saudi Arabia (1993-1999) Al-Haafiz Ibn Rajab (R) clearly states that there is no sound report from the Prophet PBUH or from his companions' RA about 15th of Sha'ban. Al-Haafiz Ibn Rajab (R) said in his book *Lataa'if al-Ma'aarif* concerning this matter - after previously discussing it – 15th Shaban was venerated by the Taabi'een among the people of al-Shaam, such as Khaalid ibn Mi'daan, Makhool, Luqmaan ibn 'Aamir and others, who used to strive in worship on this night.

The people took the idea of the virtue of this night and of venerating it from them. It was said that they heard of Israa'eeli reports (reports from Jewish sources) concerning that. Most of the scholars of the Hijaaz denounced that, including 'Ataa' and Ibn Abi Maleekah. 'Abd al-Rahmaan ibn Zayd ibn Aslam narrated that view from the fuqahaa' of Madeenah, and this was the view of the companions of Maalik and others. They said: this is all *bid'ah*. No comment from Imaam Ahmad concerning 15th Sha'ban is known of. Concerning

spending the night of the middle of *Sha'baan* in prayer, there is no sound report from the Prophet PBUH or from his companions.”

In every case where there is no sound *shar'i* evidence that a thing is prescribed in Islam, it is not permissible for the Muslim to innovate things in the religion of Allah, whether these are individual acts or communal acts, whether he does them in secret or openly, because of the general meaning of the hadeeth of the Prophet (peace and blessings of Allah be upon him): “Whoever does any action that is not a part of this matter of ours [Islam], will have it rejected. And there are other *daleels* (evidence) which indicate that *bid'ah* is to be denounced and which warn against it. [Majmoo' Fataawa Samaahat al-Shaykh 'Abd al-'Azeez ibn Baaz, 2/882]

My point in quoting this Fatwa is that, with the arrival of the Promised Messiah, we have been blessed with knowing the Islam devoid of its *bid'as*. Hazrat Masih Maood (as) said many things which ran counter to what so called Ulema understood to be part of Islam. He, the Promised Messiah, was the “*Hakam*” (Judge) and with the divine light with which he was blessed, he showed the right path and the decisive word on many controversies. Slowly but surely many of his opponents are now being forced to accept his viewpoint. You might recall that recently many Muslim scholars gathered in Saudi Arabia and issued a statement concerning *takfir* (the act of declaring other Muslims as disbelievers and liable to be killed). Incha Allah soon they will understand what the Promised Messiah said about Jihad and about the death of Hazrat Isa as well. May Allah bring that time closer rather than later. Ameen

As far as we are concerned let us continue to digest his words full of wisdom with which we follow the path that will incha Allah lead us to Allah. The Promised Messiah said:

The verse:

*In kuntum tohibbonallaha fat-tabi-oonee yohbib komullaho wa yaghfir lakum zonoobakum*

clearly shows that nobody can become the beloved of God nor can he deserve to attain to His nearness through the ways and means of worship chalked out by himself. The Lights and the Blessings of God cannot descend upon any one unless he is totally lost in the obedience to the Holy Prophet, *sallallahu alaihi wa sallam*. He who gets completely lost in the love of the Holy Prophet, *sallallahu alaihi wa sallam*, and it is, as if, he causes a death to himself in loyalty and obedience to the Holy Prophet, becomes the recipient of the Light of Faith and Love which grants him freedom from all others than God; it also grants him salvation from sin. In this very world, he attains to a life of righteousness and piety and is brought out of the dark, narrow graves of low passion.

The Hadees

*Anal hashirullazi yuhsharannaso ala qadamee*

points to this very fact. It says: I am that one who gives life to the dead on whose footsteps they are raised. What it means is that whatever is the basis of salvation, it cannot be had without the life which is granted to a man through the Holy Spirit. The verse of the Holy Quran quoted above, pointedly draws our attention to the fact that ~~the~~ spiritual life cannot be had without giving full obedience to the Holy Prophet, *sallallahu alaihi wa sallam*. All those who are rebellious and do not obey the Holy Prophet *sallallahu alaihi wa sallam* because of some enmity that they have against him, are under the shadow of the Satan; they do not have anything of the spirit of the pious life. They are apparently alive but in reality, they are dead. ~~The~~ Satan rides over their hearts. It is a pity, such people do not remember that they have to pass away from this world, one day. And how far is death from them? He who is fifty years may live a few years more-two to four, or at the most ten years. After all, he has to pass away from this world. Death is sure like anything and there is no escape from it for anybody whosoever he might be. I could see that people keep themselves engrossed in the material affairs-counting of money-but they never make any calculations about their life. Unfortunate is the person who never thinks of his life (that its span is short). The most important thing for which an account should be kept is nothing but life. It should never be that at the time of death (which he might find to be sudden) he should be full of regrets. The Holy Quran tells us that just as the heavenly life starts from this very world, so also is the case with the life of

the Hell. When a man dies with regrets, it is, as if, he has been thrown into the Hell. (Malfoozat Vol. II, p. 183)

The following words of the Promised Messiah (as) are, in fact, his comments on a hadith of the Holy Prophet (as) where he spoke about what happened to a person who becomes the friend of Allah.

He said:

“It is only through the *Nafil* (supererogatory prayers) that one can make his love for God perfect. When this stage is reached then God says that He becomes the sight of the Believers and of those who are near to Him; whatever the Will of God, that is their own choice. The -Truthful does not trust life (he is ever ready for the time of his passing away) and he is never negligent towards God.

God says that He becomes the ears of this type of people. This actually means that wherever people talk of God, of His Messenger or of His Book derogatorily, they express their disdain and leave that place; they do not want to listen to this kind of sacrilegious talk. They also do not like to listen to whatever is against the Will of God and contrary to His command, they do not join the people who do this kind of undesirable things. They keep their hearing powers away from listening to foul talk and they do not cast their eyes on unpleasant scenes. When one listens to what is forbidden, evil thoughts begin to germinate and that is the adultery of the ears. That is why Islam ordained Purdah (wearing of the veil).

The Messiah (Christ) said that the people should not look at others with an eye of adultery (i.e. they should not see with a sinful intention). But this is not a perfect teaching. On the other hand, the teaching of Islam is perfect, for it teaches the avoidance of even the preliminaries of sin. *Qui lil mo mineena yaghuzzoo min absaarehim*: Tell the believers that they should cast down their eyes. That means that they should not look with any intention whatever, for, the heart is not controllable (it can incline towards sin, without the person thinking of doing so). How perfect this teaching is.

Then, God says that He becomes the hands of these people (the true believers and those who are near to Him) At times, people show great injustice to others through their hands. God says: the hands of the true believers do not exceed the limits; they

do not touch those whom they should not touch (they do not go near the preliminaries of sexual sins).

Then God also says that He becomes the tongue of this type of people. A reference has been made to this fact in the words: *ma yantiqo anil hawa* (he does not speak from himself).

That is why whatever the Holy Prophet, *sallallaho alaihl wa sallam*, said, was, as a matter of fact, from God Himself. God says about the hand of the Holy Prophet, *sallallaho alaihi wa sallam, ma ramaita iz ramaita wa lakinnallaha ramaa* : when you threw a handful of pebbles, it was not you but God who really threw it.

In short, a man can attain very high spiritual ranks through supererogatory prayers (*Nafil*), and he gets very near to God, so much so that he is included in the group of God's friends. At this stage of his life, what happens to him is *man aada lee waliyyan fa qad oaraztohqo bil harb*: he who opposes My friend for My sake, it is Me who fights with him. The Hadith tells us that God pounces upon such a person (the enemy of the friend of God) like a lioness whose cub has been carried away by someone.

One must always continue struggling to attain to this status. Nobody knows when the time for his passing away from this world will approach; a believer must never be negligent in this matter; he should always fear God." (Malfoozat Vol. II, p. 199-200).

May Allah help each one amongst us to sincerely believe in Him and may we all take the Holy Prophet Mohammad (saw) as our model and may we always try to imitate all his actions as far as we can. The teachings of the promised Messiah are invigorating. We should all do our best to try to put them into practice wherever we are. By Allah's Grace the month of Ramadan is quite near in about fifteen days. We should all look forward towards it with a view to get all our sins forgiven and also to strive to be among those friends of Allah about whom Hazrat Masih Maood (as) has spoken above.