

by Imam Zafrullah Domun

These days there is a campaign going on within mainstream Ahmadiyya Jamaat of Mauritius. Some of my close relatives from the mainstream Jamaat have told me that they have been contacted by some members of the mainstream Jamaat who have asked them to talk to me and tell me that I just have to write to the caliph and acknowledge my mistake(s) and all will be fine. In other words, some people want me to say that whatever revelations Allah vouchsafed to me were not true and I was mistaken and we will be admitted back in the mainstream Jamaat. But Praise be to Allah that we are of those people who have been groomed by the teachings of the Promised Messiah Mirza Ghulam Ahmad (as) and we bow to no pressure at all whatever be the quarters from which it comes. Allah is our Lord and our Hope and we bow only to Him and to no one else. When I was a young man of around 28 years old, Allah directed my attention to the following verse of the Holy Quran when I was in distress due to some unfortunate circumstances : “

وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ
 إِلَّا هُوَ ۗ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى
 كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨﴾

The translation is as follows:

“And if Allah touch thee with affliction, there is none that can remove it but He; and if He touch thee with what is good, then He has power to do all that He wills.” [6:18]

Since then we have lived our life in a way devoted to Allah despite all our weaknesses. Friends and close relatives may have abandoned us to our fate but Allah has never abandoned us. He has always comforted us and through His words directly descending on the heart He has guided us by deepening our faith in Him and in the teachings of the Promised Messiah.

A majority of the people within Jamaat Ahmadiyya Mainstream starting from the leadership, in their blindness, in their slavish obedience to their notion of khilafat, have preferred to ignore Allah’s teachings in order to give vent to their lowest instincts and have showed the ugliness of their character whenever possible. Today maybe some amongst them have started realizing that they did wrong and yet they do not know what to do to make things right. So, they start sending covert invitations for excuses. I am saying it now as I said in the past: we did nothing wrong. We were expelled from the Jamaat out of malice. The Jamaat as a whole did extreme wrong for which they will have all to answer in front of Allah because they ignored His Teachings and preferred to follow their lower selves by acting out of spite and ignorance.

The Jamaat is well known to act unjustly against innocent people. I know of at least another group of Ahmadis in an African country on whom the fury of the Jamaat fell for over two decades. The family went to court and they won their case. Now the Jamaat has contacted them and told them that they form part of the Jamaat and that they have not been expelled. Here also it seems to me that to assuage their guilty conscience they are trying to convince us to

come back on their own terms. But *incha* Allah it will not be so. They have done wrong and they have to acknowledge it and then we will see.

Hazrat Masih Maood (as) has made it clear in his writings that his followers have to follow his teachings in order to derive the full benefits of his coming. Now if we just formally talk about these teachings without having a genuine desire to reflect them in our daily lives, we will be wasting our time. His teachings have such power that they can elevate a man to the highest pinnacle of spirituality. No theology of our own making can prevent such a thing from happening. Allah is all Powerful. He does what He likes. He does not need to take permission from anyone, whoever he might be, before He showers His Grace on anyone.

By Allah's Grace, we have tried to live Islam in our daily lives. Out of His Grace, Allah has talked with us. He has directed our steps and we are deeply thankful for this. The mainstream Jamaat says this cannot be true because they have a caliph. Consequently, the Jamaat rejects what Allah does and they are deprived of the benefits that comes with someone sent by Allah. The loser is the Jamaat and not those who accept such a person. This reminds me of a story that I read long ago and which my paternal uncle used to relate to us when we were young. He had his own way of telling that story. But from books it is related as follows:

A conventionally minded dervish, from an austerely pious school, was walking one day along a river bank. He was absorbed in concentration upon moralistic and scholastic problems, for this was the form which Sufi teaching had taken in the community to which he belonged. He equated emotional religion with the search for ultimate Truth. Suddenly his thoughts were interrupted by a loud shout: someone was repeating the dervish call. There is no point in that,' he said to himself, 'because the man is mispronouncing the

syllables. Instead of intoning YA HU, he is saying U YA HU.' Then he realized that he had a duty, as a more careful student, to correct this unfortunate person, who might have had no opportunity of being rightly guided, and was therefore probably only doing his best to attune himself with the idea behind the sounds. So, he hired a boat and made his way to the island in midstream from which the sound appeared to come. He found a man sitting in a reed hut, dressed in a dervish robe, moving in time to his own repetition of the initiatory phrase. 'My friend,' said the first dervish, 'you are mispronouncing the phrase. It is incumbent upon me to tell you this, because there is merit for him who gives and him who takes advice. This is the way in which you speak it.' And he told him. 'Thank you,' said the other dervish humbly. The first dervish entered his boat again, full of satisfaction at having done a good deed. After all, it was said that a man who could repeat the sacred formula correctly could even walk upon the waves: something that he had never seen, but always hoped—for some reason—to be able to achieve. Now he could hear nothing from the reed hut, but he was sure that his lesson had been well taken.

Then he heard a faltering U YA as the second dervish started to repeat the phrase in his old way ... While the first dervish was thinking about this, reflecting upon the perversity of humanity and its persistence in error, he suddenly saw a strange sight. From the island the other dervish was coming towards him, walking on the surface of the water ... Amazed, he stopped rowing. The second dervish walked up to him and said: 'Brother, I am sorry to trouble you, but I have to come out to ask you again the standard method of making the repetition you were telling me, because I find it difficult to remember it.'

In the book where I have read this story it ends here, but when my uncle related it he said that the man on the boat would tell the other one it does not matter if you have forgotten what I taught you, go back and do as you did always.

The moral of the story is that faithful people can work miracles whereas those who have conventional knowledge will always pride themselves of their knowledge and think that they know better and they have difficulty in seeing Allah's favour on someone else whilst they thought they should get those Favours. By Allah's Grace we have tried to follow the teachings of the Promised Messiah with pure intentions and Allah has Graced us and it does not matter what conventionally-minded people think or do. This is something about which they should think.

Within Jamaat Ahmadiyya international, the fourth caliph Hazrat Mirza Tahir Ahmad is held in great repute. He is quite often quoted in writings and speeches that are made in the jamaat. Here is an extract from him which can be a point to ponder for the leadership of the jamaat. He was asked about the Imam Mahdi and the need for an Imam and among other things he said: "However, a second answer can be given from the perspective of the issues relating to the need for an Imam (a religious leader). An Imam, whether he is an Imam Mahdi (one guided by God) or any other Imam, is only required when the clergy of that religion has decayed and has become corrupt. If the leadership of a religion is not corrupt and is honest, there is no need for Allah to send anyone from himself -- or is there? So, when the Imam comes that is the time when, according to the verdict of God, the society has already become corrupt, mostly at the top because when the leadership is destroyed, then the ordinary people are also destroyed. When the leaders, the very best in town, become corrupt, they then destroy others (who follow). That is why

the Holy Qur'an refers to Pharaoh as having led his people to destruction and annihilation.” (<http://www.alislam.org/library/links/00000204.html>)

Now it is time to ponder: where is the corruption? Is it we who have failed to understand or is it those who are supposed to understand who have completely misunderstood!!!! Has the leadership of the Jamaat upheld the teachings of the Promised Messiah or have they done everything to prop up their organizational setup by violating these same teachings?

By Allah's Grace we have a permission from Allah to call the people towards Him. If they respond it will be good for them. If they reject and pretend to know better, they would do so at their own risk. Since most Ahmadis so not care for what I say I will read to them another extract from the fourth caliph. May be this extract might have an effect. He said:

“He who receives a share of light and then he calls to Allah with His Permission is the one who will be made successful. He is the one whose calling unto Allah has some meaning. Or else there are plenty of people in the world or we may say the majority who call unto Allah but whose calling is devoid of light and devoid of permission (from Allah). Neither has Allah given them the permission to make this calling nor has this light embellished their environment or their heart. Without this light it is meaningless to call unto Allah. The first thing that we should understand and put into our heart is that Allah is Light and He is behind or above all lights and wherever there is a veil, it is that of the absence of one of Allah's lights. So if the one who calls unto Allah is in darkness, he does not have the right to make this calling unto Allah. It is impossible that someone should partake of light and yet his heart or his mind and all his faculties are not enlightened. There should be some reflection of light in him and if someone has within himself a

light that has been received from Allah then he has a right to call others to Allah.....”(FS 19960301, 2nd paragraph from Alfazl 19th April 1996).

So, by the Grace of Allah we have clear proof from Allah that whatever we are doing is quite legitimate. Mainstream Jamaat has been wrong in doing whatever they have done. They should make amends and recognize Allah’s favours on His Jamaat. May Allah help each one among us to be thankful for all His favours. Ameen.