

by Imam Zafrullah Domun

By Allah's Grace, we are Ahmadi Muslims. There is no denying the fact that we have learned much about Islam from the books of the Promised Messiah and the speeches of his successors. It so happened that in the year 2000, a new manifestation of the Almighty manifested itself upon us and it completely changed our perspective on the Jamaat and what we had been told until then. Eventually as you all know, we were thrown out of the Jamaat and the administration did its worst to vilify us. Since then, they have been relentless in their persecution of the members of our Jamaat. We have always maintained that amongst Muslims there should be no boycott and despite differences of opinion and beliefs, Muslims are expected to live as brothers because Allah says in the Holy Quran "*Innamall Mou'menouna ikhwatoune fa aslehou bayna akhawaykoum wattaqoullaha laallakoum tourhamoune*" meaning "Surely believers are brothers. So, make peace between brothers and fear Allah so that mercy may be shown to you." (HQ 49:11) But unfortunately it seems that such a verse was not found in mainstream Ahmadi's Holy Quran or they deliberately missed it because they left no stone unturned to try to make us feel the venom of their spite. Several times I sent out open messages to them to ask them to come for an exchange of views. None came except one person who since then has changed his opinion about us and about what we represent.

In one of my sermons I once spoke about the attitude of the second caliph towards one of the leaders of what is known as the Lahori Party, namely Khwaja Kamaluddin sahib on the occasion of his death in 1931. The caliph said:

“For such of those Ahmadis who have not made *bai’at* with us and who have worked for the Jamaat in the times of Hazrat Masih Maood^{as} and if by now they have not committed any disrespect, it is our duty that on behalf of Hazur (Hazrat Masih Maood) that we give them their last reward for their services that we read their funeral prayers. Because of this there are many persons who are angry with me but on this matter my soul is at rest that I do not care about the anger of anyone. I understand that our heart should be devoid of any rancor. As long as they are alive we would fight them with arguments but after their death we would tell Allah that these people believed in your Messiah and we forgive them whatever harm they may have done to us and we request their pardon from You. This is what I did on the occasion of the death of Khwaja Kamaal Uddin sahib. Denying khilafat is a matter that concerns Allah. But on hearing his (Khwaja Kamaal Uddin's) death I prayed for him and told Allah that I have forgiven him the trouble he caused me and request You also to forgive him”. (Fazl of 9th January 1934).

This is a praiseworthy attitude and it shows magnanimity and not the pettiness that we have been observing in Mauritius. The pity with Ahmadis in Mauritius is that most of them are not aware of what Ahmadiyyat stands for and they allow their base desires to guide their actions. The leadership uses this ignorance to impose upon the people all sorts of restrictions such as noninvitation or disinvitation to social functions, nonattendance to funerals. But such restrictions are only for the “*petit peuple*”. Those who are well off and are well connected flout these instructions and the leadership does not dare to act. These are the double standards that are being practiced by the leadership of the Jamaat these days.

Recently I was busy searching whether the second caliph made any statement on the death of Molvi Mohammad Ali who died on 13th October 1951. Up till

now I have not seen anything. However, I have seen a statement written by the Editor of Al Hakam, the first newspaper that was published from Qadian as from 1897. The editor whose name was Hazrat Yaqub Ali Irfani said :

“Respected Maulvi Muhammad Ali, President of the Ahmadiyya Anjuman Ishaat Islam Lahore, died in Karachi on 13 October 1951. *Inna li-llahi wa inna ilai-hi raji`un*. I personally felt such a shock at the news of the death of the Maulana as if a dear brother of mine had died. This feeling is not something imaginary, but a real fact. For years we grew up under the care of one spiritual father, and reached adulthood. After the death of the Promised Messiah, we stayed united around one hand during the first khilafat. At the beginning of the second khilafat, the respected Maulvi sahib separated from us on the grounds of some differences. This is not the time to discuss the nature of those differences. He has now passed away, and we too are travelling on the same road which leads to death. His affair is now with Allah. Bearing in mind the command of the Holy Prophet quoted above, I will mention his good qualities.

Sometimes people use a difference of opinion as the basis for hostility and animosity. This is not worthy of a true believer. A true believer never deviates from doing justice even to one with whom there is animosity, because departure from justice is a sin. I have observed and studied the Maulvi sahib very closely since the year 1897. We worked together. He entered the Ahmadiyya Movement with sincerity and true belief. He devoted his life to the service of the Movement, and earned the approval and praise of the Promised Messiah. No one can deny what the Promised Messiah said and wrote about the Maulvi sahib, and it is because of these sacred words that I have always held feelings of respect for the deceased. Although I frequently

wrote in refutation of some of his views, and wrote much, Allah knows that there was no spite or malice, and I never forgot his services. Even though we were, so to speak, at war with him, nonetheless whenever I went to Lahore I would meet all the honoured brethren. We would meet like brothers. Certainly we would debate the differences, but when we would take leave, feelings of love and fraternity would rise up in our hearts, and we could detect the effects of our old connections.

Due to his academic excellence, respected Maulvi Muhammad Ali held a position of distinction throughout his years of study, always attaining the highest marks. And it is also a fact that, even while a student, he was virtuous and righteous. For this reason, he was held in high regard by his teachers and fellow-students. I made his acquaintance when he was appointed to the Islamia College, Lahore, but the real connection began when he joined this Movement. Maulvi Muhammad Ali was born in a village called Murar, in the state of Kapurthala, in an honourable and righteous family of land-owners. His father, Hafiz Fateh Din, was a *hafiz* of the Holy Quran. Another man belonging to this family, Maulvi Muhammad sahib, was a fellow-student of mine in Ludhiana in the school of Maulvi Muhammad Farooq. Eventually, he joined Maulana Nur-ud-Din in Jammu, and once visited Qadian.

To have differences with him is a separate matter. It does not mean that I or anyone else should find fault with his work, now that he is no longer in the world. The service he rendered to the Movement in Qadian till 1914 is magnificent, and it is an example to young men to employ their talents with such determination, zeal and sincerity.

At the beginning of the second khilafat, he had differences, and went to Lahore, taking a group with him, and started work. Till the end, he remained

active in the work, and continued the writing of books which he had earlier begun.

There is no doubt that his writings acquired fame in different countries of the world and in different languages. He gained all this from the Promised Messiah. Our differences with him are at an end. In the Promised Messiah, we were sons of the same father, and now at his death we grieve as we do at the death of a relation.

There were differences among the Companions of the Holy Prophet as well, even leading to war. But the Quran says: "We shall remove whatever of rancour is in their breasts" (15:47). At the end, they had clean hearts. May Allah produce the same cleanliness and purity in our hearts. The Maulvi sahib completed the natural span of his life and died. It would have been better if he had lived a while longer, but this was the time of death in the knowledge of Allah. We too shall pass away, and other generations will come and pass away. And in the history of the Movement, there shall remain the mention of the achievements of the respected Maulvi Muhammad Ali sahib. (Taken from *Al-Hakam*, Karachi, 14 November 1951)

Most people do not know how vexatious the relationship between members of the mainstream Jamaat at Qadian and that of the Jamaat at Lahore were. Yet at least one person who understood the real teachings of Islam spoke so well of Hazrat Molvi Muhammad Ali once he died. Those who do not know should be inspired by such examples and learn how one should behave with people with whom we may have differences.

I had always wondered whether Molvi Muhammad Ali received any revelation from Allah. Recently I have read that when he was near his end he received the following revelation “*ya ‘azim al-martaba* (meaning, ‘O highly

ranked one'), and upon receiving it he felt, due to his humility, that these words were referring to God. But immediately he received another revelation: *wa ya da'if al-jaththa* (meaning, 'And O weak-bodied one'). So, this second revelation explained that the first revelation was about him. His interpretation was that his body was now so weak that his soul must leave it. (<http://www.muslim.org/books/m-kabir/mjk3-8.htm>)

My aim in telling these incidents is that Ahmadis should know that the true Islamic spirit demands that we should not let our differences become a cause of misbehavior amongst Muslims. Only those people whose breast have been purified can understand the true meanings of such teachings. May Allah help each one amongst us to have a heart that is purified for Allah's love and the Love of His Creatures and let no hate ever find any place in it.

There is no doubt that there has been an unending duel that went on between the second caliph and Molvi Muhammad Ali for about 37 years . But Hazrat Masih Maood (as) had only good words for molvi Muhammad Ali sahib. He once said:

“Among the most sincere friends in our community is Maulvi Muhammad Ali, M.A., who, besides his other qualifications, has also just now passed his law examination. For the past few months, at much loss to his own work, he has been staying with me in Qadian to perform a service to religion by translating some of my writings into English. ...

During this period in which he has been with me, I have been observing him, both openly and discreetly, to assess his moral character, observance of religion and goodness of behaviour. So, thanks be to God, that I have found him to be a most excellent man as regards religion and good behaviour in all ways. He is unassuming, modest, of a righteous nature, and pious. He is to be

envied for many qualities. ... It is obvious that such promising young men possessing these qualities, who are able and honorable, cannot be found by searching.” (Announcement dated 9 August 1899, *Majmu‘a Ishtiharat*, vol. 3, p. 137, number 206)

Because of these statements, some shallow and short-minded people would start saying that I am in favour of the brothers of Lahori jamaat. I do not espouse all their concepts but we should not ignore their merits as well.

May Allah help each one amongst us to be loyal to the teachings of Hazrat Masih Maood (as) in all circumstances of life, Incha Allah.