

by Imam Zafrullah Domun

From time to time, it is good to remind our members about the circumstances that led to the creation of Jamaat Ahmadiyya by Hazrat Mirza Ghulam Ahmad (as) (1835-1908). Most members are well aware that he was already a champion of Islam prior to his being elevated to the status of Messiah and Mahdi in 1891. In the 1870s, he used to write articles in newspapers refuting the false doctrines of other religions and showing the validity of Islamic teachings. It was also during that time that he researched materials for the writing of Buraheen Ahmadiyya Volume 1-4, which were published between 1880 and 1884. The book was well received by the Muslim Ulemas of that period. From the book “the renaissance of Islam” by Sir Zafrullah Khan we read:

“Maulvi Muhammad Husain Sahib of Batala, leader of the Ahle Hadees sect, published in his journal *Ishaatas Sunnah* (V01. VII, Nos. 6-r r) a detailed review of the book extending over two hundred pages. In the opening part of the review he observed:

“In our opinion, keeping in mind this age and its circumstances, this is a book the equal of which has not been published in Islam to this day, whatever might happen hereafter. The author has proved himself so steadfast in the service of Islam through his pen, his money, his tongue, etc., that few such instances are to be found among the Muslims. If anyone should be disposed to consider our language an instance of Asiatic exaggeration he should point out at least one book which refutes the opponents of Islam, particularly the Arya Samaj and Brahmo Samaj, so emphatically and forcefully and should name three or four such helpers of Islam who are determined to serve Islam not only with money, pen and tongue but also with their persons and who have challenged the opponents of Islam and those who deny the possibility of revelations to come and satisfy themselves that the challenger is himself a recipient of revelation.”

He further said:

“The excellence of this book and its benefit for Islam will be recognized by those who read it with an open mind and by those who go through our review of it. Therefore, acting upon the principle that the only return for beneficence is

beneficence, we wish to point out that helping the publication of this book through contributions towards the cost of its printing is a duty laid upon the entire Muslim community. The author of *Buraheen Ahmadiyya* has, by writing this book, safeguarded the honour of the Muslims and has challenged the opponents of Islam emphatically and forcefully. He has announced to the whole world that anyone who doubts the truth of Islam should come to him and should witness the intellectual and spiritual proofs based on the Quran, and the miraculous manifestations of the prophethood of Muhammad (peace be on him) in support of the truth of Islam.”

This just gives us an idea of the esteem Hazrat Mirza Ghulam Ahmad had in the eyes of others. Although Molvi Hussein will turn to be one of the bitterest enemy of the Promised Messiah (as) after he proclaimed to be the awaited Messiah and Mahdi, yet his appreciation of the qualities of Hazrat Ahmad (as) cannot be ignored, cannot be erased from the pages of history.

One also has to remember that these were the times when the situation of Muslims in India and in the world was at its lowest level in history. It was a very difficult time when many Muslims from good families had converted to Christianity. Islam was in danger and no one could mount a defense against all the attacks against it. So in order to stem this tide Allah told Hazrat Ahmad (as) in the beginning of 1888 to form a Jamaat. Then on 4th March 1889 he wrote a pamphlet in which he explained about the purpose of *bai'at*, the purpose of the Jamaat:

“This system of *bai'at* has been established solely to gather together a group of the righteous people in a Jamaat so that a weighty group of the righteous people should make a holy impact on the world. The unity of these righteous people should be a source of blessings, grandeur, and positive results for Islam. The blessings of being united on one creed may enable them to perform noble and righteous services for the sake of Islam. They may not be lazy, stingy, and useless Muslims; nor should they be like the unworthy ones who have done great damage to Islam because of their discord and disunity; nor such as have vitiated Islam’s beautiful countenance with their unholy conditions; nor should they be like those heedless dervishes and hermits who have no awareness of what Islam needs, nor have any sympathy for their brothers, nor have any enthusiasm to do good deeds for humanity. Rather, they should be such sympathizers of the nation that they should become a refuge for the poor and

fathers for the orphans. In the service of Islam, they should be willing to sacrifice themselves like one overpowered with love. All their efforts should be devoted to spread Islam's blessings throughout the world so that a pure fountain of the love of Allah and sympathy for humanity may flow from every heart and, being combined in one place, should look like a flowing river.... Almighty Allah desires to manifest His Glory and demonstrate His Omnipotence through this group, and then He desires to grant it further progress so that the world may be filled with the love of Allah, true repentance, purity, true goodness, peace, reconciliation, and sympathy for mankind. This group will be a special group of Allah, and He will grant them power through His Own Spirit, and He will safeguard them from unholy life, and He will bring about a pure change in their life. As He has promised in His holy glad tidings, He will increase this group tremendously and thousands of the truthful will join it. He Himself will irrigate it and make it prosper until its numbers and blessings will be a source of marvel for all who see. Like a lamp placed high, they will spread their light on all sides of the world, and they will be considered an example of the blessings of Islam. Allah will grant all kinds of blessings to the perfect followers of this Movement, and He will grant them victory over all others. Up to the Day of Judgement, there will be people among them who will be granted divine acceptance and succour. This is what the Glorious God has desired; He is All-Powerful and does what He desires. All strength and power belong to Him". (*Majmu'ah Ishtiharat*, vol. 1, pp. 196-198)

He further said:

"By joining this Jamaat, you should bring about a complete transformation in your former life so that you have true faith in Allah, and He becomes your Helper in all calamities. You should not take His ordinances lightly but should rather honour every one of His commandments and prove such honour in your actions.

To turn towards worldly means for various reasons and to place your trust in them instead of trusting Allah amount to making partners with Allah, as if you were denying the existence of God. You should consider worldly means only to the extent that they do not amount to associating partners with Allah. My way is that I do not forbid you from using the worldly means, but I do forbid you from placing your trust in them. Your hand should be engaged in work, but your heart should be attached to the True Beloved."

“All of you who have taken *bai‘at* and have made a commitment, listen! To utter these words is easy, but to do justice to them is hard because Satan is always busy trying to make man careless about his faith. Satan shows the world and its benefits to be within reach, and faith to be distant. In this way, the heart is hardened and each subsequent condition is worse than the previous one. If you want to please Allah, put your entire strength and effort to abide faithfully to this commitment of freeing yourself from sins.”

“Utter no words of mischief, spread no evil, bear the rebukes with patience, do not confront anyone, even if someone confronts you, and deal with him with kindness and goodness. Demonstrate a good example of sweetness of conversation. Abide by all commandments with a true heart so that Allah be pleased with you and even the enemy may recognise the change in you after *bai‘at*. Give true evidence in court cases. All those who join this Movement should establish themselves on truthfulness with full heart, full endeavour, and the entirety of life. (*Dhikr-e-Habib*, pp. 436–438)

In March 1903, on the day of ‘Eid, some Companions (ra) were sitting together and the Promised Messiah (as) said:

“Listen all of you who have taken *bai‘at* today and those who have taken *bai‘at* before, I would like to say a few words by way of advice. Listen to them carefully. *Bai‘at* that you have taken today is *bai‘at* of repentance. Repentance is of two types. One from the previous sins. That is, to reform oneself from the mistakes committed before and to make recompense as far as possible to set right the damage done by them. The second is to safeguard oneself from sins thereafter and to save oneself from the fire. Almighty Allah has promised that with repentance all prior sins are forgiven provided that the repentance is made with a true heart and pure intent and does not contain any secret mischief in any corner of the heart. Allah knows the hidden secrets of the hearts; He cannot be misled by anyone. Do not try to mislead Him. Make repentance in His presence with truthfulness, not hypocrisy. The repentance is not something extra or useless for man. Its impact is not limited to the Day of Judgement; rather, it straightens both worldly affairs and the faith. The repentant achieves peace and prosperity, both in this life and in the life to come”. (*Malfuzat*, vol. 5. pp. 187–188)

In another extract from his book *Aina Kamaalaat Islam*, Hazrat Ahmad (as) writes about who his real friends are. He said:

“Who is my friend? It is he who has accepted me before seeing any sign and has offered his life, property and honour in such a manner as if he had witnessed thousands of signs. This is my Jamaat. These are my friends who found me alone and helped me, and found me sorrowful and consoled me, and being unacquainted honoured me like a friend. May God Almighty have mercy on them. If anyone accepts the truth only after witnessing signs, what is that to me and what reward will he obtain and what honour would he find in the presence of the Lord of Honour? Those alone have accepted me in reality who observed me with a discerning eye and weighed my words with intelligence and considered my circumstances, and listened to me, and reflected and, on that basis, God opened their hearts to me and they joined me. He alone is with me who gives up his own pleasure for my pleasure, and makes me an Arbiter in whatever he does, and walks along my path, and is wholly devoted to me, and has discarded his own self. I am compelled to affirm with a sigh that those who seek clear signs will not be honoured by my Lord God with praiseworthy titles and honourable ranks which will be bestowed upon the righteous ones who recognized the hidden secrets and who smelled the fragrance of the servant [of God] who was hidden under his mantle. For example, what merit can be claimed by the one who offers his salutation to a prince whom he observes in his pomp and glory, surrounded by his men? Deserving of merit is the one who encounters him in the guise of a beggar and recognizes him. It is not within my power to bestow such insight upon anyone for it is only the One Who bestows it. Those whom He holds dear, He invests with the discernment of faith. These are the things through which those who are inclined towards guidance are guided and the same things become the cause of more crookedness for those whose hearts are crooked”. [A’ina-e-Kamalat-e-Islam, Ruhani Khaza’in, vol. 5, pp. 349-350]

I am speaking about these matters so that each one amongst us understands the real purpose for which we have joined the Jamaat of the Promised Messiah (as). May Allah open our hearts to these truths and may we live by these teachings for the rest of our days. We place our trust in Allah and hope that He helps us to do so, incha Allah. Ameen.