

by Imam Zafrullah Domun

Today, insha Allah we will finish the reading of the booklet “The advent of the Promised Messiah”. Just to recall, in this booklet, Hazrat Masih Maood (as) speaks about the *raison d'être* of Jamaat Ahmadiyya and the main differences that exist between us and the other Muslims. Explaining how sometimes with good intention performing charity in public may be performed in order to motivate others to do the same, he said:

“However, as I have just described, sometimes these habits are performed on such occasions that they become virtues. As such, there is somewhat of an element of display in a person who offers the congregational prayer. However, this would only be ostentatious when one’s purpose is to show others. If, on the other hand, the purpose is obedience to Allah and His Messenger, then this becomes a marvelous blessing. So, observe your prayers both at mosques and in your homes.

Similarly, if on a particular occasion, contributions are being sought for a religious endeavour and one observes that others do not rise to the occasion and remain unmoved, and such a person leads in making a contribution only so that others may be motivated to do the same, this would apparently be an act of display, yet still warrants spiritual reward. Likewise, God Almighty states in the Holy Quran: لَا تَمْشِ فِي الْأَرْضِ مَرَحًا وَ (HQ 31:19)

This means, ‘Walk not in the earth haughtily’. However, it is recorded in a Hadith that during battle, a person was strutting forward with a puffed chest. Upon observing this, the Holy Prophet, peace and blessings of Allah be upon him, said that this act is displeasing to God Almighty, but on an occasion like this, it pleases Him.

Thus: “*gar hifze maratab na kuni zindiqi*” meaning “If you do not observe appropriate etiquette, you are a disbeliever”.

Thus, an action performed on its appropriate occasion makes one a believer, but if performed inappropriately, makes one a disbeliever. As I have stated previously, no trait is evil in itself; rather, inappropriate use makes it so. It is reported with relation to Hazrat Umar, Allah be pleased with him, that someone asked him about his anger and remarked that he was a man of fiery disposition prior to his acceptance of Islam. Hazrat Umar responded by saying that the anger is just as before, albeit, in the past it would manifest itself inappropriately, but now it is exercised at the appropriate occasion. Islam enjoins the use of every faculty at its proper place.

Therefore, one should never allow one’s faculties to wither away, instead, learn their proper use. Those who abide by the teaching of turning the cheek after being slapped on the other, adhere to flawed and idealistic tenets. It is possible that this teaching was

earlier a law specific to a time and a place. However, this law can neither be for all times, nor can it be applied successfully. For a human being is like a tree with branches that spread in all directions. If only one branch were tended to, the others would be ruined and destroyed. The flaw in this teaching of Christianity is clearly evident. How can it nurture all the faculties of man? If forgiveness had been the only trait of merit, why then was man endowed with the faculty of retribution, along with others?

Moreover, why then is this teaching of forgiveness not being practiced? Islam, on the other hand, has presented the perfect teaching, which we have received through the Holy Prophet, peace and blessings of Allah be upon him, and that is:

وَجَزَاُ سَيِّئَةٍ سَيِّئَةً مِّثْلَهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

That is, ‘The recompense of an injury is an injury the like thereof, but whoso forgives and *his act* brings about reformation and does not lead to any form of disorder, his reward is with Allah Almighty’.

This clearly demonstrates that the Holy Quran does not at all advocate useless forbearance and resistance from exacting retribution in all circumstances. Instead, divine will teaches one to judge the situation and determine whether an occasion calls for wrongdoing to be pardoned and forgiven, or punished. If punishment is prudent on the occasion, it ought to be administered in proportion to the wrongdoing. However, if the occasion calls for forgiveness, the thought of punishment ought to be abandoned.

The excellence of this teaching is that it takes into consideration all circumstances. If, in compliance with the Gospel, every evil and wicked person were set free, anarchy would erupt in the world. Therefore, always bear in mind that none of your faculties are to be viewed as dead; rather, strive to exercise them on the appropriate occasion. I truly say that this teaching is a reflection of human faculties. Pity those who are enamoured by the sweet words of the Christians and have given up a bounty the like of Islam. A truthful person does not appear sweet to others on all occasions, just as a mother cannot constantly spoil her child with sweets. Rather, when the need arises, she administers bitter medicine as well. Such is the state of a truthful reformer. It is this very teaching that is blessed in every aspect. Our God is one who is truthful. Even the Christians believe in our God. All others are compelled to believe in those attributes of God that we accept. At one place, in his book, Reverend Pfander raises the question about how such people would be called to account on the Day of Judgement who dwell in an island where the message of Christianity had not yet reached. He then provides a response himself and states that they would not be asked whether or not they believed in Christ and in his atonement; rather, they would be asked whether they believed in the God of Islam, who is described as being One and without partner.

Even those who dwell in the forest are instinctively compelled to believe in the God of Islam. Everyone’s conscience and inner light testifies that they ought to believe in the

God of Islam. The Muslims of today have forgotten the essence and true teachings of Islam as expounded earlier, but I have been tasked with its reestablishment. This alone is the magnificent purpose of my advent.

Apart from the issues mentioned earlier, there are other academic and theological errors, which continue to spread among the Muslims, and our task is to remove them. For instance, they believe that only Jesus and his mother are free from the touch of Satan while all others, God-forbid, are not. This is a blatant error, nay, it amounts to disbelief and is an extreme dishonour to the Holy Prophet, peace and blessings of Allah be upon him. Those who concoct such ideologies are bereft of even the slightest indignation. They seek to disgrace Islam. Indeed, such people are far from Islam. In actual fact, it is evident from the Holy Quran that there are two kinds of birth. One is with the touch of the Holy Spirit and the other with the touch of Satan. The children of all those who are pious and righteous are born with the touch of the Holy Spirit. Children that come from sin are born with the touch of Satan. All the Prophets were born with the touch of the Holy Spirit. However, the Jews alleged that God-forbid, Jesus was an illegitimate child who was born out of Mary's illicit relation with a soldier named Panthera, and so he was a result of the touch of Satan. For this reason, in order to absolve Jesus from this allegation, Allah Almighty testified in his favour and said that he too was born with the touch of the Holy Spirit. Since no such allegation was raised against our Noble Prophet, peace and blessings of Allah be upon him, nor any other Prophet, there was no need to make the above statement about them.

Abdullah and Aminah, the parents of our Noble Prophet, peace and blessings of Allah be upon him, had always been held in high esteem, and no one had ever entertained any sort of mistrust and suspicion about them. Testimony is required only to exonerate a person who falls into the clutches of a lawsuit, but as for one who is free from the grip of litigation, no such testimony is required.

Similarly, there is another misconception that has crept into Muslims and it relates to the *Mi'raj*. We believe that the Holy Prophet, peace and blessings of Allah be upon him, experienced the *Mi'raj*, but it is wrong to believe, as some people do, that this was nothing more than an ordinary dream. Likewise, it is false to believe that the Holy Prophet went to heaven with his physical body. The true and correct belief is that the *Mi'raj* was a kind of vision, experienced with a body made of light. There was a body, but it was spiritual; there was a state of wakefulness, but spiritual, in the form of a vision. This cannot be comprehended by the people of this world, except for those who have undergone such an experience.

The Jews also demanded the miracle of ascending bodily to heaven in a state of wakefulness from the Holy Prophet (saw). The Holy Quran responds to this as follows:

قُلْ سُبْحَانَ رَبِّيْ هَلْ كُنْتُ إِلَّا بَشَرًا رَّسُولًا

‘Say [O Muhammad], Holy is my Lord. I am not but a man sent as a Messenger; [*mortals never fly to heaven*]’. This is the practice of Allah, which has existed since time immemorial.

Another error which exists among a vast majority of Muslims is that they give precedence to the Hadiths over the Holy Quran while it is wrong to do so. The Holy Quran possesses a rank of certainty while the Hadiths possess an element of conjecture. The Hadiths are not a judge over the Holy Quran, rather, it is the Holy Quran that stands as an authority over the Hadiths. Nevertheless, they are an exposition of the Holy Quran and ought to be given their due rank. It is incumbent to believe in a Hadith so long as it accords with and does not oppose the Holy Quran. However, if a Hadith contradicts the Holy Quran, then such a statement is no Hadith at all but is rather a worthless statement. Nevertheless, the Hadiths are crucial in order to understand the Holy Quran. For the divine commandments revealed in the Holy Quran were first put into practice by the Holy Prophet, peace and blessings of Allah be upon him, and then practiced by others under his instruction.

In this manner, the Holy Prophet set an example. If this example had not existed, Islam could not have been understood. Still, the primary source remains the Holy Quran. Some who experience visions hear directly from the Holy Prophet, peace and blessings of Allah be upon him, such Hadith that others have not yet come to know of, or are able to confirm the authenticity of Hadiths already present.

Hence, many such things are found to exist among these people, which are diametrically opposed to Islamic practice and due to which God Almighty is displeased. And so, Allah Almighty no longer considers them to be Muslim, unless they denounce these false doctrines and return to the right path. It is for this purpose that God Almighty has commissioned me so that I may remove all of these errors and so that I may re-establish true Islam in the world. This is the difference between these people and us. Their condition no longer accords with the essence of Islam. They have become like a ruined and barren garden. Their hearts are impure. God Almighty desires to create a new people who will become a model of the true Islam by embracing the truth and righteousness.”

Here ends the booklet. We should all try to read the it. Then each one among us, especially the young ones, will know more about what are the main differences between us and the other Muslims. May Allah help each one among us to do our utmost to live in such a way that we fulfill all the obligations that are ours as Ahmadi Muslims. Incha Allah. Ameen.