

ADDRESS TO MY JAMA‘AT (COMMUNITY)

By Hazrat Mirza Ghulam Ahmad

(Translated from *Malfuzat*, Vol. 7, pp. 203-208 by Kalamazad Mohammed, BA. Dip. Ed., Editor, *The Message*)

Today my *Jama‘at*, too, has to face the same difficulties that confronted the Muslims in the time of the Holy Prophet Muhammad (*sas*). Thus, the most familiar and the first of all the problems a person has to deal with when he becomes a member of my community is that, generally speaking, his friends, relations and his fraternity distance themselves from him even to the point that his mother and his father and his brothers become inimical to him. They refuse to respond to his greeting of “Peace be onto you,” and do not wish to read his funeral prayer (*janazah*). This kind of difficulty is very common. I am fully aware that there are many weak-spirited people to whom such a problem causes great perturbation. However, they must bear in mind that this sort of problem is inevitable. You are not superior to the prophets and the messengers of Allah, Most High, and so this kind of trial and difficulty must arise so that your faith in Allah, Most High, may become strengthened and that you may be afforded the opportunity to make a pure transformation in yourselves. You should make constant supplication (*du‘a*) when this happens and you should imitate the example of the prophets and the messengers and choose the path of patience and perseverance. In fact, no damage at all has been done to you, for those friends who desert you because you have accepted the truth are not really true friends otherwise they should have stayed with you. Therefore, you should not quarrel nor do harm to those who abandon you and separate themselves from you just because you have chosen to become members of God’s anointed community. Instead, you must secretly make supplication to Allah, Most High, to bless them also with the same insight and knowledge which He has bestowed on you out of His abundant grace. Make firm the purity of your example and the nobility of your conduct so as to prove to them that you have chosen a beautiful way of life. Pay heed to this fact. I am appointed by Allah, Most High, in order to give you continuous guidance so that you should keep away from all places where quarrels and mischief may erupt and remain calm and patient even in the face of abuses. You should return evil with good and if an opponent is hunting for an opportunity to do evil, you should move away from that environment whilst replying with gentle words. Many a time it may happen that a person may display vehement opposition to you and in doing so he may become so heated as to cause a great commotion which may influence the onlookers to become so inflamed themselves as to become ready to do violence. However, when they receive gentle words in return and curses are not answered by curses, then they themselves will become ashamed and evince sorrow and penitence for their ill-tempered outbursts. I truly urge you not to abandon the virtue of patience (*sabr*). I assure you that patience is a weapon that can bring greater results than those won by the gun. It is patience that wins over hearts. You must certainly remember that it hurts me very deeply when I hear that someone from this community has fought with someone else. Thus, I am never happy and Allah, Most High, Himself does not wish that this community which is chosen to stand as an example of righteousness should choose a path other than that of rectitude. On the other hand, I assure you that the Almighty has

strongly emphasised the point that if there is someone in this community who does not practise patience and fortitude in his affairs, then such a one should be aware that he does not belong to this *jama'at*.

You can become highly and vehemently provoked because the opponents curse me in the filthiest way but you should seek the assistance of Allah, Most High, in this matter. It is beyond your powers to settle this affair. My business is in the hand of the Almighty. When you hear these dirty abuses yourself, you should exercise patience and forbearance. You cannot fathom the extent of the abuses I hear from these people.

It often happens that letters filled with abuses come to me and sometimes open postcards, too, packed with curses arrive with no stamp attached and I have to pay the cost of postage and when I read them I find that they abound with profanities. So dirty are their maledictions that I know for sure that no messenger was every assaulted by such obscenities and I am not certain that Abu Jahl himself was the source of such filthy abuse in his time. However, all this I have to put with so when I display patience, you, too, must do the same. Just as the branch is not bigger than the tree, so, too, the disciple is not greater than the master. You shall see for yourselves how their wickedness and their evil plots can in no way faze me. If I were not sent by Allah, Most High, I would certainly have become terrified at their imprecations. However, I know for a surety that Allah, Most High, commissioned me as His messenger so why should I be worried over such frivolous words?

This can never happen. Think for yourselves – whom have their curses injured – me or them? Their *jama'at* has decreased whilst mine has increased. If their abuses and imprecations can prove to be an impediment, how come a community of two hundred thousand people has arisen? Have these new members come from the ranks of the opponents or from somewhere else? They have made a pronouncement (*fatwa*) to the effect that I am an unbeliever (*kafir*), but what has been the effect of this pronouncement of heresy? Ironically, my community has grown larger. Now, if this movement was built on tricks and subterfuges, then this *fatwa* (pronouncement of heresy) was bound to have a deleterious effect on it and that said pronouncement would have proven to be a serious obstacle to my progress. However, whatever comes from the Almighty can never be crushed by man no matter how many stratagems he may employ in opposing me. Those who can recognise the truth are struck with sorrow at this evil attempt. However, I declare openly that those people who are opposed to me are really wishing and trying to block the progress of a mighty river in full flow with nothing but their bare hands. But the result is that they can never succeed. They wish to provide an obstacle by their curses but they must remember that they will never be able to do so. Tell me, is it the attribute of noble-mindedness to hurl invectives at people? I grieve very much at the degraded state of those who call themselves Muslims – those who use their tongues with such barefaced effrontery! I swear by the Almighty that I have never heard from the mouths of sweepers and cobblers such foul invectives as issue from the tongues of those who regard themselves as first-rate Muslims. By their profanities these people expose their true condition and acknowledge the fact that they are evil and sinful. May Allah, Most High, open their eyes and may he have mercy on them.

Even if these abusers number ten million, they still cannot do any harm whatsoever to the Almighty. They know that they will waste the price of a postcard but they do not perceive that in squandering the cost of this card they are really putting a black mark in their book of deeds. I still cannot understand why they find it compelling to hurl all these invectives at me. Is it merely because I advise people not to forsake the Holy Qur'an and neither to belie the Holy Prophet Muhammad (*sas*)?

It inflames their anger when it is mentioned that the Holy Qur'an states that the Prophet Jesus (*as*) is dead and will never return to earth. They refuse to believe in this fact and stubbornly cling to a belief that goes contrary to the Holy Qur'an. If I had not come and Allah, Most High, had not instituted a movement they could have said (and believed) whatever they wished for there was no one amongst them to apprise them of the truth and alert them to it. Now, when the Almighty has commissioned me and sent me and I am the very one whom the Holy Prophet (*sas*) had designated as a judge (*hakam*), then it is not up to them to quibble over whatever judgement I give. The way of righteousness was for them to listen to my words and ponder deeply over them rather than rushing to contradict them. I declare with all sincerity that after my advent they had no right to open their mouths (in opposition) for I have come from Allah, Most High, in the capacity of a judge (*hakam*).

It is not too long ago that the conformists exposed the errors of the non-conformists and brought them to light and other sects were fighting and quarrelling amongst themselves like wild beasts with each sect branding the others as unbelievers and deeming them impure. If there was a path open for solace and comfort or reconciliation why then did such vast differences and schisms arise in a single people? Errors had already crept into the creed and people had strayed far from the path of truth. In the face of such deep divisions it was incumbent on the Almighty to give a decision. And this in exactly what He did by sending down a judge amongst the warring groups. Now, tell me in what way have I exceeded the limit of the Holy Qur'an or fallen short of it that you are so impassioned in your opposition to me?

It is true that on the basis of this revelation which Allah, Most High, has explained in His perfect and glorious Book I affirm that Prophet Jesus (*as*) is dead. Nevertheless, why is there so much opposition to this statement? Have the opposers not read and deliberated over the Holy Qur'an? Have they no shred of shame that they still call themselves Muslims and Unitarians? They say that they consider the Holy Prophet (*sas*) as the noblest of all the prophets and the best of all creation yet when that word *tawaffa* (he caused to die) is used in reference to him, they say it means he has died and when the same word (*tawaffa*) is used in reference to Prophet Jesus (*as*) they take it mean that he has been taken up to heaven alive in his physical body. Have they no modicum of honour and self-respect? So why are they perpetrating such disrespect on the Holy Prophet (*sas*)? Has the Holy Qur'an not used the expression "*We shall cause thee to die*" in relation to the Holy Prophet (*sas*) and the same expressions – "*He caused to die*" and "*when You caused me to die*" – are employed in reference to Prophet Jesus (*as*)? So how does the expression mean one thing in a particular place and convey an opposite meaning

elsewhere? Do they consider the Holy Prophet Muhammad (*sas*) such a weak prophet that they bury him in the earth and elevate Prophet Jesus (*as*) alive in his physical body to the heavens? If they had true love for the Holy Prophet Muhammad (*sas*) and if they had genuine reverence for his grandeur and glory, why did they not say that he, too, has ascended alive to heaven? Then I also would consider that the Messiah, Prophet Jesus (*as*), did not possess a unique distinction. However, in the present circumstances, my heart cannot countenance the thought that I should attribute to the Holy Prophet (*sas*) such a meaning that runs counter to the Holy Qur'an itself and also to the dictionaries as well as the explanations of the Holy Prophet Muhammad (*sas*) and thereby become guilty of an affront to the dignity of the Holy Prophet (*sas*).

I truly agree that the person who has written that whoever says that the Holy Prophet Muhammad (*sas*) is dead is an unbeliever (*kafir*) has really spoken the truth.

The result of attributing this special distinction to Prophet Jesus (*as*) is that thirty hundred thousand Muslims have become apostates. For the sake of Allah, Most High, please do not create such an enormity that would result in a diminution in the majesty and the sublime rank and dignity of the Holy Prophet Muhammad (*sas*) by holding on to the false, self-demeaning belief that he is dead and is buried on earth whilst the Messiah has been transported to heaven alive. I aver that the Messiah has died and in no way is he alive as is proven in the Holy Qur'an itself in the verse, "*When Allah said: Jesus, I shall cause thee to die (inni mutawaffika)*" (3:54), and as the Prophet Jesus (*as*) himself confirms: "*I said to them naught save as Thou didst command me: Serve Allah, my Lord and your Lord; and I was a witness of them so long as I was among them, but when Thou didst cause me to die (falamma tawaffaitani) Thou wast the Watcher over them. And Thou art Witness over all things*" (5:117).

I still urge that the Christians should not be afforded an opportunity to carp and cavil at Islam. Therefore, listen to my words and do so with profound deliberation and retire to your homes and continue to ponder deeply over what I have spoken to you.