



**WHY**  
**CREATING**  
**JAMAAT UL SAHIH AL ISLAM?**

**HAZRAT AMIR'OUL MOMENEEN MUHYIUDDIN**

**MUNIR AHMAD AZIM**

**JAMAAT UL SAHIH AL ISLAM**

## WHY CREATING JAMAAT UL SAHIH AL ISLAM?

### INTRODUCTION

Many who ask this question speak with some knowledge. The points they raise are interesting and new. But many who ask the question speak with little or no knowledge. They invent their own answers to it, or seem ready to believe anything they hear from others. I should like first to deal with the misconceptions of those who speak with little knowledge of **JAMAAT AHMADIYYA AL MOUSLEMEEN** which Allah bestowed me when the Ahmadiyya Muslim Association expelled me out only on the basis of divine revelations which I receive from the Unseen. The aims and objectives of Ahmadiyya Muslim Worldwide are to make people believe in Divine Revelations; this to prove the veracity of the Promised Messiah <sup>(as)</sup>. This is the belief of our Ahmadi brothers and they quoted references in the books of the Promised Messiah and Khalifas to prove the veracity of Revelations.

Obviously this is because the Promised Messiah Hazrat Mirza Ghulam Ahmad <sup>(as)</sup> taught Ahmadis to hold religion above everything else. As soon as Ahmadis learnt the meaning and value of this truth their religious practices and their daily lives became different. The prayer of Ahmadi Muslims is very different from the prayer of other Muslims. The outward form is the same. The prayers and invocations used are the same, but the soul and substance are quite different. When an Ahmadi Muslim engages in prayer, he has his eye on its real purpose. His prayer is a means of promoting his contact with God. If it is asked, 'Do not others observe their prayer with the same intent?' My reply is, certainly not. If stock is taken of the beliefs which have been advocated among Muslims for some time, it would be found that Muslims as a body have come to hold that direct contact with God is no longer possible... They hold the view that the voice of God can be heard no more, nor can man beseech God and implore Him successfully for a change in the course of events. For more than one hundred years now, Muslims have denied the possibility of Divine Revelations. Before this, Muslims believed that revelation was possible. Some of them even claimed that they received such revelations. But now for over one hundred years Muslims have become reconciled to a complete denial of the continuity of Revelation. Some Muslim authorities have condemned belief in the continuity of Revelation as '*Kufr*' (Disbelief).

The Promised Messiah Mirza Ghulam Ahmad <sup>(as)</sup> claimed that not only he himself but even those who followed him truly and ordered their lives in accordance with his advice and instructions would hear the voice of God. He published his revelations as often as he received them and encouraged his followers to seek this gift from God.

It is most unfortunate that now that I am saying that I receive Divine Revelations from Allah and Zafrullah Domun Saheb at that time believed in my Revelations, the

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**AHMADIYYA MUSLIM ASSOCIATION** expelled both of us from the Nizam-é-Jamaat and called us mischief makers and without hearing my opinions said “how stupid is Mr. Zafrullah Domun to have believed in the “so called Revelation of Munir Ahmad Azim”.

On 6<sup>th</sup> January 2001, despite the explanations which I have given to the late Khalifa IV (Mirza Tahir Ahmad), he gave me a reply to make *Istigfaar* (ask forgiveness). Should I repent before human beings or before MY RAB, the Creator?

Should I deny the Revelations which I have received from Allah or should I please human beings instead of MY RAB? On the 1<sup>st</sup> January 2001 we were expelled from the Ahmadiyya Muslim Association, because of Munir Ahmad Azim’s Revelations and we both suffered all sorts of humiliations and hatred in the hearts of most people of the community. Despite these humiliations – we continued to perform our Jummah in Ahmadiyya Mosques. They all continued to mock and make fun of us just like in the time of Hazrat Massih Maoud <sup>(as)</sup> when he had proclaimed to the Muslims that he received revelations from Allah as a Reformer of that time. History is repeating itself in this era O my brothers and sisters.

When all these happened, then Allah made us understand that we should perform our Jummah separately as they were rejecting the signs of Allah and moreover they used the mimbar of Hazrat Muhammad <sup>(pbuh)</sup> to backbite us. Instead of explaining the verses of the Holy Quran to the members of the Jamaat, they delivered long speeches on this humble one and Zafrullah Domun saheb thus inciting the whole community including our youngsters to revolt against revelations coming from Allah.

Gradually Allah made me understand that a new Jamaat must be created and Allah revealed the name too: **JAMAAT AHMADIYYA AL MOUSLEMEEN**. I tell all of you frankly that the Revelations which I received, there should not have been any clash with Khilafat but unfortunately, like in the past when Allah sent His Chosen One, the clash came and the late fourth Khalifa rejected these revelations and labeled them as “so-called revelations” without even casting a glance over them and to pray to Allah for guidance.

Ref: Letter sent to the fourth Khalifa on 16 January 2001 explaining to him about the divine revelations received.

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16 January 2001

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1/3

To Hazrat Khalifatul Masih IV  
The London Mosque  
London

Respected Hazur,

Assalamo alaikum Warahmatullahe Wabarakaatohu

We refer to Tabshir's fax dated 8<sup>th</sup> January 2001 addressed to Mr Amine Jowahir, Amir Jamaat Mauritius .

We have no objection whatsoever to apologize for any of our misdeeds. However, in a spirit of fairness and justice please be kind enough to specify our misdeeds so that when we make *istighfaar* we may remember them and make a serious attempt not to commit them again incha Allah .

Up till now we have not received any correspondence whatsoever where our misdeeds have been spelled out although we have already been sentenced with expulsion from the jamaat.

So many times in his Khutbahs Hazur has told us not to take one sided view of any matter and in this particular case it is only the view of the Amir saheb that has been given consideration and we have not even been asked our view at all .

What procedures are we following when **Mr Gance Jahangeerkhan** who is so close to Hazur sends a **slanderous and spiteful letter full of false accusations** to be circulated among members of his family warning them about **the dangers of associating with us, calling me(ZD) a ringleader and reminding them that my(ZD) parents have been cursed by Hazrat Khalifatul Masih II and that now the present Khalifa also has wished us(Munir&I) "a fearful end"**. The circular letter was supposed to be personal but it was written on **Jamaat's letterhead** and it was widely circulated in Mauritius and it was also addressed to the Amir Jamaat . **Allah Knows better who are the real mischief makers In the Jamaat !**

We wonder if the Amir saheb who is so keen in following Hazur's instructions ask Hazur for permission before announcing our expulsion in all mosques on Tuesday 2<sup>nd</sup> January and then using **25 minutes of the khutbah Jummah of 5<sup>th</sup> January** in all our mosques to feast himself and the jamaat on the dead meat of two persons who were not given any opportunity to defend themselves .He used the **mimbar as a representative of the khalifa to BACKBITE ,to SLANDER and to use RUMOUR in order to depict us as two enemies** of the jamaat. Allah says in the Holy Quran :

**Woe to the backbiter , slanderer....**

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The Amir Saheb has said that we have said that we do not believe in Khilafat . We say that this is totally false. It is only the wrong, personal ,biased conclusion that the Amir Saheb took by misunderstanding a verse that was quoted.

We had never spoken about any new jamaat at all; we wonder why is there such an emphasis that we should go away and form a new jamaat . If there is a misunderstanding between us we think that we can solve it in a brotherly way. There is no need to show such animosity and such verbal violence.

**We commit our affairs in the HANDS of ALLAH !**

*Allah is Sufficient for us .- He is ne'mal Mawla Wa ne'man Nasir .He is Khayroun Hafezo wa ar hamour rahemeen .*

*Hasbonallahu wa ne'mal wakil*

To end we are sending three of what Tabshir calls " So called inspirations".

### LOVE FOR ALL HATRED FOR NONE

Mere talk of peace will avail you naught  
Mere talk of god and religion will not take you far  
Bring out all the latent powers of your being  
And reveal the full magnificence of your immortal self  
Be surcharged with peace and joy  
And scatter them wherever you are, wherever you go.  
Be a blazing fire of truth, be a beauteous blossom of love  
And a soothing balm of peace with your spiritual light.  
Dispel the darkness of ignorance,  
Dissolve the clouds of discord and war.  
And spread goodwill, peace and harmony among the people.  
Never seek any help, charity or favours from anybody except God  
Never go to the courts of kings,  
But never refuse to bless and help the needy and the poor,  
The widow and the orphan if they come to your door.  
This is your mission - TO SERVE THE PEOPLE.

\*\*\*\*\*

Our Lord keep our hearts constantly obeying Thy commands  
Our Lord fill our hearts with Thy knowledge  
Night or day make us wholly engaged in your service  
Gather us in the company of the righteous, those who served you before us.  
Grant us sustenance like they received  
And be unto us as Thou were unto them.

Ameen

\*\*\*\*\*

Ya Rabbana laka wajahto wajhi  
Faqbil élayya be wajhekal kareem  
Wastaqbilni be ma'rdi afwaéka wa karaaméka  
Wa anta zahekoun élayya wa radin anni

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**The Translation as received in French is as follows:**

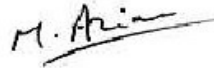
**Seigneur C'est à Toi que je tourne mon visage  
Viens donc vers moi par Ta Noble Face  
Et accueilles par Ton pur pardon et Ta Générosité  
Content et satisfait de moi.**

**We hope this letter may clarify the prevailing misunderstanding and that we may remain true and faithful members of the Nizaamé Jamaat.**

Wassalaam



Zafrullah Domun



Munir Azim

P.S We are sending a copy of this letter to the Amir Saheb with a strict request that its contents are not to be made public. We are well aware that recently a confidential letter has been shown to at least one member who had nothing to do with the administration of the jamaat.

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It is very sad, that the late Khalifa did not listen to me (that is, concerning my revelations). He listened to one side only. He stated in a letter that:

- Two are thrown out; millions of new converts will adhere to the Jamaat...
- Let them go and form their Jamaat...
- Like I mentioned earlier, he qualified Zafrullah Domun saheb as “stupid” because he has believed in “the so-called revelations of Munir Ahmad Azim”.
- He cursed us with a “fearful destiny”. Allah is my witness, when he issued this letter, I saw in a vision that a Hand from the Unseen has got hold of this letter and has made a ball of it and thrown it in the dustbin. I heard a voice in this vision (and I understood it to be the voice of Allah) telling me: “*This is a Mubahila!*” and thus the threats he issued will be rendered nil, that is, no harm will befall this humble one.

Thus, considering the plots of the evil-doers at the head of the administration of the community, the Ahmadiyya Community has not seized the opportunity of this Divine blessing.

At that time, I had not yet declared myself as the Messiah or Mujaddid or Reformer of this era (these declarations are only divinely addressed to me in the given time). Now after nine years of hardships, I can declare openly that Allah has given me the title of Amir’ul Mumineen (Chief of the believers), Muhyi-ud-Din (Reviver of Faith) and Khalifatullah (Caliph of Allah) among other titles. At the time of the “**JAMAAT AHMADIYYA AL MOUSLEMEEN**” Allah already shown me to which level of honour He will raise me in the future but the time was not appropriate; Allah’s instructions to stand up and proclaim such titles which they pointed out did not yet come.

In my proclamation as the Muhyi-ud-Din of this era on 6th December 2003 (during Jamaat Ahmadiyya Al Mouslemeen’s time) I said:

*“I want neither pelf nor power. I have been commissioned by Allah as a Warner unto mankind, to deliver His Message to you. Should you accept it, you shall have felicity in this life as well as in the life to come. Should you reject the word of Allah, surely Allah will decide between you and me. As from today, I take Allah as my witness that I am the Muhyi-ud-Din of this era.”*

I tried to my level best as a humble messenger of Allah to dispel the misunderstandings of those who know very little about the creation of Jamaat Ahmadiyya Al Mouslemeen (name revealed to me in December 2002) and the subsequent creation of Jamaat Ul Sahih Al Islam, whose knowledge of both Jamaat, in fact, depends on what they hear from their

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antagonists, but who are still eager to know the truth about the Jamaats which Allah raised me with, without having to undertake any elaborate study of their own.

The existence of the Jamaat Ahmadiyya Al Mouslemeen was due to the fact that Allah had raised in this century this humble one, a Messenger who comes from Him, Allah (Exalted is He). The Jamaat Ahmadiyya Al Mouslemeen was a name that Allah has chosen to protect under for His Dome His Muhyi-ud-Din and his faithful followers. For nearly 3 to 4 years, this humble one led the Jamaat Ahmadiyya Al Mouslemeen as Messenger of Allah and the spiritual leader of the Jamaat as a fully registered body at the Registrar of Associations, but gradually within the Jamaat Ahmadiyya Al Mouslemeen, was born a silent revolt, on the part of some members against the instructions and revelations that I received from Allah. Plots were made, and slowly but surely, due to their differences of opinions concerning the Divine Manifestation about who should really have the upper-hand in the Jamaat, the majority of the members of the then Jamaat Ahmadiyya Al Mouslemeen decided to rebel against the instructions of Allah and this new splitted group in the Jamaat broke their oath of allegiance they took on this humble one's hand:

- 1. On 19<sup>th</sup> April 2003 (the day itself the fourth Caliph of the Ahmadiyya Muslim Association died)

In the original declaration of Mr. Zafrullah Domun dated 23 November 2005, and which was then posted on the Jamaat's website, he stated: **"When Hazrat Mirza Tahir Ahmad died on 19<sup>th</sup> April 2003, we took the pledge (bait) at the hand of the newly appointed Hazrat Amirul Mo'meneen Munir Ahmad Azim. Allah gave him the title 'Amirul Mo'meneen' in January of that year and allowed him to use the word 'Hazrat' before his title."**

- 2. On the 6<sup>th</sup> (night) and 7<sup>th</sup> (day) December 2003 respectively. Three memorable dates in the history of the origin of the Jamaat Ahmadiyya Al Mouslemeen.

After having informed me of the change of heart of the majority of the members of the Jamaat Ahmadiyya Al Mouslemeen (including Mr. Zafrullah Domun due to his family feelings) in the year 2007, Allah gave me instructions now to observe them, their behaviour towards this humble self. Each one of them had taken his own stand, demanding in an autocratic way, "inviting" this humble self to a special meeting with them so that they may question me on several matters including revelations received from the Unseen. When I received their official and also unofficial appeal, I turned in prayer to Allah to guide me further in this matter, but Allah did not give me the instructions to attend such a meeting. Several times revelations came down upon me



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qualifying these people as hypocrites (save a few of the members who have sincere faith in Allah and this humble one).

Those who were by my side, close to me witnessed these revelations. Thus, a silent Jihad started for us. Nevertheless, as a gatherer and not a divider, I wrote a letter to them after they wrote an official letter that they ceased to believe in me as their spiritual leader and a divine recipient of revelations. Their trust and faith in me have zeroed in such a way that they as from that day (31 July 2007) their obedience according to them is to Mr. Zafrullah Domun who himself was bound to this humble self in *Bai'at* (oath of allegiance) at my hands.

The situation slowly but surely deteriorated till finally the Managing Committee sent an official letter to request that I send them all the assets of the Jamaat which was in my possession. They only considered the Envoy of Allah, the one on whose hands they took *Bai'at* as a mere member of the Jamaat Ahmadiyya Al Mouslemeen and said so in one of their letter.

Later on, as the Envoy of Allah and the fact that the Jamaat Ahmadiyya Al Mouslemeen was revealed to this humble one, I continued with my Dawa work regardless of the problems within the Jamaat. I even held a Convention where distinguished guests of other religions were presents (and their religious dignities) and this event was published in the local "L'Express" Newspaper (appeared on 12 November 2007). In the email, my name and titles were mentioned, but at no time I precised that I was the president of the Jamaat Ahmadiyya Al Mouslemeen. But upon print, an error occurred and I was labeled as the president of the Jamaat which infuriated Mr. Zafrullah Domun and offended the members of his group. In their fury, they menace me with legal actions against me if I ever use the name of the Jamaat again, but nevertheless, less than 48 hours, they then sent this humble one a legal letter warning me to stop using the name of the Jamaat Ahmadiyya Al Mouslemeen which is **theirs** and not mine to use as from that day and if ever I use the name of the Jamaat Ahmadiyya Al Mouslemeen (named revealed upon this humble one) they would go further into their legal pursuits against me "at my own costs"! What a joke! A divinely created Jamaat being hijacked by a group of people who think high of them, thinking they can outdo the Envoy of Allah, the Chosen beloved messenger of Allah of this era.

The Attorney hired by the group of Mr. Zafrullah Domun stated in his official letter dated 03 December 2007:

*"My services have been retained by Jamaat Ahmadiyya Al Mouslemeen of Avenue Bengali 3 Les Guibies, Pailles.*

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*I am instructed to inform you that you have no right to pass yourself as a representative of the Jamaat Ahmadiyya Al Mouslemeen, and it is illegal and unlawful to persist in so doing, in spite of a request from the Jamaat to refrain from doing so.*

*Should you persist the Jamaat will have no alternative than to initiate legal action to restrain your unlawful acts and doings, at your own costs.”* The attorney in question then signed his name and put on his seal.

Thus this revelation of Allah came true in this sense: **“Even if the world leaves you tomorrow, but Allah is with you, ALL is with you, but if the world is with you, and Allah is not with you, nothing is with you.”**

Allah has remained with this humble one all through and through. He knows the depth of my heart and my sincerity in His work. Allah’s instructions come before all humans’ decisions and wills! No man in the power of man can change that!

## THE CREATION OF JAMAAT UL SAHIH AL ISLAM

When I and those disciples close and sincere to me saw this situation, we took patience and turn in prayer to Allah. After lots of prayers, finally one day (December 2007) Allah revealed me the name of Jamaat Ul Sahih Al Islam and thus it was again under divine instruction that this new Jamaat: **JAMAAT UL SAHIH AL ISLAM** was founded in the year 2008, 10<sup>th</sup> March (1<sup>st</sup> Rabi-ul-Awwal of the year 1429 Hijri).

I wish to draw the attention of all brothers and sisters that **“JAMAAT UL SAHIH AL ISLAM”** is not a new religion. It is only another name for **ISLAM**.

Thus, **Jamaat Ul Sahih Al Islam’s** creation is the true Jamaat Ahmadiyya Al Mouslemeen and its purpose is that of the initial objectives of the Jamaat. When the Jamaat Ahmadiyya Al Mouslemeen ceased to serve its usefulness, it was then that Allah confided in me and dried up my tears and chose another Jamaat to further my mission as His Messenger. He told me:

***“O My Muhyi-ud-Din, plots at night have been made to backbite you My Prophet. Do not worry. I will never abandon you and those sincere to you. When you strike, I strike with your hands, but patience is better. You shall see their result. I shall make you victorious over them. Jamaat Ul Sahih Al Islam will accomplish what Jamaat Ahmadiyya Al Mouslemeen has not been able to accomplish. Allah’s hand is upon***

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*your hand. Those who believe sincerely in you shall prosper, but as for the hypocrites, it is they the losers..."*

This is not something new that whenever a messenger comes from God, his own people revolts against him and the instructions of God. Such was the case in the history of Moses. The Holy Quran explained this in these terms: *"And We certainly gave Moses the Book, but differences were created therein; and had it not been a word already gone forth from thy Lord, surely the matter would have been decided between them long before; and now these people are in disquieting doubt concerning it."* (Ch.11 Hud V.111)

Allah wants that this Jamaat at the hands of this humble one to reach the height of purity, the pristine purity of early Islam; its Kalima to be the Kalima of Islam, the Kalima taught by the Holy Prophet Muhammad (pbuh): *"There is no God but Allah, and Muhammad (pbuh) is His Prophet"*. **Jamaat Ul Sahih Al Islam** holds only to this. We are ordained to believe in One God, who created the universe, who has no equal, whose powers are infinite, who sustains us all, who is Gracious in His gifts and liberal in His possession of all the Beautiful Names attributed to Him in the Holy Quran and free from all defects disavowed by the Quran on His behalf.

So the **Jamaat Ul Sahih Al Islam** is to believe in Muhammad bin Abdullah bin Abdul Muttalib, the Quraishite, the Meccan (on whom be peace and the blessings of God) as the Prophet, Messenger and Bearer of the last Law which God gave to man. Muhammad (pbuh) is the Prophet for all human beings, Arabs or others, white, black, or brown. He is the Prophet of all nations and all peoples. He became a Prophet as soon as he received the command from God. He will remain a Prophet so long as there are human beings alive on the face of this earth. His is the only teaching for human beings to follow. No man, therefore, who receives his message, and having received the message, understands it but does not believe in it, can escape the punishment of God. All those who have heard of him, of these claims, are now under obligation to believe in him. Without believing in him, they cannot hope for salvation. The purity and virtue to which human beings aspire can be attained only by following in his footsteps.

I now wish to turn to those who have made some study of our beliefs, and feel sure that **Jamaat Ul Sahih Al Islam** believes in the oneness of God, the message of the Holy Prophet Muhammad (pssl), the Quran, the Hadith, the Promised Messiah and his teachings and all the ordinances of Islam relating to institutional and other prayers, the fasts, the Hajj, and the Day of Judgement with all that it entails. The question they seem to ask is: Why has **Jamaat Ul Sahih Al Islam** who is like other Muslims in every respect, nevertheless organised themselves into a new Jamaat? The beliefs and actions of **Jamaat Ul Sahih Al Islam**: It is the making of a new Jamaat. If **Jamaat Ul Sahih Al Islam** does not

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differ from ordinary Ahmadis in any important religious duty, why have they constituted themselves into a separate party? If there is no serious difference, why insist on separate existence?

This is an important question which must be set to themselves and can be answered in different ways. We may deal with it superficially, pointing to the advantages which accrue to Islam and Ahmadiyyat through a separate organisation such as **Jamaat Ul Sahih Al Islam** is. On the other hand, we may deal with it more profoundly, starting with the purpose of God in sending religious teachers and raising religious communities. To deal with the question in a superficial manner, I would say that a Jamaat is not made by numbers. Individuals, large or small in number, do not become a Jamaat until they are united by some purpose, and until they have resolved to work together for that purpose in accordance with some plan or programme.

When we have a body of individuals united in some purpose, then however small their number, we have a Jamaat. Individuals not united in purpose and not bound together by any plan of action, may be called a herd, a crowd, a people, but not a Jamaat. On the day on which the Holy Prophet (pssl) announced his claim to prophethood, only four believers collected around him. He himself was the fifth. They were only five, but the five constituted a Jamaat. Do you agree?

The rest of Mecca with a population of 8000 to 10000 souls was not a Jamaat nor was the rest of Arabia. The rest of Arabia was not united by any purpose. If it had a purpose, it had no programme or plan for its achievement. The whole of Arabia had only a purpose: just to finish Muhammad (pbuh) and his followers as he had come to propagate the unicity of Allah and to make complete reform of the Arabs and humanity in general.

It is, therefore, necessary for us to see whether Muslims today have any purpose which binds them together, and which they are determined to pursue through concerted action. I agree that there is a great deal of mutual sympathy and goodwill among Muslims or Ahmadiyyat today. It would be a mistake, however, to exaggerate this. Mutual sympathy and goodwill is not an unfailing feature of Muslims or Ahmadiyyat all over the world. Some Muslims or Ahmadis have sympathy for some other Muslims or Ahmadis, but all Muslims or Ahmadis cannot be said to have sympathy for one another. Nor have we any means or machinery for the liquidation of difference among the majority of Muslims or Ahmadis. Differences and disagreements may arise even among members of a Jamaat. Communities founded by prophets can have disagreements and differences, and that in the lifetime of their founders.

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In the time of the Holy Prophet (pbuh), the Ansar and the Muhajirin disagreed on several occasions. Disagreements also arose between tribes and tribes. But these disagreements were taken to the Holy Prophet (pbuh) who judged between them and the disagreements were over. But attention must be drawn so that brothers and sisters alike know that once Allah's decisions is final, even the Holy Prophet (pbuh) had to abide to Allah's commands, especially concerning the hypocrites, where Allah mentions that even if he prays or not for these kinds of people, Allah will not forgive them.

The true conception of Jamaat in short, does not apply to Muslims or Ahmadis today. It does not apply to even to a section of Muslims. There are Muslim states, and the largest among them, Pakistan has been established recently by the grace of God. But Islam is not Pakistan nor Egypt, Syria, Iran, Afghanistan or Saudi Arabia. **ISLAM** is a symbol of unity, which embraces all Muslims. No such unity or organisation exists.

There is no unity in Ahmadiyya Community founded by Hazrat Mirza Ghulam Ahmad (as) in 1901. Now when I am saying that I receive Revelation from Allah, the Ahmadiyya Community first called the first man who believed in my Revelations "stupid", and they expelled both of us from the Nizam-é-Jamaat and called us mischief-makers. Is this Islam? Is this a symbol of unity? Without any valid reason they expelled Ahmadis from the Nizam-é-Jamaat and humiliating them with arrogance, without listening to them. Nevertheless, the Ahmadiyya Community seems to do nothing that would unite the Muslims of the world into a single Muslim Jamaat. Muslims states stand for different political policies and, therefore, remain separate. There is nothing to unite them into a single policy and a single world force, nothing to unite separate voices into a single powerful voice, the voice of Islam.

The Ahmadiyya Community is blessed with the Holy Quran, and the Sunnah of the Holy Prophet, Hazrat Muhammad (pbuh) and the teachings of the Promised Messiah who uncovered the beauty of the Holy Quran and the Hadiths. But what happened after only 100 years later, that is, in 2001 when this tree of Islam has borne its fruits – when Allah raised His humble servant from among them? They did not believe at all and they made fun of me. They behaved exactly like the Jews did with their Messengers.

Now as for the Jamaat Ahmadiyya Al Mouslemeen, a Jamaat raised by Allah in 2001 and registered officially on 8<sup>th</sup> May 2003, through His Humble Messenger of this era, they also were blessed where they witnessed revelations of Allah, but after 3-4 years, just like the Jews, the Children of Israel they have got too used to it, and thus they started to play and make fun of the revelations. They had doubts and analysed each word whether it came really from Allah or from the mind of this Humble Servant of Allah.

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So finally, they also stopped believing in the Messenger of Allah and the revelations of Allah received through this humble one and made all sorts of plans to outcast me from the Jamaat named by Allah.

When they manifested their doubts, jealousy and animosity, what Allah did with them? – He removed His Messenger from their midst and connected me and my disciples with other people in Mauritius and from countries of different race and colour to preach the Unicity of Allah.

We must remember that Islam is not a sectional policy, nor is it the name of any one state. Islam is not represented by the Muslims of Arabia, Pakistan etc...

What is true of Muslim organisations is true also of Muslim programmes or plans. There is no world organisation uniting Muslims into one community nor is there a general programme or plan, social, political or religious, which may be said to be the common objective of Muslims all over the world. God turns to it again and again in the Holy Books and reminds mankind of the mercy and grace which the coming of divine teachers embodies, and the recognition of which is an elementary duty of all human beings.

There is no doubt that God is High and Mighty and man, in comparison, is low and feeble. Yet it is true that man has been created for a high purpose. The heavens and the earth and whatever is in them have a purpose. Says the Holy Quran: *“And we have not made the heavens and the earth and what is between them in sport”* (44:39)

A purpose runs through all creation. That purpose is that man should become a true image of God, that human beings should reproduce on a human scale the attributes and virtues of God and that those among them, who learn to live godly lives, should show the way to others. From the earliest times, this has been the law of divine design.

The eternal law of God, however, is that every time mankind regresses into doubt and disbelief, God sends down a Messenger to save mankind from irretrievable degradation and to re-assert His sovereignty over men and the world. It was inevitable therefore, that a Messenger of God should appear in our time and address us in His name. This Messenger could have been anybody; but his coming was certain, for God has ever guided His creatures. It is inconceivable that when the followers of the Holy Prophet Muhammad (pbuh) lose the old faith and become corrupt in thought and deed, He should do nothing. The followers of the Holy Prophet (pbuh) were promised something more. They were to have guides from heaven in the beginning of every century, the Mujaddids or Restorers, who were to restore the faith of Islam at intervals of 100 years. They were to rise from

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time to time and meet the minor crises of Islam. The history of Islam records the names of these Mujaddids, or Restorers.

They appeared in accordance with the prophet's tradition which says:

*'Verily, God will raise for this people, at the head of every 100 years, one who will restore for them, their faith.'* (Abu Dawud, Vol. II Pg.241)

Whenever the followers of the Holy Prophet (pbuh) fall into evil, they will have someone to guide them out of it. This promise relates especially to our time. Ours is the time of the Dajjal (the antichrist) of the ascendancy of Christianity and of the apparent defeat of Islam and the enslavement of Muslims to the canons and the customs of other nations and other peoples. In our time was to appear a Restorer and Guide in complete likeness to the Holy Prophet Muhammad (pbuh). I have thus come from Allah as the Restorer appointed to inspire our age and resuscitates Islam in our time.

The first step which I (Muhyi-ud-Din Al-Khalifatullah) took to fulfill my mission is to remind Muslims and Ahmadis alike the important distinction between the shell and the kernel, between the externals of a faith and its substance and spirit. I insist on the importance of externals, but that the spirit is even more important. Without a genuine inwardness, true human advance is impossible. I found the **JAMAAT UL SAHIH AL ISLAM**, by the command of Allah, every entrant into which, while declaring his faith, had to declare, "I will hold my religion above all worldly considerations." Faith above World; therefore, became the slogan of **JAMAAT UL SAHIH AL ISLAM**. The message came in time. The disease, Muslims or Ahmadis suffered, was just this lack of faith. Worldly greatness had slipped out of their hands; still they craved only for things of the world. The advance of Islam meant, in their eyes, the advance of Muslim education, Muslim industry, Muslim commerce, Muslim politics, Muslims or Ahmadis gives preference to creatures more than the Creator.

These ideals are far from the ideals which the Holy Prophet (pbuh) had in view. The Holy Prophet (pbuh) was not interested in the promotion of a community which called itself Muslim. He would not have been happy if more and more persons called themselves Muslims. He was interested in real Muslims. A real Muslim, according to the Quran, has his face ever turned towards God (2:113). Such a Muslim lives for God. His own aims and ambitions, and whatever he cares for in the world are subordinated to the needs and requirements of religion. The main objective of **Jamaat Ul Sahih Al Islam** of uniting Muslims and giving them a common programme, nobody can describe this Jamaat as an innovation or as a separatist movement. It would be more correct to say that Muslims were without a Jamaat, but came to have one in **JAMAAT UL SAHIH AL ISLAM**.

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I invite all to consider this point, all those who ask why Ahmadis, who believe in the same prayer, the same Qibla, the same Quran and the same Prophet have yet constituted themselves into a separate Jamaat. I ask them, has not the time come to reunite Muslim into one Jamaat, to give them one programme? How long must we wait for this?

Now the institution of Khilafat can certainly unite all Muslims. But experience shows that when this institution becomes linked with an individual ruler or state, it excites the jealousy and opposition of other rulers or states. They scent trouble in any such move and do everything they can to defeat it.

If, however, a movement to unite Muslims is initiated by common Muslims and if such a movement is inspired by religious motives, it will excite no political or racial jealousies. It may excite sectarian rivalries. If such a movement excites political jealousies, it will have to confine itself to the state which chooses to favour it. Sectarian rivalries, however, will not prevent such a movement from spreading to other countries.

**JAMAAT UL SAHIH AL ISLAM** has nothing to do with politics. **Jamaat Ul Sahih Al Islam** has only one thing in view that is to improve the religious life and faith of Muslims, to unite them so as to enable them to put up a united moral and spiritual front against the enemies of Islam. With this intent and this objective **JAMAAT UL SAHIH AL ISLAM**, declare that if members of the Jamaat did not achieve the results which the teachings of the Quran were meant to achieve, He (God) would not regard them as true believers. Such believer will have missed the kernel for the shell, while God values the kernel, not the shell. So in other religious practices **Jamaat Ul Sahih Al Islam** urge the importance of the spirit rather than the form. The injunctions of Islam were rooted in wisdom, not one, which was not pregnant with meaning. God was to be seen not with the physical eye, but with a pure heart. Contact with Him was attained not through physical means but through love and devotion. Religion seeks no rule over the five pillars (senses) or over the external actions of man. If it propounds rules for the five senses or for external actions, it is in order to influence the feelings, thoughts and motives of man; to sharpen his intellect and purify the recesses of his heart.

It is in order that man may see God that he may come in close contact with Him and hear His voice. By pointing out these basic truths the **JAMAAT UL SAHIH AL ISLAM** open a new avenue for the advance of Islam. It is a small community which collected around Him, but it is a community which values religion more than the life of this world and prepares itself for manner of sacrifice for the advance of Islam and for the establishment of the spiritual dominion of the Holy Prophet (pbuh).



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The distinction is that Islam alone holds up the gift of revelation as God's enduring gift to man. Islam alone teaches that man can ever have direct access to God. The spiritual grace of the Holy Prophet (pbuh) has just this meaning. It does not mean that Muslims should keep advancing in education, industry or commerce. For, non-Muslims keep doing so no less. The spiritual grace of the Holy Prophet (pbuh) of Islam means that Muslims who follow the Holy Prophet (pbuh) can have direct access to God; that through this access man can see God with his mind, heart and soul and be at one with Him; that he can hear His sweet voice and show signs in evidence of his contract with Him. This is the gift which only the followers of the Prophet can receive and this is the gift which distinguishes Muslims from non-Muslims. This is the distinction of Islam which Muslims & Ahmadis had all but forgotten and to which **Jamaat Ul Sahih Al Islam** draws their attention.

A question of salvation, some seem to think that according to Ahmadiyya belief every non-Ahmadi is destined for hell. This misconception can only be the result either of ignorance or of prejudice bordering on hostility. We do not believe that Ahmadis are destined to go to heaven and all others to hell. According to our belief it is possible that an Ahmadi may go to hell and a person not an Ahmadi may go to heaven. The reward of heaven cannot be won through verbal professions but through good works, through duties well performed and obligations properly fulfilled in the belief of the unicity of God. On the other hand, nobody can go to hell unless his obligations for belief and action have been made quite clear to him. He may be a denier of the most important truths in the world, yet he cannot merit hell unless he has had the way to heaven and hell fully explained to him. Has not the Holy Prophet (pbuh) made clear that infants who die young, adults who live in far off hills or forests, old men who are past comprehension, and the insane who are incapable of understanding are not answerable before God?

On the Day of Judgement, when such persons are raised to life again they will have their prophet as witness for them for the deeds done on earth.

As long as there is man on earth, God will continue to send His prophets who shall deliver to all the Divine Message; that is, the revival of Islam and the Holy Quran. Such prophet in the footsteps of the Holy Prophet of Islam will invite them to distinguish truth from falsehood.

Thus, on the Day of Judgement, when the people shall have their prophets witnessing either in their favour or against them, then some of them after due deliberation will go to hell and those who choose truth after due deliberation will go to heaven. It is wrong, therefore to say that according to Ahmadiyya belief, those who have not entered the fold of Ahmadiyya are destined for hell. Our belief on the subject is quite clear. We believe that everyone who seeks to escape the obligation to comprehend and judge truth, everyone

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who deliberately avoids listening to any explanation or exposition, who leaves no doubt on the point and persists in denying a truth which God has sent down for the guidance of man, is answerable before God. But even such a person may be forgiven if God, in His judgement, wisdom and mercy chooses to do so. The mercy of God is administered by God, not by us. We are His servants. We cannot ask Him to give it to some and not to others. God is our Master, King, Creator, Judge, and Lord. If His wisdom and knowledge choose to forgive one who seems unforgivable to us, who are we to stop Him from doing so?

Brothers and Sisters, I am constrained to be brief. I cannot argue in detail. I cannot describe the message of **Jamaat Ul Sahih Al Islam** in all its bearings. I have tried to present only in outline the aims and motives of **Jamaat Ul Sahih Al Islam**. I request you, therefore, to ponder over the contents of this address and see for yourselves whether religious movements in the past have ever prospered through earthly means. Religious movements have ever succeeded through religious means. Their weapons are inner purity and self sacrifice. They attract others through precept and example. This has been the law from the time of Adam. It cannot be different now. Messages received from God have spread in the past through spiritual means, so will the message of Islam spread in our time through spiritual means. Therefore, for the sake of your souls, for the sake of coming generations, for the sake of your near and dear ones, and for the sake of your country, heed the message of God. Turn to it attentively and try to understand it, so that the gates of Divine grace may open for you sooner than they otherwise might and the pace of Islam become accelerated and not retarded. There is hard work to be done. It is for this that we await you; *Insha-Allah*.

The purpose of God works itself out through miracles and through concerted hard work. Therefore come and join us and share the burden we must carry together for the progress and propagation of **ISLAM**. The path we invite you to, is not easy. It needs sacrifice, self-denial and the ability to endure unjust accusations. But only they live in the way of God, those who are willing to suffer and die. Only they find God those who are ready to die for Him. Islam cannot live again unless Muslims are willing to die for it. Take courage, therefore and hold the bitter cup to your lips. Let us make ready to die, so that **ISLAM** may live and the religion of the Prophet (pbuh) may become fresh and green again. If we are willing to die here, we can have everlasting life hereafter. *Ameen*

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- (pbuh) – Peace and Blessings of God be upon him
- (as) – Peace be upon him

01 January 2010

*From  
the Desk of...*

**Hazrat Amir'oul Momeneen Muhyiuddin Munir Ahmad Azim**

