

Jama'at Ahmadiyya Islah Pasand

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ (التوبة-119)

O ye who believe! Fear Allah and be with the (Jama'at of) truthful.

Why a separate identity, necessity and registration of “Jama'at Ahmadiyya Islah Pasand” despite of being attached with the Jama'at Ahmadiyya?

A little exposition before answering this question

Founder of Jama'at Hadhrat Mirza Ghulam Ahmad Qadiyani came on its time precisely in accordance with the prophecies of founder of Islam honorable Hadhrat ﷺ. The unique objective of his apostleship was the service to Islam. To shape Allah's chosen religion (Islam) in accordance with its essence. And this mission was exceptionally possible in the light of the sacred words of that Rightful being Holy Quran Furqan Hameed and with the help of Its eternal teaching. So He accomplished this mission very beautifully. While raising, sitting, walking, sleeping (and) rousing he dedicated every single moment of his sought existence till the last breath of life for the attainment of objective or for the accomplishment of his divine mission. And for this mission i.e. the regeneration of Islam, the resources he used were writing, speech and compilation etc. that is instead of jihad with sword, jihad with pen. And the Jama'at he prepared or people, who joined his convoy or circle of bai'at at that time, were all those people who become heap facing his claim and evidence against their patrimonial beliefs. The severity of time and circumstances also prepared them to obey instead of unjustified resistance and opposition. These people who came in his obedience were those sorted and selected people whom at that time he given the title of “**virtuous nature**” (rather also to those coming after him). During his life time the number of those caravan riders or those virtuous nature people progressively had been reached three hundred thousand from one. We indeed accept all these realities. As if fundamentally we do not have any difference in beliefs with Jama'at Ahmadiyya or founder of Jama'at. We were Ahmadi, are and insha-Allah will remain Ahmadi. Those who judge us as “Kafir” (disbeliever), declared “Mardud-e-haram” (outcast sanctuary) and those who exclude us from “real Islam” due to difference in opinion, come under this judgment of honorable Hadhrat that if any one called a Muslim kafir (disbeliever) he himself become kafir (disbeliever)... We are from Jama'at Ahmadiyya 3rd, 4th and 5th generation, i.e. are the continuity of those people's generation who were called virtuous nature. **But Alas! Today, yes today! What is the general condition of Jama'at (Ahmadiyya) and people of Jama'at? What are our reflective, scientific and practical behaviors? Where are we standing?** After passing of long period of hundred years, there is no need to find the answer of these and similar other questions. That our story is scattered every where in the “Garden” this is why by leaving

its details here and (briefly) returns to those causes that become the consent or provide consent for the establishment of “Jama’at Ahmadiyya Islah Pasand”.

(1) Honorable Hadhur^{ur} says that at the end or beginning of every century, some one will come for the reformation of faith. Founder of Jama’at Hadhrat Mahdi & Massih Maud^{ud} again and again not only affirm this series of mujaddidin (khulafa) rather himself by putting a foundation of his claim on this hadith (قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّا اللَّهُ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُهَا دِينَهَا) that is Allah the Most High at the head of every century, for this ummat, will send a person who will refresh faith for it - Mishkat sharif volume 1, with reference to Sanun Abu Dawud volume 2 kitab Al-Milaham) presented it as his truthfulness and proof. Then in this background given the Ilhami news of a being (Zaki Ghulam) coming after him. ...

(2) After Hadhrat Bani-e-Jama’at, except khalifa the first, “khulafa” who were taking oath of allegiance on his name (who in fact were the idols appointed by the chosen “khilafat committee” or (election commission) and chosen people of “electoral college” and who today are sitting as being God), to prove their khilafat or authority rightful till Qiyamat, their very first attach was indeed on above mentioned hadith and along with they given an open message to the people of Jama’at that

اپنے بے خواب کواڑوں کو متفل کرلو - اب یہاں کوئی نہیں کوئی نہیں آئے گا

(Shut your sleepless shutters – Now here no one, no one will come)

(3) With the view to make their, this “understanding” everlasting, also established such a system in Jama’at that from it, apparently status of “khilafat” was secured but Jama’at was captured by it. On the way of this self carved idea, the prophecy of 20th February 1886 (that was giving the news of someone coming) feared to be intervening - Was alarming - that it can spoil any time. So this possible “danger” was overcome in this way that before the time by nationalizing above mentioned Ilhami prophecy was taken in their possession. And system of Jama’at whose role was something else before 1944 was altogether changed after the claim of khalifa Sani. Khalifa Sani’s claim took priority in the “central idea” of it. And all rest due to suitability and sensitivity of its “subject” went in the background. ... As if, the very same was the thinking or “understanding” which open the door for corruption in Jama’at Ahmadiyya. It was put on a new way and towards a new and wrong direction.

بات تو سچ ہے مگر بات ہے رسوائی کی

(Yes, news is true but news is of ignominy)

Today in our Jama’at

(1) Islam is without spirit (2) Deprivation of Justice (3) Difference between word and deed (4) Restriction over expression of opinion and freedom of thought (5) Suffocation and mafia sort of environment (6) A puzzle of offices (7) Compulsion (8) Secrete surveillance (9) Fear and confusion (10) And is imprisonment indeed imprisonment etc. As if these are

those very elements that are the basis of the divine mission of promised Zaki Ghulam Massihuzaman (Musleh Maud) and became foundation of “Jama’at Ahmadiyya Islah Pasand”

وقت تھا وقت مسیحانہ کسی اور کا وقت میں نہ آتا تو کوئی اور ہی آیا ہوتا

(It was the time, the time of Messiah not any one else time,
If I do not come then indeed any one else would have come)

O people of Jama’at! **Now time is...**

☆ Refraining from infidelity ☆ Returning to real teaching of Islam ☆ Returning to real spirit of Islam ☆ Revival of Jama’at Ahmadiyya ☆ Practical demonstration of humanity ☆ Returning to realizm ☆ Expressing truthfulness ☆ Openly confession of mistakes ☆ Mutual love, brotherhood and harmony ☆ Making every effort to comfort ☆ Reformation of system ☆ Eradication of ill attitudes ☆ Forgiveness ☆ Conniving at faults ☆ To take off Ahmadi burden ☆ Liberation from slavery ☆ Setting free those held in repression

This time is of “Jama’at Ahmadiyya Islah Pasand”

Let us come, together, for the attainment of objective to strive in accordance with Allah and His last prophet and Rasool ﷺ criterion.

(1) With consideration and reflection (2) With mutual dialogue (3) With tolerance (4) With knowledge (5) With Pen

Allah be with all of us. And grant us utmost and pure ability to serve Islam. Grant us its dignity.

Humbly,

Abdul Ghaffar Janbah

Promised Zaki Ghulam Massihuzaman

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