

**FRIDAY SERMON OF IMAM ZAFRULLAH DOMUN**

**15 APRIL 2011**

After reciting the *Tashahhud*, the *Ta'uz* and the first chapter of *Al Fatiha* of the Holy Quran Imam Zafarullah Domun read the following verses of the Holy Quran in Arabic and gave their translation as follows:

And if thou judge, judge between them with justice. Surely, Allah loves those who are just (5:43)

O David, We have made thee a vicegerent in the earth; so judge between men with justice, and follow not vain desire, lest it should lead thee astray from the way of Allah.' Surely those who go astray from the way of Allah will have a severe punishment, because they forgot the Day of Reckoning. (38:27)

Since sometime now we have been talking about Justice in Islam with particular reference to how it was applied by the righteous and well guided caliphs. The reason why we have chosen to talk about this subject is to show the disparity that exists between the actual practice of the righteous caliphs and those of the present day caliphs within Jamaat Ahmadiyya which shouts on the top of all buildings that it is here to practice true Islam. We have contended in our sermons and writings that unfortunately mainstream Jamaat Ahmadiyya has miserably failed to show the world that it is here to portray Islamic Justice and to establish it. Unfortunately through the problems that Jamaat Ahmadiyya has had to confront within its own fold it has shown the world that it can bend the law to maintain itself but at the same time to murder justice contrary to what Allah has prescribed in the Holy Quran.

Of course the centerpiece of our evidence is the indulgence with which the caliph has dealt with the misdeeds of the Mauritian amir who once described himself as “a roaring lion in the defence of khilafat”. In fact to put it mildly we might say that divine khilafat does not need such “roaring lions” to defend itself against any kind of attack. Allah suffices. But the Mauritian amir thought and his close collaborators abetted him that Jamaat’s money was his private property and he could use it as he wished. His mind could not understand that as a defender of khilafat he should have shown some integrity and under no circumstance he should have violated the trust that was given to him. To him and those who have allowed him to perpetrate such a crime against all Ahmadis defending khilafat meant applying a social boycott against me and my friends because we have dared to dissociate ourselves with them. In addition we have dared to say that they do not represent the teachings of the Holy Quran, nor that of the Holy Prophet Mohammad<sup>saw</sup> nor that of his caliphs nor that of Hazrat Masih Maood<sup>as</sup> despite the fact that they have someone named as a caliph as their leader. We have dared to say to the whole world that Jamaat Ahmadiyya mainstream has drifted away from the right path and is astray. Consequently Allah has raised others to preserve the teachings that he gave his Promised Messiah.

Under the cloak of being a champion of khilafat by zealously applying the unislamic and inhuman social boycott approved by his caliph, the Mauritian amir hid his other anti-khilafat activities which he was

surreptitiously committing under the close supervision of the managing committee. When recently it was discovered that the Jamaat's cashier had committed a fraud involving about MUR 400,000 (\$13,000 approx), the poor guy was expelled from the Jamaat although his father came to reimburse the whole amount of money taken. In Jamaat Ahmadiyya in Mauritius everybody knows quite well what the amir has done wrong. His case has warranted the coming of a special investigator from London but no action has been taken against him. Yet you will hear the caliph speak about the lofty ideals of Justice presented by Islam that he thinks he is here to give to the world. In his small Ahmadiyya circle he has miserably failed to apply Islamic Justice and yet he lulls others into the illusion that he is here to give them Justice. What a gulf between deeds and words! And yet Allah has told the believers in no uncertain terms:

“O ye who believe! Why do you say what you do not do? Most hateful is it in the sight of Allah that you say what you do not do.”(61:3, 4)

In Islam everyone is equal before the law, even the caliph. There is no comparison between what the cashier has done and the misdeeds of the amir. In fact what the amir has done is far worse than what the cashier did. Yet the cashier was sanctioned with expulsion whereas the amir stays in place. This is what is known as applying a different set of laws depending upon your position in society.

We often quote a famous hadith where a woman from the tribe of Bani Makhzoom called Fatimah was found guilty of theft. She was brought to the Prophet to be judged according to Sharee'ah Law. The Quraysh tribe tried to intercede not to punish the woman and after deliberation, sent Usamah bin Zayd for intercession since he was very much a favourite of the Prophet. When he talked to the Prophet the Prophet became very angry and said to Osama: "Do you (attempt to) intercede in the matters of the limits prescribed by God?" Then he gathered the people and said to them: "The people before you who met their doom, discriminated between the elite and the common-folk in the dispensation of justice for crimes like theft. The high-placed were spared while the weaker elements of society were readily punished. By Allah! Had Fatimah the daughter of Muhammad committed this theft, then I would have amputated her hand for it also!"

This is the example of the Holy Prophet Mohammad<sup>saw</sup>. Yet the caliph ignores this clear-cut instruction and spares the amir of any sanction and maintains him in office to the dismay of a majority of Mauritian Ahmadis. By the way the caliph has acted he has shown a total disregard for Allah and his Prophet's instruction coupled with a total disregard for the Ahmadis who hoped that he is a just man and he would act justly. But they were disappointed. This is the pitiable state which members of the Jamaat Ahmadiyya in Mauritius have to accept and bear. Why is this so? It is because their present leaders lack a true knowledge of Islam and Ahmadiyyat and because they have rejected the leader that Allah chose for them. Previously we used to tell the Muslims that their pitiable situation was because they have rejected the Promised Messiah. These days members of Jamaat Ahmadiyya also are in the same position. They venerate the leaders of their own choosing and they reject what Allah has chosen for them. Consequently they have to drink the bitter pill that their leaders are giving them day in and day out.

It has been reported to me that people outside the Jamaat have started talking about the financial misdeeds that has rocked the Jamaat Ahmadiyya in Mauritius. Yet for the amir and the caliph it is business as usual.

Both the caliph and the amir, besides the members of the financial committee and the managing committee and even the members of the Majlis Shoora are guilty because of the state of affairs within the Jamaat at the moment. The caliph is guilty because he has shown himself to be incapable of applying Islamic Justice. The amir is guilty because he has betrayed the trust that was placed in him. The members of the Financial Committee are guilty because they have been negligent in their duties that were entrusted upon them. The members of the Majlis Amila are guilty because they do not know their religion and they go by what they hear and they are cowed into submission. The members of the Majlis Shoora also are guilty because of their apathy. They could have done something but they have preferred to bear the malodorous stench of this scandal rather than removing its cause.

For those who know Mauritian Jamaat's history they should most probably be aware that a more or less similar case happened some thirty years back. A member of the Amila had the guts to table a motion to say that the president was no longer trustworthy and he had to vacate his office. Such a situation created a lot of strife within the Jamaat but some people had the courage of their convictions and they did what they thought was right. Unfortunately these days there is a dearth of such men.

Sometime back, late last year I wrote two pamphlets to show that Jamaat Ahmadiyya misunderstood the concept of obedience to those in authority and how applying a social boycott against one's own brothers and sisters were against Islam. In fact it is the practice of the enemies of the Holy Prophet Mohammad<sup>saw</sup>. I circulated both pamphlets to about 300 Ahmadi households in Mauritius. I thought that maybe by now Ahmadis would have become wiser and they would have applied real Islamic teachings in their dealings with their brothers and sisters. But unfortunately the conditioning of the people is such that even they prefer to follow their caliph rather than Allah and His Prophet. What can we conclude from such a situation? Had the learned ones within the Jamaat who are responsible for the indoctrination of the members thought that what I had said was wrong they would have refuted my arguments. No, the molvi with the blessing of the members of the Amila circulated a letter to trap me. They wanted me to take an oath that if my revelations were true I should invite the curse of Allah upon me. This is how they try to deceive simple minded Ahmadis who look to them for guidance.

There is a big malaise within the Jamaat not only in Mauritius but elsewhere also. You just have to surf the net to know what are the evil practices of the Jamaat in other countries as well. I have proposed a way for the Jamaat to refute our claims once for all because they say that they are the true spiritual inheritors of the Promised Messiah. I have asked them to hold a discussion via YouTube in a civilized manner. Up till now, almost two months since I sent this invitation they have still not responded. They refuse this discussion because they know they will be defeated and the world will see their deceit. That is why they continue to hide themselves under their unislamic practices and they incite hatred in the society by excluding some kith and kin from social gathering.

Speaking about Justice and Hazrat Umar<sup>ra</sup>, it is also written that once he bought a horse from a bedouin, paid its price and rode off with it. However, after travelling a little distance, the Caliph noticed some kind of defect in the horse so he returned to the seller, requesting him to take it back since it was defective. The man refused, telling the Caliph that the horse was perfectly healthy when it was sold to him. `Umar told the man to choose a judge and the man suggested Shurayh bin Al-Haarith Al-Kindi whom `Umar accepted.

After the judge listened to the Bedouin's testimony, he turned to `Umar asking: "Was the horse normal and healthy when you bought it?" `Umar replied: "Yes, it was." Shurayh then said: "Then keep what you bought or return it as you took." `Umar looked at Shurayh in admiration saying: "Thus justice should be: ... distinguishing words and fair justice... I give you the position of Chief Justice of Kufa in Iraq."

This is another case where we see the wisdom of Hazrat Umar<sup>ra</sup> at work. Even against himself he accepts the wise judgment of a Muslim. But the present Ahmadiyya caliph, following Allah knows by what wisdom he maintains an amir who has violated the trust that was placed in him in his job. This shows that the present caliph is not made of the mettle of Hazrat Umar and that even by far he cannot follow in his footsteps. Why? Most probably because he lacks the necessary insight to see where he is going against the Book of Allah and the practice of his prophet. What Allah said to Hazrat Dawood<sup>as</sup> in the verse quoted above applies to all those who are placed in authority for all times to come. If you follow your vain desire you will stray from the Way of Allah. The Caliph would be well guided were he to read and apply Quranic principles to his everyday decision making! Re-read what I said in my previous sermons about how Hazrat Umar felt the weight of his responsibilities as caliph. These days matters involving Justice are treated in a very cavalier way as if there will be no day of reckoning. It is quite unfortunate that despite the rich spiritual heritage that Hazrat Mirza Ghulam Ahmad gave and promised his followers Jamaat Ahmadiyya mainstream finds itself in such awkward position around the world. Let us hope and pray for better days to come incha Allah.