

JAMAAT AHMADIYYA AL MUSLIMEEN

FRIDAY SERMON OF IMAM ZAFRULLAH DOMUN

24 JUNE 2011

After reciting the *Tashahhud*, the *Ta'uz* and the first chapter of *Al Fatiha* Imam Zafrullah Domun read the following verse from the Holy Quran:

Wa'dallahoul lazina aamanou minkoum wa amelous swalehaate la yastakhlefannahoum fil arze kamastakhlefannalazina min qablehim wa layomakkenan nalahoum dinahomoul lazirtaza lahoum wa layobaddelan nahoum mim ba'de khawfehim amna ya'bodounani wa laa youshrekounabi shay'a wa man kafara ba'da zaaleka fa oulaaeka homoul faaseqoune.
(24:56)

The translation of this verse is as follows:

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear: They will worship Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. [24:56]

Today we will slightly touch upon the subject of khilafat from the point of view of Hazrat Mirza Ghulam Ahmad^{as}. Last week in his sermon the Ahmadiyya Caliph spoke about the need for members of the Ahmadiyya Jamaat worldwide to strive to climb the ladder of spirituality. He wanted all the members to understand that just doing *bayat* is nothing. Each one has to make his own efforts to know Allah. It is for this purpose that Allah has taught us to pray several times everyday "Guide us to the right path". The caliph quoted some extracts from Hazrat Masih Maood's writings to illustrate his point. However as I have said it before Hazrat Masih Maood^{as} has taught us that all doors of spiritual excellence are still open today as they were yesterday and that is why Allah has taught us to read Sura Fatiha several times per day. None of the Favours of Allah are restricted to some privileged persons. All those who would strive will be fully rewarded by Allah the Generous because Allah says in the Holy Quran "And *as for* those who strive in Our path — We will surely guide them in Our ways. And verily Allah is with those who do good."(29:70)

Before I present any extract from Hazrat Masih Maood^{as}'s writings I would like to make it very clear that we do not have any grudge against any Ahmadi or anyone else for that matter. If we say we follow the Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad^{as}, it is incumbent upon us to follow all his teachings to the best of our abilities. He has taught us not to hate any one and so we do not hate. All Ahmadis are brothers and sisters. We should learn to appreciate our spiritual heritage and show some broadmindedness in our dealings with one another. Muslims were divided and Hazrat Masih Maood^{as} built a spiritual boat to bring them all together. Ahmadis were united and the caliphs let them splinter in groups because they think the majority is with them or that Allah is with them. No attempt has been made or is being made to bring about any type of reconciliation between splintering Ahmadiyya groups. The fact is that the leadership of the Ahmadiyya Jamaat feels so insecure that they deal harshly with any element that threatens their hold on power and on the minds of Ahmadis. They have shown themselves to be incapable of reconciling the differing views that have appeared within the Jamaat. They feel so proud of their knowledge that they have stopped learning. And above anything they know that they have a group of fanatics totally bereft of any type of spiritual knowledge but who would be always ready to do their bidding. Unfortunately it is through such persons that they have been able to maintain their unislamic practices in place up till now. But we all know that Allah is watching and He is in no hurry. He gives people time only to give them an opportunity to repent. But ignorant man and even more ignorant woman thinks that he or she is being given time because he or she is being appreciated. What has happened to the previous amir Jamaat of Mauritius should be a constant reminder to all Ahmadis here and elsewhere that Allah may take time but He never misses His target. Very often, I think about how often Allah said to me "*Inna batsha rabbeka la shadiid*" meaning "Surely the seizing of thy Lord is severe". Through the humiliation of this man there has been a humiliation of the whole system, of the ruling class within the Jamaat and even the caliph also. They were those who supported and helped him and they have been forced by a Superior Power to get rid of him. All those who have disobeyed Allah and obeyed the caliph and his Nizam will one day have to reply for their misdeeds vis à vis us to Allah. Our sin was not that we have been misusing Jamaat's money or other resources. Our sin was not that we were inveterate gamblers or drug addicts or womanizers or liars. Our sin in the eyes of the caliph and his amir was that we were saying that Allah was speaking with us. To them, this was a grievous sin for which all contacts should be broken with us so that we might suffer. They were unable to understand what we were saying and they took the shortest route to limit our influence and so they threw us out of the Jamaat. But unless all the members of Jamaat Ahmadiyya and the caliph repent for the wrong that they have been doing they will just be bereft of the most important spiritual blessings that was promised to the most sincere followers of Hazrat Masih Maood^{as}.

During the early days of the divine manifestation in Mauritius I saw in a dream that I was in our central Mosque in Mauritius, namely the Dar es Salaam Mosque in Rose Hill. The fourth caliph Mirza Tahir Ahmad also was in the mosque at that time. Whilst we were moving to go out of the mosque the caliph saw that one of the taps near the ablution area was open and water was flowing from it. There was a young man standing near the tap and his name was Mansha Elahi. The caliph asked him to close the tap. He refused and I woke up. We all know that water symbolizes revelation from Allah or his Words. Mansha Elahi means “the pleasure of Allah”. Since then I had understood clearly that the caliph would have wished that this water should not flow but his wish did not meet with the approval of Allah. I may have spoken about this dream before but I have quoted it from memory without consulting my notes. May be some words are missing. Allah knows best. So it is Allah who decides to whom He should give His words. It does not at all depend upon an earthly caliph even if he says he comes from Allah. The fact that Allah is not giving him His words should have been a cause of concern for him. In all humility he should turn to Allah and ask him what is going on. Then in the light of the answer that he might get he could then enlighten his followers. Caliphs should try the prescription that they prescribe to others. Many times we have heard that Hazrat Masih Maood^{as} has taught us to do *istikhara* in such and such way. May be it is time for the physician to heal himself by applying his own prescription.

Now we will read one or two extracts from the writings of Hazrat Masih Maood^{as}. He says:

If it is true that God, the Exalted, has sealed up all blessings and every kind of *Imamat* (spiritual leadership) and patronage and the ways leading to these are closed altogether, there can be no greater tragedy for the true seekers of God, the Supreme. They are, so to say, as good as dead though living and have nothing in their hands except barren tales, with no substance and truth in them. If the Shias believe this to be true then why do they supplicate in their five daily Prayers: Guide us along the straight path, the path of those on whom Thou hast bestowed Thy favours? For, this prayer plainly means: Lord, favour us with the way that offers approach to Thee which Thou didst grant to the Prophets, the leaders, the righteous and the martyrs. This verse manifestly proclaims that the way to the grant of *Imamat* (spiritual leadership) is ever open and thus should it be. This humble servant of God has sent out to different countries and towns twenty thousand posters to proclaim the proof of the existence of this way. If this blessing is absent then what excellence does Islam claim (Al-Hakam-March 10, 1902)?

In this extract Hazrat Masih Maood^{as} was speaking to counter the claims of the Shias that only their Imams received guidance or spiritual blessings from Allah. But this extract is still valid and can be applied to all those who more or less claim that they know where Allah should place His Message. The presence of this blessing proves the excellence of Islam over all other religions,

according to Hazrat Masih Maood^{as}. Yet the leadership of the present day Jamaat Ahmadiyya thinks it knows better by expelling all such persons from the Jamaat of Hazrat Masih Maood^{as}.

In another extract he says:

Allah, the Sublime, has in the Holy Quran directed us to supplicate: Guide us along the straight path, the path of those on whom Thou hast bestowed Thy favours. All commentators are agreed that the direction: the path of those on whom Thou hast bestowed Thy favours; aims at cultivating true resemblance with the Prophets which is the essence of obedience. God sent Prophets (peace be on them) to the world to create their replicas in the earth. If this was not the purpose, then Prophethood loses all meaning. Prophets are not sent to be worshipped. On the contrary, they appear so that people may pattern their lives according to their example and cultivate affinities with them and should identify themselves with them totally. Allah, the Exalted, says: "**Announce: If you love Allah, then follow me, Allah will then love you**"(3.32). God will not withhold any blessing from one whom He loves. Following, also means self-obliteration in obedience, which promotes one to the status of complete resemblance. This is accepted on all hands and will be denied only by one completely ignorant or one bereft of all faith (Ayyamus Solh, pp. 163-164).

So we understand from this extract that by saying our prayers with sincerity and by being fully conscious of the Presence of Allah, we may become the real inheritors of the prophets. What they were given could be given to us if Allah so wills. And who knows better than Allah the truth about the heart of a believer. It is not by being elected by a group of man that one becomes a spiritual caliph. One becomes a spiritual caliph when Allah confers that title upon one and ones behavior is not contrary to the Shariah and to the Sunna of the Holy Prophet Mohammad^{saw}. At best Ahmadiyya caliphs are the real administrators of the Jamaat. But it is wrong to say that forever they represent the type of spiritual blessings that was to be the lot of this Jamaat according to Hazrat Masih Maood^{as}.

In another extract Hazrat Masih says:

The Prophets are prototypes and live on through their likes. At the time of need, God, the Supreme, makes a servant of His the like of a Prophet and his spiritual reflection. He takes on the colour of his prototype and thus becomes a means of perpetuating his spiritual existence. It is for the purpose of continuing this reflexive representation, that God, the Most High, has taught His servants the prayer: Guide us along the straight path, the path of Thy servants whom Thou hast favoured. It is obvious that the Divine favour bestowed on the Prophets, for which we are directed to supplicate by means of this prayer, does not comprise silver and gold coins but is of the nature of light and bliss and love and certainty and extraordinary signs and heavenly support and approval and full and perfect discernment and revelation and Divine communion. God, the Supreme, directed the Muslims to supplicate for this favour, having determined to grant them this gift. This verse, therefore, clearly establishes that Allah has made the Muslims spiritual heirs of all the Prophets so that all Prophets may live on spiritually and the world may never be bereft

of them. He not only directed that this prayer should be made; in fact, He made a promise of its acceptance in the verse (29.70): Those who strive in Our path, them shall We guide along Our ways. It is obvious that the ways of God, the Sublime, are the same as were shown to the Prophets (*Shahadatul Quran*, p. 56).

So we can conclude that through the excellent prayer that Allah has taught the Muslims He has kept wide open the doors of unlimited spiritual progress but everyone will partake of these blessings according to the capacity given to him by Allah. So everyone has to strive in order to know his limits and partake to the full of what spiritual blessings Allah has reserved for oneself. So all members of Jamaat Ahmadiyya Al Mouslemeen should bear all this in mind and strive for spiritual progress despite all your worldly engagements. May Allah help us all to follow the path of His pleasure.