

FRIDAY SERMON OF IMAM ZAFRULLAH DOMUN

16 SEPTEMBER 2011

After reciting the *Tashahhud*, the *Ta'uz* and the first chapter of *Al Fatiha* Imam Zafrullah Domun said:

As members might be aware today the mainstream Jamaat Ahmadiyya in Mauritius will be holding their annual convention (*Jalsa Salana*). For this purpose Maulana Siddique Ahmad Munawar who has worked in Mauritius for more than 15 years has been invited to be the guest of honour. When Maulana saheb came to Mauritius for the first time in 1970/early 1971 I was only seventeen years old but we quickly became friends. During the course of the years our friendship matured and we had plenty of interesting conversations together. We learnt a lot from him and at times we also had very lively discussions about different topics. Through him I became more aware of Jamaat's literature and periodicals like *Alfazi*, *Al Furqan*, *Khalid* etc and eventually books. In fact he was the person who pronounced my *Nikah* ceremony in 1982.

To be brief what I want to say is that here we have a person who knows my brothers and me since a very long time. He knows quite well how far we have been attached to the teachings of Hazrat Ahmad^{as} and to the Holy Quran. Now that he knows what has been going on for the past ten years in Mauritius with all its consequences, maybe he might play a role in trying to reconcile old brothers. Had the Maulana not come to Mauritius his responsibility would have been quite different than what it would be now. Most probably the diehard Ahmadi nizamis will tell him not to meet me. But the Maulana has his own conscience and he will be the one who will have to answer for all his deeds when he meets Allah on the Day of Judgment. He was the one who initiated us into the meaning of the fear of Allah (*Taqwa*). May be the time to show how sincere and truthful he is to his own teachings has come. We will see whether the Maulana will seize the opportunity to have a conversation with me about all matters of differences that have cropped up or he will obey his superiors who think that they can control other people's conscience. It will be a rare occasion for the Maulana to show us how his fear of Allah towers above all fears and that in his life he obeys Allah above anyone else. If someone says that he comes from Allah it is the duty of a knowledgeable person to make enquiries of this matter and enlighten all those who look up to him as an authority figure. Maulana Siddique saheb is such an authority figure and he is quite well respected by many Mauritians not to say all of them. So his visit here is not to

entertain Mauritians with endless speeches but to help them to understand where lays their salvation. If today we are saying that mainstream Ahmadiyya Jamaat has drifted from its main teachings it is the duty of its scholars like Maulana Siddique Saheb to explain how it has not drifted from the right path and that it is staying the course. It is the task of learned men like Maulana Siddique saheb to explain to the people how to reconcile what the actual caliph says to what Hazrat Masih Maood^{as} has said about the coming of people from Allah. Mauritian Ahmadis are quite confused because they do not meet with knowledgeable people who can explain religion to them. They unfortunately have only bigoted hate mongers who spit their venoms whenever they open their mouth to speak. Ahmadiyya Missionaries of these days, at least those who are nowadays in Mauritius, have become like the Ulamas of which the Holy Prophet ^{saw} spoke about. Trouble (*Fitna*) starts from them and returns to them. They are the ones who are most keen to create and maintain disorder within the Jamaat displaying their ignorance of the Book of Allah and the Sunna of the Holy Prophet Mohammad^{saw}. Furthermore they know that they have some influence over the people's minds (because of the people's ignorance of the Holy Quran) and so they exert that influence to maintain their own status. When we look through the pages of History it becomes quite apparent that the Christian clergy did play such a role in the past and they are continuing to do so even these days. Their vision of their religion did not develop into the acceptance of what is true but in the adoption of what is not true and what was false. Anyhow I want the Maulana to know that our doors and mind are open to a dialogue for the search and understanding of Truth. If he still has this yearning and quest within himself he should come to my place for a friendly dialogue as we used to do in old times. I have done my duty and I hope he will do his.

Now we will speak about something else. My understanding of the Holy Quran and the teachings of Hazrat Masih Maood^{as} has led me to understand that the ultimate objective of our existence on earth is to serve Allah. This service to Allah consists of two parts as we have learnt. One is the duties that we owe to Allah and the other is the duties that we owe to His creatures. Our duties to Allah consist of our worshipping Him including Namaz Roza Hajj. Our duties towards the creatures are that we should not do them any harm neither through our hands nor our tongue and that we should do our utmost to help them spiritually and materially as best as we can. All these duties are important. But the one that is most important is how we improve our duties to Allah through a better understanding of who He is and in our progress in spirituality as we commonly call it. Hazrat Masih Maood^{as} has made it quite clear to us that the aim for the creation of his Jamaat was that Ahmadis should make progress in spirituality. Many extracts can be quoted from his writings to prove this. But we are not going into details at this moment.

Personally I have been trying to do my best to improve the way that I carried out my duties towards Allah. With the divine manifestation in March 2000 I understood that Allah wanted to

push me on the path to know Him in better ways. This manifestation came to help me to understand that there was more to be done and that I was not doing enough. As I have said previously we started receiving through revelation several unknown spiritual texts that we were not at all aware of. Some were in English and others were in French and other bits and pieces were in some other language as well. Eventually I came to know the book or websites from where some of these texts were written. By a special Grace of Allah we were being made aware of these pieces of writings.

Some days prior to the last Ramadan I was reading an academic book written by a professor from a Canadian university in which he was explaining about the development of Islamic law schools within Islam. I was really fascinated by what I read and it helped to plug many loopholes in my knowledge about this subject matter. It was my intention to devote some more time to this study. But Allah did not want me to lose too much time on these arid subjects. He wanted me to devote myself to the essentials. So during the early days of the last Ramadan I dreamt that I was sitting somewhere and someone from the mainstream Ahmadiyya Jamaat in Mauritius suddenly appeared and gave me a book which had no covers but which I recognized. It was written in French. It was “*Anthologie du Soufisme de Eva de Vitray Mayerovitch*” which we may translate as “*An Anthology of Sufism by Eva de Vitray Mayerovitch*”. This was one of the books on Sufism that we bought for the Jamaat when I was there. These days all those books are unavailable and out of print because the company that printed them is bankrupt. Anyhow these were unique books. So I kept thinking about my dream and I started rereading the book to see if I had to take into consideration something that I was again missing. *Al hamdo Lillah* there I saw some of the texts that we received and I understood that the book was important because it was giving us access to matters that we were not usually aware of. So I started rereading it. To someone who is interested in matters spiritual it is a fascinating read. The fact that the covers of the book were missing meant to me that I should not confine myself only to that book but that I should search the whole gamut of what is written on the matters discussed in that book. Anyhow I will talk about this again on another occasion.

Many ignorant persons within the mainstream Jamaat who are familiar only with satanic suggestions said that we were receiving satanic revelations. But I have translated one such text from French to English so that you might appreciate what we were being told. This is an extract from a Persian book known as “*Kitab al Ma’arif*” written by Sultan Valad who was the son of Maulana Jalal uddin Rumi (1207-1273). Sultan Valad carried out the work of his father and whatever he says in this book is from his father’s teachings. This extract is found in the book “*An Anthology of Sufism*” which I saw in my dream. He says:

“Since you have chosen the existence of Allah, forget your own existence. Since your objective is to see Allah renounce your personal objectives. Since you are a lover of Allah’s majesty abandon your own arrogance and be a humble lover, do not embarrass anyone. Be poor and oppressed and forgive. Leave tyranny, injustice to the carnal self, this good for nothing. Arrogance is a veil which keeps you away from Allah. In fact it is like Pharaoh who considered himself to be equal to and a partner of Allah. All professions, temptations and attachments of this world have as their origin the “I” and the “we”... When you let go the tree and the roots remain, new branches will grow again. In your quest you should not turn your back on nothing, whether it is knowledge or practice, kingship or governance, emirate or rank. Because, in this path O pilgrim! there are many veils whether of light or of darkness. You should rise above all like a true man. The means are pain, sincerity, love and desire. Pain should kill all pleasures and man should move forward at great strides. If the pregnant woman knows hundreds of sciences and knowledge about delivery she would not be helped and it is not through her knowledge that the child will come out of her. It is pain that will help her to reach her objective and not science and art. When pain creates powerful pushes the child arrives quickly. It was pain that brought Mary (peace be upon her) near the palm tree when she was about to deliver Jesus (peace be upon him) and she delivered him. Your body is like Mary. The carnal self (*nafs*) is like a woman and the intellect (*aql*) is like man. Your faith and knowledge (*marifa*) which comes from True Intelligence, that is your Jesus. If divine pain overwhelms and empowers you all the time, this will not leave you time to busy yourself with other things. Definitely then from your soul which is like Mary, Jesus who is the spirit of God will be borne. When you have understood this, do not tire yourself to acquire proficiency in Science and the arts. Increase your sincerity and your pain so that you might be submerged in Desire and Love. Detach yourself from everything that is not the Beloved and try to see Him so that you might rise above all the veils.....”

The text did not end there. This was the way that Allah wanted His Servants to rise above the pettiness of those who were in their surrounding and wanted to help them to sincerely take the path to know Him. You will notice that what has been said about Mary giving birth to Jesus is the same thing that Hazrat Masih Maood^{as} said. But it was too much for ignorant and bigoted mullahs to understand what he was trying to tell them. Yet he was not the first person to speak about this symbolism of Mary and Jesus for spiritual pilgrims. Ahmadi Muslims should have easily understood what we were talking about. But they turned out to be even worse than those who opposed Hazrat Masih Maood^{as}. There is no one with whom one can talk sense with. Anyone who has tried has been himself victimized. But the question is should an Ahmadi who understands remain silent because he forms part of a Nizam. Is it not his duty to explain to others

what Allah has made him understand even if this may cost him his expulsion from the Jamaat. What is more important and worthier: to remain silent or to speak out one's mind? Let us pray and hope that something good and positive might come from the sojourn of Maulana Siddique saheb in Mauritius incha Allah.