

FRIDAY SERMON OF IMAM ZAFRULLAH DOMUN

18 MAY 2012

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

In the Holy Quran there are many verses where Allah tells Muslims that they have to observe justice. Mainstream Jamaat Ahmadiyya claims through its caliph that they will be able to establish that justice throughout the world because they have a system of khilafat working. They dream that sooner or later they will be ruling the world and they will spread Justice where there is injustice nowadays. However we, members of Jamaat Ahmadiyya Al Mouslemeen have been claiming since a long time that mainstream Jamaat Ahmadiyya does not act with Justice and even tramples it under its feet and imposes upon its members to do the same although this is contrary to what Allah says in the Holy Quran. In addition they do not adhere to truth and they do not call people to truth. They use the truthfulness of Hazrat Masih Maood's message to impose their own hidebound, parochial and outdated views on their people.

Unfortunately within Jamaat Ahmadiyya most people do not have the courage of their convictions. This by itself shows that people have not yet developed the required degree of *Tauhid* in their hearts which make it easy for them to confront the world with their convictions but with an open mind. Most of the people rarely read the Holy Quran and they do not have access to the Books of Hazrat Masih Maood<sup>as</sup> and hence they do not know exactly what Hazrat Masih Maood<sup>as</sup> has really said. There are some who may be dubbed "intellectuals" but they are weak at heart. They refuse to discuss or to engage in conversation about their beliefs. They are afraid of the truth. They keep hashing that whatever the caliph does or says is the truth. However by Allah's Grace we have said and proved many times that this is not the case. Because of the ignorance of the people those at the head are able to control the Jamaat and impose their unislamic views on the people. In addition they behave in such a way that they tell others to do what they themselves do not practice. We all know that Allah has condemned such behavior in the Holy Quran when He says: "*Ya ayyohallazina amanou lema taqoulouna maa laa taf'alouna –Kabora maqtan indallahe an taqoulou maa laa taf'alouna*". We translate this

verse as“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). Hazrat Masih Maood<sup>as</sup> was not in the least interested in people who are just conformists. From his writings he expected all Ahmadi Muslims to be convinced of their beliefs and to be bold enough to discuss their beliefs with others.

During the reign of the previous amir it is well known that received instructions about marriage ceremonies could be tweaked to suit him and his relatives. In other words he was present where he told other Ahmadis that they should not be. The present Mauritian amir, after his speech in the Jalsa Salana last year made it clear that he would not tolerate that members maintain relationship with those who are officially boycotted. Consequently some member's evils which were kept hidden in the heart manifested themselves through their actions. They proved once more that they are not the people from whom one could expect proper Islamic behavior. The fact is that they have been so busy with the world that they never had the time to properly study and understand what Hazrat Masih Maood<sup>as</sup> expected from a member of his Jamaat. The ugliness of their character manifests itself more often than not. Furthermore recently I have learned that people who have been sanctioned by the mainstream Jamaat have attended marriage ceremonies of their close relatives and no sanctions or other punitive measures have been taken against them at all. This only shows how discriminatory the amir is in applying the unislamic rules that he has received from his caliph. For members of Jamaat Ahmadiyya al Mouslemeen they are relentless in applying their sanctions but for others they turn a blind eye. It shows that they are not just and they are not the type of people from whom we can expect that they will make justice prevail in the world.

As far as we are concerned we do not wish that we should be invited because we do not thirst for invitations. But we regret to see how the leadership of mainstream Jamaat Ahmadiyya has perverted the teachings of Hazrat Masih Maood<sup>as</sup> and how it exploits the ignorance of Ahmadis and maintains all of them in a state of servitude not to Allah but to the Nizam. If someone tries to learn about the history of Christianity he or she will see a parallel with what is going on within Jamaat Ahmadiyya. Christianity perverted the teachings of Hazrat Isa<sup>as</sup> about *tauhid* and invented the concept of Trinity and redemption of sins. Mainstream Jamaat Ahmadiyya has done the same and has invented its own idea of Khilafat and it allows itself to ignore Allah's teachings. It prides itself on spreading hate and discrimination within society whereas it should have been the standard bearer for the establishment of peace and love and harmony within society. Those who have a partial understanding of their religion become fanatics whereas those who develop a deeper understanding of religion are guided by Allah to deeper knowledge where all can be accommodated and thus true peace and justice prevails. Had Allah not guided us we

would have still been the diehard Ahmadi who would have still been vouching a blind obedience to the caliph even when we knew he was doing wrong. Fortunately today we can say whatever we think and there is no one among the mainstream Ahmadis who would dare to counter our arguments.

Hazrat Masih Maood<sup>as</sup> has told us that we should adhere to truth under all circumstances. In matters of belief what we think to be true might not be. That is why he has said that we should engage in polite conversation in order to uncover that truth. But mainstream Jamaat Ahmadiyya is not ready at all to question its own beliefs. We do not question in order to reject but rather to deepen our understanding. The straight path (*siratam moustaqeem*) is not a destination. It is the lifetime journey. That is why we keep asking this prayer as long as we live. Hence it is the duty of every Ahmadi Muslim worthy of that name to strive to deepen his understanding of Islam so that he might not fall in the trap as others have by thinking that their learned ones are quite sufficient to guide them. It is the duty of every Muslim that he should strive to learn more at whatever age. Most are not even interested to make the effort. Yet we see that people can learn at any age. Recently I read that a man from Australia who is 97 years old has just completed his 4<sup>th</sup> degree. He is a dentist by profession. After his retirement he completed a degree in law and masters in medical science. Some time back I read of a 100 years old man who had done a PhD. We Ahmadis should at least try to read Urdu and Arabic and English and deepen our understanding of our religion. At least this could be a quite worthwhile pursuit. Once understanding starts creeping in unislamic behavior will fade.

Anyhow my point is that because people are ignorant they fail to understand what is true from what is false. Furthermore their cognitive biases prevent them from proper understanding because they fail to see these biases. It is only when we can uncover our biases that we open the door to proper understanding. Fortunate is the person who is able to understand this. It is my hope and prayer that Allah helps everyone to understand this. This will foster understanding amongst people and help to eliminate hatred.

In the last part of this sermon I want to share with you some extracts from the writings of Hazrat Mirza Ghulam Ahmad<sup>as</sup> to emphasize the points that I have been discussing above. He says:

The best way of holding religious discussions is not to criticize a religion foolishly but to put forward one's objections respectfully on the basis of the accepted and authentic books and writings of that religion. There should be no mockery or derision or insult and all discussion should be conducted wisely. Nor should such objections be raised against a religion with regard to which the objector's own faith is open to criticism....Every research scholar can put forward objections pointing out the mistakes of doctrine of any sect in a

reasonable and respectful manner. An effort should be made that all objections should be of a scholarly nature so that people may benefit from them, and it should not create any disorder or provocation. [**Kitab-ul-Bariyyah, Ruhani Khaza'in, vol. 13, pp. 15-16**]

At another place he says:

“I consider molvis who are opposed to the acquisition of modern knowledge to be in error. They, in fact, do so to cover up their own errors and weakness. They have convinced themselves that research into modern sciences leads to error and alienates a person from Islam. They seem to hold that reason and science are totally inconsistent with Islam. As they have not the capacity to expose the weaknesses of philosophy, they seek to cover up their own shortcomings by propounding that it is not permissible to acquire modern education. Their souls tremble before philosophy and prostrate themselves before new research. They have not been bestowed the true philosophy which is born of Divine revelation and of which the Holy Qur'an is full to the brim. This philosophy is bestowed only upon those who prostrate themselves at the threshold of God Almighty with extreme humility and self-negation, whose minds and hearts exclude all putridity of pride and who, confessing their weaknesses, implore and affirm humbly that they are the true servants of the Divine. For the service of the faith and for upholding the Word of Allah, it is essential that you study the modern sciences, and study them diligently. I must, however, warn that it is within my experience that those who pursued this study one-sidedly and were so taken up by it that they had no opportunity of keeping company with anyone who loved God and remembered Him, and who did not themselves possess inner divine light, such people have generally stumbled and turned away from Islam. Instead of subordinating their learning to Islam, they embarked upon a vain effort to subordinate Islam to modern sciences and, in their own estimation, acquired the monopoly of religious and national service. Remember, however, that he alone is capable of performing religious service who is guided by heavenly light. [**Malfuzat, vol. 1, pp. 68-69**]

In the light of this quotation one can easily understand how important and urgent it is for the new missionaries of the Jamaat to know what is going on in the world and to try to understand it. But unfortunately from what we gather from information published by the mainstream Jamaat itself more needs to be done to make these missionaries more aware of the world.

Since in the learning of Arabic within the Jamaat there have been many loopholes let us hear what Hazrat Masih has to say about it. He says:

“I wish to admonish the members of my Jamaat that they should learn Arabic, for without it they cannot appreciate the Holy Qur’an. In order to understand the Qur’an, it is necessary and proper that they should make some effort to learn Arabic. In these days, many easy methods have become available for learning Arabic. It is the duty of every Muslim to study the Holy Qur’an. It does not therefore become a person to pay no attention to the learning of Arabic, while his whole life is devoted to the learning of English and other languages.”[**Malfuzat, vol. 1, p. 297**]

May Allah help all those who truly believe in Hazrat Mirza Ghulam Ahmad as to stick to his teachings and to do our best to spread the same in the world. Ameen!