

FRIDAY SERMON OF IMAM ZAFRULLAH DOMUN

25 JANUARY 2013

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

Today here in Mauritius most Muslims are celebrating the *Yaumun nabi* that is the day of the Prophet^{saw}. At a more or less central location on the island, more precisely in Phoenix, many Muslim men and women will gather and they will attend to the many speeches that would be delivered for the occasion and where many VIPS will be present. In the end there will be a collective lunch for all present. Some other Muslims will organize different functions to speak about the life and times of the Holy Prophet Mohammad^{saw}. Usually mainstream Ahmadiyya also will organize a function where some VIPs will be invited and speeches would be delivered about the different aspects of the life of the Holy prophet^{saw}. However the Ahmadis will entitle their celebration as “*Seeratun Nabi*” connoting that they are not celebrating any sort of birthday but rather they are just speaking to make the world know who the prophet^{saw} was and how we should be inspired by his example.

As far as members of Jamaat Ahmadiyya Al Mouslemeen are concerned we do not make any celebration at all. To us this day is an ordinary day and we treat it thus. But the Holy Prophet^{saw} is not to us an ordinary human being. Almost every day we think of him and we send *darood* on him and we strive to follow in his footsteps in order to win the pleasure of Allah. We are content with the teachings that we have received from Hazrat Ahmad^{as} about the Holy Prophet^{saw} and we try to spread these same teachings.

So I will continue today as well to give some extracts from the writings of Hazrat Ahmad as where he speaks about the Holy Prophet Mohammad^{saw}. These extracts belie the critics who say that Ahmadis and their founder do not know the grandeur of the Holy Prophet saw. I may agree that through their behavior some Ahmadis or even a majority of them do ignore the teachings of the Holy Prophet saw. But to say that Hazrat Ahmad^{as} was not aware of the grandeur of the Holy Prophet cannot be proved in any way because his writings speak volume on the love and esteem that he had for the Holy Prophet^{saw}. The books from which these extracts are taken are available on the net. But unfortunately very few people take the time to search the net for these materials. Maybe the brief time that they sit listening to the Friday sermon is a most apt moment when these words may have an effect on them provided, of course, that they do not sleep.

In one extract he says:

“The man who in his being and his attributes and his actions and through his spiritual and holy faculties set an example of perfection, in knowledge and action and in sincerity and steadfastness, and was called the perfect man was Muhammad [peace and blessings of Allah be on him].... The man who was most perfect as man and as Prophet, and came with full blessings, and who through a spiritual revival and resurrection manifested the first Judgement in the world and revived the dead world, that blessed Prophet, **the Seal of the Prophets, the leader of the righteous ones, the pride of the Prophets, was Muhammad, the chosen one** [peace and blessings of Allah be on him]. Our Lord, send down on that beloved Prophet that mercy and blessing that Thou hast not sent down on anyone since the beginning of the world. Had that grand Prophet not appeared in the world then we would have no proof of the truth of lesser Prophets like Jonah, Job, Jesus son of Mary, Malachi, John, Zechariah, etc. Though they were favourites and honoured and were beloved ones of Almighty God, they are under obligation to this Prophet that they were accepted in the world as true Prophets.

O Allah, send down Thy blessings on him and on his people and on his companions, all of them. Our last word is that all praise belongs to Allah, Lord of the worlds”.

[Itma m-ul-Hujjah, Ruha ni Khaza'in, Vol. 8, p. 308]

One should not fall into the trap of those who say that Hazrat Ahmad did not give due importance to the other prophets. In fact he means that the arrival of Mohammad^{saw} confirms their truthfulness.

At another place we read:

“Now under heaven there is only one Prophet^{saw} and only one Book. The Prophet is Muḥammad, the chosen one [peace and blessings of Allah be on him] who is higher and more exalted than all Prophets and is the most perfect of Messengers and is the *Khatam-ul-Anbiya*’, and the best of men by following whom we find God Almighty and all the veils of darkness are lifted and the signs of true salvation are witnessed in this very life. The Book is the Holy Qur’aṇ, which comprises true and perfect guidance and effectiveness, through which knowledge and understanding of the Divine are obtained and the heart is purified of human weaknesses; and being delivered from ignorance, heedlessness and doubts, a person arrives at the stage of complete certainty.”[**Bra hin-e-Ahmadiyya, Ruha ni Khaza'in, Vol. 1, pp. 557-558, sub-footnote 3**]

Now I will read you an extract in which Hazrat Ahmad as tells us, so to say, how through experience he has understood to a certain extent the truthfulness of prophethood. He says:

There have been millions of pure-natured people in the world and there will be more in future, but we have found the best of all of them and the highest man of God, whose name is Muhammad [peace and blessings of Allah be on him].

‘Allah and His angels send blessings on the Prophet. O ye who believe! You also should invoke blessings on him and salute him with the salutations of peace.’ Al-Ahzab, 33:57

We shall leave aside any mention of the holy ones from among those people whose circumstances have not been described in detail in the Holy Qur'an. We shall express our view only with regard to the Prophets who are mentioned in the Qur'an like Moses, David, Jesus and other Prophets [peace be on them]. We affirm it on oath, calling God to witness, that if the Holy Prophet [peace and blessings of Allah be on him] had not come into the world, and the Holy Qur'an had not been revealed, and we had not seen with our own eyes the blessings that we have witnessed, the truth of all past Prophets would have remained doubtful in our eyes. No reality can be gathered from mere stories, for it is quite possible that they may not be true and it is also possible that the miracles that are attributed to these Prophets might be exaggerations, for no sign of them is visible today. We cannot even ascertain for certain from the Books revealed in the past that God truly exists, or that He speaks to man. But through the advent of the Holy Prophet [peace and blessings of Allah be on him] all these stories became real. We now realize not merely as a statement, but as a matter of experience, what converse with the Divine means and how God's signs are manifested and how prayers are answered. All this we have discovered by following the Holy Prophet [peace and blessings of Allah be on him] and what other people relate as stories we have witnessed it all. We have attached ourselves to a Prophet who manifests God to us.

A poet has put it beautifully:

*Muhammad of Arabia, King of both the worlds;
Whose threshold is safeguarded by the Holy Spirit.
I cannot call him God, but I do say;
To recognize him is to recognize God.*

How shall we express our gratitude to God who bestowed upon us the good fortune to follow the Prophet who is a sun for the souls of the righteous as there is a sun for the bodies. He appeared in a time of darkness and illumined the world with his light. He was neither tired nor fatigued till he purified all parts of Arabia from associating partners with God. He is the proof of his own truth for his light is present in every age and true obedience to him purifies a person as the clear and transparent water of a river cleanses dirty linen. Who has come to us with a sincere heart and has not witnessed that light, and who has knocked honestly on

that door for whom it has not been opened? But the pity is that most people prefer the lower life and do not desire that higher light should enter into them. [Chashma-e-Ma'rifat, Ruhani Khaza'in, Vol. 23, pp. 301-303]

Hazrat Masih Mood^{as} has advised members of his Jamaat that we should all also strive in the path in which he strove. He gave Muhammad^{saw} a priority in his life, so should we do if we are his true followers. We cannot on the one hand say that we are the followers of Hazrat Ahmad^{as} and on the other hand act against the teachings that he has bequeathed us. The path of the Holy Prophet saw has never been easy. Whosoever wants to tread such a path should get ready to accept humiliation and a lot of suffering. If he will suffer through the tongues and the hands of the people of the world, at the same time that person will be honoured by Allah as Hazrat Ahmad was. Unfortunately a majority of Ahmadis and their leaders have yet to show their sincerity in their desire of treading the path taken by Hazrat Ahmad as which is in fact the one taken by the Holy Prophet^{saw} himself. These days Ahmadis are being told that obeying *Nizame khilafat* is the same as obeying the Holy Prophet^{saw} and Allah. Nothing can be further from the truth because the *Nizam* itself have drifted from the teachings of the Promised Messiah and they have instituted new teachings in order just to preserve their power. Hence it is most important and urgent for an Ahmadi that he should be aware of the true teachings of the Promised Messiah so that he might point out to those in power that what they are doing is wrong. They are misguided and they are misleading others. Unless and until such courageous voices are raised within the Jamaat the leadership will continue in their iniquities and they will increase in misguidance. The Holy Prophet^{saw} was the one who came to liberate man of all his chains. In his name no one should labour in slavery whether mental or physical. Man's master is Allah and no one else. We praise all those who have revolted against their leaders in Libya, Egypt, Tunisia, Yemen and also Syria because they could not bear these oppressions in the name of Islam. It is true that many have died and are dying but some have to die for others to live. An Islamic ideology cannot in anyway harm the people. It is here to show the true path and serve the people. This is what we have learned from the noble teachings of the greatest of prophets, Mohammad^{saw}. Wherever there are troubles; it is because the teachings of Islam are being ignored.

From another extract of Hazrat Ahmad^{as} we read:

“ *Rabbe zidni ilma* which means “O my Lord Grant me perfect knowledge of Your greatness,”. Your ways and Your attributes

At another place it is said: ‘So am I commanded, and I am the first of those who submit.’ 6:164

Reading these two verses together, we find that the Holy Prophet [peace and blessings of Allah be on him] became the *foremost of the Muslims* because he was the most learned in the knowledge of Divine understanding. For this reason, his Islam is the highest of all and he is the foremost of the Muslims. Another verse also indicates the vastness of his knowledge as is said: “And He taught you what you knew not. And His Grace upon you is great”(4:114)

This means that: God Almighty has taught you what you could not have learnt by yourself, and by His grace you are blessed more than anyone else. That is to say, the Holy Prophet surpassed everyone in his knowledge and understanding of the divine and God Almighty perfumed him with the fragrance of divine understanding more than anyone else. Thus, God has appointed knowledge and understanding as the principal means of obtaining a true concept of Islam. Though there are other means for obtaining such knowledge, like fasting, Prayer, supplication and carrying out all the Divine commandments, the number of which exceeds six hundred, yet the knowledge of the Greatness of God and of His Unity and of His attributes of Glory and Beauty is basic for everything. He who has a heedless heart and has no understanding of the Divine, cannot obtain the strength to observe the fast, perform Prayer, make supplication, or occupy himself with doing good. All righteous action is incited by understanding of the Divine and all the other means proceed from it and are its issue. The beginning of this understanding is the reflection of God's *Rahmaniyyat* and is not the result of any action or any prayer, but is a gift of pure grace. He guides whom He wills and He lets go astray whom He wills. This understanding is then fostered by righteous action and good faith, till it assumes the form of revelation and descending in the word of God, illumines the whole expanse of the bosom with the light which is called Islam.....”

By the Grace of Allah, as a follower of the Promised Messiah and of the Holy Prophet Allah has graced us also with what Hazrat Masih Maood^{as} is talking about. Unfortunately the present Ahmadiyya caliph cannot appreciate such teachings because it appears that despite all the talking he does not appear to be in this group of people who have truly imbibed the teachings of Islam to such an extent that they are honoured by Allah’s words.

