

JAMAAT AHMADIYYA AL MUSLIMEEN

FRIDAY SERMON
OF
IMAM ZAFRULLAH DOMUN

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

“Innallaha ya'morokoum an ta'ouddoul aamaanaati ila ahleha -Wa iza hakamtoum baynannaase an tahkomou bil adl- innallaha na'imma ya'ezokoum behi-innallaha kaana sami'am basira

Yaa ayyohallazina aamanou ati'oullaha wa atioul rasoula wa oulil amre minkoum- fa in tanaaza'toum fi shay'in fa rouddouho illallahi wal rasoule in kountoum tou'menouna billahi wal yawmil aakhere-zaaleka khayroune wa ahsanon ta'wila.”(4:59-60)

This year is election year for members of the Managing Committee in almost all mainstream Ahmadiyya Jamaats around the world. Even in Mauritius election will be held. From the above quoted verses we infer that when people have a choice in giving their trust to someone they should look for the person who is most apt to execute that trust. The translation of the first verse is:

“Verily, Allah commands you to make over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely excellent is that with which Allah admonishes you! Allah is All-Hearing, All-Seeing.”

The initial meaning of the first part of this verse concern the commandment of Allah to all those who have received something as a trust from someone else. Allah says that when such things (if it is a physical object) are required they should immediately be given to those to whom they belong. By extension this verse can also be applied to the exercise of authority which is considered a trust and which in fact it is. If we take that meaning then it would mean that such trust should be given to those who are worthy of it. In other words such persons should have the necessary capacity to exercise the trust that you are going to place in him or her. And in making your choice Allah tells you to be just. You should not allow your enmity towards or your hatred of someone to cloud your judgment and deny someone your trust. Whenever a trust is to be exercised for the benefit of the community one has to be just in one's choice. Next Allah says “And surely excellent is that with which Allah admonishes you!” . We understand through this verse that what Allah has commanded us to do in the foregoing sentences are excellent admonitions. Furthermore,

generally speaking whatever Allah has asked us to do in the Holy Quran are excellent advices and we should heed them. If we ignore them we would put our own selves into trouble and we would regret our own actions. "Allah is All-Hearing, All-Seeing." is a reminder that when we call upon Allah He hears us or that He hears whatever we say and He sees whatever we do although we might be aware of it or not. Hence we should be aware that since He is aware of all our actions and all our sayings, one day we will have to answer for them and hence we should tread cautiously.

In the next verse all those who have believed in the message of the Holy Prophet Mohammad (saw) are told that they should obey Allah and His Messenger and those who exercise authority over them. However if they disagree about something, that matter should be referred to Allah and His Prophet if they are true believers in Allah and the last day. In other words from the Holy Quran and the Sunnah of the Holy Prophet(saw) Muslims should have enough to solve their differences. At least this is what can be inferred from the verse. Allah says that referring these matters to Allah and His Prophet is best and the interpretation that one will get about the matters of dispute would be best. This verse is quite clear. But yet Muslims are divided and their divisions have never stopped growing since the demise of the Holy Prophet Mohammad (saw). And today when we look at the Muslim world, we see that nowhere people are living in peace. Everywhere there are problems. Almost everywhere a group of Muslim is fighting another one. This has been going on for centuries and the end is nowhere in sight.

Jamaat Ahmadiyya was created to try to solve all these differences. Unfortunately it has proved itself to be a group that cannot solve its own differences. The main group thinks that because it is in the majority it is right. In other words might is right and hence according to its newly adopted stupid teachings it can decide who will go to Paradise or hell. Almost all its adherents have been brainwashed to believe that once you are with the caliph you are safe and you will attain salvation. We are saying that there is nothing further from the truth. We have been saying since quite some time now that the Jamaat has diverted from the right track. In his sermon last week the caliph said that elections are recommendations made to the caliph. Sometime a post is given to someone who might not have been first on the list. Since such changes are made by the caliph, one may rightly ask by what criteria can the caliph make such decisions. We all know that he does not do so because of the revelations that he might receive from Allah about such and such candidates. Then he should be making it on some other criteria. What are they? The main channel of information between the caliph and the Jamaat is the Missionary in charge. He is the one who sends letters to the caliph every week or every month. Who knows what is written in those letters? By being closely connected with all types of missionaries for a long period of time I have come to the conclusion that these people are not what they should have been as ambassadors of the teachings of Islam as understood and propagated by Hazrat Masih Maood (as). Hence when the caliph chooses someone who has not received the majority of votes he ignores the majority to impose his own choice, in other words the choice of the missionary. I argue that the teachings of Islam does not allow him to do that, although in some circumstances previous caliphs may have done so. If a majority of people have entrusted someone to run

their affairs in good faith, the caliph has to bow to the wisdom of this majority. He has no right to impose his choice on a group of people especially on a group of people with whom he does not have everyday contact. It is to justify such choices of the caliphs that we hear of such stupid ideas that they know from Allah what others do not know.

We Ahmadis have been fed with such ideas since we were young. When one becomes an adult one does not question this idea at all. It is only when Allah helps one to understand that such ideas are not true that one can be bold enough to voice it out to the world. It is unfortunate that no one within Jamaat Ahmadiyya Mauritius can see how this Jamaat is getting a bad service from the center!

In addition to Allah and the Prophet, the community of believers are also asked to obey those who have authority amongst them (*oulil amri minkoum*). These words have usually been meant to be the caliph and his amirs and all those who help in the administration of the Jamaat. However we should note well that if on the one hand Allah asks people to obey those to whom they have entrusted their affairs, Allah also demands from those who have been invested with such trusts to deal with people in full justice. Wherever Justice has been absent there has always been chaos and disorder. Allah has cautioned Muslims to be very strict in the observance of Justice even if one is dealing with someone who is one's enemy. But who cares about Justice! This is the reason why so many problems crop up almost everywhere.

Recently announcements have been made about three persons who would be members of the Board of Qaza in Mauritius. In order to dispense Justice one has to know the basic Islamic teachings. These persons have been nominated by the caliph. But unfortunately everyone knows that their knowledge of Islam as such is quite limited and they would not be able to shoulder the responsibility that has been entrusted to them. Consequently how can one expect to see Justice being done within the Jamaat even with regard to simple matters let alone more complex ones.

Hazrat Masih Maood (as) has spoken widely on the subject man as a depository of a trust from Allah. He says:

“The spiritual beauty of man is to walk along all the finer ways of righteousness. They are the attractive features of spiritual beauty. It is obvious that to be mindful of the trusts of God Almighty, and to fulfill all the covenants of faith, and to employ all faculties and limbs both overt, like eyes and ears and hands and feet and others like them, and those that are covert, like the mind and other faculties and qualities, on their proper occasions and to restrain them from coming into action on improper occasions, and to be warned against the subtle attacks of vice and to be mindful of the rights of one's fellow beings, is the way of perfecting one's spiritual beauty. God Almighty has in the Holy Qur'an designated righteousness as a raiment. *Libas-ut-taqwa* is an expression of the Holy Qur'an. This is an indication that spiritual beauty and spiritual ornament are achieved through righteousness. Righteousness means that one must be mindful even of

the smallest details of the Divine trusts and covenants and also of all the trusts and covenants of one's fellow beings, as far as it may be possible. That is, one must try to fulfill, to the best of one's ability, all the requirements in their minutest details. **[Brahin-e-Ahmadiyya, Part V, Ruhani Khaza'in, vol. 21, pp. 209-210]**

In this extract Hazrat Masih Maood (as) tells us that Allah has given us several types of faculties. We need to use all of them in their proper way to fulfill the purpose of our existence. A day will come when we will be asked to account for our sojourn on earth. On that particular day those who accomplished the will of Allah will be in bliss and those who ignored Him will suffer in Hell. Life is a sort of trust that Allah has given each individual and each one is responsible to make the most of it in obedience to Allah and His Prophet. It is in this light that we should learn to exercise proper control on all that Allah has given us lest we fall into sin. In another extract where Hazrat Masih Maood quoted Syed Abdul Qadir Jilani in speaking about how all parts of our being should submit itself to Allah, he says:

..... if you desire to become an accepted one of God, then believe with utmost certainty and understand that your hands, your feet, your tongue, your eyes, and your whole being, and all its organs, are like idols in your way, and all other creation is similarly an idol barring your path. Your children, your wife, the worldly objectives you wish to achieve, worldly riches, worldly honour and prestige, every worldly hope and fear, your reliance or trust in anyone or anything, your fear of being harmed by anyone, all these are idols in your way. So do not become subservient to any of these idols, and do not lose your way in pursuit of them. That is, have recourse to them within the bounds of the shariah and the way of the righteous. If you succeed in this you will become [precious as] the red brimstone and your status will be raised beyond people's imagination, and God shall make you heir to His Prophets and Messengers (as), which means that all their knowledge, wisdom and blessings, which had disappeared into obscurity and oblivion, will be granted afresh to you, and you will reach the highest level of sainthood, and none after you shall be able to rise higher. Your prayers, your fortified resolve, and your blessings will relieve people of their anguish; the famine-stricken will be granted rain and crops will grow; the affliction and anguish of every low and high, and even the troubles of kings shall be alleviated through your attention and prayers; the Hand of Providence shall be with you, whichever direction it takes you will be guided in the same way; the Eternal Voice will beckon you to itself, which means that whatever flows from your tongue will be from God and it will be blessed; and you will be made a successor to all the righteous servants of Allah who were granted knowledge before you; a kind of power of creation will be bestowed on you, i.e., your attention and your prayer will exercise control in the world; if you then wish to turn the existing into non-existing, and vice versa, it will come to pass; extraordinary and miraculous things will take place at your hand; Divine secrets shall be revealed to you and you shall be given understanding of subtle and profound matters of Divine knowledge, of which you are considered to be worthy and deserving. (Barakaatud Doa)

To be elected to an office is a far less important trust than the one that we are called upon to fulfill throughout our life. We Pray to Allah that He helps us to understand what He expects from us and that He helps us to fulfill it. Ameen.