

FRIDAY SERMON

17 May 2013

by Imam Zafrullah Domun

After reciting the *Tashahhud*, the *Ta'uz* and the first chapter *Al Fatiha* of the Holy Quran Imam Zafrullah Domun read verse 56 of chapter 24 of the Holy Quran and then he said:

We are in the month of May and during this month usually within Jamaat Ahmadiyya mainstream the members hear more about Khilafat. There is no doubt that Allah has promised to believers who believe and do good deeds that He would make them successors on earth as He made successors before them. In fact the translation of the verse which I have just read 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)

In the past I have explained a few times how Jamaat Ahmadiyya mainstream have tried to bend the meanings of this verse to make it appear to conform to their idea of what Khilafat should be. However we think that the concept of successorship (khilafat) is quite wide in Islam. There is a need for everyone to try to understand it well. We need not be people who just accept what they have been taught. There is a need for us to question and to seek answers. Since our childhood we have been fed a diet of the importance of khilafat. But Allah through His grace has helped us towards its true understanding through the teachings of Hazrat Masih Maood (as).

But unfortunately many within Jamaat Ahmadiyya do not care at all for the truth or the need to search for it and why it is necessary for it to be practiced, . If someone is familiar with the writings of Hazrat Masih Maood (as) one will frequently encounter the Urdu words “*talib e haq*” which may be translated as “seeker of truth”. In fact all of us should be seekers of truth. Since one of the attributes of Allah is “Al Haq”, meaning “the True One” , when we seek truth, in a broader sense we are seeking Him, Allah. The search for Allah is a lifelong journey which will end with our death. Since Allah is unfathomable and limitless, we understand that such a search also cannot have an end. But how many Ahmadi-Muslim or for that matter just Muslims do really embark on such a search. How many do understand that we need to understand why we have been created and what are we doing on earth and what is this marvelous thing that we call consciousness. Where does it come from and why has this gift been given to us. As a follower of Hazrat Masih Maood (as) we need to ask ourselves these questions. We need to embark on this quest for Allah, for what is really true and not just what appears to be true. In order to be successful in our search , we should be sincere and be determined to follow through despite all the odds that we might encounter in our way. Since this path is strewn with many difficulties , one needs a guide who shows the

way and acts as a helper. But the journey has to be undertaken by each individual. The guide does not accomplish the journey for you. Whenever such guides are needed Allah sends them for his people as a mercy from Him because He wants the people to be well guided so that they may understand the real purpose for which they have been created. These people succeed others who have been appointed for such purposes in the past. They are the true successors not those who inherit a leadership post or are elected by men and they declare that they are here to direct others on the spiritual path to Allah. By the Grace of Allah, I have been claiming for sometime now that I am such a guide appointed by Allah. In fact in the past several times Allah has revealed this above quoted verse to me and I received it again on Tuesday last.

From this verse we understand that Allah makes some of His servants inherit the Favours that He had bestowed upon His servants of the past. This is the true meaning of “the path of those on whom You have bestowed Your Favours” Allah grants these favours to whomsoever He pleases. Hazrat Masih Maood (as) has explained lengthily about those who are the Favoured ones. In one such extracts he said:

“There are two large groups of the good and virtuous, free from false beliefs, one is the party of the forerunners, who were the Companions of the Holy Prophet (peace and blessings of Allah be on him) and the others are of the latter days who are considered to be counter-parts of the Companions because of their spiritual training at the hands of the Holy Prophet (peace and blessings of Allah be on him) as is understood from the verse: Others from among them who have not yet joined them (62:4). These two groups of Muslims are truly those who have been favoured by Him. His favour consists in His safeguarding them from different kinds of errors and innovations and purifying them from every kind of shirk (ascribing partners to God) and granting them a pure and bright concept of Divine Unity in which neither the Dajjal (Arch-Hypocrite) is deified nor is the son of Mary made an associate of God in His attributes. He has strengthened their faith by His signs and has purified them with His own hands. Of them those who receive His word and are drawn towards Him by His special attraction are like Prophets and those who prove their sincerity and truth by means of their conduct and worship Allah, the Exalted, out of personal love, without any selfish motive are like the faithful (*siddiq*); and those who suffer hardships in the hope of a return in the hereafter and risk their lives, having viewed the Day of Requital with their inner eyes, are like martyrs; and those who keep aloof from every kind of mischief are like the righteous. The object of every true Muslim is to seek these grades and not to slacken in effort and search until he has attained to them. The two groups that have been mentioned in contradistinction to them are those who incurred Divine wrath and those who went astray. A prayer seeking to be safeguarded against being included among them

has been taught in this very Surah, the Fatiha. When this prayer is offered in conjunction, that is to say, when it is said: Lord, include us among those on whom Thou hast bestowed Thy favours and safeguard us against being included among those who incurred Thy wrath and those who went astray, it is clearly understood that, in the knowledge of God, the Supreme, a party of the favoured group is contemporary of those who incurred Divine wrath and those who went astray. Since, in this Surah, those who incurred Divine wrath stand definitely for the people who rejected the Promised Messiah, denounced him as a disbeliever and as an impostor and defamed him, then, without a doubt, in juxtaposition to them are those who were favoured with Divine bounties, that is to say, those who have believed in him with sincerity of heart and truly honour him and are his helpers and his witnesses before the world. As for those who have gone astray, they are the Christians, as we have explained before, in terms of the testimony of the Holy Prophet (peace and blessings of Allah be on him) and of all the authorities of Islam.”

Allah protects His Servants by preventing them from following false beliefs or practices. These days Jamaat Ahmadiyya mainstream claims that it is the inheritor of the Promised Messiah's teachings. But facts that fly in the face belie their statements. But that is another story. Anyhow what we understand from the Promised Messiah is that we should always pray to stay on the right path. However the prayer that we are speaking about here is quite different from the prayer that are usually offered. Such prayers demand sincerity, concentration and the consideration that Allah is the Source of all that is good. Explaining to us what should be the level of such prayers Hazrat Masih Maood (as) said:

“The expression: Not the way of those who incurred Divine wrath; calls for the observance of due reverence and the adoption of attitude of proper respectfulness towards the Lord of lords; for, prayer has an etiquette which only those comprehend properly who turn to God often. Allah is wroth with him who fails to observe this etiquette. If he persists in his disregard and would not repent, his prayer yields him nothing but frustration and torment. That is why so few reach their goal through prayer and so many perish against the barriers of arrogance, indifference and ostentation. Most people while they pray yet associate partners with God. Their minds are fixed on others than Allah. Allah does not respond to the prayers of those who associate partners with Him and leaves them bewildered in their wilderness. The favours of Allah are indeed within easy reach of the humble-minded. That one is not a supplicant whose gaze wanders in different directions and is allured by every glimmer and ray and who is eager to line his pockets, even through the help of images and who in his greed for gain scales every height and seeks his adored objective even through the help of the mean and the corrupt. The true

supplicant is one who turns to Allah whole-heartedly and would not beg the least favour of anyone other than Him, and who comes to Allah like one who has cut off every other contact and has fully surrendered himself to Him and whose journey is towards God and who cares not for anyone other than Him, be he a king or a sovereign. He who bows at the threshold of anyone other than God and does not hold God as the end and goal of his journey, is not a supplicant who believes in the uniqueness of God but is like the associates of Satan. Allah heeds not the glamour of his words but sees the impurity of his motives. In the eyes of Allah, despite the sweetness of his tongue and the beauty of his discourse, he is but a dungheap covered with silver-leaf or a whited sepulcher. His lips utter words of faith but his heart belies them. These are the people who incite Allah's wrath and His words: Those who incurred Thy wrath; apply to them. These are the people who were called to the ways of righteousness but abandoned them, after having known them and took to wickedness, after being apprised of its filth and set out to the left and did not turn to the right. They leaned towards falsehood till they came close to it, and truth died for them after they had discerned it. The lost ones to whom Allah, the Lord of Glory and Honour, has referred in His word: Those who went astray; are the people who did discover in the darkness of night the way that had become dim but who deserted this right course before they had begun to tread firmly on it by virtue of clear Signs, and drifted away heedlessly into falsehood. They had no lamp to guard them from slipping and to illumine for them the guide-posts of truth. Thus they dropped into the pits of misguidance undesignedly. Had they been given to the supplication: Guide us along the straight path; their Lord would surely have safeguarded them and showed them the true faith and saved them from the ways of ruin and would have led them to the ways of righteousness and wisdom and equity, so that they would have found the right direction and would have escaped all blame. But they hastened towards satisfaction of their vain desires and did not call upon their Lord for guidance and stood not in awe of Him but turned away their heads haughtily and were filled with the spirit of self-approval. Thus they discarded the truth, in favour of the vain talk that issued from their mouths, and their prejudices consigned them to the valley of the doomed (Karamatus Sadiqeen, pp. 93-94).

Before ending I would like to inform you about a few revelations that I have received during the past two weeks. I saw in a kind of vision "I see the world moving towards its destruction." On Tuesday last I received "*Akhbarani Rabbi Inni mo'azzebounnaasa be zoulmehim*" meaning "My Lord has informed me " I will definitely punish the people for their injustice". After this I received "*haaza bayanoul linnaas*" meaning "this is a statement clearly expressed for the people". From

experience I have come to understand that whenever I receive such words we hear of frightening events happening in the world. But no hope is lost. At the same time Allah has also revealed to me "*oud'ouni astajib lakoum*" which is a verse of the Holy Quran meaning "Call upon Me and I will answer you". In addition I also received "*Inna hadaani Rabbi siraatam moustaqiman millata Ibrahima hanifa*" meaning "definitely my Lord has guided me to the straight path – the same as Ibrahim , the ever-inclining towards Allah".

So, weak as we are we should turn to Allah for prayer. With faith and sincerity and conviction we should pray that Allah averts mankind of the worst types of punishments.