

# FRIDAY SERMON

13 December 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 91 of chapter 16 of the Holy Quran in Arabic and then he said:

Last week we started some discussion of this all important verse of the Holy Quran about Justice and acting with all people as if they are your close ones. Last week I quoted from the mainstream Jamaat's commentary on this verse where we understood that all types of sins are included in indecency, manifest evil and wrongful transgression. I hope you will bear this in mind while hearing what I have to say today. In addition please do not forget that in Islam leaders are appointed to serve the people and not the other way round. Remember also that I spoke about an important concept of leadership that is taught these days in western universities known as "servant leadership".

We Muslims, and especially Ahmadi Muslims, we pride ourselves that we have the best teachings. Allah says in the Holy Quran: **"You are the best people raised for mankind: you enjoin good and forbid evil and believe in Allah."**(3:111). This is a great distinction that Allah has conferred upon the Holy Prophet's *umma*. The people of this *umma* have to bear in mind what is their mission. They should always enjoin the people to do what is good, what is *ma'roof*, and forbid people to do what is considered evil and under all circumstances their belief in Allah should always be very solid. These are our teachings besides many others. Now if contrary to what Allah expects of us we start telling people to display a behavior that is unislamic and we as leaders impose on people to do ugly things in the name of Islam, can we say of ourselves that we are good Muslims? Definitely if as a leader of any group of Muslim we tell people to act against what Allah has said or His Prophet has practiced, such a leader is unworthy of being followed because he is acting against the clear-cut directives of Allah. Someone might think that I am making this out. But we all know that there are plenty of hadiths that speak about this matter. I will relate one to you today as a reminder.

It has been reported that Ali (ra) said, "The Messenger of Allah sent a troop under the command of a man from Al-Ansar. When they left, at some point the leader became angry with them for some reason and said to them, 'Has not the Messenger of Allah commanded you to obey me?' They said, 'Yes.' He said, 'Collect some wood,' and then he started a fire with the wood, saying, 'I command you to enter the fire.' The people almost entered the fire, but a young man among them said, 'You ran away from the Fire to Allah's Messenger. Therefore, do not rush until you go back to Allah's Messenger, and if he commands you to enter it, then enter it.' When they went back to Allah's Messenger, they told him what had happened, and the Messenger said, 'Had you entered it, you would never have departed from it. Obedience is only in righteousness.'" (Reported by Bukhari Volume 9, Book 91, Number 363 :). Here the Messenger (saw) stated that obedience is only in the '*maroof*' and not in the '*munkar*'. So the one in authority cannot command anything but *maroof* and people cannot obey anything but *maroof*. What is '*maroof*' is what Islam has

defined as good and *munkar* is what Islam has defined as evil.

So to say that one has to obey the amir whether one understands or not is contrary to Islamic teachings. Whoever says that in Islam people have to obey whatever the circumstances, these are liars and they are not aware of the true Islamic teachings. Many times I have said that in the matter of social boycott Jamaat Ahmadiyya mainstream is leading the people astray. To allay their conscience in the face of unislamic boycott many Ahmadis will tell you that the caliph is aware of what is being done by the amir and his inner circle in Mauritius. But nothing is farther from the truth. Everything that is going on here has the full blessing of the centre. It is most probable that the confusion is maintained on purpose. The caliph continues to openly talk about the real and true teachings of Islam whilst those who wield power locally are allowed tacitly to continue with their anti Islamic practices. Sometimes people get confused. They are confused because they see the disparity between high-level Ahmadiyya speak and low-level Ahmadiyya practice. To avoid the confusion they just say that the anti Islamic element is local and that the caliph is not aware of what is going on. If that were true and the caliph was keen in upholding Islamic teachings why is it that he does not respond when people write to him complaining on these matters?

Were one to read and hear what he has said in his Friday sermon last week one will easily come to the conclusion that the practice level in Jamaat Ahmadiyya around the world is indeed at a low level. Chanda may have skyrocketed. People may be participating in Waqfe Jadid and Tehrik Jadid aplenty. The number of people attending Jalsas and Ijtemas may have gone up but the level of God Fearingness (*taqwa*) is still quite low within the Jamaat. If we take Mauritius, at its highest level we see that the people in whose hands have been put the destiny of the Jamaat for the time being display a crass ignorance of basic Islamic teachings and a neurotic desire to harm others for what they mistakenly think are attempts at harming them. If we understand what is sin as per what is said in the commentary of the verse mentioned above one has yet to tell me what sin a person commits by attending the marriage ceremony of a close one or a neighbor? In Islam such attendance are encouraged and never discouraged. It is only the stupid Ahmadiyya directives that consider such actions to be sins which they condemn as if they have a licence from Allah to judge people's actions and to invent a new Shariah. Condemning people for showing their good manners and for following Allah's instructions to consolidate family ties can only come from people who have an outdated view of Islamic teachings and from those who are the enemies of Hazrat Masih Maood (as) and who want to distort his teachings. Jamaat Ahmadiyya has to be protected from such people because the rancour that eats their hearts totally blinds them to what is right, to what is just, and to what is *maroof*. Whenever such people have been at the head of the Jamaat there have always been problems within the Jamaat.

All of us should reflect and give Allah the importance that He should have in our life. An Ahmadi Muslim who values the heritage of Hazrat Masih Maood (as) cannot and should never think of harming any fellow human being because that person may have a different belief than his. Hazrat Masih Maood (as) has taught us how we should equip ourselves with knowledge of our religion in order to dispel all objections that others may level at Islam. Similarly if objections are now being leveled at the role of Nizam & Khilafat Ahmadiyya, we should have approached this debate, this controversy with a calm mind and engage in an exchange in views in search of truth. What example has Jamaat Ahmadiyya mainstream given to the world when it treats its dissidents

as its opponents have been treating it for the past hundred years? People have to reflect on these matters and not persist in committing sins in trying to prevent others from doing the same. The fact is that members of Jamaat Ahmadiyya Al Mouslemeen have believed and have acted on the teachings received from Hazrat Masih Maood (as). From his writings we understand that Allah will keep sending His appointees to guide the people once they start drifting from the right path. And Hazrat Masih Maood (as) has told us that the garden of Islam will be kept evergreen through these people. We can say without any boasting on our part that we are amongst those people that Allah has raised for the guidance of others. Now others may accept or reject us. It will not affect us. We are here for the benefit of others. We are not here for self aggrandizement as many would have you believe. We are here to serve those who are willing to accept our service. As for others who do not want the people to come near us and they intimidate them we will wage a jihad with our pen and tongue against them respectfully. Some have said and continue to say that they should be left alone. We should not be speaking or writing against them and their leaders. I tell such people that I am well aware how Jamaat Ahmadiyya mainstream operates and I know that the Jamaat itself needs reforms and so I cannot leave you alone. If I see that the caliph is doing something wrong I will denounce him. If I see that the missionary in charge in Mauritius is leading the people astray I will speak against him. If I see that the amir is passively obeying what he is being told to do by the missionary in charge I will denounce them all. The fact is that I will not just stand by while the people are being led astray by those they trust. We will raise our voice whenever that voice needs to be heard for the benefit of the people. And I also encourage all those who think that what I say is against the teachings of the Holy Quran or the Ahadiths or even against the teachings of Hazrat masih Maood (as), to correct me.

It is a well known fact that people do not like to be disturbed in their comfort zone. One's comfort zone is the state in which one feels happy to be and would not like anything to disturb it. Once something happens that disturbs our comfort zone, there is a sense of unease that settles in and many a time we do not know what to do while our uneasiness grows. But being a believing and practicing Muslim one should not allow these disturbances to unsettle us. With renewed faith in our Lord Almighty we should pray to Him and ask Him for guidance. We should not allow ourselves just to say that we will try to reestablish ourselves in our comfort zone as soon as possible. The true believer is a researcher. He does not just say "you know I do not know Islam". As a believing and practicing Muslim you are bound to learn your Islam. If you do not know then you should not spread your ignorance around. You should rather try to enquire from those who know as the Holy Quran advises us or you should remain silent. Accepting the caliph has been the comfort zone of most if not all Ahmadis. Once someone comes forward and boldly say that there might be some problems with this caliph and his Khilafat, people start feeling uneasy. Their first response is to deny that any such thing can happen to this Khilafat despite many proofs to the contrary. People have been brought up to believe that the caliph represents Allah on earth and that he is almost infallible. So nothing can be said against him. But I know and I have published it that the caliph is mistaken in some of his views especially about what is Khilafat and how it manifests itself, and what is justice and how it should be practiced. We are not going to talk about these matters again. But suffice it to say that the caliph may be a good sermonizer but not necessarily someone who shows to others how Islam is to be practiced.

Again in his speech of last week the caliph has told Ahmadis that without practicing good moral

qualities they amount to almost nothing. Yet he continues to tolerate the Mauritian leadership in its relentless, lifetime pursuit of injustice and discrimination amongst the members of the same society. It is time for people who have been endowed with a sense of morality to be bold enough to tell this unjust administration that the path it has taken is far removed from the *Siratam moustaqeem*. If the leadership of the Jamaat is content to take the path of those who are astray and who incur Allah's displeasure they should not carry the masses of the Ahmadis with them. May Allah protect all Muslims from such leaders! Ameen.