

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 2 and 3 of chapter 61 of the Holy Quran, *Al Saff* and gave its translation as follows:

“O ye who believe why do you say what you do not? It is most hateful in the eyes of Allah that you say what you do not”

This is a simple verse of the Holy Quran and any Muslim can easily understand its meanings. There is no need for any learned person to explain it. It is as clear as daybreak and whether you have a PhD in Islamic Studies or you are a mere sweeper of the mosque, the meaning should be clear for you. There is no ambiguity at all in the verse and there is no need to use a dictionary to find out its meanings. There is no need even to consult other commentators to understand the purport of this verse. It is quite simple. No Muslim is allowed by Allah to advise others to do what he does not practice. In addition we also understand that Allah abhors that anyone should do such a thing. This advice is quite easy to understand because if someone does not practice something and advises others to do the same thing such advices will fall on deaf ears because people will easily spot the discrepancy between the words and the actions. If a doctor smokes and tells others not to smoke his words will not be heeded because although his advice might be good but because he does not heed his own advice, it will have no effect on others. But if the doctor does not smoke and advises other not to smoke, his advice might be heeded because he practices what he advises or preaches. In everyday life one might see many examples where someone who does not practice what he preaches advises others in vain.

Those who have studied Management will know the phrase that “Management should walk the talk” meaning that those who lead the organization should practice whatever they preach. The literature is full with examples where “Management did not walk the talk” and many good change initiatives failed. Most students of management are well aware of these examples. We do not need to mention them here.

Here we are concerned with religion and religious leadership. The verse we have mentioned is addressed to all Muslims in general. They have to see to it that there is a complete harmony in their actions and their words. But if you have been chosen as a leader of a group, you have to be very careful in what you say and what you do. There should be a complete harmony between the two. Nowhere should any discrepancy appear between your actions and your words because if there is, then you would be doing something which is “most hateful in the eyes of Allah” and as a leader you would not want to do such a thing. As a Muslim you should be constantly on the look out to please Allah and not to displease Him.

In his sermon of last week the mainstream Ahmadiyya caliph spoke about what is truly the motto of Jamaat Ahmadiyya. Here are some of his statements which I have copied from their website at www.alislam.org :

“We particularly present our slogan of ‘love for all hatred for none’ before others. We do so to remove the misunderstanding that the Ahmadiyya Jamaat

and its members have rancour or ill-will towards others or that we consider ourselves better than others. We also use this slogan to make it clear to the world that Islam teaches love, peace and kindness and it is not correct to associate cruelty and viciousness with the faith of Islam. We employ this slogan to signify that we wish to live together by breaking down walls of hatred. When we serve humanity in any way at all or when we disseminate the message of Islam (*Tabligh*) we do so because we have love for every person in the world and we wish to remove hatred from each heart and instead sow the seeds of love. We do so because this is what our master, the Holy Prophet (peace and blessings of Allah be on him) taught us.....”

These were his introductory remarks. He would go on to say that the Holy Prophet Mohammad (saw) felt great pain and anguish for those who did not accept his message. And his message was nothing but that there is only one God. The caliph remarked that this should be the objective for all Ahmadis. He said:

“We should not feel smug by merely raising slogans that the world appreciates and through which we are praised in various places. We should be mindful that this slogan is just one source to attain the broader objective for which man was created. Our humanitarian works, our promotion and practice of love and our rejection of hatred and our hatred for hatred itself is to attain God’s love and to establish Unity of God. We do not hate any individual, rather we hate satanic practices and we feel compassion for those who follow these practices and it is owing to this compassion that we wish to take them away from these foul practices and save them from Divine chastisement. Our love for worldly people is not borne of any worldly motive, we simply wish to eliminate their hatred and we do not seek anything from them and we do what we do to seek the love of God and to uphold Unity of God. Therefore, we should not raise slogans merely to be liked by others but should do so to attain our objectives....”

Then the caliph gave the following quotations from Hazrat Masih Maood (as) to explain to members the real feelings that motivated the Promised Messiah :

“There are two perfect parts of faith; one is to love God and the other is to love mankind to such an extent that one considers its difficulties one’s own difficulties and to pray for it.”

‘It is not a good way to inflict pain on someone merely on the basis of religious differences.’ Note this well.

“My faith is to not even be too harsh with the enemy. I say truthfully, do not consider anyone your personal enemy and completely give up the practice of holding rancour.’ The caliph comments: “ One may think when there is not to be any hatred for anyone then what enmity? But the Promised Messiah (on whom be peace) has explained it to us that we should not consider anyone our personal enemy from

among those who hold enmity against us on religious grounds. We can correct them but should not have personal enmity with them and should not follow the practices of harboring rancour.”

“Compassion and sympathy with humanity is a great form of worship and is a tremendous source to gain pleasure of Allah the Exalted.’ ‘Allah the Exalted states, be sympathetic to people regardless of faith and ethnicity. Feed the poor, free slaves, and relieve those in debt and support those under burdens and pay the dues of true compassion with humanity.”

“I do not like the words of those who limit their compassion to their own ethnicity. I advise you again and again to never ever restrict your sphere of compassion.’ He also said: ‘You should extend compassion to God’s creation as if you are their blood relative, just like mothers are with their children. One who does good with natural passion like that of a mother can never be ostentatious.”

Then the caliph concludes on this aspect of his sermon by saying: “These are the standards of love and compassion for others as commanded by God and His Prophet (peace and blessings of Allah be on him) and stated in the Holy Qur’an. Such is the beautiful teaching of Islam about love for creation.”

Now when anyone hears such a speech, he or she is bound to say that these are the noble teachings of Islam and they should be implemented and they would definitely spread peace and justice around the world. But we should not be deluded. These are definitely the teachings of the Promised Messiah (as) but not necessarily the practices of the present Ahmadiyya caliph nor the practices of his amirs or his missionaries or the members of the *Majlis Amila* who are only yes-men who do not understand in the least what Islam is about! At least those who are in Mauritius. There are many Ahmadis Muslims around the world and especially in Mauritius who have borne the brunt of the hatred, rancour, prejudices, bigotry and all types of negative feelings of the mainstream Ahmadis with the blessings of the caliph but with the anger of Allah. Whilst the caliph was pronouncing his sermon last week in London, in Mauritius the following announcement was made in all Ahmadiyya mosques with the permission of the Amir, of course:

“On the occasion of the centenary of Khilafat, Hazur asked us to get back all those members who have gone away from the Jamaat for one reason or the other. We are trying to implement this instruction in Mauritius. So if you have a brother, a relative or a close one or even an acquaintance who has been estranged from the Jamaat and whom you wish that they should come back, please give their name and address, phone number and email to your president and then the Jamaat will try to contact them. But this project does not concern those who have rebelled against Khilafat and have left the Jamaat and gone away.”

“*Jahaalat bhi to koyi had hai*” used to say the late fourth caliph Mirza Tahir Ahmad. Its meaning is that “there is a limit to foolishness”. This was a phrase that he used often when he spoke about the imbecility and foolish actions of the Pakistani government and mullahs against the Ahmadis. Today the same words are most appropriate for most Ahmadis around the world. The caliph is telling them to develop their relationship with Allah and for that purpose they should not show any animosity towards even their enemies. But foolish Ahmadis, helped by their leaders devise their own understanding by trampling the clear-cut instructions of the Holy Quran of the Holy

Prophet Mohammad (saw) and of Hazrat Masih Maood (as) under their feet and they think that they are practicing virtue and they are the best Muslims in the world. Ahmadis who inflict pain over other Ahmadis have proved themselves to be worst in their enmity than the disbelievers of Mecca were towards the early Muslims. One might be tempted to think that the caliph is not aware of what his representatives are doing in Mauritius or in Germany and at many other places. But that cannot be true at all because the caliph is well aware of what his people are doing everywhere. If he is not he should have been because it is part of his duty to see to it that his instructions are being followed. If he sends instructions which are being flouted then there is a big problem within this administration. For how long will these political games continue in the name of Ahmadiyyat? The instructions of the Promised Messiah are clear-cut. No one is allowed to harm anyone else because of religious differences. Yet this has been institutionalized in many Ahmadiyya Jamaat around the world. The caliph continues with speeches and does seem to care at all even when he is being made aware of the excesses of his people around the world. Stop sleeping it is time to wake up and to see whether in fact Jamaat Ahmadiyya Mainstream is doing what it was created to do or not. The caliph's speeches are testimony to the fact that they are not doing what they should have done. He laments it. Yet how far is he himself responsible for this state of affairs he seems not to be aware of. Jamaat Ahmadiyya will never thrive on lies however it embellishes them and present them to the people. In Mauritius they call us those "who have rebelled against Khilafat and who have left the Jamaat and gone away." Never did we leave the Jamaat. A caliph who thought of himself as the centre of the universe and could do whatever he liked with people thought it wise to excommunicate us after receiving a report from his mullah-minded Amir. They expected that we would come back to them presenting excuses or apologizing for what we had not done. Allah consoled us and His fear made all other worldly fears irrelevant. Having Him by our side we knew that we would survive because the Promise of Allah is always true to those who are faithful to Him. By His Grace we have survived 14 years of mainstream Ahmadiyya boycott and unislamic practices and hatred. *Incha Allah* we will survive even more. So being true Muslims let us always preach what we do and do what we preach. May Allah be always on our side and may He always help us to do what pleases Him. I will *incha Allah* say some more on this matter in my next sermon.