

by Imam Zafrullah Domun

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

In my sermon today I will make a few comments about the mainstream Jamaat's situation in Pakistan and then I will read to you a new extract from the Promised Messiah's writings on Faith.

Members will recall that last week we spoke briefly about Dr Mehdi Ali Qamar, 51 year old cardiologist who was mercilessly killed in Rabwah on 27<sup>th</sup> May last week after Fajr Prayer near the *Bahisti Maqbara* in the Islamic republic of Pakistan in front of his three year old son, his wife and sister in law. The caliph's sermon of last week was devoted to, of course Khilafat and to the mentioning of the good deeds and qualities (*zikre khaiyr*) of this son of Ahmadiyyat. I will not repeat what he has said. Those who are interested might read his speech on the net. It appears from what has been reported that the Doctor was also a poet and calligraphist in his spare time and he was a very generous, kind and loving person. As a human being and as an Ahmadi Muslim we deeply regret such an untimely death and we pray that Allah grant him a lofty place in Paradise and that He grants beautiful patience (*sabre jameel*) to all his close relatives especially his wife and his three sons.

In view of these repeated incidences of martyrdom the leadership of Jamaat Ahmadiyya mainstream has to examine his own actions and policies and wonder whether they are in agreement with Islamic principles and justice. Could it be that through these shocking news that are happening too often these days they are being jolted to examine their own actions and wonder whether really they are those chosen people that they think themselves to be. It is time for them to mend some of their bad ways and deepen their knowledge of Islam with a view to practice a better Islam that they are practicing these days.

There is no denying that the message that Hazrat Mirza Ghulam Ahmad (as) brought is true and it is from Allah. But mainstream Ahmadiyya Jamaat has to see whether they are loyal to the teachings that they have received or not. Since almost 100 years people are being told that things will get better. But we all know that especially in Pakistan things have gone from bad to worse. The Jamaat has plenty of material and financial resources. They have to think about ways and means that might prevent some of these tragedies from happening. There is a need to have a new way of thinking that might change the situation to our advantage or at least to protect Ahmadis from being in harm's way. The problem is that no one dares to bring forward new ways of thinking for fear most probably of their caliph. But that was never the case with us in Mauritius. These days there is much buzz about MTA. But the world does not quite well know it. The original idea which later became MTA came from Mauritius when for the centenary of the creation of the Jamaat we

listened for the first time the caliph's Friday Sermon live from London. I remember that I was present in the *Majlis Shoorah International* in London in 1989 and the fourth caliph commented on us Mauritians and spoke about the idea of transmitting the Friday Sermon through a phone link and said "this is how their brain waves work in Mauritius." It was a small innovation on which later on MTA was built. So even today by the Grace of Allah we might have other ideas to deal with those thugs in Pakistan.

The mainstream Ahmadiyya Leadership these days react to events. In the wake of the Lahore mosque attack in 2010 people were told to take precautions after more than ninety were butchered, as far as I remember. Now after the attack on Dr Mehdi the caliph tells the people in Rabwah that they should be vigilant. Allah tells us in the Holy Quran that we should always be in a state of preparedness. What has the Jamaat been doing besides speeches? But what precautionary measures were in place all these days? I think that the Jamaat should find other ways of dealing with those people who think that they can kill Ahmadis- Muslims with impunity. If the government will do nothing the Jamaat has to do something to neutralize these people. Rabwah is a small town. Invisible Security cameras should be installed in strategic places to spot evil doers or at least to show them to the authorities after the event. A *majlis e shoorah* in Pakistan properly done on this matter can bring up plenty of practical ideas that can make Ahmadis safer. With the material and financial resources that Ahmadis have at their disposal and especially with the worldwide network that is at their disposal Ahmadis have no reason to just accept the status quo and keep providing the other cheek. These days we do not need bombs to fight. These days a simple laptop can do a lot of damage. There should be some guidance about how it should be used and work discreetly. There are a lot that Ahmadis can learn about how countries gather information to protect themselves. With the resources that are available much can be done and more resources can be marshaled if there is need. There is a need for fresh ideas to face new challenges. The old ways of thinking cannot solve the problems that they created. On this matter there is plenty to learn from Jewish history and also about how the Iranians and Chinese have been dealing with their sophisticated enemies. Unfortunately I cannot say more here.

In his sermon of the previous week where the caliph mentioned another martyrdom he said that the Jamaat has to rely only on Allah for the attainment of its objectives. Fine. Now is it not true that for our prayers to be accepted we should not do anything that might displease Allah? If one argues that it is not possible to see to it that all Ahmadis conform to this instruction, we can say that at least those who run the affairs of the Jamaat should behave according to that standard. Now if prayers are not being accepted, it means that those at the top are not to the standard. So it is time for them to think and modify their behavior and help this Jamaat progress instead of being a drag on it. I continue to say that the caliph and his inner circle and all his amirs and missionaries and members of their Majlis Amila have to do what is known as an examination of conscience to see whether they are truly following Allah's teachings or not. If they are not they should make amends and correct all the mistakes that they have been committing and profit from those whom Allah has sent for their guidance.

In the remaining time I will read an extract from the writings of Hazrat Masih Maood (as) about faith. You will recall that in a few previous sermons we were speaking about faith. He says:

“The main principle followed by the Prophets is that faith proves fruitful only if the unseen is accepted as unseen, and the self-evident testimony of physical senses and absolute mathematical proof is not insisted upon inasmuch as all spiritual merit and worthiness of nearness to the Divine depends upon righteousness, and he alone possesses true righteousness who safeguards himself against the extremes of investigation, multiple denials, and testing every little detail, and is prepared to accept a way that appears safer and preferable to other ways as the truth, out of a sense of precaution. This is faith, and this is what helps open the door of Divine grace and becomes the means of acquiring good fortune here and in the hereafter. When a person establishes himself firmly on faith and then seeks to foster his knowledge through prayer, worship, reflection and observation, God Almighty Himself becomes his Guardian, and, taking him by the hand, leads him from the stage of faith to that of *‘Ain-ul-Yaqin* [certainty by sight.] But all this is achieved only through steadfastness, striving, effort and purification of the ego. He who seeks clarification of all details at the very first stage, and is not prepared to abandon his false doctrines and evil ways before such clarification, prevents himself from treading upon the path of righteousness and achieving merit. Faith demands belief in certain matters which are still unseen to some degree, that is to say, they are still in a condition which is not established fully by reason, nor has it been perceived through spiritual vision, but is accepted on the basis of probability.

This is the true philosophy of the Prophets by following which, millions of God’s creatures have procured heavenly blessings and countless people have arrived at the stage of perfect understanding and many more continue to do so. The perfect certainties which the philosophers sought to achieve hastily and daringly, and failed to achieve, have not only all been achieved with the utmost ease by the faithful ones, but they have reached the stage of that perfect understanding which has not been heard or seen or conceived by any philosopher. As against this the false and deceptive philosophy, of which the newly educated are so fond, and the ill consequences of which have ruined so many of the simple-minded, demands, that until the root and branch of everything is fully established and is clearly revealed, it should never be acknowledged, whether it be God or anything else. The greater philosophers among them who held fast to these principles, called themselves research scholars, and they are also known as atheists. The doctrine of these great philosophers, resulting from their basic principle, is that whereas the existence of God cannot be established undeniably through reason, nor is the being of God visible to the eye, belief in such a God is utterly contrary to the established philosophic doctrine. Thus at the very first step they set God Almighty aside, and repudiate the angels as they too, like God Almighty, are not visible. Then these philosophers turned their attention to the existence of souls and expressed the view that there was no satisfactory proof that the soul survives death, for it cannot be seen, nor does it disclose its existence in any perceptible manner.

On the contrary, souls, after their separation from the body, leave no sign behind, nor do they produce any effect, and belief in their existence is equally contrary to reason. Thereafter, the penetrating sight of the learned philosophers discovered that the limitations of the law and the distinction between lawful and unlawful are contradictory to the basic philosophical principle and express the view that there is no philosophical reason to support the distinction between mother and sister and wife, or the distinction between that which is lawful and that which is unlawful, except in cases in which the harmfulness of something is established by the harm it does. They also opine that nudism is not in any way opposed to reason, and is hygienically beneficial in some respects.

These philosophers have set forth other doctrines also but the sum or the substance of their philosophy is that they do not accept anything without conclusive proof. In their philosophical view no type of misconduct need be discarded, unless it is proved to be hygienically harmful or socially disturbing. These are the superior philosophers. But those of a lower degree, being apprehensive of condemnation by the community, have, to some degree, softened their principles and profess a somewhat doubtful acceptance of God and the hereafter and other concepts of this kind. The superior philosophers regard them as utterly foolish and cowardly, and a source of disgrace, since they claim to be philosophers but do not adhere strictly to the basic principles of philosophy. Therefore the superior ones do not consider them worthy of the honourable appellation of a philosopher. **[Surmah Chashm-e-Arya, Ruhani Khaza'in, vol. 2, pp. 83-88, footnote]**

“I desire to lead these theoretical philosophers, who are unaware of the love for the Divine and are negligent in their appreciation of His Exalted Being, to the straight path through such persuasive arguments as I am capable of. I have observed that their spiritual condition has become very weak, and unwarranted freedom and weakness of faith have seriously undermined their sincerity, religious resolve, and spiritual condition. They have confused truth with falsehood in an odd manner. The roots of the blessings of religion are faith, confidence, goodwill, obedience of true spiritual guides, and the Divine word, but these people misunderstand religion on account of their wrong philosophy. It is, therefore, incumbent upon them to discard prejudice and self-approval, and reflect in a simple way upon the question: What is faith and why is it expected to confer any benefit?”

Incha Allah next week I will give the text that follows where Hazrat masih Maood (as) gives us additional information about what faith is really. May Allah open our heart to what faith is in fact and may we live a life filled with the conviction that the message of the Holy Prophet is the truth. Ameen.