

FRIDAY SERMON

12 December 2014

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:

As from yesterday Mauritius has a new government. All the sincere and loyal citizens of the country should now support it and help it to govern the country in the interests of all Mauritians irrespective of gender or creed or ethnic group. Let us all pray that the new leaders will rise to the occasion and will be able to take this country to a new level of development that will benefit all and that they will serve all people with justice whether they voted for them or not. Let us also pray that Allah grants wisdom to our leaders so that they do not marginalize any group of the society and above all that they keep all the promises that they have made to the electorate.

Regarding the results of the election a fortnight ago I saw in a dream that I was looking at a newspaper and the abbreviation SAJ was written in capital letters. In addition another person from those who have lost the election was expressing her amazement at what had happened. I understood from then on that most probably success will go to the Lepep alliance. When I woke up yesterday, the day for the proclamation of election results the following verses revealed to Hazrat Masih Maood (as) were on my lips:

*Qadir hai wo baargah tota kaam banaeh
Bana bana yaa tordeh koyi ousse ka bhed na janeh*

We translate this as follows:

Allah is very powerful He can set right something that is broken
Whether He breaks or amends something no one knows His Secret

To me whenever I receive these words they remind me about Allah's Might and that He does whatever He likes and something very unlikely would happen. The rest is the unlikely results of this election.

Anyhow we wish the new team all success.

You might recall that I ended my sermon last week with a quotation from the writings of Hazrat Masih Maood (as) where he explained the purpose of religion. In brief he said that religion exists so that men may establish a contact with His Creator. Unfortunately, he said, most people have lost their spiritual faculties and hence they are more inclined to think or believe that Allah does not exist or that they do not have proof of His existence. On this score we should say that he was quite right because even people in Europe had

come to the same conclusion in his own time and even now. The Promised Messiah also said that people speak much about religion but very few practice it as it should. He said “They do profess a great deal but never practice what they preach.” Many times we have spoken about this matter, about the discrepancy that exists between what is preached and what is practiced. All good Muslims should be concerned lest they preach something and they practice something else. If your spiritual faculties are awakened or you want them to be awakened, you will immediately feel that you should do your best to practice what you preach. If you do not do so you should feel ill at ease because you know that you are acting contrary to Allah’s teachings. We Ahmadi Muslims should be the group of Muslims who should show great concern on this matter. If we preach something we should practice it as well or else we run the risk of incurring Allah’s displeasure because He says in the Holy Quran “*Kabora maqtan indallahe an taqoulou maa laa taf’aloune*” meaning “hateful it is in the sight of Allah that you say what you do not do” (61:3) Each one amongst us should think deeply about this verse. If our actions are contrary to what we preach we are indeed going against Allah’s teachings and one day we will be questioned about it.

According to Hazrat Masih Maood (as) the soul of religion is “to care for the purity of heart, to try to lead a pious life, to develop true love for Allah, to have real sympathy for mankind, to develop higher moral qualities such as meekness, kindness, justice and humility.”

As a good Ahmadi Muslim who is keen to follow the teachings of Islam we have to ask ourselves daily how far do we follow these teachings? Let us take the purity of the heart. How many times for example you refrain from thinking ill of another Muslim or even another human being. How many times you are more inclined to think ill of others rather than thinking well of them. Once you think ill of someone how much will you refrain from talking ill of others? How far do you daily strive not to let evil desires to take hold of you and get tempted to do things that you should not do. These are very relevant questions that you should ask yourselves and wonder how far you are trying to lead a truly pious life. If we think that leading a pious life is something easy we do not yet know what a pious life is. Leading a pious life is indeed difficult especially in these days of rampant materialism. Although our efforts are necessary yet they are not sufficient. To succeed in this task we should get help from Allah. And this Help will come when Allah wills it. Meanwhile we should strive and keep on praying and hoping for Allah Grace and help to come.

Each one amongst us should strive to develop such love for Allah that all other loves become cold in the heart. Now just imagine how far we have already progressed on this

path. Each one can answer for himself or herself. During the course of our life we are confronted very often with choices where we have to choose something of this world or Allah. How many times do we really choose Allah? As I have said previously in order to develop the love of Allah in your heart, think about all the favours of Allah upon you and wonder how you would have fared without them. The other day I had stopped near a traffic light and saw a blind man prodding along with his white stick. I wondered about our eyes. How difficult it is to be without them. If you start thinking about each visible and invisible organs of your body you will be bound to say like that Sufi:

*Though every hair on my body becomes a tongue
A thousandth part of the thanks due to Thee I cannot tell.*

Our aim should be to have so much knowledge of Allah that we speak to Him with these words. Remember also that the more we will know Allah the lesser will be the sins that we will commit.

Jamaat Ahmadiyya under the leadership of the caliph makes the claim that it is a Jamaat that knows Allah and it wants to share its knowledge with others. There is no denying the fact that Hazrat Masih Maood (as) has taught us the essence of Islam. If we practice as he has taught us definitely by the Grace of Allah we will be among those who will achieve our salvation. The present caliph keeps telling the people that their salvation is attached to Khilafat. We argue that people's salvation is in the hands of Allah and it comes through His Grace and He Gives it to whomsoever He pleases. After Hazrat Masih Maood (as) the caliphs, especially the second caliph onwards has tried to impose themselves as the door through which one should pass to know Allah. There is nothing which is further from the truth. Hazrat Masih Maood (as) has taught us that elected leaders are but caretakers of the Jamaat until Allah raises someone. The caliph insists that we should put into practice the teachings of the Promised Messiah but as interpreted by him (the caliph) only. Others who have a different opinion should abandon theirs and follow him only. How just is such a thought or even a policy? According to him those who are not within Khilafat are more or less doomed. This is not at all what we understand from Hazrat Masih Maood (as) or the Holy Prophet (saw) or from the Holy Quran.

The caliph wants people to abandon differences of opinion and to unite. The caliph can make mistakes and they do make mistakes. It is not just sufficient to say that Hazrat Umar changed Hazrat Khalid bin Walid by Hazrat Ubaida and this decision was gladly accepted and so all such decisions should have been gladly accepted within Jamaat Ahmadiyya. Since most young ones might not be aware about this matter let me elaborate on it. It is written in history books that on 22 August 634, Abu Bakr died, having made Umar, Khalid's cousin, his successor. Umar's first move was to relieve Khalid from supreme command of Muslim Forces and appoint Abu Obadiyah ibn al-Jarrah as the new commander in chief of the Islamic army. The relationship between Khalid and Umar had been tense since

the incident of Malik ibn Nuwayrah. Khalid had become a trial of disbelief (because of his undefeated wars) for the Muslims as they had attributed the wins of battles to the personality and figure of Khalid; Umar was reported as saying: "I did not fire Khalid ibn al Waleed because I am angry with him or because of betrayal of trust or responsibility but the reason was just that I wanted people to know that it is Allah who gives victory". This resulted in the dismissal of Khalid from supreme command and later in 638, from military services. Khalid gave a pledge of loyalty to the new caliph and continued service as an ordinary commander under Abu Obadiah. He is reported to have said: "If Abu Bakr is dead and Umar is Caliph, then we hear and obey".

The caliph speaks about this incident to tell the members how the spirit of obedience was remarkable amongst the companions. But nowhere in his speech or even in Jamaat's literature do we hear about the reason why the caliph Umar replaced Hazrat Khalid as the commander in chief of the Muslim army. The reason given is very important because according to the caliph Hazrat Khalid became a trial for the believers. So to preserve people's faith he was replaced. Nowhere where caliphs have exerted their discretionary power to replace any Amir have they ever given any explanation? Caliphs have no divine rights. They have the same rights as ordinary Muslims. In the past they had to present themselves in courts when they were accused of something or where they were disputants. Today's caliphs seem to think that they have a right to make mistakes and Allah would correct their mistakes. Such beliefs are not Islamic at all. In my heart of heart I have the certainty that the Book of Allah and the example of the Holy Prophet (saw) are supreme. Caliphs have to obey these and they are not allowed to make their own rules.

When Hazrat Masih Maood (as) said that people appointed by Allah would come in this Jamaat, he did not mean administrator caliphs who, to prop their appointment, invent all sorts of fictitious explanations to explain how they have been appointed by Allah. To me Ahmadiyya caliphs have not explained this matter as it should have been. In this matter they are following in the steps of those who have gone astray before them. The Jamaat tries to impose its will on the members especially through its missionaries. With the forty or so years that I have known missionaries I can say without doubt that most of them need to learn real Ahmadiyya doctrines by re-reading the writings of the Promised Messiah. Despite sitting for seven years in the Jamia Ahmadiyya they lacked an essential ingredient in their education, namely critical thinking skills. They are well versed only in arguments proving that Hazrat Isa did not die on the cross. They are not free to follow truth where it leads them. They follow it only if it leads them to their caliph. My reading of Hazrat Masih Maood (as) does not teach me this at all. The Promised Messiah's teachings have opened my mind and that of my friends and we are concerned only with Allah and not with any type of position in this world. What Allah tells me is quite sufficient. When I was young I understood from reading Hazrat Masih Maood (as) to make Allah the centre of our life. I have strived to it. By the Grace of Allah what Hazrat Masih Maood (as) said would come out of such an attitude has proved true for me. Fortunately for us today we do not have to seek the permission of any man to do anything. Allah has taught us what is right and what is wrong and we do our best to do what is right and avoid doing any wrong and we know with certainty that we are on the right path and this has been confirmed through repeated

revelations from Allah. Those who follow us also will be on the right path. And I am not at all afraid to say it again that despite its preaching about doing good Jamaat Ahmadiyya under the leadership of the caliph and all the Nizam have exploited the ignorance of the people and has made them do things that are thoroughly repugnant to Allah. So the Jamaat no longer holds a high moral ground in this regard. Everyone who follows them is drifting from the right path because they preach something and practice its contrary. The caliph mentioned the following verse last week:

'O ye who believe! obey Allah, and obey His Messenger and those who are in authority over you. And if you differ in anything among yourselves, refer it to Allah and His Messenger if you are believers in Allah and the Last Day. That is best and most commendable in the end.' (4:60)

This verse makes it clear that when Muslims differ they should refer the matter to the Holy Quran. If they are true to their claim, they should publicly discuss the whole matter on which we differ according to the Holy Quran. This invitation is open to them since a long time. If they have the courage to defend their opinion they should come forward.

May Allah be with us always and may He continue to keep us under His wings of Mercy.