

by Imam Zafrullah Domun

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

If you recall the quotations that I mentioned last week you will recall that as an Ahmadi Muslim who says he has accepted Hazrat Masih Maood (as) his Imam and his guide it is incumbent on you to follow his teachings. If we ignore his teachings and act according to what our chosen leaders say or we follow our own base instincts then even if the caliph and all his inferior officers and his missionaries say that you are an Ahmadi Muslim, you are not one in the sight of Allah. Why? Because you content yourself with a certificate from the people and you do not seek a certificate from Allah as we have been advised by Hazrat Masih Maood (as). Mainstream Ahmadiyya Jamaat's members think that they have a passport for paradise or that they can obtain salvation just by obeying their caliph and they have raised his status even above that of Hazrat Masih Maood (as) because they have been brainwashed to say that they love him above everything else. Do we not read in the Holy Quran that people of the past who have developed other objects of love than Allah ? Allah says:

"And there are some among men who take for themselves objects of worship other than Allah, loving them as they should love Allah. But those who believe are stronger in *their* love for Allah and if those who transgress could *now* see *the time* when they shall see the punishment, *they would realize* that all power belongs to Allah and that Allah is severe in punishing."(2:167)

This verse makes it quite clear that as a Muslim and a believer we should love Allah above everyone else. It says clearly that a believer loves Allah above everything else. Now to say that one loves the caliph or the amir is easy because you can see these people. Just imagine how many people have adored their leaders. During the course of history one can easily find many examples from Lenin and Stalin in Russia to Hitler in Germany and to Mao in China. These have been people who were almost adored by their own people but it is well known what their records are. In the religious field the adulation and adoration of the leader is even more pronounced and we see this especially in organizations where the leader controls almost everything. The Holy Prophet (saw) did not give us the teaching that we should love him. He taught us to love Allah above everything else. Similarly Hazrat Masih Maood (as) came to teach us to love Allah above anything else. But slowly within Jamaat Ahmadiyya the second caliph

has impressed it on the people that Khilafat is the institution that will solve all the problems of the world and hence the caliph is a central figure in that scheme. And after almost hundred years we have nowadays people who revere the caliph as a demigod as the Christian thought of the pope in the medieval age. The caliph is here as a leader who teaches the people to follow the Sunna of the Holy prophet (saw) and develop a relationship with Allah and not to develop a relationship with the caliph unless of course it helps in the relationship with Allah. But the development of a relationship with Allah is a difficult but necessary task that is incumbent on each and every Muslim. Since such a task is quite difficult hence the easiest way to get out of it is to show great blind love and devotion to the caliph himself. But this attitude is quite far from what Hazrat Masih Maood (as) has taught us.

The love of a human being can easily lead to association with Allah(*shirk*). That is why Hazrat Masih Maood (as) has imposed as a first condition to join the Jamaat Ahmadiyya the avoidance of Shirk, that is associating partners with Allah. In his writings we see that in several places he has advised the members of the Jamaat about this most fatal sin. Moreover in the Holy Quran we read for example “ And call to mind when Luqman said to his son while he admonished him “O my dear son associate not partners with Allah , *Innas Shirka lazoulmoune azim*”., Surely associating partners with Allah is a grievous wrong.”. Avoiding Shirk was part of the wisdom that Allah granted Hazrat Luqman and that was what he taught his son and this has always been the teachings of all prophets. In another place Allah says:

“Surely, Allah will not forgive that any partner be associated with Him; but He will forgive whatever is short of that to whomsoever He pleases. And whoso associates partners with Allah has indeed devised a very great sin.”(4:49)

Many might labor under the delusion that because we do not have statues in our mosque we are not practicing any type of *Shirk*. But when we read Hazrat Masih Maood (as) we see that we might be committing *Shirk* without knowing it. That is why we should always be on the lookout lest we commit Shirk because the Holy Prophet (saw) said that “"Ash-Shirk-al-Khafi in the Muslim nation is more inconspicuous than the creeping of black ant on black rock in the pitch-darkness of the night." And he advised that we should read the following prayer thrice within a day and a night: "O Allah! I take refuge with you from that I should ascribe anything as partner in Your worship, being conscious of that, and I beg Your pardon for that sin which I am not aware of." Most people think that they know what Shirk is but it is usually more than what people think. What we have said above makes it quite clear that Shirk is a grievous sin and will not be forgiven by Allah and hence we all should do our best to avoid it. From the writing of the Promised Messiah we can meditate upon the following:

Shirk here does not merely mean bowing before stones, etc.; rather, it is also *shirk* that you should depend entirely on worldly means and emphasize worldly idols. This is what *shirk* is. (*Al-Hakam*, vol. 7, No. 24, June 30, 1903, p. 11)

Even the Holy Prophet (saw) feared Shirk in his umma. It is reported that:

‘Ubadah Bin Nasi told us about Shaddad Bin ‘Aus that he was crying. He was asked, ‘Why do you cry?’ He replied, ‘I have remembered something that I heard from the Holy Prophet and it has made me cry. I heard the Holy Prophet say that, “I fear about *shirk* and their secret desires in my *ummah*.” I asked,

“O Prophet of Allah, will your people be involved in *shirk* after you?” The Holy Prophet responded, “Yes, even though my people will not worship the sun and the moon, the idol and the stone, they will suffer from ostentations in their actions and they will be prey to their hidden desires. One of them will start the day fasting but then he will come across a desire and he will break the fast and indulge in his desire.” (*Musnadu Ahmadabni Hanbal*, vol. 4. p. 124, printed in Beirut)

This hadith is quite clear and there is no need for comments except for saying that only those who fight hidden desires with the help of Allah who can really vouch to the veracity of what the Holy Prophet (saw) has said in this hadith. Commenting on this hadith the present caliph of the mainstream Ahmadiyya Jamaat said:

“It is clear from this *hadith* that even if one does not indulge in manifest *shirk* of worshipping idols or the moon, resorting to ostentation and following one’s desires are also forms of *shirk*. If an employee exceeds the limits of due obedience to his employer, and by way of flattery praises him and believes that his sustenance depends on him, that too is a form of *shirk*. If someone is proud of his sons and believes that he has so many sons who are growing up and would gain employment, make earnings and take care of him, or that none of his collaterals would be able to compete with him because of his grown sons, that too is *shirk*....”

Following the same logic I will add if someone gives more importance to instructions coming from what the caliph or his *amir* or the missionary in charge rather than to what Allah clearly says in the Holy Quran he is guilty of *Shirk*. If Allah tells you to have good relationship with your parents and your close ones and the Jamaat forces upon you to dissociate yourself from them and you follow what the Jamaat says you are guilty of *Shirk* because you have not given due importance to Allah’s teachings. Someone might think that I am making this up but that is not the case. It is reported with a well authenticated chain of narration from `Adi bin Hatim, may Allah be pleased with him, who became Christian during the time of Jahiliyyah. When the call of the Messenger of

Allah reached his area, `Adi ran away to Ash-Sham, and his sister and several of his people were captured. The Messenger of Allah freed his sister and gave her gifts. So she went to her brother and encouraged him to become Muslim and to go to the Messenger of Allah. `Adi, who was one of the chiefs of his people (the tribe of Tai') and whose father, Hatim At-Ta'i, was known for his generosity, went to Al-Madinah. When the people announced his arrival, `Adi went to the Messenger of Allah wearing a silver cross around his neck. The Messenger of Allah recited this Ayah to him: "They took their rabbis and their monks to be their lords besides Allah). `Adi commented, "I said, "They did not worship them." The Prophet said: "Yes they did. They (rabbis and monks) prohibited the allowed for them (Christians and Jews) and allowed the prohibited, and they obeyed them. This is how they worshipped them.)" Adi consented and he became a Muslim. Unfortunately these days Ahmadis are doing the same thing. Caliph and amirs and missionaries tell them to disobey Allah by boycotting their brothers and sisters and they do so because they seem to be afraid or because of their hidden desires. In both cases they are practicing *Shirk* because a true Muslim is not to be afraid of anyone besides Allah and he is not expected to disobey Allah to please anyone besides him.

We have to agree that a well-oiled organization can create great havoc wherever it exerts its influence. In Mauritius and in many other places around the world Jamaat Ahmadiyya mainstream is a well-oiled organization and it does not suffer any dissent. It has its own henchmen who are always ready to crush the head of dissent within the Jamaat. The Jamaat controls the people only through fear. Had this been the fear of Allah it would have been excellent. But since it is the fear of exclusion and boycott it is really bad. The Jamaat maintains itself by making people fear what they should not have feared at all. Most people are unfortunately chicken hearted and they allow the system to dictate how they should lead their lives. The fact is that unless and until they fear Allah and that also exclusively they would always be the victim of those who want to enslave them and they will not follow the path of liberation. Students of history know quite well how good organizations have subjugated many good thinking people like the Germans under Hitler and the Russians under Lenin and Stalin and the Chinese under Mao and his successors. The emphasis that the caliphs put on organization is for this very purpose that they can direct the lives of the people not towards Allah but towards themselves. That is why we see so many unislamic actions that are these days being justified in the name of Ahmadiyyat and Islam. The Holy Prophet (saw) encouraged people to ask questions because questions help to uncover knowledge. But in Jamaat Ahmadiyya some questions are forbidden because they might damage the so called unity of the Jamaat. Unless and until each and every Ahmadi does not understand that he is personally responsible for his life and stop laboring under the delusion that the caliph or his amirs or his missionaries or any Sadr will be able to help him vis à vis Allah, most Ahmadis will remain prisoners of a way of thinking that will debar them from having access to true knowledge and they will be far away from salvation. We will say more *incha* Allah next week.